Living Heritage & the Economy: How Workers, Consumers and Citizens are Shaping the Future.

A report for Heritage Saskatchewan
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The cultural legacy we each carry within us, has a significant impact on our sense of identity, belonging and place which in turn shapes how we learn and grow; how we contribute to society through the workplace and assume our responsibilities as citizens.

Increasing awareness of *Living Heritage* as a dynamic aspect of daily life in all its dimensions: cultural, social, environmental and economic, contributes to more informed public dialogue about our values, beliefs and ways of living.

This essay is organized around three themes: workers, consumers and citizens. Individuals and groups participate as all three, usually at the same time, in an attempt to define themselves and to create meaning in their lives.

The first section of the document provides a brief description of the contemporary context in which the research presented is taking place.

Following that, section two focuses on the complex ways in which individuals and groups create meaning and the need to balance needs and wants within a sustainable framework. This is done through discussion of the National Occupation Classification system, consumer culture theory, public goods / common-pool resources, and social-ecological systems.

The final section will explore how adaptive complex systems work and the most recent research related to the connection between cultural diversity and biodiversity initiated by UNESCO. When it comes to *Living Heritage* and quality of life, context matters!

The concluding section will provide some food for thought on how to move forward as we strive to create a human economy.

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Introduction

This report builds on previous research begun in 2012 by Heritage Saskatchewan related to the cultural, social, environmental and economic values of heritage and their connection to quality of life issues. The research highlighted the need for a broader understanding of *Living Heritage* as defined by the United Nations Educational, Scientific and Cultural Organization, (UNESCO) in 2003. UNESCO was created in 1945 following the end of World War II when nations agreed that "political and economic agreements" were "not enough to build a lasting peace." It recognized that true peace could only be "established on the basis of humanity's moral and intellectual solidarity." As the intellectual arm of the United Nations, UNESCO is more important now than ever as countries around the world strive to "create holistic policies that are capable of addressing the social, environmental and economic dimensions of sustainable development."[1] Recent scholarship sponsored by UNESCO and other agencies related to sustainable development demonstrates that understanding *Living Heritage* is key to addressing global issues at the local level.

The information that follows is organized around three themes: workers, consumers and citizens. Individuals and groups participate as all three, usually at the same time, in an attempt to define themselves and to create meaning in their lives. The first section of the document provides a brief description of the contemporary context in which the research presented is taking place. Following that, section two focuses on the complex ways in which individuals and groups create meaning and the need to balance needs and wants within a sustainable framework. This is done through discussion of the National Occupation Classification system, consumer culture theory, public goods / common-pool resources, and social-ecological systems. The final section will explore how adaptive complex systems work and the most recent research related to the connection between cultural diversity and biodiversity initiated by UNESCO. The concluding section will provide some food for thought on how to move forward as we strive to create a human economy.

Context Matters!

There is convincing evidence to suggest that all individual/human learning/development occurs within a cultural context.[2] The values, beliefs and ways of living that we inherit and that inform the choices we make as individuals and as communities; in other words, our *Living Heritage* is shaped by our parents, our grandparents, friends, neighbours, teachers, coaches and so on. We inherit more than our DNA; nature and nurture combine to influence and shape the person we become. Furthermore, the cultural context that shapes each of us also depends on where and when we are born; we are all a product of our times and our geography. This is the basis of Richard Nisbett's book, The Geography of Thought in which he presents *". . . evidence to the effect that Easterners and Westerners differ in fundamental assumptions about the nature of the world, in the focus of attention, in the skills necessary to perceive relationships and to discern objects in a complex environment, in the character of causal attribution, in the tendency to organize the world categorically or relationally, and in the inclination to use rules, including the rules of formal logic."*[3] Nisbett is not suggesting that cognitive differences cause cultural

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differences but rather that, *"the cognitive differences are inseparable from the social and motivational ones. People hold the beliefs they do because of the way they think and they think the way they do because of the nature of the societies they live in."*[4]

In addition to the cultural context we also inherit social systems and institutions related to government, health, justice, and education that provide programs and services that are meant to meet the needs of groups and communities. Moreover, as we grow and learn as individuals within communities, we interact with the natural environment which in turn shapes our cultural and social context. This is true for all human beings; our brains are wired to process information and make sense of our experiences as we navigate our way in the world. Jill Bolte Taylor explains it like this in her book, My Stroke of Insight,

> *Sensory information streams in through our sensory systems and is immediately processed through our limbic system. By the time a message reaches our cerebral cortex for higher thinking, we have already placed a 'feeling' upon how we view that stimulation - is this pain or is this pleasure? Although many of us may think of ourselves as thinking creatures that feel, biologically we are feeling creatures that think.*[5]

In addition to the cultural, social and environmental dimensions, most human activity has an economic dimension and most economic activity has an impact on the environment. The environment writ large includes the natural and the man-made environments which in turn include the places we work, the marketplace, and the places we gather to share experiences. All human activity shapes and is shaped by the environment in which it takes place in a symbiotic relationship. In order to measure the impact of human activity and the effectiveness of policies and programs we need to understand how cultural, social, environmental and economic systems work. We need to think holistically and long-term.

Recognizing and understanding heritage as a living aspect of daily life has significant implications not only when it comes to traditional ways of measuring the economic value of heritage activities but also when determining what heritage work is and who does it. Current attempts by Statistics Canada to develop satellite accounts is an acknowledgement that the current tools are outdated but do not go far enough to reflect the nature of *Living Heritage* or its' impact throughout the economy. Given the limited value of statistics based on industrial age models as currently reported by Statistics Canada and other agencies, there is an urgent need to develop a variety of measures to gage changes in quality of life and well-being that can then be used to inform an integrated approach to providing public programs and services at all levels of government as well as through both the private and the not-for-profit sectors. The Saskatchewan Index of Wellbeing modelled on the Canadian Index of Wellbeing is one such tool currently being developed by Heritage Saskatchewan in partnership with the Community Initiatives Fund and Prairie Wild Consulting. In addition several attempts have been made to reflect the contemporary reality of the labour force through a consideration of knowledge workers, creative workers, environmental workers and social entrepreneurs, (see appendices for more information). Each provides a slightly different lens through which to consider the economic contribution of workers who do not fit neatly into the National Occupation Classification (NOC) system. But why focus on the economy when addressing contemporary concerns essentially depends on an understanding of human nature?

We live in a time of significant technological and cultural adaptation. Within so-called developed countries the transition from an industrial age economy, where the focus was on product development and distribution of goods, to an age of globalization, where the focus is on information and public services, is well underway. This shift in focus requires a shift in thinking about the economy as well, since neoliberal economic models no longer meet the needs of groups and communities. Different types of economic activities require different tools for measuring how our quality of life is affected by the choices we make including a clearer understanding of the unforeseen consequences of our actions. This can only be achieved through a better understanding of *Living Heritage* and the power of the past to shape the present; the values, beliefs and ways of living that inform our choices. In this regard the so-called developing countries are in a strong position to provide models on how to build a sustainable future. Changes in communication technologies have brought many benefits not the least of which is an enhanced awareness of global issues that impact communities around the world. As we are all a product of our times so we will be remembered by future generations for how we confronted and addressed the defining issues of our times.

Indigenous Peoples

The issues we face today as communities and as a country, with regards to Indigenous people are the direct result of the colonial experience; of culture denied. *Living Heritage* resonates with people because it reflects lived experience; the cultural context within which all human development occurs. It is especially significant, traumatic in fact, when your cultural context is denigrated and/or destroyed. *Living Heritage* recognizes and aligns with Indigenous cultural ways of knowing and this understanding is fundamental to addressing the Calls to Action of Canada's Truth and Reconciliation Commission, in particular to the call for intercultural competency, conflict resolution, human rights, and anti-racism training and skills development in the workplace.

Pluralism / Cultural Diversity

Globalization has brought each of us face to face with those whose values, beliefs and ways of living are different from our own. When different cultures come into contact, as they do now on a daily basis, *Living Heritage* plays a direct role in how people react or respond to the situation. Building positive relationships within our own groups and communities can be difficult at times and expanding the circle to include others is always a challenge. Nevertheless, building a shared future depends on our ability to do just that. Negotiating a shared future can only be achieved with a greater understanding of *Living Heritage* and how it influences relationships in the present; in the classroom, on the playground, in the workplace, or wherever people gather to share experiences.

Aging Populations

In addition, societies around the world are getting older. The aging population will have not only significant economic impacts, but cultural and social impacts on communities as well. On the other side of 50, people start to take stock, looking back to where they came from and what they have achieved; assessing their path in retrospect and considering the legacy they will leave to future generations. This can be a time of positive validation or it can be a time of reckoning that leads to isolation and depression. In the near future, more people will be looking to the past than ever before. Baby boomers are only now beginning to retire, and they represent the largest cohort of

people ever recorded. This will put a strain on all systems, not only the economy but on the healthcare system and all public services. Ted Fishman, in his book, Shock of Gray, believes that "how societies treat the growing number of elders within their populations will be influenced both by cultural traditions [*Living Heritage*] as well as current and future economic realities."[6]

The Environment / Biodiversity

Just as our *Living Heritage* shapes how we experience and create meaning in our lives, so too our choices shape the legacy we will leave to future generations. This symbiotic relationship is also true for the natural world around us. The environment in which we live shapes our ways of living in very tangible ways and in turn we shape the environment as we create meaning from our interaction with the environment. Moreover, there is evidence to suggest that a strong correlation exists between places of great cultural diversity and places that exhibit great biodiversity. Exploring this connection is the Secretariat for Cultural and Biological Diversity in partnership with UNESCO.

Jules Pretty reminds us in his book, Agri-Culture: Reconnecting People, Land and Nature that, "*For most of our history, the daily lives of humans have been played out close to the land.*"[7] According to his calculations, "*humans have been hunter-gatherers for 350,000 generations, then mostly agriculturalists for 600, industrialized in some parts of the world for 8 to 10, and lately dependent on industrialized agriculture for just 2 generations.*"[8] His calculations are based on each generation being equal to 20 years, on average and on agriculture starting 12,000 years before the present. He also suggests that, "*A search through the writings of farmers and commentators, from ancient to contemporary times, soon reveals a very strong sense of connectedness between people and the land.*"[9]

The disturbing lack of connection between people and the land is a relatively recent development and can be traced back to the scientific revolution and the so-called Enlightenment, "*when Newton's mechanics and Descartes' 'nature as machine' helped to set out a new way of thinking for Europeans*."[10] This in turn, led to the industrial revolution during which time many people moved off the land to find work in urban centres and gradually lost their sense of connection to the natural world. Nature became a place to escape to on the weekend rather than an intrinsic part of daily experience. However, as we come to understand how this disconnect emerged we can begin to renew and strengthen our intrinsic connection to the earth we inhabit.

Workers, Consumers, Citizens

Heritage Workers and the National Occupation Classification (NOC) System

In his book, Outliers: the story of success, Malcolm Gladwell devotes the whole of Part II, chapters six through nine to the theme of legacy. By asking the question, *"Can we learn something about why people succeed and how to make people better at what they do by taking cultural legacies seriously?"*[1] Gladwell also demonstrates the power of *Living Heritage*, confirming the role of our cultural inheritance in contemporary, real life situations, providing examples of how our behaviours and choices are shaped by our cultural identity, from garment manufacturers to lawyers and airline pilots to agricultural workers, which naturally has a significant and complex impact on economic activity. Recognizing and understanding heritage as a living aspect of daily life has significant implications when determining what heritage work is and who does it, not to mention any attempt to measure the economic value of the worker or the worker's contribution to society in general.

A series of interviews were conducted in 2013 with individuals who generally did not think of themselves as heritage workers however upon reflection came to recognize themselves in the following definition:

> *A heritage worker is someone who understands and uses aspects of living heritage in their work, to address present day concerns/social issues and supports individual and community development in the process.*

The *Living Heritage at Work* series includes artists, social workers, educators, as well as, a stonemason, recreational therapist, and Saskatoon's Chief of Police. The series continues to grow as ongoing interviews with individuals in a variety of occupations provide everyday examples of heritage workers and expands our understanding of how *Living Heritage* impacts the workplace. Heritage occupations are found throughout the ten categories of the National Occupational Classification System but it takes some determination to find them. The NOC system is used by Statistics Canada to track labour force activity. So for example, Museum Educators are found under category number:

1. Business, finance and administration occupations
    1.1 Professional occupations in business and finance
        1.1.2 Human resources and business service professionals
            1.1.2.3 Professional occupations in advertising, marketing and public relations

> *This unit group includes specialists in advertising, marketing and public relations who analyse, develop and implement communication and promotion strategies and information programs, analyse advertising needs and develop appropriate advertising and marketing plans, publicize activities and events, and maintain media relations on behalf of businesses, governments and other organizations, and for performers, athletes, writers and other talented individuals. They are employed by consulting firms, advertising agencies, corporations,*

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associations, government, social agencies, museums, galleries, public interest groups, and cultural and other organizations, or they may be self-employed.[12]

Another example, under category number:

4. Occupations in education, law, and social community and government services
    4.1 Professional occupations in law and social, community and government services
        4.1.6 Policy and program researchers, consultants and officers
            4.1.6.9 Other professional occupations in social science, n.e.c.

This unit group includes anthropologists, archaeologists, geographers, historians, linguists, political scientists, sociologists and other professional occupations in social science not elsewhere classified. They are employed in universities and throughout the public and private sectors.[13]

In order to account for all occupations where *Living Heritage* workers could be found a comprehensive review of the entire NOC list was conducted with a small group of Heritage Saskatchewan advisors and statistician Doug Elliot of *Sask Trends Monitor* in 2013. The group identified occupations within four groups: those in which almost all workers would require an understanding of heritage, those in which almost none of the workers would require an understanding of heritage, those in which workers could require an understanding of heritage, and finally those occupations that fall within health and education where at least some level of understanding of heritage would be required formed a separate group. Elliott's subsequent report was based on the National Household Survey (NHS); the name given to the voluntary census in 2011. People who were employed were asked to identify the primary type of work they did during the week of 01 - 07 May 2011. Their job descriptions were then coded to the NOC system by Statistics Canada. According to the data collected,

In 2011, employment in heritage occupations was 7% of the total employment in the province – the equivalent of just under 37,000 individuals working in 64 different occupations. Another 25% of those employed were classified as working in an occupation that was "partly" a heritage occupation. The "partly a heritage occupation" group were almost equally divided between those working in health and education and those who were working in other industry groups. In summary, ***approximately a third*** *of those employed in Saskatchewan are working in an occupation where an understanding of heritage would be important.*[14]

Elliot's full report is available from Heritage Saskatchewan's web site. In fact, occupations informed by an understanding of *Living Heritage* are found throughout the labour force under each of the ten occupational categories; based on skill type and the North American Industry Classification System (NAICS). One way that Statistics Canada is attempting to address the need to update these industrial based systems is through the use of Satellite Accounts. Statistics Canada's web site provides an explanation:

Satellite accounts . . . focus on industries or sectors that are not identified in commonly used classifications or definitions. These new views of activities that formerly were less examined expand our analytical capabilities. In Canada, there are satellite accounts for the tourism industries and for the non-profit institutions sector.[15]

The government agency has developed satellite accounts to better understand non-profit institutions and volunteering; culture; tourism; and environment and resource accounts. They have plans to expand this list to include transportation and pensions. So for example: the Canadian Culture Satellite Account (CSA) evaluates the,

> *. . . economic importance of culture (inclusive of the arts and heritage) and sport in . . . terms of output, gross domestic product and employment"* where culture is defined as *"a creative, artistic activity, the goods produced by it, and the preservation of heritage. Sport is defined as an individual or group activity often pursued for fitness during leisure time which may be undertaken for fun or competition.*[16]

Although the results of this limited understanding leave the *economic importance* of *Living Heritage* and heritage workers unaccounted for, it is an acknowledgement that the industrial based system currently in use does not reflect the realities of today's labour force or the marketplace. Jose Luis Coraggio has researched and written extensively about the popular economy, the economics of work, local development and social policy. He explains,

> *The idea of a 'labour market' implies a self-regulating market where the price (wage) and the conditions of the work contract are fixed by supply and demand, without reference to the needs of the workers. Actual markets, however, are not merely self-regulating mechanisms that aggregate quantities and balance supply and demand, but are instead real multi-dimensional force fields in which culture, values and the structure of different 'capitals' contribute to the differentiation , segmentation and regulation of techno-economic practices. These in turn reproduce or introduce variation into the structure, such as the recent appearance of a differentiated category of 'knowledge workers'.*[17]

Appendices A through D explore various differentiated categories of workers including the knowledge worker, the creative worker, the environmental worker and the social entrepreneur, none of whom are adequately accounted for in statistical reports. Each provides a different lens through which to consider the nature and scope of the economy and an individual or groups' contribution to and participation in the economy. Moreover it is important to remember that workers also participate in economic activities as consumers of goods and services. To better understand economic activity and value; the cost/benefit balance and how the supply and demand exchange system actually works, a multi-disciplinary approach to understanding the changing dynamics of the economy would provide more comprehensive and meaningful information to decision-makers.

Consumers and Consumer Culture Theory

The word economy comes from the Greek word *oikonomia* meaning steward; (*oikos* meaning house; *nomos* meaning manage). It is generally used to describe an organized system of production and exchange but can also suggest frugality or the careful use of resources. Essentially, the economy is a limitless series of transactions that people have engaged in since - well since people have been living in groups. Basically if someone has something you want and you have something they want, you

may agree to trade, assuming the value of what is being traded is thought to be equal. Such economic activity can be generated around almost any human endeavour. For example, the development of the automobile and the infrastructure built to support it has generated considerable economic activity and will continue to do so as future generations work to reverse its unforeseen environmental impacts. Changing technologies create both opportunities and challenges while at the same time instigating a process of cultural, social and environmental change with both predictable and unforeseen consequences. This complex process of change makes the frugal / careful use of resources especially important, especially now since we know that many human activities are unsustainable.

The cost/benefit balance associated with economic development/growth depends on how the value of goods/services is determined and then again on how that value is measured. Within a North American context development/growth continues to be associated with capitalism and consumerism. John Holden, previously Head of Culture at the British think tank, DEMOS, defines economic value as follows:

> *Economic value is determined by the extent to which something enhances or detracts from our well-being. Something has economic value if its benefits to the well-being of society (including future generations) are greater than or outweigh its costs. Though it encompasses* ***commercial value*** *– as expressed through monetary exchange within markets – economic value is not restricted to values that are revealed through markets. The full schema of economic value incorporates commercial (or market) value; use values not captured within markets; and non-use values.* [18]

David Throsby, a cultural economist and Distinguished Professor in the Department of Economics at Macquarie University in Australia, has written extensively about the value of culture and how to measure that value in economic terms. In his 2007 paper, *The Value of Heritage* he explains:

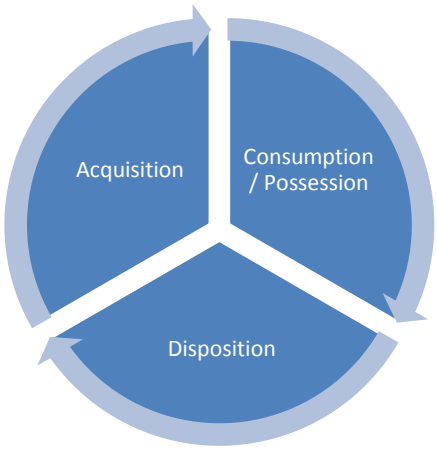
> *Even when markets fail, as in the case for example of public goods, it is the willingness-to-pay of individual consumers that expresses the value of the goods in question. So when we think about the economic value of heritage within this model, we are thinking of the sorts of values that individuals recognise and are prepared to pay for in one way or another.* [19]

Economic value is calculated based on the concept of willingness to pay (WTP). Put another way, economic value can be thought about in terms of what a person is willing to give up or sacrifice to get what they want. Either way, the actual costs of production are usually unknown by the consumer at the point of sale. The unforeseen consequences of economic activity are referred to as externalities. Pretty explains, *"Because externalities comprise the side effects of economic activity, they are external to markets, and so their costs are not part of the prices paid by producers or consumers."*[20] However, make no mistake, the costs remain and must be paid for one way or another. Unfortunately, like the occupational classification system, economic activity continues to be isolated and measured using outdated models and tools. The Gross Domestic Product, (GDP) developed in the industrial age to measure the monetary value of all goods and services produced within a country's geographic borders and within a specified period of time is still the primary means of measuring economic activity. In the age of the knowledge, creative, green and social economies such a tool does not

reflect a contemporary context and has become increasingly irrelevant to measuring quality of life because it does not include the cultural, social and environmental values nor the full spectrum of economic values that influence the marketplace. Understanding how workers, consumers and citizens are shaping the economy and are in turn, shaped by it, is essential if we are to develop policies and programs that meet the needs of individuals and communities and live in sustainable ways. Consumer culture theory is one way of exploring the multiple ways consumers determine their willingness to pay.

Eric Arnould and Craig Thompson provide a broad overview of the field in their article, *Consumer Culture Theory (CCT): Twenty Years of Research*. Arnould and Thompson define CCT as *"a family of theoretical perspectives that address the dynamic relationships between consumer actions, the marketplace, and cultural meaning."*[21] Further, their 2005 review of the literature revealed four research domains that continue to frame the current understanding of how the marketplace is used by consumers to negotiate a sense of identity, belonging and place. The research domains are necessarily inter-related and include: consumer identity projects (how consumption is used in identity formation), marketplace cultures (consumer as culture producer), socio-historic patterning of consumption (such as class, ethnicity, and gender for example), and mass-mediated marketplace ideologies and consumers' interpretive strategies (consumer as interpretive agent). These studies provide evidence of far reaching application to management and public policy development related to quality of life as they explore *"the social arrangements in which the relations between lived culture and social resources, and between meaningful ways of life and the symbolic and material resources on which they depend are mediated through markets."* [22] In other words CCT reflects on how *Living Heritage* shapes and is in turn shaped by, the marketplace through studies that consider the symbolic, ideological, sociocultural and experiential aspects of consumption.

The Consumption Cycle



According to Arnould and Thompson, consumers act as identity seekers and makers, culture producers of sub-cultures, enactors of social roles and positions and interpretive agents. Because objects, places, experiences, skills and information that individuals and groups buy, use and ultimately discard do not have intrinsic value but are assigned a value within a cultural context suggests that cultural meaning is mediated through the marketplace and reflected in the actions of consumers throughout the consumption cycle.

CCT is based on the same understanding as material culture studies in general; that is, objects reflect the values, beliefs, and ways of living of the person who created, commissioned, and/or used them and by extension the values, beliefs and ways of living of the society within which they were produced. This has led some to apply CCT to the relationship between historical objects and places of significance and the role of the past in the present. In her article, *Makers, Buyers, and Users: Consumerism as a Material Culture Framework,* Ann Smart Martin reflects this line of enquiry. She suggests, *"material objects matter because they are complex, symbolic bundles of social, cultural, and individual meanings fused onto something we can touch, see, and own."*[23] However, she cautions researchers not to project their own contemporary consumer culture and values onto the past. In other words context matters! In Prosperity without Growth, Tim Jackson acknowledges that:

> *". . . material artefacts constitute a powerful 'language of goods' that we use to communicate with each other, not just about status, but also about identity, social affiliation, and even - through giving and receiving gifts for example - about our feelings for each other, our hopes for our family, and our dreams of the good life. . . consumer artefacts play a role in our lives that goes way beyond their material functionality. Material processes and social needs are intimately linked together through commodities."*[24]

Within the lifetime of many still living, society has moved through the industrial age where the focus was on product development and manufacturing, (all those labour saving devices that make life seem so much easier and more convenient compared to the past), into an age of information where the focus is on services and paying for the conveniences of life. As the saying goes, change is the only constant and what are considered to be marketable goods and services changes from one

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generation to the next. The commodification of almost every aspect of daily life is a relatively new development. In addition, consumers are also workers; people who trade their skills, abilities, knowledge, and time to earn the money necessary to participate in the marketplace. Moreover, workers and consumers are also citizens.

Citizens and the Greater Good

Individuals and groups may make different choices as citizens than they will as a consumer(s). In societies that recognize the value of traditions and collective action, and where policies and social structures are in place that support and reward such behaviour, people learn to play the game of life differently. Michael J. Sandel, author of What Money Can't Buy, points out that in fact, values such as *"Altruism, generosity, solidarity, and civic spirit are not like commodities that are depleted with use. They are more like muscles that develop and grow with exercise. . . To renew our public life we need to exercise them more strenuously."*[25]

The classic definition of public goods (as in products) from an economic perspective is that, they are non-excludable and non-rival. The chart below shows public goods in relation to private goods, so-called club/toll goods and common-pool resources in relation to positional public/collective goods.

	Excludable	**Positional Public/Collective Goods** (something that in principle is universally available but can fall prey to rivalry and exclusion; for example -education and healthcare)	**Non-excludable**
Rival	Private Goods (consumption precludes others from future use)		Common-pool Resources (as in renewable resources)
Non-rival	Club / Toll Goods		Public Goods (creates a free rider problem)

Inge Kaul, the author of numerous publications on international public economics and finance suggests that the standard definitions of public goods are of limited value. In her paper, *Public Goods: Taking the Concept to the 21st Century* she suggests the following alternative to the classic economic definition. She proposes that public goods should be required to meet three criteria as outlined in the chart below. [26]

Public Goods - as per Inge Kaul		
Public in Consumption (inclusive)	Public in Provision (based on participatory decision-making)	Public in the Distribution of Benefits (offering a fair deal for all)

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When we seek to measure the value of public goods a different logic applies that does not fit with classic market reasoning. The price effect suggests that if the price of a good goes up, people will buy less and when the price goes down, people will buy more. However, studies of consumer behaviours reveal the irrationality of some people's choices or what Throsby referred to as a system failure. Understanding how *Living Heritage*; our values, beliefs and ways of living are transferred seamlessly from one generation to the next and made tangible through the acquisition, use and disposition of material goods provides insights into human behaviour that informs not only marketing strategies and management practices, but also public policy development and the distribution of shared or public goods. Tim Jackson argues that *". . . changing the social logic of consumption cannot simply be relegated to the realm of individual choice. . . social structures can and do shift people's values and behaviours."*[27] In fact, *". . . policy shapes and co-creates the social world."*[28]

There is no better way to understand *Living Heritage* than to live in a culturally diverse community where meeting the "other" occurs on a daily basis. Daily exposure to different worldviews and ways of living presents challenges and at the same time provides opportunities and options. Exploring the process of social integration and understanding how individuals and groups initially cope with, and eventually prosper, in a culturally diverse environment has been the focus of much scholarship. In Canada and around the world this research initially focussed on immigrant experiences and more recently on the elderly in response to the issues of cultural diversity / pluralism and an aging population.

Viewing *Living Heritage* through the immigrant experience is one way that the so-called 'mainstream' can confront their assumptions and biases; to become more aware of the consequences of our actions and consider the common good or greater good. In her 2008 paper, *Promoting Social Integration - A Brief Examination of Concepts and Issues*, Sharon Jeannotte included the definition of social integration from the Copenhagen Declaration on Social Development, Commitment 4.

> *Social Integration is the process of fostering societies that are stable, safe and just and that are based on the promotion and protection of all human rights, as well as on non-discrimination, tolerance, respect for diversity, equality of opportunity, solidarity, security and participation of all people, including disadvantaged and vulnerable groups and persons.*[29]

The process of social integration unfolds whenever an individual or group comes into contact with 'others'. Our *Living Heritage*, in other words, our values, beliefs and ways of living are used to understand and create meaning from our experiences and enable us to make sense of the world around us, our environment. When individuals and groups come into contact with other worldviews or ways of living, questions naturally arise. The new ideas can be dismissed outright or they can be considered for viability and relevance. Then they may be dismissed because they are determined not to be viable or irrelevant, or they may be adopted into new ways of living. In all cases, both individuals and groups are changed in the process. Ways of living that persist over time do so because they are relevant and viable in the present where they are valued within the community or society. This process of social integration is constantly repeated as we grow and learn throughout the life cycle.

Scientifically speaking Michael Gazzaniga explains, *"Emergence is when micro-level complex systems that are far from equilibrium (thus allowing for the amplification of random events,) self-organize (creative, self-generated, adaptability-seeking behavior) into new structures, with new properties that previously did not exist, to form a new level of organization on the macro level."*[30] In other words, when two different cultures (complex systems that are far from equilibrium) come together and share meaningful experiences (self-organize) both are changed as a result, creating something entirely new; neither are *other* any longer. The nature of complex adaptable systems will be explored further in the next section.

The process of social integration is a challenging one for most individuals and groups. It takes courage and confidence; in fact without a strong sense of identity, belonging and place, new ideas are likely to be dismissed outright. Questioning values, beliefs, and ways of living that have served well in one context to consider another worldview will only happen when people trust they have a supportive environment in which to explore the options. Make no mistake, every individual is changed by participation in shared experiences and contributes to community life in a positive or negative way reflecting the give and take on which relationships are based. The Saskatchewan we know today is the direct result of the contributions immigrants made in the past and the province continues to rely on immigration to grow the population and the economy. When applied to quality of life issues such as health and wellbeing, citizenship and social cohesion, education and employment, the process of social integration demonstrates the significant role of *Living Heritage* in daily life and the contribution immigrants make not only to the cultural life of the community, but to the social, environmental and economic viability of the community as well; not to mention its' long-term sustainability.

When it comes to *Living Heritage*, there is naturally a cost to nurturing understanding and inclusion through programs and services but there is also a more significant cost to society in terms of cultural, social and environmental losses if we do not safeguard and share our *Living Heritage*. Indigenous communities around the world can testify to the individual and social costs of cultural heritage denied. In Canada the issues we face today with regards to Indigenous people are the direct result of the colonial experience. Responding to the Calls to Action of the Canadian Commission for Truth and Reconciliation will indeed require more than just financial resources but the participation of all citizens in acknowledging the experiences of Indigenous people and understanding the intergenerational trauma that has led to the current issues within Indigenous communities. We are all responsible for where we go from here. The choices we make as citizens reflect our sense of identity, belonging and place and acknowledge that each individual is also part of something greater than themselves. Nurturing positive experiences, negotiating differences, and building an inclusive society is everyone's responsibility.

Moreover, the goals of social integration are directly connected to human rights and to UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) / *Living Heritage*, which in turn is linked to several other UNESCO Declarations, Conventions, and Covenants including but not limited to the:

> Joint UNESCO- SCBD Programme on Links between Biological and Cultural Diversity, 2014

Declaration on the Rights of Indigenous Peoples, 2007
Convention on the Protection and Promotion of the Diversity of Cultural Expressions, 2005
Declaration on Cultural Diversity, 2001
Covenant on Economic, Social and Cultural Rights, 2000
Covenant on the Rights of the Child, 1989
Declaration on Cultural Policies, 1982
Convention on the Protection of the World Cultural and Natural Heritage, 1972
Covenant on Civil and Political Rights, 1966
Declaration on Human Rights, 1948

This body of work reflects the growing understanding of the multiple and complex connections between *Living Heritage*, sustainable community and regional development and biodiversity. It also highlights the need for holistic, long-term thinking when it comes to addressing issues of global concern and local quality of life issues; what matters most to individuals and communities. Economic activity can and should reflect our values as individuals and as communities. It is a means to an end, not the goal itself. Robert and Edward Skidelsky, the father and son authors of How Much is Enough? The Love of Money and the Case for the Good Life, make the point graphic.

> *"Properly understood, choice responds to value. Where it is allowed to create value, its exercise becomes arbitrary - like firing arrows into a barn door and drawing targets around them."*[31] Moreover they suggest that, *"If the first goal of the individual is to realize the good life for himself, the first duty of the state is to realize, in so far as lies within its power, the good life for all citizens."*[32]

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Creating a Human Economy

Social Ecological Systems

UNESCOs work over the years has contributed to a new way of thinking about global issues. Efforts have been made to better understand how complex systems work and this understanding has been applied to sustainable development. In his article for the ESDN Quarterly Report 26, 2012, *Resilience and Sustainable Development: Theory of resilience, systems thinking and adaptive governance*, Umberto Pisano outlines the basic ideas in layman's terms and provides diagrams that illustrate the concepts presented. The economy is just one example of a complex adaptive system used to explain the processes involved, which are not dissimilar to the processes that underlie social integration and consumer culture theory. Together these theories serve as different lenses through which to understand human behaviour and our interaction / relationship with the natural world.

Social ecological systems (SESs) are characterised by three attributes: resilience, adaptability and transformability. Ecologists like Brian Walker and his colleagues who study these systems work with the following definitions:

> *Resilience is the capacity of a system to absorb disturbance and reorganize while undergoing change so as to still retain essentially the same function, structure, identity, and feedbacks . . .*
>
> *Adaptability is the collective capacity of the human actors in the system to manage resilience.*
>
> *Transformability is the capacity to create a fundamentally new system when ecological, economic, or social (including political) conditions make the existing system untenable.*[33]

Walker and his colleagues also explain four attributes of resilience and four options available to individuals and groups to manage change / adapt the system.

> *Resilience - latitude, resistence, precariousness and panarchy*
>
> *Adaptability - move the threshold, move the current state, make threshold more difficult or easier to reach, and manage cross-scale interactions to avoid or generate loss of resilience to change*[34]

Moreover, they explain, social-ecological systems (SESs) are subject to self-organization without intent, which means that although dominated by individuals and groups that operate with intent, the system as a whole is unpredictable and difficult to manage.[35] This is not surprising considering that the economy is an example of an SES that is influenced by a number of external elements including cultural, social, and environmental systems that not only impact the economy but that are themselves complex adaptable systems. When one element within a system is changed, an adaptive cycle begins and moves through four stages, usually in this sequence: rapid growth / exploitation, conservation, collapse and release, and finally reorganization / renewal. The final stage is where

innovation and opportunities are generated.[36] Walker and his colleagues provide a few examples of large scale changes that have occurred in the past including the industrial revolution, the agrarian revolution, and the emergence of cities. The adaptive cycle of change shares some parallel lines of thought with consumer culture theory and social integration processes as well.

The chart below is an attempt to demonstrate the parallel lines of thought described above. They also naturally reflect our *Living Heritage*: the values, beliefs and ways of living individuals and groups use to understand and create meaning from their experiences and enable them to make sense of the world they inhabit.

Adaptive Cycle of a SES	Consumer Culture Theory	Social Integration Process
Growth and Exploitation Resilience = Latitude Adaptability = human actions can move the threshold closer or further away	Consumer as: Identity seekers and makers	New ideas are considered for viability and relevance. They may be dismissed if they are determined not to be viable or are deemed irrelevant.
Conservation Resilience = Resistance Adaptability = human actions can move SES' current state closer or further from the threshold	Consumer as: Enactors of social roles and positions	New ideas are dismissed without consideration.
Collapse and Release Resilience = Precariousness Adaptability = human actions can make movement towards/away from the threshold easier/more difficult	Consumer as: Interpretive agents	When individuals and groups come into contact with other worldviews or ways of living, questions naturally arise. New ideas and ways of living may be . . .
Reorganization - innovation and new opportunities Resilience = Panarchy Adaptability = human actions can manage cross-scale interactions (outside influences) to avoid / generate loss of resilience	Consumer as: Producers of culture and sub-cultures	New ideas are adopted / adapted into new ways of living.

Moreover, ecologists like Jules Pretty, have evidence to suggest that communities with significant levels of cultural diversity also exhibit significant biodiversity; it seems they are intrinsically linked which is nature's way to ensure survival. The joint *UNESCO- SCBD Programme on Links between Biological and Cultural Diversity* has found that,

> *. . . areas of high cultural diversity are often areas of high biological diversity. The convergence between biological and cultural diversity extends far beyond the "hotspot" areas. Ensembles of biodiversity are developed, maintained and managed by cultural groups. Diversity of cultural practices depends upon specific elements of biodiversity for their existence and expression."* Moreover, "*A paradigm shift is needed to restore the integrity of diversity. A number of international legal instruments that deal with biodiversity and cultural diversity separately already exists. A more holistic approach is needed to jointly reverse the current trends of erosion of biodiversity and weakening of cultural diversity.*[37]

No one has so far suggested that creating the future we want will be easy. Learning to understand how complex adaptive systems govern human experience can be overwhelming. This is most likely why we tend to break a system down into its component parts so as to make it more manageable. However, the study of complex systems tells us that you cannot understand the whole by breaking it down into its constituent parts; that will allow you to understand how a particular part works but will not enlighten you on how the whole system works.[38] It is no longer reasonable to insist on separating the parts of the whole since we now know that like any system, all the parts work together, when one part is affected by change so too are all the other parts. This way of thinking and doing is no longer viable or relevant within the contemporary context faced by Indigenous communities, culturally diverse communities, an aging population or the loss of biodiversity. In order to address the defining issues of our times we need to work towards a human economy that can meet the needs of communities in all their various forms in the present.

The editors of The Human Economy, Hart, Laville, and Cattani, suggest that a human economy must incorporate four elements:

1. *It is made and remade by people; economics should be of practical use to us all in our daily lives.*
2. *It should address a great variety of particular situations in all their institutional complexity.*
3. *It must be based on a more holistic conception of everyone's needs and interests.*
4. *It has to address humanity as a whole and the world society we are making.*[39]

These four elements are strikingly similar to the four elements of intangible cultural heritage that UNESCO uses to describe *Living Heritage*:

1. *Traditional, contemporary and living at the same time*
2. *Inclusive: multiple voices, engaged citizens*
3. *Representative: multiple stakeholders, collaborative*
4. *Community-based: grassroots, neighbourhoods, local identity*[40]

These in turn, reflect many of the characteristics used to describe the knowledge economy, the creative economy, the green economy and the social economy. All in their own way reflect the powerful role of *Living Heritage* in daily life; the values, beliefs, and ways of life that inform the choices we make and enable individuals and groups to create meaning in their lives and build a strong sense of identity, belonging and place. Refer to the Appendices A through D for more information.

Conclusion

The language of economics has undergone a significant shift over the past few decades with an accelerated effort to reimagine the economy since the international market meltdown of 2008. A human economy encompasses an understanding of the economy in terms of stewardship and the careful use of available resources. Although neoliberal thinking still predominates many economists and economic developers are looking for new ways to explain how the economy is experienced in daily life by workers, consumers and citizens. The international discussion also makes it abundantly clear that the economy has taken many forms in the past and will continue to change from generation to generation. As a man-made construct, the economy is shaped by individual and group choices; people have more influence than they think or are led to believe. Individuals are not only consumers but workers as well as citizens of local and global communities. Nothing is inevitable; there are choices to be made about how we want to live and what kind of world we want to leave to future generations.

In The Value of Nothing, Raj Patel reminds us that, *". . . there is nothing 'natural' about buying and selling things for profit, and allowing markets to determine their value. Before commodities can be bought and sold, they have to become objects that people think can be bought and sold."*[41] His examples include: land, music, labour, care, people, food and water; all of which have undergone a change in the way we think about them."[42] He goes on to explain how changing the way people think about a resource can have long-lasting consequences. For example, *"By turning public land into private property, not only did land become a commodity, but the rural poor were cut off from their only means of survival, and forced to sell the only thing they had left - their labor."*[43] He suggests, *"To value something involves both identifying it and setting up rules through which it can be used by society, . . . "*[44]

Understanding consumer culture theory and what motivates our behaviours is essential to making more informed choices. Understanding the process of social integration can help us negotiate shared values in a pluralistic world and identify common human values to inform public policy. Understanding how complex adaptive systems work can show us a way forward towards a sustainable future. To meet the complex needs of individuals and communities understanding the plurality of their *Living Heritage* is fundamental, making community participation an essential element in all planning processes. Creating spaces for and reinvigorating public dialogue, harnessing new technologies to support workers, grow the green economy, putting people and the environment ahead of monetary profits, while addressing social concerns and ensuring that all citizens have the opportunity to reach their full potential and to participate in the negotiation of a shared future. Finding the right solutions begins with asking the right questions.

Economists and economic developers are not the only people to study human behaviour in order to do their job more effectively. Marketing consultants and business managers also know from first-hand experience the importance of understanding human behaviour and what motivates both consumers and workers. Those responsible for implementing change within the business environment turn to theories of change management that also reflect the need to understand *Living Heritage* in the workplace. Governments, public service agencies and not-for-profit organizations as

well as for-profit enterprises require information that is current, relevant, and holistic in nature if they are to develop meaningful programs and services. Governments also need more comprehensive information to inform public policy development in order to meet their public service mandate.

In The Cult of Efficiency, Janice Stein's contribution to the CBC Massey Lecture series in 2001, she suggests, "*Judgements about effectiveness - extraordinarily difficult to make and always subject to political contestation and debate - must logically precede any calculation of the efficiency of means*."[45] And, before we can measure effectiveness we must have public conversations about values; as Stein puts it, "*Without a discussion about the goals, and the values that inform these goals, we cannot even begin to talk about efficiency*."[46] In fact, creativity and innovation usually entail a certain amount of inefficiency to begin with, making it inevitable as we figure out what in the long-term will be most effective. Efficiency as an objective is obviously desirable as long as it does not compromise effectiveness. According to Stein, "*Efficiency in the provision of public goods needs to be joined by a conversation about accountability. . . . Accountability is about evaluating performance, meeting legitimate standards, fulfilling legitimate commitments, and holding responsible those who fail to meet the standards*."[47]

The first step to creating change is to ensure that everyone understands why the change in necessary. Solving a problem always begins with recognizing that there is one and creating the desire to make change happen. The second step, after the problem has been identified, is to understand how and why the situation arose. In other words creating change within social-ecological systems depends on an understanding of *Living Heritage*. As Einstein reportedly said, *we cannot solve our problems with the same thinking we used when we created them.* Unfortunately, individuals and groups don't always speak the same language and this often gets in the way of communication or so it would seem.

In October 2015 the National Trust for Canada organized a gathering to discuss the indigenous heritage around Calgary, Alberta. Dr. Reg Crowshoe, Spiritual Advisor and Former Chief of the Piikani Nation, spoke about the importance of language in expressing different worldviews. He is an advocate of finding parallels between perspectives rather than attempting to combine or merge them. If we focus on the meaning of our words we may find that even though we use different words to express ourselves, our intentions are not all that different. As Dr. Crowshoe said, he may use a MAC and someone else may use a PC but they both get the same result in the end. Perhaps it is more important that we learn about different worldviews, exploring our differences and discovering our similarities, rather than trying to create something entirely new. Such an approach enables us to reap the benefits of cultural diversity without destroying it in the process and resonates with the work of Heritage Saskatchewan as we seek to find parallels between *Living Heritage* and various approaches to individual and community development, quality of life issues and concerns, and understanding the complexity of economic activity and value.
The cultural legacy we each carry within us, has a significant impact on our sense of identity, belonging and place which in turn shapes how we learn and grow; how we contribute to society through the workplace and assume our responsibilities as citizens. Increasing awareness of *Living Heritage* as a dynamic aspect of daily life in all its dimensions: cultural, social, environmental and economic, contributes to more informed public dialogue about our values, beliefs and ways of living. 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. To this end, Heritage Saskatchewan is leading the development of a Saskatchewan Index of Wellbeing (SIW). This will incorporate the eight domains already established by the Canadian Index of Wellbeing (CIW), but will be a 'made in and for' Saskatchewan report. When it comes to *Living Heritage* and quality of life, context matters!

This will contribute to more holistic / inclusive approaches to community and regional development with programs and services developed to meet the needs identified by the community with their active participation, making them more relevant and effective. Choices / decisions based on evidence and experience will naturally lead to healthy, active populations; aging in place throughout the life cycle, public organizations and institutions that reflect values and priorities of communities; inclusivity, fairness, justice; and culture- sensitive learning environments and workplaces. This will provide everyone opportunities to reach their full potential; to contribute in a meaningful way to their families, their communities and society in general, essentially fulfilling the social mandate of governments.

Ultimately, understanding the powerful role of *Living Heritage* in daily life will lead to an increased awareness of Saskatchewan's history and diversity; a strong sense of identity, belonging and place that translates into an inclusive society built by engaged citizens.
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. Government at all levels, the private sector and the non-profit / voluntary sector all have a responsibility and a role to play in creating the future we want to leave for future generations.

Now is the time for governments, for-profit and not- for-profit organizations as well as individuals and groups, to show leadership and vision; to think holistically, long-term and in the interests of all. People who have the courage and strength to do the right thing because it is the right thing to do!

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Appendix A

Defining the Social Economy

A brief review of the literature reveals a lively debate about what should be included in the social economy.

Originating in France, the term 'social economy' is used world-wide to describe a variety of organizations with a social purpose. These include: cooperatives, mutual associations, and social enterprises, as well as, community economic development corporations, not-for-profit and voluntary organizations. The International Classification of Nonprofit Organizations includes 14 different categories. The inclusion of not-for-profit and voluntary organizations / the third sector within the social economy are critical, particularly as governments devolve more and more of the social agenda down the chain of responsibility. In fact, Canada has the second largest not-for-profit and voluntary sector in the world. This is a wide net.

Crystal Tremblay's (2009) synthesis of the literature suggests that the social economy, ". . . is a major economic force, accounting for a significant share of global production of goods and services and employment and contributing to sustainable social and economic development." She goes on to say, "There is widespread recognition in the literature that the SE is a major vehicle for addressing intertwined and interdependent issues of social, economic, environmental and cultural well-being." Moreover, there is a "growing discourse on the role that the SE plays in democratic participation and empowerment of women, indigenous people and other excluded groups in society, both in meeting their needs for sustainable livelihoods, and in increasing their power in democratic decision-making."

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Workers within the social economy are as diverse and widespread as the organizations within which they work. Like heritage workers many contributors to the social economy workforce can be found in healthcare and education occupations in addition to social justice, social services and cultural occupations. Social entrepreneurs are described as people who "discover, define, and exploit opportunities to enhance social wealth by creating new ventures or managing existing organizations in an innovative manner." They identify social problems/issues, pool multiple resources, develop innovative solutions, build social capital, and enhance total wealth (economic wealth + social wealth).

Workers within the social economy and heritage workers have much in common. Both share an intuitive understanding of Living Heritage. They seek to understand what really matters to individuals and groups and they use that understanding to address a contemporary issue or concern. In doing so, they both support individual and community development in the process. Those who contribute their time and expertise to socio-economic development and /or address environmental issues support and grow the social economy. They also contribute to the common good when the products and services they provide are: public in consumption (inclusive); public in provision (based on participatory decision-making); and public in distribution of benefits (offering a fair deal for all).

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Appendix B

Defining the Knowledge Economy

A brief review of the literature reveals the ambiguity of the concept. As economist Timothy Hogan (2011) suggests "the economics of knowledge are very different than for ordinary goods and services." Hogan goes on to explain the characteristics of knowledge that make it different than other commodities; knowledge can be used again and again without being used up, by more than one person at a time and in more than one location at a time. Moreover, the return on investment in knowledge creation can be far greater to society in the long run that it might be for the original creator/owner. As a result private investment in the creation of new knowledge tends to be limited and therefore the public sector needs to intervene in order to realize the full benefits to society.

Economic activity has always depended on the knowledge and skills of the workers. What has changed in the last few decades is the technology or tools that are used to achieve the end product. While some accept the idea that knowledge workers can be found throughout the workforce regardless of the level of technology used, others suggest that the knowledge-based economy refers only to high-tech workers within high-tech industries by which they mean those that use digital technology and the internet to conduct their business. Such businesses tend to deal with the exchange of information as inputs rather than physical capital or natural resources. The commodification of knowledge embodied in human labour has become problematic since the ease and speed at which information can be exchanged and/or manipulated via the internet has proven to be difficult to monitor / control.

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Knowledge workers are people who create, acquire, transmit and use knowledge in the pursuit of their career goals. They are described as well-educated, skilled communicators, who more often than not, use digital technology in the performance of their professional, management and technical occupations.

However, in addition to the development of specific subject knowledge, skills and abilities, meaningful participation in the workplace depends on a strong sense of identity, belonging, and place. For both knowledge workers and heritage workers an understanding of their own cultural heritage and the cultural heritage of those they hope to serve enables them to do their job more effectively and efficiently.

Encouraging diversity in the workplace brings many positive benefits not the least of which is a diversity of thought. When businesses value creative thinking and innovative solutions; they value difference: of perspective, of ideas, of options. Occupations that enhance our quality of life particularly as they contribute to health and wellbeing, citizenship and social cohesion, and education and employment depend on knowledge and heritage workers with a wide variety of education and experience.

The question is can we harness the new technologies of the knowledge economy to address present day social issues and ensure that everyone has the opportunity to realize their full potential and contribute to the common good?

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Appendix C

Defining the Green Economy

A green economy is one that results in improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities.

United Nations Environment Programme (UNEP) 2012

According to Molly Scott Cato, author of: *Green Economics: An Introduction to Theory, Policy and Practice*, we need to change the way we think about the economy in general, not only in regards to climate change, but in terms of how resources are distributed. She describes the shift in thinking that is necessary by comparing the attitude of a cowboy with that of a spaceman. "*The cowboy views his world as infinite and lives without a frontier in an environment where there are endless resources to meet his needs and a vast empty area to absorb his wastes. The attitude of the spaceman could not be more different. He is aware that his environment is very limited indeed. He has available only the resources that can be fitted into his small capsule, and he is only too familiar with his own wastes.*" For Cato and other green economists, "*concerns with equity are as central to green economics as concerns for the planet.*"

Our potential to prosper, to flourish as human beings in a thriving community, depends on having the means to a livelihood and the wherewithal to meet our needs and pursue our aspirations. It also demands a degree of security, a sense of belonging, the ability to participate in the community, and the opportunity both to share in a common endeavour and to pursue our potential as individuals.

Tim Jackson and Peter Victor, 2013

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Green workers are people who understand the earth as a finite system, on which all life depends. They are stewards of the land; addressing social justice issues and sustainability with a focus on the relationship between people and place.

ECO Canada takes a much narrower view - a green job is one "that works directly with information, technologies, or materials . . . that focus on aspects related to production . . . of goods or services that support ecological integrity and minimize environmental impact." However they also suggest the knowledge and skills needed relate not only to the most obvious such as "wind and solar energy; battery technology and power electronics; sustainability management and energy efficiency; and environmental finance and emissions trading," but also to the "softer skills related to communications; the ability to adapt to technological change; sustainable development; interdisciplinary thinking that develops relationships across industries and organizations to support system integration."

For both green workers and heritage workers without an understanding of how our own *Living Heritage* informs the choices we make daily, we cannot hope to understand others; our friends and neighbours and meet the needs on which our prosperity / wellbeing depends.

The question is how can we support the green economy to address present day social issues and ensure that everyone has the opportunity to realize their full potential and contribute to the common good?

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Appendix D

Defining the Creative Economy

The role of creativity in the production of goods and services has long been recognized however since 2001 when the term 'creative economy' was first used efforts have been made to set boundaries around what it really means. Many agree that creativity knows no bounds however, this has not stopped others from limiting the concept of the 'creative economy' to include only those industries that produce copyrightable goods / intellectual property; called 'creative industries' they are essentially arts based industries. The term has also been applied to industries involved in scientific and technological innovation, as well as, research and development initiatives.

UNESCO "strongly advocates the need to see the creative economy in humanistic terms – creativity as an embodied, lived quality informing a diverse range of industries and activities." According to UNESCO's 2013 *Creative Economy Report: Widening Local Development Pathways*, "This way of seeing is important because it also encompasses the broader ways of life understanding of culture by revealing how identities and life-worlds are intertwined with the production, distribution and consumption of goods and services." This perspective reflects the nature and scope of *Living Heritage* as in values, beliefs, and ways of living. Creative industries, particularly the visual and performing arts, the literary and dramatic arts, are in fact, the most overt form of *Living Heritage* as they focus on the conscious expression of identity and often comment on or reflect social issues and concerns. While some lament the commodification of the creative process, others have long understood and exploited the natural connections between *Living Heritage* and the choices individuals and groups make on a daily basis both as consumers and as citizens.

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Creative workers are people who are paid to think. Like heritage workers who can be found throughout the workforce, so too, creative workers challenge industrial classifications. When the creative industries are narrowly defined to include only arts based goods and services, creative workers share a number of characteristics. This group are often independent / self-employed, highly educated but poorly paid, usually work for not-for-profit or small independent organizations, and are highly motivated, passionate and tenacious individuals. When the creative industries are more broadly defined to include scientific and technological innovation, as well as, research and development initiatives this description no longer holds true. The creative class that Richard Florida describes are generally employed in high-tech occupations and organizations that tend to cluster in larger urban centers. These creative workers are looking for diverse opportunities and cultural amenities; the quality of life a community can offer for themselves and their families.

The creative economy and how it is defined is very much linked to political agendas and public policies. The question is how can we employ this creative talent to address present day social issues and ensure that everyone has the opportunity to realize their full potential and contribute to the common good?

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