



WE NEED TO TALK!

***LIVING HERITAGE AND
COMMUNITY DEVELOPMENT***

A report for Heritage Saskatchewan
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Originally produced - May 2016
Reprinted - September 2016

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INTRODUCTION

LIVING HERITAGE AND COMMUNITY DEVELOPMENT

When thinking about the future we want, it is only natural to look to the past. Visionary leaders understand the truth of these often quoted words: *you can't know where you're going until you know where you've been*. Good ideas are adapted over and over. Great ideas naturally converge to create synergies that propel them forward. When it comes to community development, models from the past are re-emerging to show the way forward. Building sustainable, vibrant communities depends on holistic/systemic approaches that recognize and understand how the past is used in the present.

In 2003 the United Nations Educational, Scientific, and Cultural Organization, (UNESCO) published the Convention for the Safeguarding of Intangible Cultural Heritage (ICH). Despite the name of the convention it was clearly written to recognize and support all aspects of cultural heritage, both tangible and intangible as Article 2 states:

The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

The declaration goes on to describe how ICH is passed from one generation to the next and how it informs the present in terms of our relationships with the natural world around us and with each other.

This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

Article 2 also makes reference to some of the most pressing issues of our time: diversity, social justice, and sustainability.

For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

Our values, beliefs, and ways of living; in other words, our *Living Heritage*, is shaped by family, friends, and teachers, as well as our own lived experience. Who we think we are and where we come from, as well as, where we are and what we do, in large measure determines our ability to participate in and contribute to our communities. The quality of life we enjoy depends on building a positive sense of identity, belonging and place; building strong relationships with ourselves, within our families, with others, and with the natural world around us. This is true for all individuals regardless of our cultural background, religious beliefs and/or lifestyle. Moreover, all learning occurs within a cultural context and this worldview informs how we live, work and play. ‘Living’ may not be the adjective generally used to describe ‘Heritage,’ however it is a concept that is intuitively understood.

The five models presented in this booklet all reflect an intuitive understanding of *Living Heritage* although most of them do not use the term specifically. Each model has been adapted at various times and in various locations within Saskatchewan to guide community development. The research and writing process began with a review of each of the models. It soon became clear that they all shared similar characteristics and were based on parallel lines of thought. However a couple of the models are very focused on economic development and exhibit particular differences as a result. Others recognize the need to be more inclusive, considering the cultural, social, and environmental aspects of development. The essays were originally written as stand-alone informational pieces and have been slightly edited for this publication.

MUNICIPAL CULTURAL PLANNING

Municipal Cultural Planning depends on “a process of inclusive community consultation and decision-making that helps local government identify cultural resources and think strategically about how these resources can help a community to achieve its civic goals.”

Creative City Network

Following on the work of Richard Florida, author of the 2002 publication, The Rise of the Creative Class, Gord Hume is recognized in Canada as one of the leaders in the Creative Cities movement. His first book, Cultural Planning for Creative Communities, was published in 2009. In a more recent report commissioned by Enterprise Saskatchewan, *Requirements to Support Commercialization Objectives of Saskatchewan’s Creative Industries*, the authors refer to the importance of cultural/creative industries with reference to Hume’s work and the CRINK economy.

“In Canada, Gordon Hume of Hume Communications describes the concept of the CRINK economy – creative, innovative and knowledge-based. Similar to Richard Florida, Hume sees a dynamic economic relationship between culture, education and innovation in building strong urban economies. The argument is that this relationship is critical to both the retention and attraction of young people and young families – that culture and cultural assets are at the core of revitalizing cities as livable and prosperous communities.”

Another name well-known in the Creative Cities movement and a contributor to Hume’s book is Greg Baeker. Baeker assists municipal governments with cultural mapping; a tool developed using a Cultural Resource Framework that “begins with the categories of creative cultural resources used by Statistics Canada (North American Standard Industrial Categories - NAICS). It continues

with categories of natural and cultural heritage defined by key provincial legislation that governs planning and policy making in municipalities.” Cultural Resources therefore are understood to include the following categories: Creative Cultural Organizations (non-profit and commercial); Cultural Facilities; Programs, Activities, Events; Cultural Heritage and Natural Heritage. These categories are then “broken down into further sub-categories or disciplines,” according to Baeker, and each community expands on them as applicable to their particular circumstance.



The Creative Cities movement recognizes that creativity knows no bounds and creative workers can be found throughout the workforce.

The broader influence of intangible cultural heritage or *Living Heritage* to shape not only the work place but all aspects of daily life is not specifically addressed. Given the economic focus of the work so far and the reliance on industrial classification systems, this is not surprising.

The value of *Living Heritage* is realized through individual and community development rather than through product development and markets. Nevertheless, the chart on the right tracks the similarities between the concepts of *Living Heritage* based on the UNESCO definition of intangible cultural heritage (ICH) and Municipal Cultural Planning (MCP).

Image from Municipal World
www.municipalworld.com

ICH / LIVING HERITAGE		MCP
<i>Traditional, contemporary and living at the same time</i>	<i>inherited traditions from the past and contemporary rural and urban practices in which diverse cultural groups take part</i>	<i>artistic values and cultural meaning are negotiated between art and audience or community; culture is understood as a resource for human development with a broader goal of societal development</i>
<i>Inclusive: multiple voices, engaged citizens</i>	<i>evolved in response to environments, contributes to sense of identity and continuity, social cohesion, encouraging a sense of identity and responsibility</i>	<i>focus on building soft infrastructure of networks, new media distribution strategies, etc.</i>
<i>Representative: multiple stakeholders, collaborative approach</i>	<i>thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities</i>	<i>cultural sector representatives, local citizens, community organizations, local business, etc. Expanded view of local cultural assets or resources</i>
<i>Community-based: grassroots, neighbourhoods, local identity</i>	<i>can only be ICH when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it</i>	<i>place-based; "whole systems" perspectives rooted in place</i>

Source: UNESCO web site and Greg Baeker's "Beyond Garrets and Silos:" *Concepts, Trends and Developments in Cultural Planning*, April 2002)

Many communities in Saskatchewan have developed Municipal Cultural Plans or are in the process of doing so, making examples easy to find. In addition, the Municipal Cultural Engagement and Planning Grant (MCEP) available through SaskCulture, aims to support Saskatchewan municipalities and First Nations Bands wanting to explore and plan for the creative and cultural potential of their community through cultural engagement and planning initiatives. SaskCulture is a community-driven organization that works with its members and the broader cultural community to build a culturally-vibrant province where all citizens celebrate, value and participate in a rich, cultural life. For more information visit the SaskCulture web site at www.saskculture.ca.

Sources:

Baeker, Greg, "Beyond Garrets and Silos:" Concepts, Trends and Developments in Cultural Planning, April 2002, downloaded July 2014.

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HJ Linnen Associates Ltd. and Derek Murray and Associates Consulting, *Requirements to Support Commercialization Objectives of Saskatchewan's Creative Industries*, prepared for Enterprise Saskatchewan, March 31, 2011, p8.

Hume, Gord, *Cultural Planning for Creative Communities*. Municipal World Inc., 2009.

SaskCulture Inc., *Municipal Cultural Planning*. An informational pamphlet, no date.

UNESCO: www.unesco.org

MAIN STREET SASKATCHEWAN

The Main Street Program was introduced in Canada by the Heritage Canada Foundation, now The National Trust for Canada in 1979.

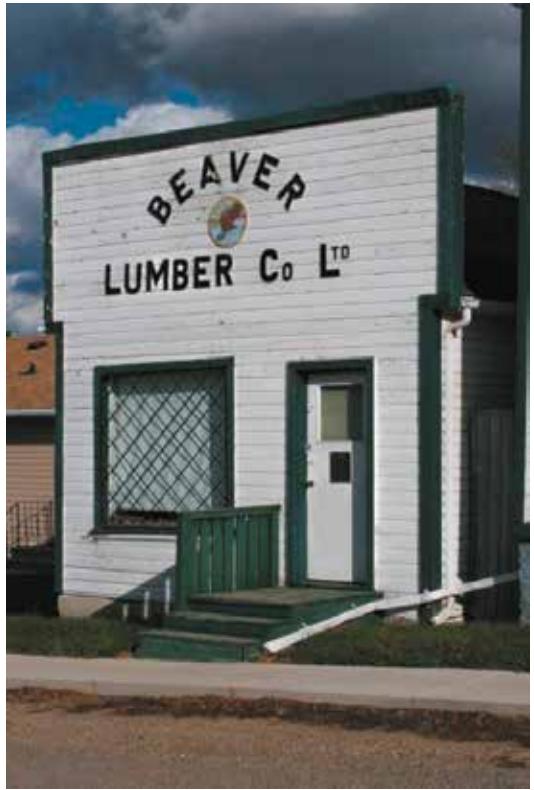
“The Main Street® approach . . . uses a community’s ‘heritage’ (in its broadest sense) as a revitalization tool through a combination of design, economic development, marketing and promotion, and organizational development. It is about people working together to revitalize the economic health of their communities, while preserving the character of their downtowns.”

In the 1980s Moose Jaw, Gravelbourg and Saskatoon all benefited from the national program. A few years ago, the Government of Saskatchewan launched the Saskatchewan Main Street program committing \$1.65 million over three years to help revitalize historic downtown commercial districts. Initially, four Saskatchewan communities were selected to participate in demonstration projects: Indian Head, Wolseley, Maple Creek and Prince Albert. Each of these communities used the Main Street Four-Point approach to generate interest and investment in rejuvenating downtown business areas. The sustainability and success of the program depends on recognizing the value of protecting, nurturing and sharing cultural and natural heritage resources, both tangible and intangible; in other words, our *Living Heritage*.

According to The National Trust for Canada, *“Main Street programs typically leverage and promote traditions, local goods, local economies, local knowledge and savoir-faire as an integral part of creating a vibrant and attractive downtown. Demonstrations of traditional craftsmanship can become the focus of local events; traditional soap box races, Santa Claus Parades and other former authentic attractions that have fallen by the wayside can be reinstated with great success. The encouragement to ‘shop local’ and celebrate locally produced goods is ideally suited to rural and agricultural regions with their range of special products and services.”*

The idea that cultural/social activities are in fact what bring people together and enable individuals and groups to create meaning in their lives has obvious parallels to community development models including Main Street Saskatchewan.

Cultural and social activities bring people together and enable individuals and groups to create meaning in their lives.



Wolseley, SK - Photo courtesy Dennis Garreck

Compare UNESCO's definition of ICH to the Saskatchewan Main Street program's four-point approach. While they share some of the same elements, differences also exist given the very specific focus of the program. However, as with other community development models the foundation on which the Main Street program is built, is the value of *Living Heritage*.

The chart below tracks the similarities and differences between the concepts of *Living Heritage* based on the UNESCO definition of intangible cultural heritage (ICH) and the Saskatchewan Main Street Program four-point approach.

ICH / LIVING HERITAGE		MAIN STREET PROGRAM
<i>Traditional, contemporary and living at the same time</i>	<i>inherited traditions from the past and contemporary rural and urban practices in which diverse cultural groups take part</i>	<i>promotion - to create and enhance the perception of the commercial district as a hub of commercial and cultural activity, and as a viable place for consumer and business investment</i>
<i>Inclusive: multiple voices, engaged citizens</i>	<i>evolved in response to environments, contributes to sense of identity and continuity, social cohesion, encouraging a sense of identity and responsibility</i>	<i>community organization - bringing community residents, property owners, merchants and other stakeholders together to work toward a common goal</i>
<i>Representative: multiple stakeholders, collaborative approach</i>	<i>thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities</i>	<i>economic restructuring - working with other economic development organizations to recruit new businesses; support, nurture, and retain existing businesses; and develop initiatives and programs that respond to today's and future consumer needs</i>
<i>Community-based: grassroots, neighbourhoods, local identity</i>	<i>can only be ICH when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it</i>	<i>design / heritage conservation - involves creating an inviting pedestrian oriented downtown for people to shop, work, and play; central to this, is rehabilitating historic buildings and encouraging new construction that is sensitive to the area's heritage character</i>

(Source: UNESCO web site and Main Street Coordinator's Manual)

Recently, the Government of Saskatchewan announced that the Saskatchewan Main Street program will continue as an ongoing program with two levels of participation.

According to the news release, dated 08 July 2014, “Accredited

communities are eligible to receive all benefits and services offered by the Main Street program, including

training and advisory services, support in developing their streetscape design guidelines, eligibility for three matching grant streams, and a one-time, \$25,000 matching grant to assist the community in developing their long-term vision and work plan for the downtown. . . . Affiliate level will receive a package of benefits which includes eligibility for the capacity building grant and some training and advisory services.”



Wolseley, SK - Photo courtesy Dennis Garreck

Main Street programs can and do bring people/stakeholders together to work toward a common goal. The program provides opportunities to engage people in a conversation about what really matters and how they can become part of positive change in their communities. To create a sustainable hub of commercial and cultural activity within the downtown core of any community requires an understanding of the community as a whole and those who will use the spaces and places created. The Main Street program’s long-term success depends on the ongoing negotiation of cultural, social and environmental values; authentic cultural and social expressions, and natural spaces that are protected, nurtured and shared. The benefits of the Main Street program four-point approach are sustainable when elected officials, community planners, and heritage workers focus on what really matters to people; their values, beliefs and ways of living.

Regardless of the model, all sustainable community development programs are based on inclusive, collaborative processes and community consultations at every stage of development. Opportunities to bring people together to talk about what matters to them will always elicit positive energy. The broader the scope of the project, the more people will see their interests reflected and want to get involved. When you address quality of life issues within a community, economic development naturally follows.

Sources:

Government of Saskatchewan website - www.pcs.gov.sk.ca/heritage

Government of Saskatchewan, Main Street Coordinator’s Manual - available online

Heritage Canada National Trust website: <https://www.heritagecanada.org/en/resources/regeneration/main-street>

The Main Street Program: Past and Present, prepared by the Heritage Canada Foundation for Saskatchewan Tourism, Parks, Culture and Sport, March 2009.

PROJET DU TERROIR

The concept of the terroir was the focus of an international meeting in 2005 when the United Nations Educational, Scientific, and Cultural Organization, (UNESCO) adopted a charter and an international definition.

A terroir is a determined geographical area, defined by a human community, which generates and accumulates along its history a set of distinctive cultural traits, knowledge and practices based on a system of interactions between the natural environment and human factors. The know-how involved carries originality, confers its typical nature, and enables recognition of the goods and services originating from this specific geographical area and thus of the people living within it. These areas are living and innovative spaces which are more than just about tradition.

This definition was used by the steering committee of the Projet du terroir initiated by the l'Assemblée communautaire fransaskoise (ACF) and the l'Institut français of the University of Regina, to inform their discussions regarding regional revitalization. It also recognizes *Living Heritage* as a vital component of daily life.

The chart below tracks the similarities between the concepts of *Living Heritage* based on the UNESCO definition of intangible cultural heritage (ICH) and the concept of terroir.

ICH / LIVING HERITAGE		TERROIR
<i>Traditional, contemporary and living at the same time</i>	<i>inherited traditions from the past and contemporary rural and urban practices in which diverse cultural groups take part</i>	<i>living and innovative spaces which are more than just about tradition</i>
<i>Inclusive: multiple voices, engaged citizens</i>	<i>evolved in response to environments, contributes to sense of identity and continuity, social cohesion, encouraging a sense of identity and responsibility</i>	<i>set of distinctive cultural traits, knowledge and practices based on a system of interactions between the natural environment and human factors</i>
<i>Representative: multiple stakeholders, collaborative approach</i>	<i>thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities</i>	<i>know-how involved carries originality, confers its typical nature, and enables recognition of the goods and services originating from this specific geographical area and thus of the people living within it</i>
<i>Community-based: grassroots, neighbourhoods, local identity</i>	<i>can only be ICH when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it</i>	<i>a determined geographical area, defined by a human community</i>

(Source: UNESCO website and definitions)

The Saskatchewan project, which includes the communities of Batoche, Duck Lake, Birch Hills, Rosthern, St. Isidore de Bellevue, Saint Louis and Domremy, *“proposes recognition of the region’s Living Heritage and products through consideration of the environment, culture, knowledge and know-how found in a rural setting, particularly one with a Francophone culture.”*

Although the concept of terroir is being used to develop value-added agricultural products in particular, it is built on the foundation of *Living Heritage*. The partners are pursuing four main themes: identity and a sense of belonging; demography and migration; intercultural dialogue; and



Photo courtesy of Josée Bourgoin

collaborative economics and interdependence. Within each theme, specific objectives have been identified. The *Projet du terroir* clearly recognizes the connection between *Living Heritage* and sustainable community/ regional development that will only succeed if and when the authentic cultural and social expressions, which in this case are related specifically to food production, preparation,

and marketing, are recognized and preserved. In other words, the economic value of the agricultural product is a spin-off benefit of the cultural, social, and environmental values of the community. As Michael Pollan suggests in his 2008 book, *In Defense of Food*, “*more than many other cultural practices, eating is deeply rooted in nature - in human biology on one side and the natural world on the other. The specific combinations of foods in a cuisine and the ways they are prepared constitute a deep reservoir of accumulated wisdom about diet and health and place.*” It is only through the *Living Heritage* lens that the vision of the *Projet du Terroir* can be realized.

Consumers are increasingly sophisticated and will use their purchasing power to support locally grown food and specialty products because not only is the quality likely to be better but also because they believe in supporting their own community; their neighbours and friends.

However, there are risks involved when cultural customs and traditions are commodified. Some would argue that the end product will invariably be a poor relation to the original and therefore authentic practice. If crafted with sensitivity and care, this need not be the case. Consumers are increasingly sophisticated and will use their purchasing power to support locally grown food and specialty products because not only is the quality likely to be better but also because they believe in supporting their own community; their neighbours and friends. In other words, people/consumers understand the cultural, social and environmental values embedded in the product. Moreover, a defining feature of *Living Heritage* is that it is dynamic and constantly evolving as it adapts to a changing environment. These changes necessarily must be negotiated on an ongoing basis within and among communities involved in sustainable community / regional development. As long as cultural, social, and environmental values remain in the forefront the economic value will reflect these values and the tangible, long-term benefits to the communities will be evident.

The long-term benefits of the Saskatchewan Projet du terroir are ambitious but realistic at the same time. According to the report, *Vitality Indicators for Official Language Minority Communities 3: Three Francophone Communities in Western Canada; Rural Francophone Communities in Saskatchewan*, published in February 2010,

“the communities are hoping that the Projet du terroir will result in a strong sense of pride and solidarity within the population. By collaborating and developing projects such as economuseums, agritourism and terroir interpretive centres, communities will be recognizing their shared heritage. Such initiatives will help to project a more powerful image of Francophone communities and improve the image that citizens have of themselves.”

Moreover, “Given their geographic and sociolinguistic situation, rural communities in Saskatchewan believe that intercultural dialogue plays an increasingly important role in strengthening their identity and economy. The Projet du terroir is an opportunity to build bridges and create new connections with Aboriginal and Anglophone communities.”

These long-term benefits will be realized as the value of *Living Heritage* is understood, nurtured and shared.

Regardless of the model all sustainable community/regional development, projects/programs are based on inclusive, collaborative processes and community consultations at every stage of development. Opportunities to bring people together to talk about what matters to them will always elicit positive energy. The broader the scope of the project, the more people will see their interests reflected and want to get involved. If you address the quality of life issues within a community, economic spin-off benefits will follow.

Sources:

Bougoin, Josée, TERROIR: An alternative to Rural Development - Rural revitalization and sustainability through locally grown Value-added Products, downloaded June 2014 from www.seda.sk.ca/.../Josée-Bougoin-Rural-Revitalization-and-Sustainability, no date. See also www.canadianbison.ca/.../Thu-JoseBougoin-Terroirpresentation_000.pdf.

Charlebois, Sylvan and Glenn Mackay, Marketing culture through locally-grown products: the case of the Fransaskoisie Terroir products in *Problems and Perspectives in Management*, Volume 8, Issue 4, 2010.

Hilchey, Duncan, Gout de Terroir: Exploring the Boundaries of Specialty Agricultural Landscapes in *Exploring the Boundaries of Historic Landscape Preservation*, downloaded June 2014 from www.clemson.edu/caah/cedp/cudp/pubs/alliance/05_hilchey.pdf.

Pollan, Michael, *In Defense of Food*. New York: The Penguin Press, 2008. (page174)

Simard, Cyril and Anne Soucie, *Economuseums: Keeping Traditional Crafts and Know-How Alive in French-Speaking Canada*, downloaded from www.ameriquefrancaise.org June 2014.

UNESCO, www.unesco.org/new/fileadmin/.../HQ/SC/pdf/sc_mab_terroirs_EN.pdf

SASKATCHEWAN ECOMUSEUMS INITIATIVE

Ecomuseums were first developed in France in the 1970's focusing on a holistic approach to heritage preservation and interpretation that combined an acknowledgment of both tangible and intangible heritage. The Saskatchewan Ecomuseum Initiative steering committee Chaired by Glenn Sutter of the Royal Saskatchewan Museum includes representatives from Heritage Saskatchewan, Heritage Canada National Trust, Museums Association of Saskatchewan and SaskCulture. These organizations along with several communities in Saskatchewan (Indian Head/Wolseley, Nipawin, North Central Regina, and Val Marie), are bringing the concept of Ecomuseums into the twenty-first century and using it to create a framework for sustainable community development. Ecomuseums recognize the power of the past in shaping the present and informing choices for the future. In other words, they demonstrate the role of *Living Heritage* in daily life.

Compare UNESCO's definition of ICH to the Saskatchewan Ecomuseums Initiative (SEI) steering committee's working definition of an ecomuseum:

An eco-museum is a community museum that provides a unique mechanism for community engagement, in which community members work to preserve and learn from tangible and intangible heritage in its living form. Through community consultations, stakeholders agree on natural and cultural assets that they value and create plans to ensure they are preserved and used to foster a culture of sustainability. . . . they enable communities



Torch River and Forest near Nipawin, Saskatchewan
- Photo courtesy Glenn Sutter

to preserve valued objects, sites, and cultural practices where they exist, enhancing their visibility and the contributions they make to community development activities.

(Source: The Ecomuseum Concept: A Saskatchewan View, Draft - Nov. 20, 2013, page 3)

Consensus around what an ecomuseum is not, is much easier to come by than defining exactly what an ecomuseum is. Discussions leading to the working definition above reflect the wide variety of forms an ecomuseum may take depending on the community and the reasons behind the development of an ecomuseum. Regardless of the particular focus, the aim of an ecomuseum is to enhance quality of life within the community, to make the community a place where people want to live, work, and play; a place they are proud to call home and where they share a strong sense of belonging. These outcomes are achieved through the process of development that brings community members together in conversations about a *Living Heritage* that is connected to the present, providing a public space for discussion of different value systems and the negotiation of shared values. Learning about local history, developing community partnerships and building social capital provide more incentive to develop ecomuseums. Although not the main reason for developing an ecomuseum, tourism and economic development are usually

In his book, *Ecomuseums: A Sense of Place*, Peter Davis suggests that “*The significance of local identity is central to the philosophy of the ecomuseum. Good ecomuseum practice demands that the process should actively involve local communities in deciding which elements of heritage are most important and how they might be used to signify their own identity.*” This correlates exactly with UNESCO’s definition of intangible cultural heritage or *Living Heritage*.

Ecomuseums are locally-driven, place-based organizations that encourage sustainable community development, based on *in situ* heritage conservation and interpretation.

Ecomuseum Concept:
A Saskatchewan Perspective
on “Museums without Walls”

The chart below tracks the similarities between the concepts of *Living Heritage* based on the UNESCO definition of intangible cultural heritage (ICH) and Ecomuseum development in Saskatchewan.

ICH / LIVING HERITAGE		ECOMUSEUMS
<i>Traditional, contemporary and living at the same time</i>	<i>inherited traditions from the past and contemporary rural and urban practices in which diverse cultural groups take part</i>	<i>community members work to preserve and learn from tangible and intangible heritage in its living form</i>
<i>Inclusive: multiple voices, engaged citizens</i>	<i>evolved in response to environments, contributes to sense of identity and continuity, social cohesion, encouraging a sense of identity and responsibility</i>	<i>provide ways of negotiating priorities, respecting diverse perspectives and engaging individuals in meaningful dialogue about their sense of identity, belonging and place</i>
<i>Representative: multiple stakeholders, collaborative approach</i>	<i>thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities</i>	<i>stakeholders agree on natural and cultural assets that they value and create plans to ensure they are preserved and used to foster a culture of sustainability</i>
<i>Community-based: grassroots, neighbourhoods, local identity</i>	<i>can only be ICH when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it</i>	<i>enable communities to preserve valued objects, sites, and cultural practices where they exist, enhancing their visibility and the contributions they make to community development activities</i>

(Source: UNESCO web site and The Ecomuseum Concept: A Saskatchewan View, Draft - Nov. 20, 2013)

As a framework for sustainable community/regional development, an ecomuseum can bring people and communities together to engage in an ongoing conversation about what really matters and how they can become part of positive change in their communities. Such conversations can explore differences of opinion and conflicting interests and support the negotiation of values and visions for the future in a respectful environment. The social capital that develops in this way, will serve to ensure the resilience and long-term sustainability of community development for generations to come.

Sources:

Davis, Peter, [Ecomuseums: A Sense of Place](#).

Saskatchewan Ecomuseums Initiative Steering Committee, The Ecomuseum Concept: A Saskatchewan View, Working Paper, Nov. 20, 2013.

UNESCO: www.unesco.org

AGE-FRIENDLY COMMUNITIES

The Age-Friendly Cities Project introduced by the World Health Organization (WHO) in 2006 is a fairly recent development. The WHO consulted with seniors, senior-care providers and other groups and individuals from several countries including Canada, in order to establish a framework to help cities address the needs of an aging population. Eight key areas of community life were identified: outdoor spaces and buildings, transportation, housing, social participation, respect and social inclusion, civic participation and employment, communication and information, and community support and health services.

According to Statistics Canada “almost 75% of seniors live in Canada’s urban areas,” and they predict that, “by 2036, seniors will account for one in four Canadians.”

In 2007 the Public Health Agency of Canada partnered with the provinces and territories, to develop and promote the concept of Age-Friendly Communities across the country. Using the framework developed by the WHO, the *Federal, Provincial, Territorial Age-Friendly Rural and Remote Communities Initiative* was

established with a specific focus on communities with populations under 5,000. Recently the Saskatchewan Seniors’ Mechanism launched the Age-Friendly Saskatchewan website joining several other provinces in promoting the concept of age-friendly communities, not only to address quality of life issues for older adults but to enhance community life for all residents. After all if Age-Friendly initiatives work for older adults they will also work for children and if they work for children, they work for families, and if they work for families they works for everyone. After all, we are all connected to each other and the world around us.

The framework, with its’ eight key areas of community life naturally reflects the cultural, social and environmental values that form our *Living Heritage* particularly as it relates to outdoor spaces and buildings; social participation; respect and social inclusion; and civic participation and employment. As with other community development models the foundation on which Age-Friendly

initiatives are built is our intuitive understanding of intangible cultural heritage or *Living Heritage*.

The chart below tracks the similarities between *Living Heritage* based on the UNESCO definition of intangible cultural heritage (ICH) and the Age-Friendly Communities framework developed by the World Health Organization.

ICH / LIVING HERITAGE		AGE-FRIENDLY COMMUNITIES
<i>Traditional, contemporary and living at the same time</i>	<i>inherited traditions from the past and contemporary rural and urban practices in which diverse cultural groups take part</i>	<i>older people are recognized by the community for their past as well as their present contributions</i>
<i>Inclusive: multiple voices, engaged citizens</i>	<i>evolved in response to environments, contributes to sense of identity and continuity, social cohesion, encouraging a sense of identity and responsibility</i>	<i>promote inclusion of older adults in, and valuing their contribution to, all areas of community life support better health, improved safety and greater participation of all members of the community</i>
<i>Representative: multiple stakeholders, collaborative approach</i>	<i>thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities</i>	<i>engage collaboratively with seniors, elected officials, municipal and business leaders, local experts, community partners, key service providers and residents of all ages</i>
<i>Community-based: grassroots, neighbourhoods, local identity</i>	<i>can only be ICH when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it</i>	<i>provide opportunities to participate in suitable volunteer, civic and employment positions and to be socially active; support successful life-course transitions</i>

(Source: UNESCO and Public Health Agency of Canada web sites)

Age-Friendly Communities enhance quality of life for all residents at all stages of life. Regardless of the model all sustainable community / regional development projects/programs are based on inclusive, collaborative processes and community consultations at every stage of development. Opportunities to bring people together to talk about what matters to them will always generate positive energy. The broader the scope of the project, the more people will see their interests reflected and want to get involved. Building a strong sense of community based on cultural and social values translates into an enhanced quality of life which provides a solid foundation for sustainable economic development.

Sources:

Age-Friendly Communities Canada Hub: www.afc-hub.ca

Age-Friendly Saskatchewan: www.agefriendlysk.ca

Public Health Agency of Canada: www.phac-aspc.gc.ca/seniors-aines/afc-caa-eng.php

UNESCO web site: www.unesco.org

**Let's become Age Friendly
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is about
RESPECT**

**Respect of people of all ages,
abilities and cultures**

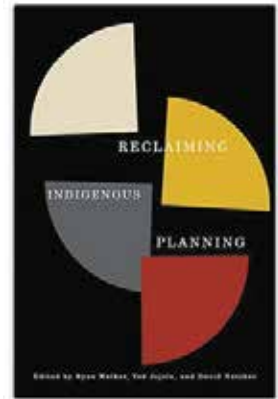
INDIGENOUS PLANNING

Like all professionals, Community Planners inherit a set of principles, processes and practices that reflect the assumptions of the culture within which they were educated and within which they practice. In Canada and around the world, Indigenous planning principles are challenging the dominant thinking about place, private property and land use. Much has been written about the connection Indigenous peoples have to the land and to some extent, this understanding has informed public policy development around the management of natural resources, protected areas, and sacred sites.

However, as David Suzuki explains, *“When many indigenous people refer to the planet as “Mother Earth”, they are not speaking romantically, poetically or metaphorically. They mean it literally. We are of the Earth, every cell in our bodies formed by molecules derived from plants and animals, inflated by water, energized by sunlight captured through photosynthesis and ignited by atmospheric oxygen.”* Our relationship with the earth is a deep and enduring one that refuses to be denied. Suzuki’s understanding of *Living Heritage* is evident in his work and his words: *“We learn to see the world. That, in turn, determines our priorities and actions.”*

In the same year as the United Nations Educational, Scientific, and Cultural Organization, (UNESCO) adopted the Convention for the Safeguarding of Intangible Cultural Heritage (ICH), the Canadian Institute of Planners (CIP) established the Indigenous People’s Planning Subcommittee (IPPC). According to their website the aim is to *“build capacity and support for indigenous planning and community development across Canada. IPPC promotes agency cooperation and collaboration to assist indigenous communities and groups to achieve their own aspirations for sustainable development.”* In their official magazine *Plan Canada* the CIP have dedicated two special editions to Indigenous planning, the first in 2008 and the second in 2013. Another excellent resource is [Reclaiming Indigenous Planning](#).

In Reclaiming Indigenous Planning, Michael Hibbard and Robert Adkins, authors of, *Culture and Economy: The Cruel Choice Revisited*, suggest the “aim of development is to expand a people’s control over the things that matter most to them.” To achieve this they say, “people need to be clear about their cultural values. . . They need a sense of themselves as part of a living culture.” Moreover Hibbard and Adkins believe that, “identity, culture, and development goals are interactive and mutually reinforcing.”



Walker, Ryan, Ted Jojola, David Natcher, Editors, Reclaiming Indigenous Planning. Montreal and Kingston: McGill-Queen’s University Press, 2013

Living Heritage, not surprisingly, mirrors Indigenous planning principles as outlined by Hirini Matunga in his essay, *Theorizing Indigenous Planning*. The chart below tracks the parallel lines of thought between *Living Heritage* based on the UNESCO definition of intangible cultural heritage (ICH) and Indigenous planning principles outlined by Matunga.

ICH / LIVING HERITAGE		INDIGENOUS PLANNING PRINCIPLES
<i>Traditional, contemporary and living at the same time</i>	<i>inherited traditions from the past and contemporary rural and urban practices in which diverse cultural groups take part</i>	<i>existence of a culturally distinct set of practices and approaches, including approaches to making decisions and applying these to actions and activity agreed by the kinship group or community through various institutional arrangements</i>
<i>Inclusive: multiple voices, engaged citizens</i>	<i>evolved in response to environments, contributes to sense of identity and continuity, social cohesion, encouraging a sense of identity and responsibility</i>	<i>concept of an accumulated knowledge system about the place, environment, resources, and its history, including values or ethics for managing interactions with the place, environment, or land</i>
<i>Representative: multiple stakeholders, collaborative approach</i>	<i>thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities</i>	<i>existence of a group of people, such as a tribe, mob, clan, or nation, linked by ancestry and kinship connections</i>
<i>Community-based: grassroots, neighbourhoods, local identity</i>	<i>can only be ICH when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it</i>	<i>notion of an inextricable link and association with traditionally prescribed custodial territory that the group claims as theirs, i.e., lands, waters, resources, and environments, irrespective of current title</i>

Source: UNESCO web site and Matunga, Hirini, *Theorizing Indigenous Planning in Reclaiming Indigenous Planning*. Montreal and Kingston: McGill-Queen's University Press, 2013.)

Recognizing the role of *Living Heritage* in our communities, (both urban and rural), and the ways that Indigenous planning principles and processes contribute to enhancing quality of life for all residents is essential to building a shared future. A good place to start according to the Truth and Reconciliation Commission of Canada is to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. The Commission also clearly recognizes *Living Heritage* in their call for training in intercultural competencies, conflict resolution, human rights, and anti-racism measures in almost all areas.

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In order to be truly transformative, it is essential that community planners adopt an alternative development paradigm, one that reflects an understanding of the *Living Heritage* in all of us as well as, Indigenous planning principles and practices. There are many examples of successful development projects described in [Reclaiming Indigenous Planning](#) and elsewhere that demonstrate the benefits of working collaboratively and taking a holistic approach to community development. This means taking into consideration not only the economic dimension of development but also the cultural, social and environmental consequences of development projects over the long-term.

Sources:

Canadian Institute of Planners - www.cip-icu.ca

Walker, Ryan, and Ted Jojola, and David Natcher, Editors, *Reclaiming Indigenous Planning*. Montreal and Kingston: McGill-Queen's University Press, 2013.

UNESCO: www.unesco.org

LIVING HERITAGE, SUSTAINABLE COMMUNITY / REGIONAL DEVELOPMENT

Each of the models or frameworks currently being used to guide community development in Saskatchewan could be extended and applied to regional development as well. Each of them is based on the intuitive understanding of the value of *Living Heritage*; the values, beliefs and ways of living that shape the choices we make not only for ourselves but for others now and well into the future. Sustainable community development depends on holistic/systemic approaches that recognize the power and influence of *Living Heritage*.

The role of *Living Heritage* is reflected and measured in the Canadian Index of Wellbeing (CIW) and the eight domains established to measure quality of life in Canada. The Canadian Index of Wellbeing defines wellbeing as:

The presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to: good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time use, high levels of democratic participation, and access to and participation in leisure and culture.

Regardless of the framework adopted to guide the process, the work is collaborative, multi-disciplinary, cross-cultural, intergenerational and ongoing.

The chart below aligns the CIW’s domains with UNESCO’s key elements of intangible cultural heritage or *Living Heritage*.

INTANGIBLE CULTURAL HERITAGE (ICH)	CIW DOMAINS OF WELLBEING
Traditional, contemporary and living at the same time	Leisure and Culture Time Use
Inclusive: multiple voices, engaged citizens	Education Healthy Populations
Representative: multiple stakeholders, collaborative	Democratic Engagement Living Standards
Community-based: grassroots, neighbourhoods, local identity	Community Vitality Environment

Understanding *Living Heritage* as a dynamic aspect of daily life will contribute to more informed public dialogue about our values, beliefs and ways of life. Understanding our own cultural lens is the first step in being able to understand other worldviews. An increased awareness of both tangible and intangible heritage (they are actually not two separate things but are interdependent) and how they work together; how people use the past in the present, as a point of departure or to place themselves on a continuum and see themselves as part of something greater than themselves, recognizes how the past influences individual behaviour and collective decision-making. Everyone deserves the opportunity to reach their full potential; to contribute in a meaningful way to their families, their communities and society in general. Resilient communities are those built on cross-cultural understanding and the willingness and the ability to negotiate a shared set of values and a shared future.

Recognizing the role of *Living Heritage* in our communities can contribute in many positive ways to quality of life issues such as: healthy, active living for seniors and aging in place; developing welcoming communities for newcomers and visitors; building social cohesion and creating culture sensitive learning environments and workplaces, highlighting and conserving important wildlife areas and natural spaces. Sustainable community / regional development is built on the principles of inclusion and representation, it is rooted in place and is nurtured by our values, beliefs and ways of living; our *Living Heritage*. Regardless of the framework adopted to guide the process, the work is collaborative, multi-disciplinary, cross-cultural, inter-generational and ongoing. It begins in conversation with others and the sharing of lived experiences.

As we employ more holistic / inclusive approaches to community development, providing more relevant programs and services based on identified needs and community involvement we will also become more effective and efficient. The word community originally meant 'to give among each other.' Sherry Turkle has spent over thirty years studying the impact of technology. In her book, *Alone Together*, she concludes that communities in the true sense of the word are, "*constituted by physical proximity, shared*

*concerns, real consequences, and common responsibilities. Its members help each other in the most practical ways.” She reminds us of what “sociologist Ray Oldenberg called ‘the great good place.’ These were the coffee shops, the parks, and the barbershops that used to be points of assembly for acquaintances and neighbours, the people who made up the landscape of life.” A great good place to live, work and play depends on individuals who have a positive sense of identity, belonging and place. We need to share our stories and connect our *Living Heritage* with others. We need to talk!*

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