



# LIVING HERITAGE & QUALITY OF LIFE:

## REFRAMING HERITAGE ACTIVITY IN SASKATCHEWAN

A report for Heritage Saskatchewan  
prepared by S. L. Massey

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## INTRODUCTION:

In today's fast-paced world of technological change, economic challenges and growing consumerism, cultural organizations are facing tremendous pressure to account for their existence based upon economic indicators that do not present a complete analysis of the contributions that they make to our quality of life. Many organizations throughout Canada have felt the impact of severe cutbacks and are now having to determine new directions in light of these challenges. With this reality upon us in Saskatchewan, we have difficult choices to make. Do we continue on the same path or do we choose to chart a new course?

External trends and growth agendas have the potential to conflict with our broader values; and at times, do not appear to take into account that which is being lost in the process. A predominant reliance upon quantitative methods of accountability as economic arguments suggest, ignore the social, cultural, and environmental value of cultural activities. Accounting for a full spectrum of values ensures that we do not limit the impact that our heritage has in contributing to our sense of identity, and who we are as citizens.

Where do we begin? A key component to addressing the issue rests in our own willingness to rethink the concept of heritage as a living component of our everyday life. This broader perspective challenges us to accept that what we value is constantly being negotiated from one generation to the next.

This research is a good first step and one that was prepared as a framework for action. Future research will take a multi-disciplinary approach and be directed in part, by Heritage Saskatchewan's dialogue with its owners. As Heritage Saskatchewan moves forward in raising public awareness we too, will need to reframe our messaging, so that we recognize and become the agents of change.

I hope that you will be inspired to reflect upon the information contained in this report. We are fortunate to have a rich and diverse heritage in this province. It is reason indeed to celebrate!

Let's begin the dialogue!

Ingrid Cazakoff  
CEO  
Heritage Saskatchewan

# HERITAGE SASKATCHEWAN'S DEFINITION OF HERITAGE

Heritage is what we have received from the past. It shapes our present identity and provides insight for our future.

Heritage includes a range of activities in the areas of stewardship, preservation, research, education and engagement. Within this context these activities must exhibit sensitivity to:

- The indigenous natural environment;
- The impact of the interaction between human activity and natural environments; and
- Differing perspectives regarding objects, ideas, places and traditions.



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# LIVING HERITAGE AND QUALITY OF LIFE

## LIVING HERITAGE

The concept of heritage in North America has been intricately woven with a sense of loss or the threat of loss; the power of which becomes more potent in an ever changing world. Simply expressed by Saskatchewan singer/songwriter, Joni Mitchell, “you don’t know what you’ve got till it’s gone.” Recognizing that change is indeed the only constant does not lessen its impact on individuals and communities. As the pace of change increases exponentially, finding a balance with continuity and maintaining a sense of identity, belonging and place has become an urgent challenge.

Robert Archibald, a heritage professional and historian by training, in his book, A Place to Remember Using Heritage to Build Community reminds us that,

*“Public history practitioners must ensure that change does not overwhelm continuity. Through remembering we construct identity for ourselves and our communities. Through re-remembering we construct new narratives that underscore mutual obligations, insist upon broad principles of sustainability, requires the creation and preservation of those places and experiences that inspire and provide spiritual sustenance, and recognize the importance of memory itself.”*<sup>1</sup>

Shifting demographics and pluralism, coupled with the vast array of communication technologies, have reshaped the world we live in and influenced the international dialogue around heritage. Beyond a focus on preservation and interpretation of the past, heritage in the 21st century encompasses a broad range of activities and resources from the most tangible to the intangible. This shift in the heritage paradigm has the Canadian heritage movement reflecting on where to go from here. The Heritage Canada Foundation Summit held in October 2012 focused on the need to press the ‘restart’ button.

Internationally, the heritage movement is informed by the work of UNESCO. Consider their 2003 definition of intangible heritage / living heritage.

*“The practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artifacts and cultural spaces associated therewith— that*

*communities, groups and, in some cases, individuals recognize as part of their cultural heritage. 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.”<sup>2</sup>*

Living heritage moves away from a focus on the preservation of the past to a focus on how the past is used in a contemporary context. It recognizes the value individuals place on their personal or family heritage and how people use the past in one of two ways: to place themselves within a continuum or as a point of departure. Responsible stewardship of the past provides the foundation for living heritage that emphasizes human experience and development, makes us agents of change by empowering us all to negotiate values in a pluralistic world and build a shared future.

**Living heritage moves away from a focus on the preservation of the past to a focus on how the past is used in a contemporary context.**

Heritage defined in this way is synonymous with culture. Understanding the connection between the past and the present and the power of the past to inform our choices for the future is more important now than at any other time in our remembered history. It is imperative that this understanding be shared with individuals, groups, politicians and policy makers.

John Holden, previously Head of Culture at the British think tank, DEMOS, has Master’s Degrees in law and art history. His professional interests have been focused on the development of people and organizations in the cultural sector. In his 2006 paper, *Cultural Value and the Crisis of Legitimacy: Why culture needs a democratic mandate*, Holden, who understands the term culture to mean heritage and the arts, identified three types of cultural value:

*“Intrinsic values are the set of values that relate to the subjective experience of culture intellectually, emotionally and spiritually. . .”<sup>3</sup>*

*“Institutional value relates to the processes and techniques that organisations adopt in how they work to create value for the public. Institutional value is created (or destroyed) by how these organisations engage with their public; it flows from their working practices and attitudes, and is rooted in the ethos of public service. . .”<sup>4</sup>*

*“Instrumental values relate to the ancillary effects of culture, where culture is used to achieve a social or economic purpose. They are often, but not always, expressed in figures. This kind of value tends to be captured in ‘output’, ‘outcome’ and ‘impact’ studies that document the economic and social significance. . .”*<sup>5</sup>

Holden’s concepts of intrinsic, institutional and instrumental values correspond to the value of heritage in the broadest sense; in the contribution it makes to shaping our sense of identity, belonging and place, which in turn correspond to the cultural, social and environmental values of heritage. In other words, our living heritage; the values, beliefs, and ways of living that inform the present.

Understanding living heritage, which speaks to our common humanity and the complex relationships we nurture to give meaning to our lives, requires a new approach to how we think about heritage and how we frame heritage activities in our advocacy messages. Public and private sectors must work together with the not-for-profit sector to ensure responsibilities and benefits are shared equitably. In his paper, *Cultural Value and the Crisis of Legitimacy: Why culture needs a democratic mandate*, John Holden suggests issues facing culture in a contemporary context can be summed up in terms of relationships: with the public, with politicians and policy makers, and with professionals. Holden also provides a useful summary of what the public, professionals and politicians and policy-makers value with regards to culture. According to Holden:

*“The public primarily values three things about culture . . . experiences that shape and reflect their sense of self and their place in the world . . . being treated well, and honestly, by the cultural organisations that they choose to engage with. . . [and] the rootedness that culture provides. This can play out in two ways—in a sense of place and geographical location, where cultural infrastructure can anchor local identities, and in a sense of belonging to a community, either a geographical community, or a cultural community of interest.”*<sup>6</sup>



*“Professionals need the satisfaction and authenticity that their pursuit of intrinsic values provides, but they also need other things: adequate pay, and respect from their peers, paymasters and public, among them.”<sup>7</sup>*

*“Politicians primarily value culture for what it can achieve in terms of other, economic and social, agendas. . . Politicians want measurable, tangible results that help deliver government policy predictably, cost-effectively and on a mass scale, because that is the job of politics.”<sup>8</sup>*

Closer attention to nurturing these relationships is the only way to build understanding and respect for differing perspectives, (one of life’s lessons from the past) and better serve the public good. A clear and comprehensive view of the entire playing field and a clear understanding of the role of each player on the team are essential to success no matter how it is defined.

The following table reflects the connections between various aspects of heritage and heritage values identified through a literature review, and contemporary quality of life issues. However it must be acknowledged that the lines drawn are permeable and there is significant cross over among and between each of the areas. Cultural, social, environmental and economic values are not easily separated. Life and living heritage is organic and experiences are not contained within such a grid-like system as the chart might imply.



Some economists might put economic value above cultural, social and environmental values however, for the purposes of this report it is assumed that economic value is subsumed within cultural, social and environmental values and not vice versa as per Holden's definition.

*“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.**”<sup>9</sup>*

Economic value is calculated based on the concept of willingness to pay (WTP). 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.”<sup>10</sup>*

However, an individual's willingness to pay depends on a number of factors including but not limited to what a person thinks they can afford to pay, whether the item is thought to be a necessity, what options are available within the time frame required, what kind of mood a person is in, etc. What something is worth and what it costs to produce are not necessarily equivalent. Market value and production values vary widely. The value of an object can change over time; some items lose value while others gain value over time. What people say they are willing to pay and what they actually pay are not always equivalent either. Therefore, willingness to pay as a measure of value is as subjective as any other qualitative method of evaluation.

There is general agreement that the socio-economic benefits of culture, (heritage and the arts), can out-weigh the costs, if marginally so. That is not to say the

economic value of heritage should not be addressed. Where applicable and appropriate a cost-benefit analysis (CBA) should be done before implementing major heritage projects. This makes good business sense and allows various stakeholders to be involved in the development process. If done well the CBA will include a consideration of the cultural, social and environmental values in the analysis, as well as an extensive public consultation process to understand the concept of value from a wide range of stakeholders.

However it is important to remember economic values are based on estimates and projections and are therefore subjective as well. A case in point is the Government of Saskatchewan's report, *The Economic Impact of the Heritage Industry in Saskatchewan*, prepared by Donald A. Gilchrist for Saskatchewan Parks, Recreation and Culture, Heritage Resources Section, Heritage Branch, in 1990. The following excerpt demonstrates the subjective nature of this economic impact analyses.

*“We now return to the estimation of the impact of the Saskatchewan heritage industry, as described in table 2.1.1, on income and employment. Table 4.1 summarized the direct impact of the industry. The employment data in the economic impact model is based on an annual average of monthly employment surveys. The employment estimate in table 4.1 is intended to reflect the likely response of the employees of the heritage industry over the course of a year of surveys. Thus peak-season employment is assumed to only span three summer months. We have assumed that part time employment which is not peak-season is year round. This is likely to be an overestimate which inflates direct employment, and depresses the employment multiplier. However, the data with which to refine this estimate are not available.”*<sup>11</sup>

In a more recent report, *Requirements to Support Commercialization Objectives of Saskatchewan's Creative Industries* commissioned by Enterprise Saskatchewan, the authors refer to the importance of cultural/creative industries while discussing the definition of the term; as above the emphasis here is the author's.

*“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.”<sup>12</sup>*

**Aboriginal communities around the world can testify to the individual and social costs of culture/heritage denied.**

Hume’s acknowledgement of the connection between culture, education and innovation, indicates there are shared interests between the for-profit and the not-for-profit sectors and these connections complement Heritage Saskatchewan’s three key messages:

- 1) Saskatchewan’s heritage of natural beauty, unique communities and rich cultural traditions is a source of pride for those who live here.*
- 2) This sense of pride, place, and identity makes our communities strong and vibrant, and helps to attract and retain both people and business.*
- 3) Support of Saskatchewan’s heritage is important in order to ensure that future generations can learn from the past, build communities in the present, and ensure a prosperous, vital province in the future. Our heritage is a gift to future generations.*

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 struggle to reverse its devastating environmental impacts. There is a cost associated with ‘development’ of any kind and there is a cost associated with not undertaking development projects. The language of development, although it replaced the idea of “progress” which seemed to have run its course, has not really changed the mindset that North American consumerism demands any more than talking about government’s growth agenda will do. Certainly these words: progress, development and growth, resonate very differently in different parts of the world. In terms of heritage, not only is there a cost to providing programs and services but there is also a significant cost to society in terms of cultural, social and environmental losses if we do not preserve and share our heritage. Aboriginal communities around the world can testify to the individual and social costs of culture/heritage denied.

## USING THE PAST IN THE PRESENT

A public survey conducted by Sigma Analytics in 2004 for the Museums Association of Saskatchewan, reflected on public attitudes, perceptions and behavioural patterns regarding heritage in Saskatchewan. Key results were reported in the document, *Heritage Marketing Program, Marketing Strategy Outline*, March 2004. They point to a 'disconnect' between how individuals understand and use their heritage and the way heritage is regarded within the public and not-for-profit sectors.

*“Contrary to expectations, heritage is not undervalued. Rather, it tends to be narrowly defined in terms of the historic and the physical, at the community and provincial levels. At the personal level, heritage is more focused on values and beliefs, which are prized.*

*Family, ethnicity and community of origin are cited most often as top-of-mind “heritage.”*

*Heritage as an entity generally tends to be viewed as historic, about the past. . . It is not generally seen as unfolding today.*

*Many of the characteristics which may have commonly been thought to be part of our heritage are no longer perceived to be vital in today’s provincial community.”<sup>13</sup>*

Roy Rosenzweig and David Thelen report on the results of a national survey they conducted in the United States in 1994 in their published work, *The Presence of the Past Popular Uses of History in American Life*. They concluded that,

*“the most powerful meanings of the past come out of the dialogue between the past and the present, out of the ways the past can be used to answer pressing current day questions about relationships, identity, immortality, and agency.”<sup>14</sup>*

By far the most important past to participants was their own life experiences and that of their families and cultural groups. Of least interest to survey participants was the history they learned in school or from textbooks that spoke about significant historical events. Of more significance, Rosenzweig and Thelen also found that,

*“looking at experiences and not events as the basic units for engaging the past presented respondents with two exciting possibilities that history teachers and textbooks had usually ignored: that participants could change the thing they experienced or that the experience could change them. And it was to these possibilities that they often returned as they drew on the past to shape the course of their lives. By thinking about the past as a reservoir of experience they could use it in their own lives and understand it in the lives of others . . .*

*By recognizing and interpreting experiences—their own and others—respondents drew the past toward the present as they drew themselves toward others. Seeing themselves as agents who could change and be changed by experiences and using the past more frequently and creatively to meet personal needs and sustain relationships, . . . [participants] . . . developed different ways of thinking about the significance of larger events than they had learned in history classes.”<sup>15</sup>*

These results suggest that although we cannot change the past, we can change where we stand when we view the past; we can in fact choose to continue on the same path, using the past to establish continuity with our predecessors or we can choose a new direction using the past as a point of departure. Many of these results were duplicated in a similar Australian study as well as the Canadians and Their Pasts survey project as reported by Gerald Friesen, Del Muise and David Northrup. In the article, Variations on the Theme of Remembering: A National Survey of How Canadians Use the Past, the authors acknowledge that personal and family history is of primary importance to people the world over as an aspect of autobiographical memory. Furthermore, they suggest,

*“the insight directs our attention beyond the discipline of history toward psychology and the neurosciences, where memory has been the subject of intense research during recent decades. Such a shift in focus encourages us to think about remembering, and the past itself, as less fixed and stable than one might previously have assumed. It may enable historians to link their work to that of social psychologists and neuroscientists and perhaps even to the professionals working on medical and psychological approaches to aging and palliative care.”<sup>16</sup>*

This confirms that heritage, like culture, is a living component of everyday life; the value of which is constantly being negotiated and renegotiated by each successive generation. Therefore heritage activities should be informed by an understanding of how memories are laid down and of the connection between remembering and identity, both individual and collective.

## REMEMBERING AND IDENTITY

The human brain works on a 'use it or lose it' basis. It is plastic but not elastic. These are only two of the conclusions discussed in Norman Doidge's book, The Brain That Changes Itself. Doidge is a psychiatrist and psychoanalyst whose practice is based on the new science of neuroplasticity. Understanding the neuroplasticity of the brain has significant implications for how we understand culture, specifically human development, memory and learning.

Daniel Schacter is an American psychologist and Professor and Chair of Psychology at Harvard University. In his book Searching for Memory: the Brain, the Mind, and the Past, Schacter reflects on the nature of memory,

*“... like the objects in which we attempt to preserve the past, the fragile power of memory provides us with a general sense of who we are and where we have been, even though it hides many of the specific incidents that helped shape us. We may be profoundly moved by experiences that we remember inaccurately, or illusory memories of events we only feared or imagined. Our thoughts and actions are sometimes influenced implicitly by incidents that we do not recollect at all. And many of the specific episodes of our lives have vanished from our memories forever.”<sup>17</sup>*

There is general agreement among memory scholars that when we remember an experience we are essentially reconstructing it at the time of recall. The memory as a whole is not stored in one specific area of the brain ready to be brought forward in its totality. Rather, the brain works to piece together a memory based on a number of influential factors including, our present environment, the role of imagery or other cues, the effects of rehearsal, and the source of the memory.

A former Jesuit seminarian, John Kotre received his Ph.D. in psychology from the University of Chicago and spent thirty-five years as a professor and project director at the Dearborn and Ann Arbor campuses of the University of Michigan. In White Gloves How We Create Ourselves Through Memory, Kotre discusses his own personal use of his memories of his father, and his grandfather, the latter a man he knew only through the stories of others, to define himself as an individual and as a father. He relates how his memories have changed over the years to meet his needs at various times in his life. The



author of several books on life-histories, Kotre believes that memories of life experiences are revised again and again over the course of a lifetime. In other words human memory is selective, providing us with information that will meet the needs of the present. Studies have shown that as people age their memories take on a mythic dimension. As Kotre suggests, 'positive illusion' is essential to mental health.

*“In old age, the keeper of archives seems to relax its grip on reality. No longer are memories needed, as they were at the beginning of life, to create maps to find one’s way in the world . . . No longer is it necessary to strip away illusions in order to cope, . . . At the end of life, when memory is not needed to deal with reality, it can become the stuff that dreams are made of.”<sup>18</sup>*

Our memories tell us who we think we are; they validate our sense of identity and belonging, and are often associated with a place or particular environment. The remembered past influences the choices we make each day and thereby informs our choices for the future as well. One of Canada’s leading intellectuals Dr. Mark Kingwell, Professor of Philosophy at the University of Toronto spoke to delegates at the Heritage Canada Foundation Summit, 2012 where he reflected on memories as the basis of narrative. He suggested that we reconstruct ourselves through the stories we tell.

# IDENTITY AND STORYTELLING

There is a growing body of literature related to the value of storytelling. Early learning often occurs through storytelling, from fairy tales, legends, and/or myths. Storytelling continues to fuel the imagination in adults as well. Think of the popularity of historical novels, period movies, music videos, and the increasing interest in biographical works, which will grow along with our aging population.

In her book, The Past Within Us: Media, Memory, History, Tessa Morris-Suzuki suggests that in fact,

*“Most people do not learn about history by studying primary evidence in the archives or at archaeological sites. Instead, what we encounter are representations of the past which reach us through the filter of other people’s interpretations and imaginations: through the words of the novelist, the lens of the photographer, the graphics of the comic-book artist.”*<sup>19</sup>

The relationship between the storyteller and the listener is a symbiotic one. Not only does the listener benefit from the wisdom or lesson of the story, but the teller’s experience is validated as is their sense of identity and place within the community. Storytelling is a pan-human activity. It is as natural as eating and breathing. Storytelling is also a creative process. As such, stories are created from the wealth of real life experiences and emotions. Whether written or verbal, stories grow out of the values and beliefs, customs and traditions, embraced by various cultures.

Jack Maguire, in his book The Power of Personal Storytelling promotes the oral telling of stories because he believes that much of the spontaneity and texture of a story is lost in written form. Nevertheless he makes a compelling argument for storytelling in general, whether written or oral. People use the past to make sense of their experience and create meaning in their lives. We all tell ourselves stories about who we think we are, about the things that matter most to us, and that explain why we do the things we do. Even if a person is unaware of what motivates them, their implicit memories influence how they will respond or react in various situations or circumstances.

When personal stories are shared they connect us with others and make our lives more meaningful. As we share our stories with others and listen to the stories others tell, we share in our common humanity. Our stories help us to make sense of our own lives, and listening to the stories of others can help us understand and know them better as well. Learning to listen to the stories of others and having the confidence to share our own stories with others, makes life more meaningful and enables us to relate to others in a variety of circumstances. Maguire believes,

**Storytelling is a pan-human activity. It is as natural as eating and breathing.**

*“As individuals, we have both a personal and a social obligation to bear witness to our own experience, . . . if we respect the people we’ve loved, the places we’ve lived, the issues we’ve championed, the lessons we’ve learned, the jobs we’ve performed, and the feats we’ve accomplished, then it’s up to us to preserve them in stories and to share those stories with others who might benefit from knowing them, or in many cases, from knowing us better than they do already.”<sup>20</sup>*

Sharing our stories is essential to the building of relationships and friendships. When we share personal stories, we share a part of ourselves with others. When you are given a glimpse of the human side of another person, your relationship with them is irrevocably changed. An acquaintance becomes a confidante; a fellow employee becomes a colleague. A shared story creates families and communities. The intimacy that comes when stories are shared with others gives us a sense of belonging and strengthens our sense of individual and collective identity and place. The not-for-profit heritage organizations that mediate the relationship between private and public interests are in a position to help individuals connect their personal story to larger social concerns and vice versa, connect public history to the personal stories of others.

# STORYTELLING AND PUBLIC HISTORY

Bernard Lewis, wrote about history remembered, history recovered, and history invented as early as 1975. At the Canadian Museums Association Symposium, “Cultural Diversity and Museums: Exploring Our Identities,” held in March of 1994, Harold Troper, of the Ontario Institute for Studies in Education, described what he referred to as received history and proximate history.

*“Received history is structured and regulated by the traditions of scholarly discourse, validated by conventions of research, and presented to the larger civic culture as the measured truth about our earlier time...proximate history...constitutes those historical memories which are part of our individual being, whether as autobiographical memory or historical memory, as an inheritance of family or ethnic and racial group.”*<sup>21</sup>

Tessa Morris-Suzuki explores the concepts of what she calls ‘history as interpretation’ and ‘history as identification’ in her book The Past Within Us: Media, Memory, History. She states,

*“From one perspective, the study of history is about interpretations: it is a search for knowledge which will enable us to understand the causal relationships between events, the genealogy of ideas and institutions, and the forces which produce change in human societies. But on the other hand, history is also a matter of identification. Our relationship with the past is not simply forged through factual knowledge or an intellectual understanding of cause and effect. It also involves imagination and empathy.”*<sup>22</sup>

History as we write it, tell it, or re-present it, can never truly reflect the past as it was actually lived. All information is edited. A key issue is the value placed on storytelling and the authority and/or credibility of the storyteller. This relates directly to Holden’s concept of institutional value. Heritage organizations provide opportunities for storytelling, social interaction and learning that facilitate and support human development and by extension, the development of the community as a whole. Through the continual re-evaluation of the past we continue to discover not only our differences but the common ground we share, and we re-define our sense of identity, our sense of belonging and our sense of place in the process. We are all in the business of storytelling!

Marshall McLuhan’s foresight that “the medium is the message,” has proven to be extremely accurate. In his book, Understanding Media: The Extensions of Man, (McGraw-Hill, 1964), McLuhan was one of the first to explain how

all new media, whether print, film, or electronic, created a new environment which in turn shaped the people who

used it much as the automobile had changed the landscape with the building of highways, gas stations and garages. He further suggested that people are for the most part unaware of the changes in their environment and in themselves since the new environment is both invisible and yet all encompassing.<sup>23</sup>

## **We are all in the business of storytelling!**

More recently, Morris-Suzuki challenges her readers to consider how the medium shapes the message and how artists, filmmakers, writers and public historians can use contemporary media to encourage and develop our historical imagination. Morris-Suzuki urges us to consider,

*“. . . the way that differing media of historical expression influence the way that the past is represented. Those media possess their own codes of representation, their own possibilities and limitations. Some readily evoke emotion and identification, while others encourage abstract explanation; some tend to present the life of past ages as an interwoven texture, while others encourage us to separate the threads for analytical purposes. In a multimedia age, the same event is represented in many forms, and representations in one medium resonate with representations in another. The impulses to compare multiple representations, to understand the relationship between medium and message, and use varied media creatively to find out about the past are crucial aspects of historical truthfulness.”<sup>24</sup>*

Archibald would agree. He believes,

*“. . . it is the task of the public historian to provide context in which differing points of view can be explored, diversity acknowledged, empathy inculcated, dialogue facilitated, and common ground defined.” (103) Furthermore, if we do not do this, Archibald insists, “we ignore the implications of the past and we undermine our legitimate claim to society’s support.”<sup>25</sup>*

Storytelling is a natural way to bridge the gap between private and public interests; between received history and proximate history; or history as interpretation and history as identification; and/or between academic history and public history. The transition from private to public interest mirrors the transformation of museums, from the curiosity cabinets of the 19th century to the educational institutions they aspire to be today. The first to open its doors as a public museum in 1683, the Ashmolean Museum in Oxford was founded on the private collection of Elias Ashmole, a man interested in chemistry, magic, and natural philosophy. Essentially private collections such as Ashmole’s were assumed to be of interest to everyone regardless of social

or economic status. Indeed the collections were assumed to be edifying and educational. However, the democratization of museums has proven elusive as we know that people who visit museums are still the wealthier and better educated in society. Thus, the current conversation around the value of heritage and our quest for a democratic mandate continues.

One of the plenary sessions at the Heritage Canada Foundation Summit in 2012 asked the question, “The Future of Heritage Conservation: Adapt or Hold Our Ground?” The first of three speakers to address this question, Dinu Bumbaru, Policy Director for Heritage Montreal and President, International Council on Monuments and Sites Canada, reflected on the future of the heritage movement in general. Bumbaru suggested that we need to bridge public and private interests; respecting both tangible and intangible aspects of our heritage; after all as he put it, “it takes two to tango.”

Julian Smith, Executive Director, Willowbank and Principal, Julian Smith & Associates, Architects, agreed with the need to bridge public and private interests while emphasizing the concept of sustainability which must be imbedded in the shifting paradigm of the heritage movement. Smith used the image of a grid to illustrate the shift from a modernist grid-like view of heritage to a more organic, post-modernist view suggesting that not-for-profit organizations will necessarily play a larger role in ensuring the wise use of cultural resources.

Finally, Stephen Hazell, Managing Partner, Ecovision Law, urged delegates to develop new partnerships with industry and environmental activists to address contemporary concerns. Speaking of heritage resources as assets, Hazell suggested they could be used to contribute to social goals and priorities such as education, affordable housing, green space and local business development.<sup>26</sup>

Connecting heritage with quality of life issues clearly demonstrates the relationships Holden identified in his work and his concepts of intrinsic, institutional, and instrumental values. The changing relationship between the public and private sectors is the direct result of the nature of culture/living heritage itself which is constantly responding to contemporary issues and concerns. Heritage activities developed around themes of contemporary interest using a multidisciplinary, collaborative approach will inevitably connect heritage to health and wellbeing, citizenship and social cohesion, and education and employment; all core aspects of quality of life.

# CONNECTING HERITAGE WITH HEALTH AND WELLBEING

The Saskatchewan Health report, *Healthier Places to Live, Work and Play... A Population Health Promotion Strategy for Saskatchewan*, (no date), “emphasizes “upstream” approaches that work to address root causes of ill health by focusing on changing the conditions and environments in which people live, work and play.”<sup>27</sup> The report acknowledges the need to work collaboratively with numerous partners including “education, social services, recreation, justice, municipal government, Métis government, First Nations government and community groups.”<sup>28</sup> This clearly recognizes the obvious connections between these groups. Furthermore, the report outlines the shift in thinking about health and wellbeing.

*“At one time people believed that the only answer was to treat individuals and cure disease—the **treatment approach**. In the 1970’s this changed as people began to understand that what they eat, how active they are, and whether they use tobacco and alcohol also affect how healthy they are. This **lifestyle approach** focuses on helping individuals reduce their health risks by changing their behaviour.”<sup>29</sup>*

*“The **population health approach** takes into account that the health of the community and the province is influenced by many factors beyond health care and individual behaviour. People are much more likely to be healthy if they live in healthy communities where it is “easy” to be healthy.”<sup>30</sup>*

*“Early in 2003, consultations were held across the province with health regions and their intersectoral partners. . . .The Priority Issues for Action were developed from the information received from the consultations. They are: Mental Well-Being, Accessible Nutritious Food, Decreased Substance Use/ Abuse and Active Communities.”<sup>31</sup>*

These priority issues correspond to the three inter-related aspects of health: emotional, physical and social; and each of these can be connected to heritage and heritage activities that support the development of a strong sense of identity, belonging and place.

There is a large body of literature based on the value of reminiscence and the value of personal storytelling to individual health and wellbeing.

**...heritage has much to teach us all about health and wellbeing.**

Reminiscence therapy is used in the treatment of individuals with various forms of dementia, in hospice care, and more generally with seniors because of the numerous benefits documented.

Reminiscence and personal storytelling contributes to a sense of identity and belonging, validates life experiences, facilitates cultural integration, builds friendships, combats loneliness, isolation, and depression, aids in the maintenance of cognitive ability and social skills, and sometimes even, helps us prepare for death.

The work of Artist in Residence, Bonnie Chapman, at the Pasqua Hospital Bird's Eye View Studio, also serves as evidence of the benefits of life reviews when coping with chronic and/or terminal illness. At such times in life, a strong sense of identity and belonging provides strength and meaning. Chapman is the Director of the Creativity for Health Program with the Regina Qu'Appelle Health Region.

Alternative medical treatments such as acupuncture, meditation, yoga and tai chi, to name just a few, recognize the value of traditional knowledge and ancient wisdom. Many sport and recreational activities are based on traditional beliefs and lifestyles from martial arts and sumo wrestling, to belly dancing and square dancing. We know leading an active life is the best medicine.

In addition, the work of Carol and Malcolm McConnell related to the traditional Mediterranean diet and based on the World Health Organization's research provides compelling evidence that heritage has much to teach us all about health and wellbeing. Michael Pollan also makes a strong case for the traditional diet as opposed to the 'western diet'. In Defense of Food he states,

*"We have known for a century now that there is a complex of so-called Western diseases—including obesity, diabetes, cardiovascular disease, hypertension, and a specific set of diet-related cancers—that begin almost invariably to appear soon after a people abandons its traditional diet and way of life."<sup>32</sup> He goes on to say, "Yet 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."<sup>33</sup>*



The connection between diet, health and place was brought to life for students in Saskatoon through a community gardening project. Don Ragush, a public health nurse and nurse practitioner with the Saskatoon Health Region focusses on

**...sharing stories increases your sense of well-being and decreases heart rate and blood pressure.**

Annette Simmons

promoting healthy eating and physical activity for students. In partnership with the St. John School, the Abbeyfield Community Garden Project provided opportunities to teach students not only about gardening and where their food comes from but also the rewards of working together and sharing experiences. The success of the Abbeyfield project led to a second; the Bishop Murray Community Garden was launched through a partnership between the school and the Varsity View Community Association in 2009.<sup>34</sup> It is easy to imagine how a variety of heritage activities could enhance the learning experience for everyone involved in these projects.

A recent study published in the British Medical Association's Journal of Epidemiology and Community Health, suggests that people who participate in cultural activity are happier and less stressed.

*“The results were unambiguous and somewhat unexpected: not only was the correlation strong between cultural activities and happiness, but men felt better when they were spectators while women clearly preferred doing rather than watching.” In addition, “after adjusting for relevant confounding factors—including socio-economic status—it seemed that cultural participation was independently associated with good health, a low depression score and satisfaction with life dependent on gender.”<sup>35</sup>*

The cultural and social value of storytelling has been documented as well. In The Story Factor, Annette Simmons tells us,

*“... preliminary research has documented that listening to an engaging story will lower blood pressure and slow the heartbeat.”<sup>36</sup> She goes on to say, “one study found that sharing stories increases your sense of well-being and decreases heart rate and blood pressure.”<sup>37</sup>*

Norman Doidge credits Michael Merzenich with contributing most to understanding the plasticity of the brain. Merzenich believes that the

*“. . . major reason memory loss occurs as we age is that we have trouble registering new events in our nervous systems, because processing speed slows down, so that the accuracy, strength, and sharpness with which we perceive declines.”*<sup>38</sup>

He suggests that as adults we tend to rely on the skills and abilities we acquired when we were younger and rarely take up the challenge to learn something new. Adults prefer to stay within their comfort zone doing what they know how to do rather than take the risk trying something different would inevitably entail. However, to combat the loss of memory Merzenich suggests learning a new language is an excellent way to engage in focussed learning much as we did as children.

*“Because it requires intense focus, studying a new language turns on the control system for plasticity and keeps it in good shape for laying down sharp memories of all kinds. . . Anything that requires highly focussed attention will help that system—learning new physical activities that require concentration, solving challenging puzzles, or making a career change that requires that you master new skills and material. . . you will gradually sharpen everything up again, and that will be highly beneficial to you.”*<sup>39</sup>

Therefore not only does learning a heritage language prepare young people to compete on the world stage in whatever capacity they choose to pursue, it also enhances the quality of life of individuals as people get older. In fact, the neuroplasticity of the brain has significant implications for the development of many heritage activities to enhance the lives of our aging population. Clearly there is an opportunity to connect the benefits of heritage activities not only to the health and wellbeing agendas of governments but to enhance the quality of life of citizens.

# CONNECTING HERITAGE WITH CITIZENSHIP AND SOCIAL COHESION

With citizenship come rights and privileges as well as responsibilities and obligations. David O'Brien, in his report, *Measuring the value of culture: a report to the Department for Culture Media and Sport*, December 2010, presents the findings of several researchers and notes their discussion,

*“. . . people are citizens as well as consumers and a different logic may apply to the decisions they make with regard to their willingness to pay for a good or service as a consumer and their support for funding as a citizen . . .”*<sup>40</sup>

In her book, *The Past Within Us: Media, Memory, History*, Tessa Morris-Suzuki reminds us,

*“We are implicated in the events of the past because we live within the institutions, beliefs and structures that the past has created. But we are also implicated in the past because the past lives in us. The knowledge of history we have absorbed consciously or unconsciously through a host of media determines who we feel sympathy for, which contemporary events stir us to joy, compassion or anger, and how we respond to those events.”*<sup>41</sup>

Connecting heritage with citizenship and building social cohesion is based on the belief that individuals with a strong sense of identity, belonging and place will take responsibility for their own actions and support decisions that contribute to the public good. When an individual has pride in themselves and a strong sense of belonging within their community, they will naturally work to ensure that their community remains a safe and healthy place not only for themselves and their families but for others as well.

For most people and cultures memory and place are intrinsically intertwined. Memories of home influence our sense of identity and belonging well into old age. Understanding the history of a place affects how an individual feels in that place and how they will behave. Think of walking through a cemetery or walking into a place of worship. Think of driving into a large urban centre or walking amongst densely built high rises. Think of walking through a forest or gazing out at a wall of mountains. Human beings are greatly influenced by the places they inhabit.<sup>42</sup>

Lisa Prosper, Director of the Centre for Cultural Landscape at Willowbank has focussed her work on cultural landscape theory and practice. At the Heritage Canada Foundation Summit in 2012 she spoke about cultural landscape as a fusion between culture and place, suggesting that values and meanings are actively embedded in places and things. Moreover, the ongoing production of meaning in place occurs through practices that sustain identity, culture and livelihoods providing continuity with the past and relevance in a contemporary context.<sup>43</sup>

Places of historical significance can also become places of healing and reconciliation. Only when past injustices are acknowledged can communities take corrective action. Archives, museums, and other memory based institutions inform this work and contribute to building a strong sense of belonging and community. In this way heritage institutions create value; what Holden refers to as institutional value.

Raymond Weber, the Director of Education, Culture and Sport, for the Council of Europe, addressed the *Cultural heritage and its educational implications: a factor for tolerance, good citizenship and social integration* seminar delegates in 1995. He recognized the changing concept of heritage, from a focus on monuments to cultural heritage, cultural landscapes, and folk memory; from the material to the non-material nature of heritage embracing the social aspects of heritage.<sup>44</sup> However he also cautioned delegates,

*“The new trilogy of heritage, history and folk memory may thus just as easily become an instrument for good as for evil. It may cause us to close ranks sensitively around a fixed past or it may encourage a dynamic opening up to the future. It may confine us to a simplifying particularism, to tribalism, or it could open our minds to what is universal and to the values of human rights and democracy. It may result in all kinds of purification and exclusion, or it may link us to others and promote an awareness of solidarity. In short, it may take us from an illusory feeling of self-sufficient, particularist identity to a desire for interdependence and for dynamic and generous intercultural relations.”<sup>45</sup>*

Marie-Claude Munoz concluded the seminar with several recommendations. Among them,

*“It is important to take account of the urban and architectural settings in which children actually live, and to forge connections between this modest*

*heritage and its grand, monumental counterpart, because both together make up their history and their identities, social and national, individual and collective. By developing a sense of belonging and of being responsible for their surroundings, people imperceptibly make the transition from being inhabitants to being citizens.”*<sup>46</sup>

A number of specific projects implemented in Europe demonstrating how heritage activities in and out of school can combat the rise of ethnic conflict are highlighted in the Council of Europe’s *Cultural Heritage and its Educational Implications: a factor for tolerance, good citizenship and social integration*, Seminar Proceedings, 1995.

In Canada, spacing.ca projects have been developed in large urban centres like Vancouver, Toronto and Montreal. In this spirit, Youth Fusion, a non-partisan charity that establishes innovative partnerships between high schools and universities supported ‘The Geography of Here’ project implemented by Alanah Heffez in Montreal. The project aimed to reduce high school dropout rates and increase academic success by engaging students in curriculum-based, environmental education related to their own neighbourhoods and school district. Mapping the community and learning about the history of the area was part of the project. As Heffez found in her work, when students learn through experiences that relate to life as they see it around them they are motivated to stay in school. The program also serves to “strengthen their school spirit and give them a sense of belonging.”<sup>47</sup> Although Heffez does not consider herself a heritage worker, she is directly involved in demonstrating the connection between heritage and the meaning of places, as well as the connection between heritage and education.

Closer to home, Karen and Gerald Muir of Yorkton, Saskatchewan responded to a growing concern with vandalism at a nearby heritage site. Although still used on occasion, the Orkney Church built in 1894, and the cemetery along with the school, built in 1897 on the same site, just six miles from Yorkton, was showing the degrading effects of vandals. In an attempt to remedy the situation, an educational program was developed for Grade 3 and 4 students. Gerald, a descendent of the first settlers in the area and former student provided information about the buildings and his own personal experiences there. He also talked about his ancestors buried in the cemetery and why the cemetery was important to the community. An RCMP officer talked to the students about vandalism which is a crime punishable by law. The day-long program also included games and other activities. After implementing the program for only three years the Muir’s could see a noticeable drop in

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vandalism at the site. While their conclusions are not based on a formal evaluation process, their message of civic responsibility and respect for the past appears to have made a difference.

The Calgary Heritage Initiative (CHI) and their Century Homes Calgary program is another example of a heritage project developed to engage the general public and encourage them to get to know their neighbours, past and present. Individuals researched the history of their own homes and participated in public events that featured the stories they discovered.<sup>48</sup> Each of these projects demonstrates that when heritage is made personal, individuals will take action to ensure their communities are safe and vibrant places to live.

On the lighter side of understanding the importance of place, the famous Bill (Spaceman) Lee, a former Montreal Expo/Boston Red Sox pitcher, was quoted in the Regina Sunday Post, (5 August 2012) *“building a new stadium down the street does not work unless (Ron) Lancaster spilled some DNA in the lot where they are going to build the new stadium,”* implying that for many Saskatchewan Roughrider fans, Taylor Field is in some ways, sacred ground.

Civic engagement is readily measured by using statistical data related to populations and voter turn-out, participation in the political process, membership within political parties, etc. In addition, statistical information about human rights abuses, property crime and theft can provide an understanding of the issue from another perspective. On the other hand to understand the underlying causes of these concerns, a more in depth approach must be considered. Clearly, there is an opportunity to connect the benefits of heritage activities to the responsible citizenship and social cohesion agendas of governments and promote the active engagement of citizens towards the public good.

Dr. Mark Kingwell, Professor of Philosophy at the University of Toronto has explored the *“role of empathy in creating social change, social obligation and citizenship in a democratic society, and the ethics and politics of the built environment,”* in his writings.<sup>49</sup> In his presentation to delegates of the Heritage Canada Foundation Summit in 2012 Kingwell reminded everyone that *“democracy is not a transaction but a contract.”*

# CONNECTING HERITAGE WITH EDUCATION AND EMPLOYMENT

## Education

Learning is fundamentally connected to language and culture/living heritage, both of which are dependent on memory. According to Doidge,

*“neuroplastic research has shown us that every sustained activity ever mapped—including physical activities, sensory activities, learning, thinking, and imagining—changes the brain as well as the mind. . . Our brains are modified by the cultural activities we do—be they reading, studying music, or learning new languages.”*<sup>50</sup>

According to psychologist and educator, Howard Gardner,

*“. . . by the time the child has reached the age of seven or so, his development has become completely intertwined with the values and goals of the culture. Nearly all learning will take place in one or another cultural context; aids to his thinking will reside in many other human beings as well as in a multitude of cultural artifacts. Far from being restricted to the individual’s skull, cognition and intelligence become distributed across the landscape.”*<sup>51</sup>

Therefore, childhood learning and all human development is culture specific. Advancements in understanding the neuroplasticity of the brain confirm this. Gardner also tells us that even though individuals may learn to give the correct answer in a formal learning environment they often revert to simpler explanations after a time, explanations that sufficed to explain the world when they were children.<sup>52</sup> Because people rely heavily on childhood systems or ways of knowing, memory becomes a powerful force in shaping how we perceive present reality as well as how we will react/respond to it.

This implies that the benefits of a liberal arts education and life-long learning cannot be overstated. Connecting heritage with education, not only the formal education system but life-long learning, is based on the belief that only through understanding how culture/living heritage shapes present experience, can individuals make informed choices for the future. It is essential too that learning opportunities are inclusive and provide opportunities for dialogue and public participation. Renato Resaldo, in Culture & Truth, reminds us, *“all human conduct is culturally mediated.”*<sup>53</sup>

In light of the world-wide economic crises even business schools are revamping their programs to incorporate what they call “soft skills.” In a recent *Globe & Mail* article Daina Lawrence states, “*several MBA programs across the country have redesigned the way they teach. These programs argue that developing leaders that can communicate, analyze and think beyond spreadsheets and quarterly reports is crucial to the move beyond the financial crisis and avoid the same mistakes down the road.*” (05 November 2012, pE1) Learning how to think, and to think critically and creatively was never more important than in this age of pluralism and globalization.

The reasons for teaching social studies and history are numerous. Chief among them is to nurture empathy. As demonstrated, heritage activities can contribute to developing responsible citizens and building social cohesion. The formal education system is an obvious arena in which to teach youth about the past and how communities and societies have been shaped by their history. Moreover, it is important to consider not only why history is taught but how history is taught.

Keith C. Barton writes of his experience as a social studies educator as he compares the different approaches to teaching history in the United States and Northern Ireland. In his article, *History and Identity in Pluralist Democracies: Reflections on Research in the U.S. and Northern Ireland* Barton suggests that,

“ . . . if citizens are to work together as members of a democratic society, they must share a sense of identity, and that identity must be parallel to the political system within which citizen action takes place.” However he also recognizes, “that many people feel a strong sense of identification with ethnic, religious, or other groups, . . . ” and suggests that “pluralist democracies must recognize this fact by promoting national identities that encourage inclusiveness and diversity and that do not dismiss other identities that are important to its citizens.”<sup>54</sup>

Peter Seixas in his address *The Purposes of Teaching Canadian History* to the Association for Canadian Studies in 2001 argues that the role of the historian and the history teacher is to guide students as they,

“ . . . confront conflicting accounts, various meanings, and multiple interpretations of the past, because these are exactly what they will encounter outside of school, and they need to learn to deal with them.”<sup>55</sup>



When looking to the past to explain the present, Seixas suggests that schools are in the best position to advance historical consciousness. To do this students must know how to think historically; students need to be able to: establish historical significance, use primary source evidence, identify continuity and change, analyze cause and consequence, take historical perspectives, and understand the moral dimension of historical interpretations.<sup>56</sup>

Morris-Suzuki suggests that if done well, teaching students about the past,

*“. . . can nurture curiosity about history, and give students the ability to use diverse media to explore the past: and to keep on exploring long after they have left formal education behind them. . . [leaving them] better equipped to ask questions, to acquire knowledge . . . and to develop informed opinions about how governments and international organizations should respond,”* to current events.<sup>57</sup>

While Seixas is quite right about the purposes of teaching history he fails to recognize the role of public history in life-long learning. Robert Archibald on the other hand clearly understands both the academic and public history environments being both an historian and a heritage professional.<sup>58</sup> Archibald articulates the role of both and makes connections between public history and quality of life issues. He tells us,

*“. . . it is the task of the public historian to provide context in which differing points of view can be explored, diversity acknowledged, empathy inculcated, dialogue facilitated, and common ground defined.”* If we do not do this Archibald suggests *“we ignore the implications of the past and we undermine our legitimate claim to society’s support.”*<sup>59</sup> He goes on to say, *“The practice of public history is collegial, collaborative, and interdisciplinary, and definitions of significance are community derived.”*<sup>60</sup>

It is critical that public historians and academics work together to enhance public awareness of the power of the past to shape present experience and inform choices for the future. Both proximate history and received history, or if you prefer, history as identification and history as interpretation, play a role in shaping a sense of identity, belonging and place.

**Because all learning is culture specific, learning is most effective when done in a culturally vibrant environment.**

## Employment

Preparing youth for the workplace is a complex challenge inherently linked to human development and education. Confidence to contribute in a meaningful way

comes from a strong sense of identity, belonging and place in addition to the development of specific skills and abilities and specific subject knowledge and understanding. Because all learning is culture specific, learning is most effective when done in a culturally vibrant environment. This is something the Gabriel Dumont Institute in Saskatchewan understands well and their success is evidence of the validity of the links between living heritage, education and employment. The Gabriel Dumont Institute has graduated qualified teachers and technicians for over 30 years. The testimony of one graduate tells the story shared by many.

*“I gained more than just an education. I gained self-esteem, made a few new friends, and landed a great job that helps me support my family better.”*

Debbie Dueck, GDI Annual Report, 2010/11

In the Northwest Territories, the Department of Education, Culture and Employment (ECE) has developed a strategy based on an understanding of the relationship between education and culture and employment with culture sitting comfortably in the middle.

*“In addition to the school system, the Department is now responsible for a network of education, cultural and employment supports and programming, including college programming, income support, official languages, labour services and career development. These activities are tied together by the shared aim of assisting Northerners to achieve their full potential. The purpose and goals outlined in [their strategic plan] are designed to give Northerners increased opportunity to live fulfilled lives and contribute to a strong, healthy and vibrant Northern society.”<sup>61</sup>*

The most effective social program may in fact be a job. Being gainfully employed allows individuals to pursue any number of personal goals. Often what individuals do to ‘make a living’ greatly impacts their sense of identity, belonging and place in the world. How an individual feels about themselves

and the meaning of their lives depends not only on their family and social life but to a great extent on their working life. When individuals are not engaged in meaningful employment they naturally find other ways to fill the void. This is when self-esteem and pride in what one does is critical to a sense of satisfaction with life.

Although the number of jobs in heritage in Saskatchewan has remained static over the past twenty years, and the level of remuneration for such jobs is low, those that do persevere in heritage work do so because of the intrinsic rewards and the belief that what they do does make a difference. They are committed to their communities, making them stronger and more vital places to live. Many more individuals have pursued an interest in heritage as an aspect of their employment such as architecture, design, and the arts. Many others pursued heritage related studies even though they are now employed in other fields. Their education and the skills learned through formal education continue to inform whatever path in life they follow.

Finally, the connection between heritage and development is well understood among community planners as they relate to the very tangible economic benefits of heritage projects including but not limited to job creation, skill development, and small business growth. Much has been written regarding the overall socio-economic impact of heritage projects. The Getty Conservation Institute initiated a research program in 1998/99 which has resulted in a series of publications dedicated to heritage and economic values. In addition, English Heritage publishes new research into the social and economic value of heritage on an annual basis. Much work has also been done in this regard in Australia beginning with the Burra Charter developed by Australia International Council on Monuments and Sites in 1979 and revised in 1988. The Burra Charter has been influential world-wide in initiating the conversation around cultural value, or what the Charter refers to as cultural significance.

Clearly, there is an opportunity to connect the benefits of heritage activities to the education and employment agendas of governments, not to mention enhancing public awareness about the value of heritage in everyday life.

## CONCLUSION

Connecting quality of life issues such as health and wellbeing, citizenship and social cohesion, and education and employment to living heritage recognizes the power of the past to shape present experience and inform our choices for the future. This framework also connects to cultural, social, environmental and economic values as they permeate all aspects of life. Our sense of identity, belonging and place provide continuity with and distance from the past as we build relationships and meaning in our lives. Reframing heritage as a vital component of contemporary life is colloquially called a 'game changer'. As we attempt to measure the intrinsic, institutional and instrumental value of living heritage understanding these connections is essential. It is also important that we measure what really matters and that means asking the right questions.

Mark Kingwell reminded delegates at the Heritage Canada Foundation Summit that asking the question, why are we here, is always the right question. However, we should also be asking, what difference heritage activities make to those that participate? How do individuals use the past to answer questions about contemporary issues or concerns? How do we as heritage professionals encourage and support the negotiation of heritage values? By sharing our living heritage we strengthen our sense of identity, belonging and place. As we grow and learn, sharing our experiences, beliefs and ideas with others we are building communities and civil society.

While there are many examples that demonstrate the economic value of using heritage assets in community development, heritage strategies and best practices are project specific and must be informed by local community needs. Often decision makers are reluctant to accept the theory of transference as a measure of value due to the uniqueness of each site or project in the same way they are reluctant to acknowledge the multiplier effect when measuring economic value. While encouraging and supporting studies that demonstrate the economic value of heritage, Heritage Saskatchewan recognizes that provincial heritage organizations with expertise specific to a particular area of heritage, (for example: the built environment), are in the best position to advocate for and participate in such cost/benefit analyses. Still, we also know that many political decisions are based on ideological grounds, not economics.

The Government of Saskatchewan is currently focussed on economic growth; however it is also true, as John Holden says that, "*politicians support what the public demands.*" Furthermore, the government is also pursuing the

integration of human services by bringing together human service providers through the Human Services Intersectoral Forum (HSIF) and Regional Intersectoral Committees (RICs)

**Making the case for heritage in Saskatchewan necessitates the development of many and diverse partnerships...**

and implementing strategies that recognize the interconnectedness of such services. Within the Human Services Integration Forum 2010-2013 Strategic Plan, (June 2010), the list of members reflects the connections between several provincial ministries and the human services they are responsible for. They include: Advanced Education; Employment and Immigration; Corrections, Public Safety and Policing; Education; First Nations and Métis Relations; Health; Justice and Attorney General; Municipal Affairs; Social Services; Tourism, Parks, Culture and Sport; Executive Council and the Public Service Commission as an observer.<sup>62</sup> Culture, is understood to contribute to the goals and objectives of a diverse range of human services.

The connections between these ministries also reflect the connections between living heritage and health and wellbeing, citizenship and social cohesion, and education and employment. When developing advocacy messages the heritage community would be well advised to frame their work within the integrated human services mandate of government. Heritage Saskatchewan's advocacy efforts for the immediate future should be targeted towards the general public (particularly the voting public) who will in turn influence government agendas through the democratic process. Changing public attitudes and behaviour requires long-term thinking and perseverance. Making the case for heritage in Saskatchewan necessitates the development of many and diverse partnerships with other community groups within and outside the heritage community itself.

This report has been written as a framework for action. It is not prescriptive but rather points to a way of working within communities that will enhance the value of heritage for individuals and groups. It clearly demonstrates the connections between heritage and the public good. Each of us has the ability to lead by example. Nevertheless, no individual or organization can achieve on their own what they can achieve by working with others. Indeed the heritage community as a whole is infinitely more than the sum of its parts. As we work to reframe the way we talk about heritage and the way in which we develop, implement and evaluate heritage projects, we can change public attitudes about heritage, build understanding about the power of the past and leave a valuable legacy for future generations.

## END NOTES

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- <sup>40</sup> O’Brien, Dave, *Measuring the value of culture: a report to the Department for Culture Media and Sport*, 15 December 2010, p27.
- <sup>41</sup> Morris-Suzuki 2005, p235.

- <sup>42</sup> The importance of place has been written about by numerous authors including Basso, Gallagher, and Whitsun.
- <sup>43</sup> Heritage Canada Foundation Summit, Concurrent Session: *That's Heritage? Shifting Ideas of Value and Relevance*, 12 October 2012.
- <sup>44</sup> Council of Europe, *Cultural Heritage and its Educational Implications: a factor for tolerance, good citizenship and social integration*, Seminar Proceedings, 1995, p18.
- <sup>45</sup> *Ibid.*, p18.
- <sup>46</sup> *Ibid.*, p117.
- <sup>47</sup> Heffez, Alanah, presentation at Heritage Canada Foundation Summit, Concurrent Session: *New Directions in Community Engagement and Capacity*, 13 October 2012. More information is available at [www.youthfusionquebec.org](http://www.youthfusionquebec.org) and [www.spacing.ca](http://www.spacing.ca).
- <sup>48</sup> Klaassen, Cynthia, presentation at Heritage Canada Foundation Summit, Concurrent Session: *Advocacy and Bridge Building: Making Change and Cultivating Partnerships*, 12 October 2012. For more information visit the website: [www.centuryhomes.org](http://www.centuryhomes.org).
- <sup>49</sup> Heritage Canada Foundation Summit Program, 2012, p9.
- <sup>50</sup> Doidge 2007, p288.
- <sup>51</sup> Gardner, Howard, *The Unschooled Mind How Children Think and How Schools Should Teach*, New York: Basic Books, 1991, p109.
- <sup>52</sup> *Ibid.*, p175.
- <sup>53</sup> Renato, Rosaldo, *Culture & Truth*. Boston: Beacon Press, 1993, p196.
- <sup>54</sup> Barton, Keith C., *History and Identity in Pluralist Democracies: Reflections on Research in the U.S. and Northern Ireland* in *Canadian Social Studies*, Vol. 39, No. 2, Winter 2005, p4.
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- <sup>56</sup> Seixas, Peter, *Benchmarks of Historical Thinking: A Framework for Assessment in Canada*, Centre for the Study of Historical Consciousness, UBC, 2006, pp1,2.
- <sup>57</sup> Morris-Suzuki 2005, p233.
- <sup>58</sup> For another take on combining academic history with memory and public history read: White, Richard, *Remembering Ahanagan*. New York: Hill and Wang, 1998.
- <sup>59</sup> Archibald 1999, p103.
- <sup>60</sup> Archibald 1999, p155.
- <sup>61</sup> <http://www.ece.gov.nt.ca>
- <sup>62</sup> Government of Saskatchewan, *Human Services Integration Forum 2010-2013 Strategic Plan*, June 2010, p1.





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## Heritage Saskatchewan

200 - 2020 11th Avenue

REGINA SK S4P 0J3

Phone (306) 780-9191

Fax (306) 780-9190

info@heritagesask.ca

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[www.heritagesask.ca](http://www.heritagesask.ca)

