Innovative Leisure Practices

CASES AS CONDUITS BETWEEN THEORY AND PRACTICE
SPECIAL ISSUE – FOCUS ON STUDENT RESEARCH

CO-EDITED BY JOANNE A. SCHROEDER AND SUZANNE DE LA BARRE

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Special Issue – Focus on Student Research

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Introduction

The World Leisure Centre of Excellence (WLCE) at Vancouver Island University is privileged to share its fifth volume of case studies, as part of the Innovative Leisure Practices series. The series aims to provide a forum for the exchange of innovative practices in leisure. Innovative practices are defined as any unique, modern or promising approaches, strategies, or techniques that have been used to address current issues, opportunities, or trends in leisure. Our publication aims to attract many types of authors for diverse audiences. Our objective is to attract contributions from faculty and students in leisure-related academic programs internationally. It is our working assumption that scholars and scholarship can benefit from having current examples that showcase how researchers and practitioners are approaching common issues, opportunities, and trends. We also aim to create a platform for scholars and practitioners to share their innovative practices and opportunities to gain insight from research undertaken in diverse applied leisure contexts.

As in past compilations, the case studies presented in this 2021 edition of Innovative Leisure Practices (Vol. 5) are varied in nature and represent a diverse range of relevant leisure interests, issues, and practices. Significantly, our intention, with the release of this volume, is to highlight the innovative applied work of undergraduate and graduate students at masters, doctoral and postdoctoral levels of study.

As part of this special student authorship issue, we diverted from our conventional format in one significant way: we engaged students in their reflective capacity and asked them to highlight key elements of their learning journey. To that end, the contributing student authors were asked to include a section titled, “Emerging Scholar/Practitioner Reflections” that encouraged them to incorporate personal statements that demonstrate the nature of insights gained by reflecting on their applied research. A summary of these insights validate how student researchers are tackling leisure issues by considering how both innovation and sustainability are impacted by what they learn along the way.

Broderick’s reflection outlines how the “first step required to create enabling post-pandemic environments that promote inclusivity, accessibility, and empathy, starts with recognizing the multiplicity of power and privilege at play in the urban social networks we inhabit” (p. 17). Alford contemplates power as a core learning dimension and shares that his theoretical learning was focused on self-determination theory and resilience, which further reinforced his “understanding of the power leisure can have within an individual's life through facilitating aspects of active living, self-determination, resilience, recovery, and wellbeing” (p. 33). He adds that he hopes his work might “inspire other emerging scholars and practitioners in the field of leisure to consider developing interventions to foster deeper meaning, learning, and growth for their individual participants, and build awareness of how leisure interventions may

be tailored to other vulnerable groups to provide an array of individual benefits relevant to their leisure context” (p. 34).

Approaches to research and how change happens have also influenced students’ reflective abilities in relation to their research process and learning. Schulte – van Alphen notes that Imagineering – as a human-centered and especially appreciative approach – has provided her with a different view of the world: she assesses her past education and considers how she started her “professional career as a quantitative researcher, and later as a research lecturer at a bachelor level, where I mainly taught traditional research techniques. The traditional research methods provided a certain degree of control.” Schulte – van Alphen claims that “as a researcher, you are in the lead and you try to uncover a universal truth. You are an outsider and are seen as an expert. By using the Imagineering approach and the associated non-traditional (design) research tools, I had to release the perceived control” (p. 54). She concludes that “my research lessons have now been renewed; design research or non-traditional research is part of this, as is the focus on facilitation instead of being the expert yourself” (p. 54).

Similarly, Collishaw shares:

The lesson here for the author is the essential connection between the personal and the political. In the hands of an artist, art becomes an educational movement rather than simply a personal expression; in the hands of a filmmaker, a personal story can influence the pro-environmental behaviours of thousands of people. Truth and reconciliation articles shared by the Banff Centre about the works of students, and the popularity of the Banff Mountain Film Festival, all speak to mobilizing attitudes and personal aptitudes into activism that can effect large-scale change. (p. 71)

Moreover, she adds, “future practice implications for the author include the importance of critically looking at context, and the importance of identification of practical methods that can mobilize small-scale change into a greater context to truly induce true change on a global scale” (p. 71).

The creative industries are the focus of Wu’s work and she reflects upon their role in creating urban sustainability. She considers her role as a future researcher of sustainability and states that she “cannot help but consider the various factors that affect urban sustainability including health, poverty, resources, population growth, environmental pollution, public space, etc.” (p. 88). She embeds her future role in a positive outlook and claims that “cities are making efforts to move towards cultural, social, and economic sustainability. It seems that there are reasons to be optimistic about the future of cities” (p. 88).

Reflexivity requires that students consider their positionality in the communities involved in their research. Nguyen’s research encouraged him to “acknowledge a power differential [here] between myself as the researcher and the research participants, because the researcher role can entail an ‘extractive nature’. That is, I ‘extracted’ information from the studied participants to serve my purpose of publishing a master’s thesis in order to graduate. It fulfilled both

my personal as well as academic interests in advancing my understanding of the transgender community.” (p. 105). Inclusivity is a significant dimension explored in this volume of student-focused case studies. Nguyen also contemplates how he learned that, “to create transgender-inclusive recreational sport policies and practices, it is imperative that transgender people are consulted, for it is ‘nothing about us without us’” (p. 105).

Davidson underlines the personal benefits of doing research and how it supports his ability to create positive change. He states:

Creating this case study has been nothing but a positive experience. Reflecting on the work that was put into this, I cannot help but feel very excited for what is to come As someone who one day wants to become an athletic director, creating this case study as a culmination of my four years of learning has been a blessing and something that I hope to use to advance my career and create a lasting impact on the landscape of varsity athletics. This case study has changed the way I think about implementing change. I learned that it cannot be a one-and-done type of deal; it is crucial that, if you implement a system change, you are setting yourself up for years of learning, evaluation, and room to grow. (p. 116).

Finally, through the application of qualitative research methods, Niroo considers how she “gained insight into how my own epistemology plays a role in research by discovering how my [her] voice could reflect the perspectives of the pop-up restaurant diners that I interviewed. She adds “this research contributed to my understanding, as an emerging scholar, of how theory is integrated into research and can inform practice” (p. 126).

The mission of the World Leisure Centre of Excellence at Vancouver Island University is to “bring together established and emerging scholars from around the globe to share innovative ideas, engage in dialogue and collaborate in research and teaching.” We sincerely hope that, with this special edition of *Innovative Leisure Practices: Cases as Conduits between Theory and Practice (Vol. 5)*, we have demonstrated the significant contributions made by future leisure researchers and as such, achieved our long-standing intention to encourage the exchange of ideas and dialogue and foster the spirit of collaboration.

Joanne A. Schroeder and Suzanne de la Barre

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Homeless Encampments, Hotels, and Equitable Access to Public Space: Advancing Change Towards Socially Sustainable Post-Pandemic Public Spaces in Victoria, British Columbia

Lliam Anthony Broderick, Vancouver Island University, Canada

Chapter Summary

The COVID-19 pandemic has exacerbated existing social inequities (de la Barre et al., 2020; Fenley, 2020; Perri et al., 2020). The closure of drop-in services and community centres, reduced access to public spaces, and a reduction in resources has had a negative impact on marginalized populations (Perri et al., 2020). Moreover, these tumultuous circumstances have led to increased numbers of persons setting up encampments and clustering in public space across British Columbia, Canada (British Columbia Ministry of Health, 2020b).

In response to pandemic-related health concerns involving high-density encampments, the Province of British Columbia, in association with various government and not-for-profit stakeholders, activated Emergency Response Centres (ERCs) to house persons experiencing homelessness during COVID-19. At first glance, this innovative, intersectoral response showed promise as a short-term solution to housing our most vulnerable during public health crises. However, forcing people out of public park space has intensified social inequities and reinforced existing power relationships (Fenley, 2020).

This case study will critically examine lessons learned during COVID-19 to inform how we advance change towards socially sustainable public spaces. Through the lens of equity, access to public space for vulnerable populations during COVID-19 in Victoria, British Columbia, is explored. A stakeholder analysis is presented to illuminate the nature of stakeholder engagement within the City of Victoria, followed by a review of the intersectoral response that led to the activation of ERCs and the mobilization of hotel rooms to accommodate people experiencing homelessness during the pandemic. Furthermore, this case study will discuss how participatory processes, such as equity-centred design, placemaking, and equity mapping, can facilitate community and citizen engagement.

This case highlights the emergence of leisure-related innovations as catalysts for social change—an increasingly important area of leisure research. In addition, this case study outlines the urgent need for research related to the

intersection of COVID-19, equity, public space, and leisure. For broader audiences, such as local governments, not-for-profit organizations, and leisure service providers, the value of this case study is underscored by the relevance of co-creation in the context of inclusive land-use planning, policy, and design.

Learning Objectives

After reading this chapter, learners will be able to:

1. Identify the ways in which power and privilege impact equitable access to public space and leisure resources;
2. Recognize the role of leisure in supporting human development;
3. Understand the challenges associated with implementing participatory local planning processes;
4. Outline the ways in which transitioning people experiencing homelessness, from encampments to pathways of permanent housing, provides opportunities for the pursuit of leisure.

The Issue, Opportunity, or Trend

Leisure in the Context of COVID-19

At the start of COVID-19, emergency measures caused governments to limit outdoor movement (Payne, 2020). Since then, public spaces have been at the heart of discussions and initiatives to redesign and support physical distancing protocols (de la Barre et al., 2020). Across Canada, the pandemic has provided an opportunity to return leisure to public space, while highlighting the importance of community connections as social dimensions of health and wellbeing (de la Barre et al., 2020). For example, city-planning departments have closed roads in urban areas to allow for an increase of foot-passenger traffic; cities have changed bylaws so restaurants can accommodate people to sit outside; and municipalities have opened up more parks and green spaces to accommodate outdoor recreation and leisure activities (de la Barre et al., 2020; Honey-Roses et al., 2020).

While these initiatives have allowed those privileged enough to “shelter in place” a means of respite, social connection, and awareness of public space in their lives (de la Barre et al., 2020), constraints to leisure participation in urban public spaces for vulnerable populations, as highlighted by Harmon (2019), have in fact been heightened by COVID-19. Moreover, the closure of drop-in services and community centres reduced access to public spaces, such as libraries and parks, and a reduction in resources, such as counselling and recreation services, has had a negative impact on people experiencing homelessness throughout the duration of the pandemic (Perri et al., 2020).

Everyday citizenship and equitable access to public space

Formally understood as a complex social construction that affects our spatial and social practices (Johnson & Glover, 2013), public space has not been given the attention it deserves, despite its importance in promoting sustainable

urban development (UN Habitat, 2015). By constructing a sense of community, culture, and civic identity, public spaces can encourage development of social capital, economic development, and community revitalization (Johnson & Glover, 2013; UN Habitat, 2015). However, public space “within its dominant conception, is space that is available for certain acceptable uses, including the leisure and activities of those deemed to be part of the community” (Buhler, 2009, p. 216).

These spaces often create conditions for the reproduction of social inequities, legitimizing the exclusion of individuals regarded as undesirable, while reinforcing existing societal power relationships that compromise “everyday citizenship” (Buhler, 2009; Johnson & Glover, 2013). Citizenship relates to an individual’s sense of identity and belonging in a community, and associated behaviours and activities (Bonnet, 2020; Fenley, 2020). In contrast, “everyday citizenship”, refers to the experience of people as they maneuver through public spaces day-to-day, as well as their capacity to inhabit public spaces in a way that does not undermine their self-identity (Fenley, 2020). When a person’s access to public space is limited—either symbolically or materially—everyday citizenship is compromised, and dominant societal perspectives are reinforced (Fenley, 2020).

Leisure and Homelessness—Considerations

People experiencing homelessness have been routinely moved and consistently pushed out of public space by authorities (Harmon, 2019; Hodgetts & Stolte, 2016). Surveillance and policing of ‘public space’ has resulted in the “criminalization of poverty” (Harmon, 2019) and the promotion of prejudice against people experiencing homelessness (Fenley, 2020). Ultimately, public space has become a site for the politics of inclusion and exclusion (Hodgetts & Stolte, 2016). As Harmon (2019) suggested, leisure itself implies a certain level of permission and privilege to participate freely, and, in many cases, community members do not welcome homelessness into spaces of recreation and leisure.

These transgressions are the result of once communal public locations being transformed into spaces for consumption with “preference given to those with purchasing power” (Harmon, 2019, p. 2). Moreover, the reproduction of the work-leisure dichotomy in the realm of public space has worked to reinforce the commodification of leisure through unequal access to leisure resources and other exclusionary practices that promote ‘otherness’ (Glover, 2015; Hodgett & Stolte, 2016). As such, we take for granted the challenges faced by those experiencing homelessness regarding their rights to the city, leisure, and human flourishing (Hodgetts & Stolte, 2016).

In an effort to better understand the leisure of this population, Hodgetts & Stolte (2016) documented the lived experience of everyday leisure for 99 people experiencing homelessness throughout different urban areas across New Zealand and England. Findings demonstrated the complexities of leisure for these individuals and highlighted ways in which leisure spaces were used by participants to exercise social practices (Hodgetts & Stolte, 2016). The authors found that participants took part in a wide range of leisure pursuits—including daydreaming, reading, walking, and

gardening—that assisted them with identity exploration, personal reflection, and reconnection with themselves and others (Hodgetts & Stolte, 2016). Moreover, they suggested that leisure synthesizes when individuals experiencing homelessness engage not only in practices that are of value to them personally, but which also offer them opportunities for coping with and respite from the harsh realities of street life in the city (Hodgetts & Stolte, 2016).

Participatory Local Planning Processes—Considerations

Although inclusive public space is commonly understood as “public space for all,” urban public spaces are not always designed and managed with inclusivity in mind (Zhou, 2020). However, there is potential for inclusive local planning processes, ones that allow for the creation of places that align with the values, feelings, and beliefs of residents (Glover et al., 2008; Johnson et al., 2014). Community-based, participatory, and public-space planning processes can facilitate the growth of social capital, economic development, and community revitalization initiatives by supporting shared community narratives of change (Glover et al., 2008; Johnson & Glover, 2013; UN Habitat, 2015). However, historically, marginalized populations have not been provided with the same opportunities to voice their thoughts, concerns, and opinions (Brown & Wyatt, 2010; Christiano & Neimand, 2018).

The Innovation

Case Context

A brief description of Victoria, British Columbia

Located on Vancouver Island in the Pacific Northwestern region of Canada, Greater Victoria encompasses 13 municipalities, approximately 20 First Nations, and is home to nearly 380,000 people (Fiorentino et al., 2020). Renowned for its heritage architecture, colonial-style gardens, and temperate weather, Victoria, the capital city of British Columbia, boasts over 207 hectares of municipal parks and open spaces that allow for various forms of outdoor recreation and leisure experiences (Greater Victoria Chamber of Commerce, 2020). Over the years, the increasing regulation of public space has become a critical issue for citizens of Victoria (Buhler, 2009). The development and implementation of restrictive architectural design, urban planning, and legislation has prohibited and evicted vulnerable populations from the vast collection of “public” spaces in the region (Koenig, 2007).

Social determinants of homelessness

Generally speaking, the escalating number of persons experiencing homelessness is the consequence of social policy shifts that have reduced housing supply and income availability (Pauly et al., 2011). In particular, housing is unaffordable in Victoria because real estate prices have surged, rental costs have exponentially increased, and incomes have largely remained static (Capital Regional District, 2018). According to the Greater Victoria Coalition to End Homelessness (2019), persistent systemic and personal factors faced by vulnerable populations have been

intensified by the rising cost of living and lack of available housing in the region. Many people spend much of their time meeting survival needs, in addition to facing a myriad of financial and social constraints that make it extremely challenging to access essential health and social services (Jackson et al., 2012). Subsequently, in Victoria, these circumstances have amounted to an increase of homeless encampments dispersed throughout the community, as well as conflicts over the “acceptable” use of public park space (Buhler, 2009).

Activation of Emergency Response Centres (ERCs)

COVID-19 response measures have caused more people to cluster together and set up encampments in public spaces (BC Ministry of Health, 2020b). In response to pandemic-related public health concerns associated with homeless encampments, a collaborative and coordinated housing-first approach, spearheaded by the Government of British Columbia, facilitated the activation of Emergency Response Centres (ERCs). In turn, this process led to the mobilization of hotel rooms in communities across the province to accommodate persons experiencing or at risk of homelessness (BC MOH, 2020a).

At first glance, this innovative, intersectoral response of multiple stakeholders from the public and not-for profit sectors showed promise as a short-term solution to housing our most vulnerable during this public health crisis. However, forcing people out of public park space has intensified social inequities and reinforced existing power relationships (Fenley, 2020). Furthermore, this response has inadvertently further dispersed precariously housed individuals by disrupting social networks within the city of Victoria, disconnecting them from essential services (BC MOH, 2020a; Larkin, 2017).

Stakeholders Involved

The City of Victoria—considerations

In 2012, the City of Victoria released a document outlining a proposed strategy to improve civic engagement. The main goal was to offer citizens the opportunity to meaningfully contribute their ideas and knowledge to policy development (City of Victoria, 2012). However, one of the city’s biggest challenges in fostering such engagement was a lack of clarity surrounding roles and responsibilities of stakeholders (City of Victoria, 2012). As such, the following roles and responsibilities were outlined.

City council was described as being responsible for municipal decision-making and representing the interests of the community at large, while city staff were positioned as separate from the role of council as leaders in organizing and reporting back from engagement efforts (City of Victoria, 2012). The role of public advisory committees and neighbourhood associations was to provide early and regular public input to council on issues, acting as a mechanism to support community and stakeholder groups in civic engagement efforts (City of Victoria, 2012).

Lastly, the general public was reported as being positioned to contribute to informed decision-making and the quality of life in their neighbourhoods through voicing their concerns on issues related to the communities in which they live (City of Victoria, 2012). It should be noted that the City of Victoria defined stakeholders as “organizations, community groups, and more formal associations that are representative of the wider community and have related interests,” while citizens were referred to as “the wider community and the general public, including those who are not officially voters” (City of Victoria, 2012, p. 7).

Rapid Response to Homelessness Framework (RRH)

In 2017, BC Housing—a crown corporation owned by the Province of British Columbia— announced the Rapid Response to Homelessness Framework (RRH) to counteract the escalating issue of homelessness in the province (BC Housing Corporation, 2017). The RRH supported the creation of new and immediate housing units and support services for individuals at risk of or experiencing homelessness in BC (BCHC, 2017). The Housing Continuum Model depicts this innovative housing solution by including emergency shelters and housing for those experiencing homelessness, through to affordable rental housing and homeownership (BCHC, 2017).

Figure 1

Housing Continuum Model

Source: BCHC, 2017.

Emergency Response Centres (ERCs)

The development of the RRH provided the social and organizational infrastructure necessary for the housing-led response by the provincial government that produced the “mobilization of hotels to create temporary and permanent housing with wraparound support” (Pauly & Ranger, 2020, para. 3). To support the depletion of highly-populated emergency shelters, ERCs followed guidance from the Provincial Health Officer (PHO) and the BC Centre for Disease Control (BCCDC) in the evacuation of public encampments (BCHC, 2020).

The activation of ERCs in Victoria represented an intersectoral response with representatives from the public and not-for-profit sectors. Encampment prevention and response was presented through a collaborative and coordinated top-

down approach led by the Government of BC (BC MOH, 2020a). The Government of BC, Island Health, BC Housing, the City of Victoria, Our Place Society, and Victoria Cool Aid Society all had key roles in responding to homelessness and encampments. Several of the provincial government's ministries were responsible for the development and application of policy, procedure, and administration that enabled cohesive partnerships and collaborations between local governments, not-for profits, and Indigenous and community organizations (BC MOH, 2020a).

The Ministry of Municipal Affairs and Housing helped to coordinate cross-ministry responses, while the Ministry of Social Development and Poverty Reduction provided community-based outreach and social supports. Additionally, the Ministry of Health, through regional health authorities, provided clinical outreach to ERCs, including public health, primary care, home support, and mental health and substance use (MHSU) (BC MOH, 2020a). As such, Island Health—the regional health authority for Vancouver Island—referred individuals to ERCs in coordination with non-profit service providers. They also supported overdose prevention and harm reduction at the sites in cooperation with clinicians, peer outreach groups, and not-for profit, contracted social-service partners (BC MOH, 2020a).

BC Housing secured ERC sites, funded non-profit providers to supply on-site support services, and provided operational homelessness and encampment responses, housing, shelter, provisions, and site management. They also issued janitorial and housekeeping maintenance, supplied internet connections to facilitate virtual health and social supports, and coordinated with not-for profit operators to supply bedding and sleeping materials, laundry services, and onsite security (BC MOH, 2020a). The City of Victoria partnered with BC Housing in the identification, review, and selection of sites, and provided necessary permissions to facilitate the occupation and use of housing locations. They also cooperated with BC Housing and site operators regarding the installation and ongoing management of the units and facilitated bylaw administration that transitioned persons experiencing homelessness into hotels (BCHC, 2017).

Lastly, Our Place Society, and Victoria Cool Aid Society— inner-city not-for profit organizations based in downtown Victoria that serve the city's most vulnerable and work to develop community-based solutions to homelessness—functioned as operators of ERCs (Our Place Society, 2020; Victoria Cool Aid Society, 2020). The not-for profit operators were responsible for resident and property management and the delivery of support services (BCHC, 2017). A variety of tailored programs were offered at ERCs to help enhance access to other community-based supports and services that promote resilience against homelessness (BCHC, 2017).

Approach Used and the Impact

Hotels mobilized as ERCs

As of June 2020, five hotels operated as ERCs in Greater Victoria that supported different clientele: (1) Paul's Motor Inn (35 rooms), for self-sufficient persons experiencing homelessness with low needs; (2) Capital City Centre (80 rooms), for the general population experiencing homelessness; (3) The Howard Johnson Hotel (80 rooms), for homeless youth in need of substance use support; (4) The Travel Lodge (90 rooms), for youth experiencing

homelessness; and, (5) The Comfort Inn (90 rooms), for the general population experiencing homelessness (GVCEH, 2020). The level of support services needed for each site was determined by BC Housing on a case-by-case basis in consultation with partners and supports (BC MOH, 2020a).

Inside the repurposed hotels, each resident was supplied with their own room, which contained a double-bed, television, private bathroom, mini-fridge, and storage for personal belongings (CBC News, 2020; DeRosa, 2020; Kines, 2020). To support the health and wellbeing of residents, the following centralized services were provided: (1) twice-daily room checks accompanied by meal deliveries; (2) access to on-site clinicians and other health care services; and (3) overdose and harm reduction services to discourage solitary drug use (DeRosa, 2020; GVCEH, 2020; Kines, 2020).

Park sheltering move-in strategy

In addition to the activation of ERCs and the mobilization of hotel rooms at the start of the pandemic, the City of Victoria declared a temporary bylaw amendment in support of provincial health guidelines that allowed persons experiencing homelessness to erect 24/7 encampments in designated parks across the city (GVCEH, 2021b). As a short-term intervention, public parks have provided refuge for people experiencing homelessness, providing them with clean washroom facilities, running water, and a sense of community (Andersson, 2021).

However, city council recently announced that it will be lifting the temporary amendment, indicating that encampments will need to come down between the hours of 7am—7pm (GVCEH, 2021c). 24/7 encampments will no longer be permitted because the BC government has announced that indoor sheltering options will be made available to all persons experiencing homelessness in Victoria (GVCEH, 2021b). These efforts are significant as they will provide more effective access to necessary assistance and services for persons experiencing homelessness, in line with the province's pathway to permanent housing (GVCEH, 2021b).

Similar to the activation of ERCs, the park sheltering move-in strategy is a collective effort between several different public and not-for-profit organizations. Together, BC Housing and its contractors, funded outreach organizations, the Greater Victoria Coalition to End Homelessness, and the City of Victoria have secured 24/7 indoor sheltering options and will work to transition individuals into various locations (GVCEH, 2021b).

Caledonia Tiny Homes Village

The Caledonia Tiny Homes Village is one of the many transitional housing sites secured by BC Housing and its partners in the city of Victoria (GVCEH, 2021a). This innovative village—composed of 30 housing units built from repurposed shipping containers—was funded by citizens and local businesses of Victoria and BC Housing (GVCEH, 2021a). Over \$500,000 was raised to support this initiative (Weston, 2021), which will exist and operate for a period of 18 months as a temporary place for people to call home on their journey to secure permanent housing (GVCEH, 2021a).

Housed on land provided by the City of Victoria, the village will be managed by Our Place Society and supported by the Greater Victoria Coalition to End Homelessness (GVCEH, 2021a). Staffing and site security will be made available around the clock, residents will have access to support workers, and a cleaning team will be assigned to keep the location looking pristine (GVCEH, 2021a). Additional supports will be made available to support residents, including but not limited to: (1) twice daily meals provided by Our Place Society; (2) access to life-skills training, employment assistance and counselling; (3) physical and mental health resources; and, (4) referral to addiction recovery services through Island Health (GVCEH, 2021a). Moreover, each living space will be outfitted with a bed, chair, wardrobe, and mini-fridge, and residents will have access to communal washroom and storage facilities, as well as a community garden plot for planting vegetables (Skrypnek, 2021).

Above all, this project represents a culmination of resources and support that has stemmed from the initial activation of ERCs across the province. Moreover, the Tiny Homes Village may work to provide persons experiencing homelessness a chance for reflection, respite, connection, and leisure. It is unlikely that leisure will rectify homelessness, but, according to Hodgetts & Stoltes (2016), leisure participation may provide stability for such individuals and allow them the opportunity to better understand where they fit in the material and social world.

Implications & Lessons Learned

Moving forward, we must not lose “sight of the potential of leisure for re-humanizing people in need” (Hodgetts & Stoltes, 2016, p. 912). As the COVID-19 crisis continues to ravage our communities, many jurisdictions have struggled to grasp the fact that parks are homes for many precariously housed people (Parks People, 2020b). We must learn to recognize the ways in which societal structures and the contestation of power in leisure spaces work to fortify exclusion of those deemed as ‘disruptive bodies’ (Hodgetts & Stoltes, 2016).

Shifting the influence of power and privilege as it relates to urban public space in Victoria will require intentional and purposeful community-engagement initiatives; lasting impact will only come to fruition if underlying structures are modified and inclusive, operational mechanisms are supported (Abercrombie et al., 2015; Kania et al., 2018). The following examples illustrate the ways in which participatory processes can empower local community members as co-creators of public space, thus enhancing the possibility of meaningful community involvement, inclusive park governance, and equitable access to public space in post-pandemic cities.

Adaptive Public Space and COVID-19

Throughout the pandemic, innovative measures involving equitable access to park space have emerged as contributors to sustainable urban development in locations across North America. For example, Gehl, an urban-planning, design, and strategy firm, conducted an impact assessment of seven public spaces between September

2020 and February 2021 in cities located across the United States, including: Akron, Ohio; Detroit, Michigan; Philadelphia, Pennsylvania; and San Jose, California (Gehl, 2021).

Findings demonstrated the ways in which local leaders facilitated impact through their quick reaction to community needs and illustrated the power of public space as a platform for community development (Gehl, 2021). According to Gehl (2021), this power made public spaces a critical component for pandemic recovery. Findings revealed further that projects that supported “quality design, resident-centred programming, historic character, and the arts invited regular activity” (p. 5). Moreover, Gehl (2021) found that participatory engagement methods, including co-creation related to park maintenance, helped to build resident belonging, attachment, and trust with project organizers.

Incorporating Equity into the Civic Design Process

From the perspective of equity, examining recreation and leisure in public space exposes the privileges ingrained in accessing and using parks and open space (VanPlay, 2020). To advance change towards socially sustainable public spaces, civic designers must act as open-minded accomplices to consider innovative approaches of working with communities, government, and non-government agencies (Disalvo & Le Dantec, 2017; VanPlay, 2020). The promotion of equity involves providing spaces for civic participation while enhancing socioeconomic equality (UN Habitat, 2015).

Equity-centred community design is a unique problem-solving approach based on “equity, humility-building, integrating history and healing practices, addressing power dynamics, and co-creating the community” (Creative Reaction Lab, 2018, p. 3). The focal point of this design process is the culture and needs of a community, such that they can gain the necessary tools to deconstruct systemic oppression and fashion a future with equity in mind (Creative Reaction Lab, 2018).

Equity Mapping

As outlined in its citywide master plan, The Vancouver Park Board has implemented equity mapping, a tool that acts as a compass to identify priorities in terms of the efforts and investments necessary to reduce and eliminate barriers and constraints to park access and leisure participation (VanPlay, 2019). Utilizing geographic analysis as reconnaissance, equity mapping works to locate “initiative zones”— areas in which planners look to develop new programming and services (Howard & Culbertson, 2020; VanPlay, 2019). Howard & Culbertson (2020) suggest that this method can be used to prioritize post-pandemic public funding in the city of Vancouver as means of addressing health inequities related to the uneven distribution of parks and recreation services.

Leisure and Placemaking

Placemaking has been recognized for its ability to enable collaboration as well as its potential to influence citizens to become actors, co-creators, and agents of change (Cities for People, 2016). Considered an entry point to systems

change, placemaking begins with citizens working together to improve their local environment through the development of place attachment (Cities for People, 2016; Johnson et al., 2014).

Parks and recreation resources and opportunities may be one way to influence change towards socially sustainable public spaces (Johnson et al., 2014). Leisure and placemaking can facilitate creative, inclusive patterns of use that can build local capacity and enhance positive community narratives of change (Henderson & Frelke, 2000; Johnson et al., 2014). Intertwined values, place, and stories can provide insights into the growth of community revitalization strategies, emphasizing the urban environment as a place to build local, everyday connections (Johnson et al., 2014).

Emerging Scholar/Practitioner Reflections

For the author, this case study has revealed the reality that equitable access to public space is required to enable socially-sustainable, post-pandemic cities (UN Habitat, 2015). Public spaces support environments for social processes, enabling the population to remain engaged and stake a claim to the city; they provide opportunities for individuals to be perceived as “everyday citizens” (Fenley, 2020; UN Habitat, 2015). If we are to advance change towards more socially sustainable post-pandemic public spaces, we must continue to ask ourselves, “Who’s community is being highlighted?” and “What group is being represented?” (Johnson et al., 2014, p. 39). The first step, to create enabling post-pandemic environments that promote inclusivity, accessibility, and empathy, starts with recognizing the multiplicity of power and privilege at play in the urban social networks we inhabit.

Embedding purposeful interventions that focus on empathy, equity, and humility in the civic design process may help us to nurture a sense of mutual commitment and belonging among community stakeholders involved in civic design processes (Brown & Wyatt, 2010). As we pursue human equity, we must be able to identify inequity and recognize that we, as designers, have the capacity to dismantle it (Creative Reaction Lab, 2018). After all, “Inequities exist by design, and only intentional acts can dismantle them” (Creative Reaction Lab, 2018, p. 4).

Public spaces should not be dependent upon one’s purchasing power. Everyone should be able to access and enjoy parks and open spaces so that they may experience the transformative power of leisure and reap the rewards of its many health-related benefits.

Discussion Questions

1. In what ways do parks and open spaces reinforce social inequities?
2. How do public perceptions impact the social determinants of homelessness?
3. What is the role of leisure in supporting the de-stigmatization of marginalized populations?

4. How might future planning processes, that seek to relocate persons experiencing homelessness, provide opportunities for those impacted to voice their concerns and contribute to informed decision-making?

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Leisure as a Cutting Edge Innovation to Increase Self-Determination and Personal Resilience

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Chapter Summary

Engaging in leisure can empower, heal, and strengthen people of all ages, backgrounds, and forms of disadvantage (Caldwell, 2001; Hildebrand, 2017; Iwasaki et al., 2014; Stumbo et al., 2015). Engaging in purposefully-designed leisure experiences has been found to offer specific benefits for individuals with a lived experience of mental illness, including skills development, social interaction (Iwasaki et al., 2014), and lifestyle and health behaviour change (Iwasaki, Coyle, & Shank, 2010). In the context of living with mental illness, experiences of leisure, as a positive, prosocial experience, may be a rare or infrequent occurrence (Fenton et al., 2017; Iwasaki et al., 2014; Iwasaki et al., 2010). This chapter discusses the leisure-based innovation, known as Recovery Camp (RC), from the perspective of the developing evidence base on RC's role in offering leisure-based challenge, support, and facilitation of participant's self-determination and personal resilience within mental health recovery.

Participation in the leisure-based RC has been shown to produce various benefits through offering a diverse range of leisure and recreation activities (Moxham, Liersch-Sumskis, Taylor, Patterson, & Brighton, 2015). Chief among the benefits is the cultivation of personal resilience through intentionally challenging people while simultaneously providing an environment of support. Additionally, increased capacity for self-determination is present by fostering autonomy, competence, and relatedness within leisure activities (Alford, 2020).

The value of this case study for academic audiences is the comprehensive review of the research findings of RC as a leisure intervention and discussion of the application of the theoretical constructs of self-determination theory and resilience within leisure-based RC practice. The value of the case study for non-academic audiences is gaining a thorough understanding of leisure in the context of RC for the purposes of facilitating individual's mental health

recovery and understanding how purposefully-designed outdoor leisure activities can have life-changing benefits for participants. In essence, RC adds new evidence to the existing evidence base of therapeutic recreation and enriches the perception that leisure is more than just a 'good time', through demonstrating that leisure can be used as a therapeutic modality to educate, facilitate self-determination, unlock intrinsic resilience, and improve the mental health of participants.

Learning Objectives

After reading this chapter, learners will be able to:

1. Frame the leisure intervention, Recovery Camp (RC), and its theoretical components, as relevant for leisure professionals;
2. Outline the impact of RC for individuals with a lived experience of mental illness;
3. Explore the concept of resilience and how it can be cultivated within leisure settings;
4. Explore the framework of self-determination as applied to the leisure setting of RC.

The Issue, Opportunity, or Trend

Resilience is a term being increasingly used in health, wellbeing, and personal development literature and can be understood as the successful employment of an individual's active defence mechanisms when encountering challenge, thus enabling the individual to thrive in the face of adversity (Davydov, Stewart, Ritchie, & Chaudieu, 2010). The concept of resilience has emerging links within leisure research; for example, the relationship between participation in leisure and the psychological coping of students (Byun & Roh, 2011), leisure as a stress-survival coping strategy for diverse populations (Iwasaki, Mactavish, & MacKay, 2005), and leisure participation assisting young people with visual impairment to thrive despite the inherent adversity they face (Jessup, Cornell, & Bundy, 2010).

Resilience has been described in the literature as being ordinary, rather than something that is magical, and as an inherent capacity that can be accessed with the right support (Masten, 2001). Applying the theoretical construct of resilience within leisure contexts offers the potential to considerably enhance the benefits of engagement across multiple leisure contexts. Further consideration of various definitions of resilience offers potential for identifying the way in which an individual leisure activity may facilitate resilience. Examples include resilience as a set of skills for dealing with adversity (Connor & Davidson, 2003; Wagnild & Young, 1990), resilience as an internal energy which is manifested to cope with significant challenges (Luthar, Cicchetti, & Becker, 2000), and resilience as the outcome of successful engagement in specifically challenging and adverse experiences (Davydov et al., 2010). By these definitions, leisure can provide a conduit to improved resilience through enhanced skills and exposure to challenges and the outcomes associated with leisure experience, either positive or negative.

It is well-understood that leisure has the ability to transcend many barriers within an individual's life (Best, 2010; Caldwell, 2005; Iwasaki & Schneider, 2003), and has the capacity to assist individuals with personal development and to facilitate growth (Chun, Roh, Spralls III, & Cheng, 2021; Cohen, 2013). However, the relationship between leisure and its growth-facilitation elements (defined as resilience) needs further exploration and understanding (Chun et al., 2021; Cohen, 2013). RC offers a contribution to this understanding.

The Innovation

Case Context

Recovery Camp is a five-day-four-night immersive, cabin-based camping experience for individuals with a lived experience of mental illness that occurs at Camp Yarramundi, a rural YMCA camp situated 50 kilometres west of Sydney, in the Australian bush. RC activities involve a variety of elements that require individuals with a lived experience of mental illness to step outside of their comfort zone within a supportive environment, purposefully designed as both challenging and inspiring (Moxham, Liersch-Sumskis, Taylor, Patterson, & Brighton, 2015). RC activities consist of many common adventure-type leisure activities typical of a camp setting, such as high-ropes, rock climbing, orienteering, and team building activities. RC includes activities, such as tai chi, arts and crafts, and discussion groups, developed and delivered by individuals with a lived experience of mental illness. The variety of activities present a range of personal challenges to each individual camper, with these activities being physical, social or cognitive in nature (Picton et al., 2016).

RC's design is informed by the elements of self-determination theory (SDT), which asserts that the three basic psychological needs of autonomy, competence, and relatedness are critical moderators of individual self-determination (Deci & Ryan, 2000). Autonomy relates to the aspects of choice and perceived control within an individual's behaviour (Deci & Ryan, 2002; Ryan & Deci, 2000), and is influenced by factors, such as interpersonal relationships and the individual's external social and cultural sphere of reference. Autonomy is experienced in RC to the extent to which the individual chooses to engage in an activity and involves the relationships and support of the team undertaking the activity.

Competence encompasses a feeling of being able to complete a task efficiently (Deci & Ryan, 2017). Competence is discussed in SDT literature as both the individual's perception of a challenge and the level of skill utilized to attempt to overcome the challenge (Bell, 2010; Deci & Ryan, 2010). The perception of competence comes from balancing the level of difficulty against the level of attainability of a task. At RC, competence is directly related to the individual's perception of their ability to undertake the camp activities.

Relatedness is discussed as a need to feel connected to others in both the macro sense (of feeling belongingness to a community, group or entity) and the micro sense (within interpersonal and personal relationships) (Deci & Ryan,

2010; Sheldon, Williams, & Joiner, 2008). Relatedness is seen to be present in equal, amicable relationships rather than superficial or externally-motivated relationships (material expectation or social hierarchy) (Deci & Ryan, 2000). At RC, relatedness is present in the group relationships of the team undertaking activities in which members are encouraging each other.

Deci and Ryan (2000) hypothesise that, within SDT, when the three basic psychological needs of autonomy, competence, and relatedness are supported, individuals will flourish in terms of both their self-determination and motivation. SDT research has highlighted that enduring motivation and successful behaviour change can be fostered from environments and interventions that nurture individuals and their internal psychological needs (Deci & Ryan, 2000; La Guardia, 2017; Ryan & Deci, 2000). RC is an innovative experience through its pairing of the elements of SDT with the lived experience of those with a mental illness in a leisure environment (Moxham et al., 2015; Taylor et al., 2017). Specific elements of RC at the macro (camp environment) and micro (specific activities) have been found to align with SDT, including activity modification and leisure education (competence), group recreation participation (relatedness and autonomy), the specific social context of RC (relatedness), camp ethos of challenge by choice (autonomy), and the variety of outdoor leisure activities presented (competence).

Within RC, the concepts of SDT and leisure intersect to create an environment which is supportive of self-determined engagement, offering participants individual choice of engagement in specific leisure activities aimed at achieving therapeutic outcomes (Alford et al., 2017; Perlman et al., 2017).

Resilience is another element found to be operational in RC and is defined as positive growth in response to overcoming adversity (Masten & Obradović, 2006). The activities in RC offer participants a personal opportunity to mount a resilient response to a specific challenge and, therefore, the outcome of each experience is highly individual. An example is structured social activities that offer an opportunity to speak up and ask a question or to share a story within a group, which may invoke heightened experiences of social anxiety. The supported group setting of RC offers the challenge, and the group participants offer support for the individual to overcome social anxiety. Overcoming social anxiety to meaningfully contribute in a social setting offers an experience that is transferrable to other situations in the future and thus meets criteria within definitions of resilience.

RC is the conduit to enact SDT-focused interventions that cultivate resilience for individuals with a lived experience of mental illness. The following table details the impact from the RC intervention for individuals with a lived experience of mental illness.

Table 1*Impact From the RC Intervention for Individuals With a Lived Experience of Mental Illness*

Authors	Year	Impact of RC
Moxham, Liersch-Sumskis, Taylor, Patterson, & Brighton.	2015	Connect with nature, meet new people, and get out of one's comfort zone.
Pegg, Moxham, Perlman, Liersch, Patterson, Brighton, & Taylor.	2015	Awareness of self and positive health-related behaviour change.
Taylor, Moxham, Perlman, Patterson, Brighton, & Liersch.	2016	Self-determination.
Picton, Moxham, Patterson, Perlman, Taylor, Heffernan, Liersch, & Brighton.	2016	Increased physical activity and reduced social isolation.
Patterson, Moxham, Taylor, Sumskis, Perlman, Brighton, & Keough.	2016	Perceived control.
Moxham, Taylor, Patterson, Perlman, Brighton, Heffernan, & Sumskis.	2017	Goal setting.
Alford, Perlman, Sumskis, Moxham, Patterson, Brighton, Taylor, & Heffernan.	2017	Improved leisure boredom.
Picton, Moxham, & Patterson.	2018	Meaningful engagement.
Perlman, Taylor, Molloy, Brighton, Patterson, & Moxham.	2018	Improved self-determination and resiliency.
Taylor.	2018	Increased sense of autonomy, relatedness, perceived choice, and awareness of self
Picton, Patterson, Moxham, Taylor, Perlman, Brighton, & Heffernan.	2018	Personal empowerment.
Alford.	2020	Increased levels of competence, relatedness, and resilience.
Jay, Moxham, & Patterson.	2021	Social capital, feelings of togetherness and teamwork, optimism and hope, positivity, and gratitude.

Stakeholders Involved

RC has been developed to support the recovery of individuals with a lived experience of mental illness. Participants' ages range from 18 to 65 years; however, age is not a factor, as mental illness impacts all individuals, regardless of age, with learning, teaching, and growth occurring within diverse age groups. These individuals with a lived experience of mental illness self-report being of 'stable' mental health status and 'living in the community' with a variety of self-disclosed mental health conditions, including depression, bipolar disorder, schizophrenia, schizoaffective disorder, anxiety, attention deficit hyperactivity disorder, post-traumatic stress disorder, alcohol addiction, and personality disorder. As RC intervention has evolved, individuals with a lived experience have been integral in refining, planning, and delivering interventions, such as tai-chi, light exercise groups, arts and crafts, and discussion groups (Tapsell et al., 2020).

RC has also been developed to directly address many disadvantages of living with mental illness, such as stigma, poor health outcomes, limited employment opportunities, limited social connections, low motivation, poor sleep patterns, poor physical health, and limited opportunities for personal growth. As a provider of a recovery-oriented service approach, RC provides a contrasting experience to the often negative interactions individuals with mental illness have with other health and social service providers (Corrigan, Druss, & Perlick, 2014; Milbourn, McNamara, & Buchanan, 2014), including restriction of individuals' fundamental rights, limited choice and decision-making within treatments, stigmatization, disempowerment, and limited autonomy (Drake & Whitley, 2014).

RC was initially developed as a camp-based program for professional development for undergraduate nurses to learn about mental illness from and with individuals who lived the experience. However, the early successes and benefits to individuals with a lived experience of mental illness—who cite RC as a key mediator in their own recovery journey—has seen RC grow into a social enterprise. As participant Chrissy states, "Being here [at RC] has taught me strategies to help me with my recovery at home. The camp has brought forward some of my strengths from within – it has improved my everyday lifestyle which I'll never let go of" (Recovery-Camp, 2020).

Approach Used and the Impact

The leisure modality of camping, through its immersive and challenging elements, has been found to benefit participants in important health and social areas of living (Allsop, Negley, & Sibthorp, 2013; Békési et al., 2011; Hill & Sibthorp, 2006; Meier, 2012; Rawson & McIntosh, 1991). While leisure could simply be defined as 'free time' (Shen & Yarnal, 2010), leisure can also be defined as therapeutic recreation when the leisure setting and/or experience is used to intentionally educate or treat people experiencing illness, disability, and other conditions. In this way, leisure can be used to enhance health, improve functional abilities, and increase independence and quality of life (Pegg & Lord, 2008; Stumbo, Wolfe, & Pegg, 2017).

Table 2*Example of a Leisure Activity and its Outcomes / Alignment With the SDT and Resilience*

Leisure Activity	Alignment with SDT	Outcome relevant to resilience
Bush Dance	Autonomy: -Participants encouraged to attend but choice to attend and participate ultimately theirs. -Areas for passive engagement to support varying levels of attendance (i.e. watching).	Self-determined exposure free from coercion or involuntary participation; confidence in similar environments in the future; overcoming personal barriers to actively self-direct involvement in social activity.
	Relatedness: -Prosocial environment. -Social exposure promoted as part of various dances with different groups/partners.	Developed exposure-based coping skills for future environments; improved social skills and sense of community to support attempting further challenges at RC.
	Competence: -Complex and semi complex activity. -Activity modification made for those less mobile and/or disabled.	Ability to both succeed and/or fail at activity in light of individual strengths with limited negative consequences; perseverance, exposure, challenge, success.

Within RC, an array of leisure activities are scheduled over the week-long camp, such as rock-climbing, orienteering, high-ropes, team-building activities, bush dance, and arts and crafts. Individual campers are encouraged to challenge themselves, set goals, and explore outcomes of leisure activities, along with the meaning that can be applied to the participants' life. For example, rock climbing can have one meaning for a camper who reaches the peak of the rock climbing wall and another meaning for a camper with a significant anxiety disorder who steps a foot off the ground. These experiences can then be translated into life by building an awareness of safety despite stepping outside of a comfort zone, derived from trusting the belay team and translating to trusting reliance on an individual's recovery supports. Further outcomes and their alignment with the theoretical underpinnings of SDT and resilience are explored in Table 2 above.

Implications & Lessons Learned

Leisure activities have an inherent ability to motivate and challenge participants to develop skills and mastery, not only within the activities, but also by extension into ongoing life skills. RC delivers on this potential and demonstrates that leisure can have a bigger impact than only the development of leisure skills, by empowering individuals through other aspects of their lives, including areas specifically related to the experience of mental illness.

Individuals who partake in leisure activities may be overcoming many challenges both seen and unseen, and it is paramount that leisure practitioners and leisure academics consider and grasp this potentiality when planning interventions. Experiencing individual challenges within a supportive environment for the purpose of facilitating growth is not new in the leisure field; however, recognition of the link to resilience as an outcome is an important therapeutic undertaking. The authors have witnessed multiple examples of resilience being cultivated within the lives of individuals with lived experience of mental illness within the RC context, with demonstrated efficacy after the RC experience. Examples provided by participants include: moving from being afraid to attempt an activity to wholeheartedly embracing the available challenge at camp, followed by embracing real life challenges post-camp; deliberately pushing the extent to which they are being challenged and then intentionally engaging with greater adversity in life experiences; stepping in to provide support for someone else who is feeling as stuck as they perceived themselves to have been and diminishing their own anxiety in the process; and, moving from an initial position of hesitancy to participate in activities to full engagement in all activities offered, including taking on previously avoided opportunities after camp. Camp facilitators observed participants being hesitant and uncertain in their first activity, demonstrated through setting a relatively low bar of looking to attain only a basic outcome, such as wearing a harness and just getting off the ground on the rock wall. At the end of RC, individuals are seen to be keen and highly motivated to not only participate but to set personal goals, take risks, and achieve them, for example, to climb as high as they can up the rock wall. This energy and skillset is concordant with definitions of resilience and has many applications in participants' after-camp life, for example, through challenging themselves to venture out into social settings, actively participate at a gym class, or in one participant's experience, finally attain a driver's license at a mature age. The translated sense of resilient capacity and active living provided by the RC experience is seen by many participants as a key mediator in recovery from mental illness. The SDT-informed leisure activities also create opportunity for deeper engagement and meaning in life, resulting in growth in the form of resilience for participants.

As recreation professionals are able to make changes to their facilities and programs, they will be more likely to cater to the ever-growing market aimed at family recreation experiences. In the past, providing family programs has too often meant inviting the whole family rather than developing programming to address and meet the needs of all family members. Too many recreation organizations simply welcome all family members to an event, but fail to recognize and address the needs of family members, and do not truly plan to provide recreation experiences for the

entire family to enjoy. As recreation professionals take steps to facilitate more enjoyable experiences for families, they have the potential to increase their customer base and consequently, their revenue. In a time of economic challenge, small changes that can increase revenues can be valuable to organizations competing for funding and consumers.

Over the past several years, marketing has increasingly targeted individuals rather than families. Ravanas (2005) indicated that this is a mistake. He noted that not understanding family dynamics and trying to meet the needs of all family members—not just children, as he illustrates in the example of Euro Disney’s initial disappointment— can be harmful to the success of organizations attempting to provide family experiences. Ravanas stressed the need of organizations to recognize the multiple participants involved in a family experience and emphasized the importance of actually creating a family experience by recognizing and addressing the needs of all family members involved in the experience. He noted that the challenge of creating such an experience is to satisfy and meet the needs of all family members at the same time. The family recreation programming framework provides a way for recreation practitioners to conceptualize meeting family members’ needs and providing an experience for the entire family, as Ravanas suggests.

Recreation professionals have a unique opportunity and responsibility, as described by Henderson (1997) and Scott (2005), to help people negotiate the constraints they face to both participation and enjoyment of recreation activities. Recreation professionals, who assume this responsibility, can use the family recreation programming framework to facilitate recreation experiences that can be enjoyable for all family members. DeFrain and Asay (2007), in describing the components of strong families, listed enjoyable time together as one of the ingredients to successful family life. When attempting to strengthen family bonds, simply spending time together participating in activities is not enough. If family members enjoy the family activity and time together, the beneficial outcomes of family recreation are more likely to occur. Enjoyable family recreation activities are valuable for individuals, families, and communities. Kelly (1996) stated that, “In the chosen activities and relationships of leisure, the bonding of intimate groups, such as the family and larger groups of the community, takes place. In short, a society needs leisure so that people can learn to live together” (p. 12). As recreation professionals do what they can to facilitate enjoyable family recreation experiences, they will help strengthen family bonds and, in turn, society.

Emerging Scholar/ Practitioner Reflections

I have had the privilege of working within the RC program throughout my five year PhD journey. My theoretical learning, with a focus on self-determination theory and resilience, has further reinforced my understanding of the power leisure can have within an individual’s life, by facilitating aspects of active living, self-determination, resilience, recovery, and wellbeing. Throughout that time, I have seen the multitude of personal benefits from leisure activities

RC can deliver in the face of serious and enduring experiences of mental illness: I witnessed a bush dance conquer fear, a flying fox defy anxiety, a giant swing release trauma, and a rock wall inspire hope.

Whilst these experiences have only been possible within the context of RC, many individuals with a lived experience of mental illness, like other vulnerable groups, have limited opportunities to experience varying forms of leisure, let alone forms of leisure tailored to support their ongoing health and wellbeing. This case study provides some insight into the developing body of work the RC project has established. It is hoped that it may inspire other emerging scholars and practitioners in the field of leisure to consider developing interventions to foster deeper meaning, learning, and growth for their individual participants, and build awareness of how leisure interventions may be tailored to other vulnerable groups to provide an array of individual benefits relevant to their leisure context. Leisure interventions can be much more than simply the provision of a positive experience, if informed by adequate and purposeful theoretical underpinnings; it is not an overstatement to suggest that leisure interventions, such as RC, can be life-changing experiences for participants.

Discussion Questions

1. Can the theoretical framework of SDT be applied to the leisure setting you facilitate to improve the experience of leisure and promote deeper meaning?
2. Is resilience within its varied definitions an outcome for individuals within the leisure setting you engage? If not, what could be modified to support individuals' resilience (skills, energy, or outcomes)?
3. How could leisure activities be specifically aligned with each psychological need (autonomy, competence, and relatedness)?

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Place-making: From a Residents' Initiative to a Participatory Effect: The Case Study of BOMBAST

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Chapter Summary

This case study illustrates an organic bottom-up place-making process, which started with the initiative of a couple of residents who created an invented folktale as a gift to their community. Through the development of a fictional character, these residents intuitively tried to embody the place's norms and values or, in other words, the DNA of the community. The challenge, however, was how to transform this single initiative into shared meaning-making, borne by the wider local community. Two trends, noted in place-making literature, are of significance for the case. First, the case shows that, in making the place more attractive to live, the focus should be on the intangible attributes— the cultural soul of the place. Secondly, the case illustrates, through the use of the Imagineering Design Methodology, how the wider community has been enabled to become co-producers and co-consumers in the place-making process. Moreover, by actively including disruptive voices, such as those locals who were critical in the enabling interventions, the place-making process evolved. The case, therefore, shows how these interventions led to a participatory effect.

Keywords: place-making, enabling interventions, invented folktale, Imagineering Design Methodology

Learning Objectives

After reading this chapter, learners will be able:

1. To gain an understanding of how an organic place-making process evolves;
2. To provide placemakers and researchers insight into the impact of enabling interventions, using the Imagineering Design Methodology;
3. To recognize the value of the participatory effect of actively including disruptive voices in the place-making interventions.

The Issue, Opportunity, or Trend

Locating the Case in the Field of Place-making

Placemaking originated in the work of Jacobs (1961) and Whyte (1968), and has become a widespread topic of interest in various academic disciplines (Lew, 2017; Peng et al., 2020; Strydom et al., 2018) and an employed strategy by all kinds of different practitioners (Dupre, 2019). Nowadays, the concept of placemaking has become an overarching term that comprises various branches, such as urban design, spatial planning, place branding, and place identity. Since placemaking is so widely used, Lew (2017) proposes to regard placemaking as a continuum through which he delineates the various approaches using different spellings. The one end of the continuum represents the top-down planned approach, identified by Lew (2017) as *placemaking*. These concern deliberate approaches to shape people's perception of a place to stimulate economic development by attracting tourists and industry (Lew, 2017). This type of placemaking is closely related to spatial planning and urban design in which experts and institutional actors are in the lead. At the other end of the continuum Lew (2017) has placed the organic bottom-up approach, which he spells as *place-making*. Here the process of place-making is based on individual agency and ignited by local initiatives and communal self-organization. This kind of place-making is driven by the "cultural soul" (Lew, 2017, p.452) of the place which embodies the norms, values, and traditions or, in other words, the DNA of the local community through shared meaning-making. These place-making activities are more spontaneous and based on everyday social practices and interactions through which a place is shaped. At the heart of 'making a place' is the process of transforming *space* into *place* through shared meaning-making (Strzelecka et al., 2017; Vanclay, 2008). Therefore, following Strydom et al. (2018), the definition of place-making used in this paper is the shared actions by individuals located at a specific space to re-imagine their lived space through social interactions for the purpose of contributing to its uniqueness and making this place more attractive to live and visit (Beza, 2016; Boeri, 2017; Eckenwiler, 2016; Thomas et al., 2015). The case study presented in this paper illustrates a bottom-up place-making process.

Two Trends of Significance for the Case

The first trend, relevant for the presented case, concerns the shift in focus from the tangible attributes of a place towards the intangible attributes in placemaking processes (Peng et al., 2020; Strydom et al., 2018). Tangible attributes concern all aspects in the environment that can be physically designed and altered, such as street furniture, buildings, and greenery, whereas intangible attributes encompass the "mind and storyscapes" (Lew, 2017, p.456) of a place, which can entail the legends and historical and contemporary stories of a place. In this respect, Paasi (as cited in Peng et al., 2020, p.2) makes a distinction between "place identity of a place" and "people's place identity". The

first refers to those tangible attributes of a place, such as nature or cultural heritage, used in the placemaking process to distinguish one place from another in, for example, place branding processes. The second term refers to the identification of people with a place. Here the focus is on individuals' emotional bonds with particular places (Melnychuk & Gnatiuk, 2018; Zimmerbauer et al., 2012), how places are meaningful as a social arena of collective being (Dixon & Durrheim, 2000), and how the place's norms, values and traditions—the DNA (in this paper referred to as the cultural soul)—are shaped in collective action (Fresque-Baxter & Armitage, 2012). Both Strydom et al. (2018), who performed an integrative literature review for 41 years in the domain of spatial planning literature, and Peng et al. (2020), who analyzed the dominant research topics within place identity literature between 1985 and 2019, note a clear turn of putting the intangible attributes of a place central to the placemaking process. While pre-2010 literature shows that planned placemaking was dominantly regarded as a design process that is highly end-product (tangible) oriented, in the post-2010 literature, the focus was geared towards a design process that is people (intangible) oriented (Strydom et al., 2018). This case study illustrates a bottom-up place-making process that is focused on bringing the intangible attributes, the cultural soul of the place, alive through the ignition of collective activities. The focus in the place-making process is therefore not on how to make the place attractive for people to visit the place by changing the physical design, infrastructure, or appearance, but on the place's unique intangible attributes to make it more attractive to live.

The second trend, significant to the case, shows there is a growing acknowledgement that placemaking processes need to be participatory (Casias & Monteiro, 2019; Hudak, 2019). Strydom's et al. (2018) extensive literature review demonstrates that, whereas in pre-2010 spatial design publications the experts are empowered to make decisions in making the place, in post-2010 literature, this perspective has shifted. The importance of building placemaking processes on community practices has significantly grown (Strydom et al., 2018). Consequently, placemaking processes need not only be participatory, the decision-making process needs to become more democratic. Hence, Strydom et al. (2018) note a shift from the empowered experts towards the focus on empowering the local community in decision-making. They conclude that the role of the expert placemakers has changed to becoming more that of facilitators (O'Rourke & Baldwin, 2016), enabling the viewpoints of different kinds of stakeholders and the "ordinary people" of a place (Strydom et al., 2018, p.175). Subsequently, the attention has grown to regard placemaking processes as enabling interventions (Strydom et al., 2018).

To provide the opportunity for a democratic placemaking process, stories are often used as a participatory tool (Riley, 2018) or as a model of planning (Van Hulst, 2012). Place-based storytelling is a type of storytelling "in which many actors with different backgrounds, perspectives, values, and interests come together and respectfully engage one another in the search for a way to deal with differences or even to live together in harmony" (Van Hulst, 2012, p.305). As Riley (2018) indicates, this enables placemakers to bring tacit understandings of a place to the surface, to gain insight into place-based experiences and relationships, and to enable stakeholders to express their hopes and visions

for the place's future. Overall, place-based stories are used by placemakers to become inspired by the local community to improve the place (Riley, 2018; Sandercock, 2003); however, the control still lies with the placemakers. They enable the community to tell and share stories, and they interpret these stories and transform them into planning. Therefore, empowering the local community to actually become co-producers or co-owners in making their own place remains challenging. Moreover, as Vanclay (2008) points out, it is not a given that community members all share the same meanings and stories concerning their place; in fact, a variety of views may exist that can even be opposites. How to deal with these voices? Are these disruptive voices hindering the placemaking process or can they in fact be of added value?

To empower all voices in a community, more is needed than only letting them tell their stories. In order to invite the larger community into the meaning-making process and to participate democratically in the place-making process, facilitation is needed. Although organic bottom-up place-making processes are highly participatory by nature, they are not necessarily democratic. The challenge in the presented case was how to transform a single initiative by a couple of residents—and thus their story—into shared actions borne by the wider local community. Enabling interventions were also needed, in this case, to invite a larger community to become co-producers of the place-making process.

Folktales

The presented case concerns an invented folktale. A folktale is an oral story that has circulated for a longer or shorter period among groups of people (Meder, 2016). Folktales include many types of stories and can be subdivided into fictional stories, such as fairy tales and jokes, and non-fictional stories, such as sagas, legends, and urban legends (Meder, 2016). Folktales often contain a core of truth, even if it is only a paper-thin truth (De Blécourt et al., 2010; Meder, 2010). In fact, for many folktales, the following applies: "not really happened, but true" (De Blécourt et al., 2010, p. 17). Most folktales are old and have existed for ages, but newly invented stories also qualify as legends or folktales. According to Meder (2010), these stories are called "invention of tradition" (p.20), which means the narrative was constructed very recently but includes the suggestion that it belongs to the traditional heritage. Invented traditions include "both traditions that are actually invented, constructed, and formally instituted and those emerging in a less easily traceable manner" (Hobsbawm, 2012, p.1). Such an invented tradition can be based on a quasi-historical icon, which Ashworth (2009) terms "personality association" (p.11), meaning residents associate themselves with a named individual, so that the unique qualities of the character are transferred to the place through association. However, the personality used must be authentic, distinctive, and publicly recognizable as, after all, people must be able to mirror themselves to him or her (Ashworth, 2009). With an invented tradition, a set of practices are generated that instill certain norms, values, and behaviours through collective repetitive behaviour (Hobsbawm, 2012). An invented folktale is at the heart of the case presented in this paper. Through the creation of a

fictional character, a couple of residents intuitively embodied the place's cultural soul, through personality association to reinforce the emotional bonds and social interactions in the community.

The Case Issue

In place-making, the role of stories is at the core of re-imagining the lived space for the purpose to contribute to the place's attractiveness. Storytelling in its purest form goes back to the age-old oral (and later written) tradition of "someone telling someone else something has happened" (Smith, 1980, p.232). People tell stories to entertain, inspire, maintain cultural heritage, and transfer knowledge between generations (Lugmayr et al., 2017). Therefore, stories always have a meaning, "no matter how small, or even between the lines" (Meder, 2016, p.8). If a story has no meaning, it will not be listened to and certainly not acted upon. A story is a story "when it is told in being lived and lived in being told" (Gare, 2001, p.2). Storytelling is the social and cultural activity of sharing stories (Sergeeva & Trifilova, 2018) and a collective activity (Brown et al., 2009) that bonds people through a common language, imagery, and metaphors (Sandercock, 2003). Thus, storytelling is much more than a one-sided, monological way of telling a story: It is not about a passive attitude of residents telling each other stories, but rather energetic, active, actionable, collective meaning-making between speakers and listeners. As Bouma (2011) states, "inventing, telling and sharing stories is something magical that people share with each other" (p.15).

In the presented case, this is exactly the core of the issue. The fact that a couple of residents tell their invented folktale of the place is not what makes a place; what is key is that the wider local community recognizes the story as being unique for their place, embodying what they also consider to be the cultural soul of the place. The challenge became to transform the invented folktale from a story told, to a story that is shared and collectively lived. Place-making is only ignited once the story generates social practices through which the cultural soul of the place actually becomes shared and lived.

The Innovation

Case Context

The case study is located in a town called Oosterhout in the south of the Netherlands with a population of approximately 55,000 residents. This part of the Netherlands is rooted in Catholicism where the celebration of the Christian festival, Carnival, is important. In 2017, several residents of Oosterhout took the spontaneous initiative to write a folktale as a gift to the residents of Oosterhout. They valued their city and wanted to develop something lasting that expressed their pride in their city. In this invented folktale, they wanted to convey the feeling of solidarity and bonding, as experienced during Carnival, to be experienced all year round. By taking on this initiative, these local residents spontaneously and unintendedly started an organic bottom-up place-making process, as identified by Lew (2017). The main character of the invented folktale is a jester, named BOMBAST (see Figure 1). Through the

development of this fictional character, the authors intuitively tried to embody the cultural soul of Oosterhout. Figure 2 explains the story of BOMBAST.

Figure 1

BOMBAST Under the City of Oosterhout

Source: Stichting BOMBAST, 2020.

Note: Drawing by Clema van Bekhoven.

Figure 2

The Story of BOMBAST

Source: Stichting Bombast, 2020.

Once the folktale was developed and symbolically donated to the city of Oosterhout, the creators further developed the story by sharing BOMBAST with the wider local community in several ways. They developed BOMBAST beer, a ballade, and a treasure hunt—all with the intent to develop community activities that breathe the character and values of the jester, BOMBAST, into the community, values such as conviviality, brotherhood, Burgundian history, rebellion, and positivity. Moreover, a foundation was set up to safeguard the ideas of the jester, BOMBAST. In addition to the initial creators, a small group of locals joined the foundation as volunteers. However, two years later (in 2019), the initial interest in BOMBAST subsided, and the story of the primal jester went quiet. At this time, the first author of this study (Schulte – van Alphen), also a resident from Oosterhout, became involved with BOMBAST.

In applying the literature, it appears that, the place-making process became highly product-oriented with the installment of BOMBAST. The initiators focused on the development of products, such as beer or a ballade, whereas the intent of BOMBAST was to develop a feeling of solidarity and emotional bonding— of being typical Oosterhouters among each other. Hence, this initial attempt did not create the ripple effect to bring the cultural soul of Oosterhout alive through collective actions.

The focus of the author's thesis became how to transform the invented folktale, from a story that had been attempted to be told through these products, into a story that is shared and collectively lived by the wider local community. The aim of the Imagineering research was employed to ignite a participatory effect in which BOMBAST becomes an engine in transforming space into place by enabling a participatory bottom-up process through various interventions.

Stakeholders Involved

Before the start of the research, initiatives mainly arose from the BOMBAST foundation, consisting of the four initiators and a small number of other dedicated residents. As it became clear from the literature, the place-making process needed to become more participatory to enable the local community to become co-producers and co-owners. Therefore, the first author started to actively invite stakeholders from a variety of backgrounds to become involved, which included not only entrepreneurs and the municipality, but especially the ordinary residents. The residents needed to be included in the process of igniting the shared feeling that Oosterhout is a unique place to live.

The residents included not only the residents who were familiar with BOMBAST, but also those who were not yet familiar with BOMBAST, and those who had no positive connotation with the story. Ignoring these critical or disruptive voices could lead to a rift in the community and not to the intended participatory effect. Therefore, a conscious choice was made to include these disruptive voices in the Imagineering research. The last stakeholder, the first author, acted as a facilitator of the enabling interventions as opposed to the leading expert in the place-making process.

Approach Used and the Impact

Approach used

In the presented case, the enabling interventions were designed based on the Imagineering Design Methodology (Nijs, 2019). The Imagineering Design Methodology is also referred to as 'Research as Innovation', which McNamee et al. (2020) defined as an "intrinsic collaborative process among researchers and research participants in which information, observations, and other data are shared . . . combining different perspectives and voices, inviting reorganization, reframing, and including alternative contextualization as the research process unfolds" (p.27). Hence, in employing an Imagineering Design approach, the focus is shifted from reactive problem-solving to proactive future co-creation. The methodological approach is people-oriented rather than product-oriented in which the focus on dialogue and process design are central. It requires flexibility and approaching research as an ongoing, unfolding process, including all participants as part of the creating process. Imagineering Design research has the fundamental goal of inspiring and enabling research participants. Attention is given to the creation of new mindsets that have the potential to create new forms of action. Consequently, frequent use was made of creative techniques and creative sessions during the research.

The researcher, as the facilitator, has initiated two interventions. The first intervention was a creative session with the BOMBAST foundation in which they were invited to explore the 'why' behind the invented folktale of BOMBAST. The intervention resulted in a shift in focus from the tangible products to the intangible attributes, to strengthen the social bonds within the community by means of the story, and to bring the cultural soul of the city of Oosterhout alive.

For the second intervention, a diverse group of residents was invited to participate in creative sessions. Elements of the creative sessions included brainstorming based on the world-cafe method (Hanington & Martin, 2012) and a cover story (Gray et al., 2010) (see Appendix). To paint a complete picture of the role of the residents and their perspective concerning BOMBAST, the following groups were invited: the initiators and other volunteers of the BOMBAST foundation, young and older residents, Bombast 'lovers' and 'haters', residents who hardly knew anything about BOMBAST, entrepreneurs, and representatives of the municipality. By including multiple voices in the study—including the disruptive voices—new initiatives and actions were ignited, allowing the place-making process to evolve. Hence, the interventions ultimately led to a participatory effect.

Impact

At the start of the research, one tangible product in particular had been successfully introduced: the BOMBAST beer. The BOMBAST foundation spent ample time putting this product on the market. However, after the first intervention, it became clear to the foundation that instead of focusing on products, the story had to be told, but also the story had to be shared and thus could enable a shared meaning and emotional connection. In short, following the trend as

stated by Strydom et al. (2018) and Peng et al. (2020), the intangible attributes of a place rather than the tangible ones need to be emphasized. This resulted in further development of the BOMBAST beer, but without emphasizing the product and instead by putting the focus on the story. Explicit attention was given to how the story of BOMBAST, which contains the message of bonding, would be highlighted while still using the success of the beer. The result is a unique bottle with a story on the wrapper (see Figure 3). The idea is that you drink the BOMBAST beer on a terrace or at home with friends, and discover that you can unroll the wrapper. The unrolled wrapper shows the jester's story, expresses his values explicitly, and calls for bonding. By reading and sharing this story, the cultural soul of Oosterhout comes to life and an appeal is made to initiating collective activities.

Figure 3

A Bottle of Beer With the Story Of BOMBAST on the Extended Wrapper

The new BOMBAST beer with the story on the wrapper was introduced during the online event, Proosterhout 2020 (a combination of the Dutch word for toast ("proost") and Oosterhout, so in English it could have been called "Toasterhout"). During the first lockdown in the Netherlands due to the COVID-19 pandemic, the BOMBAST foundation took the initiative to bring the residents of the city of Oosterhout together in a digital way, in the form of a joint toast on an agreed upon day and time. A toast was seen as a way to express a sense of belonging in these challenging times and nurture the community's sense of solidarity. A YouTube video (see Appendix) was chosen as a communication medium for this moment. Different residents recorded separate sentences that, together, formed one story and ultimately led to the raising of the glass. This caused a ripple effect: many toasted. The event demonstrated solidarity and bonding; moreover, the impact of the story has become more meaningful in COVID-19 times. The success was reflected in stories and posts on Facebook and Instagram, among others. This year (2021), the

online event took place again, when a new group of random people from Oosterhout were asked to contribute to the making of the video. And again, the toast moment was a great success. This event has certainly added value in connecting the residents of the city of Oosterhout, and BOMBAST has provided an opportunity for the wider community to become involved as co-producers and as co-consumers.

The impact of the second intervention mainly comprises the participatory effect and the place-making process as enabling interventions. The creative sessions with the different residents revealed, amongst others, the need for a more feminine touch (as a counterpart to the bombastic jester and the four male founders). This refreshing take on the BOMBAST phenomenon came from the critical voices. This was followed by a spontaneous initiative of several Oosterhout women who developed the wandering dolls, 'Bommeke' and 'Bastje' (see Figure 4). The dolls have visited several places throughout Oosterhout with the help of many people from Oosterhout. The dolls addressed the more feminine side of BOMBAST. Residents could follow on social media where the dolls were, pick up a doll at the last location and take it to another destination. The dolls' wanderings generated new (online) stories that highlighted the call for connection in a different way.

Figure 4

Picture of Bommeke and Bastje

Source: S. van Dijk, personal communication, January 12, 2021.

Note: Photo credit: Sjoerd Fotografie

The initiative has ensured both online and offline involvement and connection with all kinds of residents of the city. This illustrates how solidarity can be created as residents participate, and together ensure that, through shared meaning, the process of transforming space into place is achieved (Strzelecka et al., 2017; Vanclay, 2008). In addition to these two examples, several new initiatives have emerged; for example, a local from Oosterhout, unknown to the

foundation, has recently written and composed a BOMBAST musical, including songs. The resident's goal was "to bring the good and interesting story of BOMBAST to the attention of an even larger group of Oosterhouters" (H. van Vugt, personal communication, March 12, 2021).

The examples of impact demonstrate that the circle of people around BOMBAST has become wider. More people became involved in the place-making process as co-producers and co-consumers (Casais & Monteiro, 2019). In addition, a self-organized rise of new actions can be seen, which is an important indicator of ownership and togetherness (Aitken & Campelo, 2011). Consequently, there is convincing evidence of an enabling participatory effect, fueled by interventions.

Implications & Lessons Learned

The significance of this case study is that it shows that the various enabling interventions led to the aimed participatory effect. In the literature, the participation of residents in placemaking processes is clearly acknowledged. However, the challenge remains how to empower the community and ignite self-organization. In this case study, the enabling aspect laid in the fact that the interventions were not product (tangible) oriented, but process (intangible) oriented. As a result, open space was created for other voices, even disruptive voices, to add to the story of BOMBAST, as an associative personality, and to become co-producers in sharing the story about themselves through the ignited collective actions.

Ample numbers of case studies focus on processes in which residents are involved in the co-creation of the placemaking activities (Aitken & Campelo, 2011; Casais & Monteiro, 2019; Hudson et al., 2017; Kavaratzis & Kalandides, 2015; Mueller & Schade, 2012). However, all these cases show a place-based story approach in which the expert placemakers are in control. Moreover, in these cases, the focus is on how to make the place attractive to live and visit through the development and improvement of tangible attributes. A case in which the residents themselves not only have taken the initiative to express the place's cultural soul through an invented folktale, but which also generated shared social practices in a co-creative way, is very rare.

This case, therefore, illustrates that taking an Imagineering Design approach can be of added value in placemaking processes. Imagineering is a design approach focused on making transformation through collective creativity by igniting the imagination of individual agents. It is based on the value-creation paradigm, enabling participation and co-creation with all kinds of different stakeholders (Nijs, 2019). As demonstrated in the placemaking literature, a clear trend is noted that the role of placemakers as the expert is changing to placemakers as facilitators. Hence, this case study shows that employing an Imagineering Design approach could be useful for both placemaking practitioners and researchers.

Emerging Scholar/Practitioner Reflections

Imagineering is a term that is known worldwide by Walt Disney. Before my master degree studies, I was familiar with the composition of Imagination and Engineering for the design and development of the entertainment industry. However, I was unfamiliar with what Imagineering can mean on a strategic level.

The Imagineering approach revolves around business innovation from the experiential perspective, where innovation is enhanced through collective creativity. As Imagineering stems from and is embedded in the complex paradigm of open systems, non-linearity, and dynamics of growth, it essentially goes beyond design, innovation, business modeling, or change management. In short, it entails strategic business innovation from an experiential perspective, where innovation is strengthened through collective creativity. This human-centered and especially appreciative approach has given me a different view of the world. I started my professional career as a quantitative researcher, and later as a research lecturer at a bachelor level, where I mainly taught traditional research techniques. The traditional research methods provided a certain degree of control. As a researcher, you are in the lead and you try to uncover a universal truth. You are an outsider and are seen as an expert. By using the Imagineering approach and the associated non-traditional (design) research tools, I had to release the perceived control. During the case study of BOMBAST, I was able to experience how you conduct research by seeing the participants as experts and how a researcher can be part of the entire process as a facilitator. Next, I learned how research can be used as innovation by performing interventions. Finally, I learned how the focus can be on the process instead of on the outcome by embracing uncertainty and an appreciative mindset that will lead to generative processes and outcomes.

Overall, my biggest learning point after working on the BOMBAST case study is that the Imagineering Design approach works and adds value, but also that traditional research can be used as well. My research lessons have now been renewed; design research or non-traditional research is part of this, as is the focus on facilitation instead of being the expert yourself.

Discussion Questions

1. What other organic place-making cases, in which locals have become co-producers, do you know of? To what extent is that case similar (or different) to the case of BOMBAST? Building on this comparison, what is your conclusion concerning what enables or constrains an organic place-making process?
2. What is your reflection on including disruptive voices in the place-making process? To what extent is this a common or new practice in either research or place-making projects? How would you deal with disruptive voices in your research/ place-making project?

3. This case illustrates that, by re-focusing on the intangible attributes (the cultural soul of the place) instead of the tangible aspects (like products), the place-making process evolved. Do you know other examples that illustrate the same? Do you know examples where the focus on the tangible attributes ignited the place-making process?

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Appendix

For more information about the cover story (Gray et al., 2010): <https://gamestorming.com/cover-story/>

For more information about the world cafe method as described in Hanington & Martin (2012):

<http://www.theworldcafe.com/>

The link to the Proosterhout video of 2020: <https://www.youtube.com/watch?v=exQsvuXgJpw>

The link to the Proosterhout video of 2021: <https://www.youtube.com/watch?v=zKP-eV7u9cQ>

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The Banff Centre for Arts and Creativity: A Case Study

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Chapter Summary

The following is a case study of the Banff Centre for Arts and Creativity in Alberta, Canada. The Banff Centre for Arts and Creativity (Banff Centre) is located within the unique setting of the land known as Banff National Park, the first national park established in Canada (Parks Canada, 2018). Banff National Park lies within the traditional territory of the Treaty 7 First Nations, part of Canada's larger Indigenous population who have been subjected to centuries of racism and exploitation by European settlers and their descendants. Truth and reconciliation policies and processes have received increasing attention in Canadian society, although actual practices often fall short of these principles.

An aspiring leader in arts and creativity, the Banff Centre goes beyond its educational programming to engage in community development activities which support the United Nations' Sustainable Development Goals (SDGs) and the principles of the United Nations Declaration on the Rights of Indigenous People (UNDRIP). The Banff Centre hosted a Truth and Reconciliation Summit in 2016, and followed up this summit with ongoing speaker series, strengthening relationships between locals and Treaty 7 First Nations who have lived in the area for thousands of years.

Another community development practice is the annual Banff Mountain Film Festival, which has grown in popularity over the last 44 years to reach audiences in 40 different countries. The film festival has made increasing efforts in recent years to address ongoing global issues, such as health and well-being, equality, social inclusiveness, the environment, and socio-economic marginalization (Odulaja & Halseth, 2018), further supporting the targets of the SDGs and UNDRIP. The Banff Centre has taken this leadership role in an area where Indigenous people are still excluded from decisions and management of the Banff National Park, which continues to be managed exclusively by Parks Canada.

This case study will explore how the Banff Centre addresses truth and reconciliation to work towards social sustainability through its creative arts programs and community development practices. This case study will use the United Nations SDGs, as framed by Odulaja and Halseth (2018), and UNDRIP's Article 15 as a framework to analyze change towards alignment with these principles at the Banff Centre.

Learning Objectives

After reading this chapter, learners will be able to:

1. Describe how political activism at an individual or institutional level can influence changes in the community and larger society through the example set by the Banff Centre;
2. Use the principles of the United Nations' Declaration on the Rights of Indigenous Peoples (UNDRIP) and its Sustainable Development Goals (SDGs) to discuss the progress of truth and reconciliation at the Banff Centre;
3. Discuss the role of the Banff Centre in relation to Banff National Park;
4. Consider their own relationship with truth and reconciliation principles.

The Issue, Opportunity, or Trend

Indigenous people in Canada have faced centuries of racism, displacement, and struggle at the hands of European settlers. Racist policies of the federal government considered Indigenous people of Canada to be inferior from the establishment of the country. The government's foundational goal was to cause Indigenous people to cease to exist as a distinct culture in Canada (TRC, 2015). This led to the creation of the residential school system, the purpose of which was to separate Indigenous children from their families and indoctrinate them into European-Christian culture. Many of these children were forcibly removed from their homes and subsequently, emotionally, physically, or sexually abused in church-run residential schools (TRC, 2015). These schools serve as a legacy that started decades of intergenerational trauma for Indigenous people, prompting the need for truth and reconciliation.

The Truth and Reconciliation Commission (TRC) of Canada was formed in 2008 (NRTC, n.d.), in response to the adoption of UNDRIP in 2007. The TRC's purpose was to gather histories of Indigenous peoples' experiences in the residential school system and make recommendations for reconciliation, and the TRC released 94 Calls to Action to work towards truth and reconciliation. Call to Action #46 (iii) specifically states that there should be "full adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation" (TRC, 2015, p. 5). This call is in accordance with UNDRIP Article 15, which states:

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories, and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the Indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among Indigenous peoples and all other segments of society. (UN, 2007, p. 14)

The United Nations has adopted seventeen Sustainable Development Goals (SDGs) to be attained by the year 2030 (UN, 2020). These goals serve as a plan of action for people around the world and aim to recognize the human rights

of all. They are integrated in their aims, and balance economic, social, and environmental sustainable development (UN, n.d.). Odulaja and Halseth (2018) divided these goals into four themes affecting Indigenous people in Canada; these are socio-economic marginalization (SDG 1, 2, 8, 9, 10), promotion of health and well-being (SDG 3), equality and social inclusiveness (SDG 4, 5, 10, 11, 16), and the environment (SDG 6, 7, 13, 12, 14). The SDGs theme of social inclusiveness and UNDRIP's Article 15 are parallel principles that will be used as a framework to speak to social sustainability in the context of the Banff Centre and the larger territory within the Treaty 7 First Nations, known as the Banff National Park.

The Innovation

Case Context

The Banff Centre lies within the traditional territories of the Stoney Nakoda Nations of Chiniki, Wesley, Bearspaw, the Blackfoot Confederacy, and Tsuut'ina Nations. These are identified as the "Treaty 7 First Nations" (Little, 2017; Town of Banff, n.d.), which have existed in the area for centuries prior to the arrival of settler Europeans. Treaty 7 was signed with the surrounding nations in 1877, but scholars have suggested that the nations did not fully understand the ramifications of the treaty-signing process (Roberts, 2007). Prior to the arrival of European settlers, the hot springs surrounding Banff had been significant to local Indigenous communities, specifically for spiritual and medicinal purposes (Mason, 2014). Indigenous people also used the area for subsistence purposes, such as hunting, gathering, trapping, and fishing (Whyte, 1985), which was understood by Treaty 7 First Nations to be a treaty right and to be continued after the treaty was signed in 1877. The creation of the Banff Hot Springs Reserve in 1885, and subsequently the Rocky Mountains Park in 1887 (later renamed Banff National Park), was part of the federal government's early plan to establish federally protected areas (Mason, 2014), and had increasingly restrictive consequences for Treaty 7 First Nations. Wildlife regulations were introduced that restricted subsistence uses of the land by Indigenous people, and a pass system further restricted Indigenous movement across the land (Mason, 2014). Finally, in 1895, Park Superintendent George Stewart recommended that Indigenous people be permanently evicted from the park, citing a threat to wildlife (Mason, 2014).

Mason (2014) notes that the Treaty 7 First Nations were not passive victims of colonialism, however, and emphasized their re-establishment of Indigenous presence and cultural presence through the Banff Indian Days, which originally ran until 1978 but were revived as a joint venture between a Nakoda Elder and a Parks Canada representative in 2004 (Rocky Mountain Outlook, 2014). This event was created through colonial representations of Indigenous people but strategically influenced by the Treaty 7 First Nations to build political bridges, teach younger generations about their culture, and, most importantly, reassert a physical link to a region from which they had previously been excluded (Ens, 2016; Rocky Mountain Outlook, 2014).

To European settlers, the territory of the Treaty 7 First Nations is known as the Banff National Park, the first national park in Canada and the third in the world (Parks Canada, 2010). Geographically, the park encompasses 6,641 square kilometres of forest and wildland in the Rocky Mountains of Alberta (Parks Canada, 2006), and has hosted approximately 4 million visitors annually in recent years (Town of Banff, n.d.). This mountainous region is renowned for its subarctic climate (Banff & Lake Louise Tourism, n.d.); its cold, snowy winters and mild summers provide ideal conditions for outdoor activities such as skiing/snowboarding, hiking, biking, and camping. The town of Banff is the first municipality in Canada to be incorporated within a national park (Town of Banff, n.d.).

The Banff Centre for Arts and Creativity (Banff Centre) is a learning organization that began as a single drama course in 1933 and gradually expanded its programming and facilities to become a non-degree granting educational institution. The Banff Centre (2021) aspires to be a “global leader in arts, culture, and creativity” (para. 1) and identifies creativity as being at the core of all its programs and services. Its mandate emphasizes inclusion, diversity, and a recognition of their ecological responsibility, accentuated by their physical location within a national park.

Stakeholders Involved

There are various stakeholders of the Banff Centre, including internal staff (board members, faculty, and so forth), visitors and students, Indigenous peoples of Treaty 7 First Nations, and Parks Canada. The Banff Centre is governed by a national board of governors appointed for terms of up to three years and composed of the president of the Banff Centre, appointed members by the Alberta Lieutenant Governor in Council, and other members appointed by the board (Banff Centre, 2021). Faculty and staff engage in the preparation and delivery of programming and carry out multiple functions at the Banff Centre.

The Banff Centre hosts students engaged in performance and arts programs, as well as visitors who attend for conferences, performances, or tourism purposes. Students and visitors come to the Banff Centre from within Canada and internationally. Students’ involvement in social and environmental activism is encouraged and celebrated; students gain knowledge and contribute to the diversity and success of the Banff Centre. Visitors include local community members and those who travel to the Banff Centre to use the facilities or see performances.

As the first stewards of the land, Treaty 7 First Nations are also stakeholders of the Banff Centre. Bow Valley, on whose river Banff rests, has been a significant place to the Mountain Cree Clan of Peechee and to the Dene; Metis people have also lived on both sides of the mountains (Town of Banff, n.d.). As reviewed in the previous section, Indigenous peoples of these nations have a unique historical connection to the land that is identified as Banff National Park, and have traditional ways of knowing and relating to the area that have withstood their original eviction from the park over a hundred years ago. The areas covered by Treaty 7 can be seen in Figure 1. Indigenous people from these nations have had increasing influence within the Banff Centre as well, both in formal programming and in community consultation.

Parks Canada manages the Banff National Park and makes decisions for the ecological landscapes which are iconic to the Banff Centre. A significant part of the Banff Centre's identity is steeped in this pristine mountain culture, once stewarded by Treaty 7 First Nations exclusively and now managed by Parks Canada. The Banff Centre is essentially a tourist attraction within the park and serves as one more landmark that pulls visitors, students, and conference attendees to the area. It makes great contributions in art, creativity, and Indigenous culture to the tourist experience of the park. A map of Banff National Park can be seen in Figure 1.

Approach Used and the Impact

These groups, though varied in their values and motivation, are all stakeholders of the Banff Centre, and are impacted by the social innovations taking place at the Banff Centre. Social innovation is often the result of events, trends, or developments that serve as innovation triggers and introduce new conditions for relationships (Avelino et al., 2019; Nuere & Peris, 2019). UNDRIP and the Calls to Action of the TRC were those macro-level developments that precipitated a shift in values, and ultimately, practices at the Banff Centre. In response to the Calls to Action of the TRC, the Banff Centre held their own Truth and Reconciliation Summit in 2016 (Banff Centre, 2016). Other innovations are the Banff Mountain Film Festival and art activism encouraged at the Banff Centre.

Figure 1

Treaty 7 Area Map (Blue Area) and Banff National Park Map

Source: Ricketts, 2014.

Source: Beautiful World, 2020.

Truth and Reconciliation Summit

The objective of the Banff Centre's Truth and Reconciliation Summit was to provide information and knowledge about the history of residential school policy and the resulting intergenerational trauma, to share and inspire guests with

examples of reconciliation initiatives, and to encourage guests into their own action work toward reconciliation (Banff Centre, 2016). Participants in the summit were mostly local residents from Banff, Canmore, Bow Valley, and surrounding areas, and included both Indigenous and non-Indigenous peoples, while speakers included some members of local First Nations and some national figures in truth and reconciliation.

Guests of the summit were asked about their experiences and any work they had done towards reconciliation after the summit was over. Respondents to the follow-up survey noted that their first step had been to find ways to meaningfully connect to Indigenous people and communities. There was a strong consensus amongst guests that a commitment to personal and community action, that included working directly with youth, is of paramount importance when supporting reconciliation efforts (Banff Centre, 2016). There was also a persistent message that momentum gained during the Summit should be sustained.

Banff Mountain Film Festival

The Banff Mountain Film Festival is an annual festival which screens original films from local and international filmmakers. The festival also showcases books about mountain culture and inspirational speakers. The festival began in 1976 as the Banff Festival of Mountain Films (Taylor, 2002), originally intended to display mountain films for sport enthusiasts in Banff. As it evolved, films shown in the festival have become based in a variety of adventure sports, and many are concerned with environment and climate change issues while presenting perspectives and stories from different cultures around the world. Today, the film festival is a 9-day event held annually in October/November at the Banff Centre. A world tour follows the festival, and the best films are shown in approximately 400 communities in over 40 countries around the world throughout the following year (NVRC, 2021).

The Banff Mountain Film Festival has been criticized in the past for the perpetuation of the hypermasculinization of adventure as well as the gendered production and consumption of visual media (Frolick, 2005). In the past several years, however, the Banff Mountain Film Festival has worked to include more films depicting women and non-white races as adventurers and filmmakers, and the film festival's 2017 theme was built around women in adventure (Enders, 2017). In 2020, the film line-up included films featuring Indigenous peoples in the US, Bolivia, and the Philippines, female long-distance runners and other adventurers, and a visually impaired climber. A feature presentation entitled, "Indigenous Dialogue: What's in a name?", explored how the renaming of rivers, peaks, and landscapes decolonizes historic narratives and brings us closer to truth and reconciliation (Banff Centre, 2021). The act of doing something differently rather than something new has been covered in social innovation literature (Allison & Kaye, 2015), and this is precisely what the Banff Mountain Film Festival has done in rewriting the narrative of hypermasculinity in its own history.

Art activism

Students enrolled in the programs at the Banff Centre are encouraged to use their creative endeavours as a platform to express their views. Recent studies have shown the capacity of art and dance to be a significant way for Indigenous people to engage in activism for decolonization for future generations (Flicker et al., 2014; Mays, 2019). Featured articles tell stories of students who use their art to honour activists, question relationships between global powers, and discuss the impacts of the drama production, “Making Treaty 7”, on audiences and artists.

Most notably for the purpose of this exploration, Banff Centre offers a workshop for performing arts educators on the creation of “Making Treaty 7”, a Calgary production. This workshop used “Making Treaty 7” as a springboard to connect participant educators with their local Indigenous communities and give them tools to help their own students understand Indigenous People’s relationship to traditional lands and the content of the TRC (Banff Centre, 2021). The stated goal of this workshop is to invite a sustainable future. Art activism can thus be an innovation that acts as a mechanism to increase awareness of privilege and power dynamics in communities, and create leaders through creativity.

Implications & Lessons Learned

The Banff Centre

Through these social innovations—the Truth and Reconciliation Summit, the Banff Mountain Film Festival, and art activism—we can measure the impacts these have had on the Banff Centre and the land on which it rests, known as the Banff National Park. Stemming from UNDRIP and the TRC’s Calls to Action, the 2016 Truth and Reconciliation Summit at the Banff Centre served as a catalyst event precipitating change. It encouraged stakeholders to examine their power in relation to Indigenous peoples and form new relationships with this knowledge. At the end of the Truth and Reconciliation Summit held at the Banff Centre, many participants expressed an urgency for the work done at the summit to continue, and a discussion was held with participants to determine what should be done in order for the Banff Centre to advance this work. There were four important themes identified: 1) maintaining momentum, 2) follow up on impact and progress, 3) internal development, and 4) initiate and expand outreach (Banff Centre, 2016).

To maintain momentum, the Banff Centre has continued to use different events and mediums to work on truth and reconciliation. The centre hosts a monthly speaker series, where Bow Valley residents are invited to engage in discussion and learn more about Indigenous culture, history, and knowledge through different guest speakers (Banff Centre, 2021). National Indigenous Day is celebrated each year through a day of drawing and printmaking workshops, musical performances, film screenings, and opening/closing addresses (Banff Centre, 2021). The Banff Centre also publishes a magazine entitled, *Buffalo Mountain Drum*, that publicizes their programs and features articles about

Indigenous students and their adventures or contributions. Ongoing acknowledgements and events such as these serve to keep Indigenous issues at the forefront of awareness within the school and the community of Banff.

In response to the theme of internal development, the Banff Centre introduced changes to some of their programs in 2019, shifting focus to local knowledge and land-based experiences through the introduction of a new programming model (Caillou, 2019). The model repurposes the idea of “best practices”, incorporating the importance of Indigenous culture and adopting the term “wise practices” (Banff Centre, 2018). The wise practices model features seven fundamentals of success that further equip leaders to establish a strategic direction for their communities and lead effectively. These are: 1) identity and culture, 2) leadership, 3) strategic vision and planning, 4) good governance and management, 5) accountability and stewardship, 6) performance evaluation, and 7) collaborations, partnerships, and external relationships. This program model is presented in the Indigenous Sacred Circle Of Life and can be seen in Fig. 2. The three circles represent “Right Relations” (principles that underpin all of the work in the programs— the inner circle), “Wise Practices” (the middle circle), and, thirdly, the programs at the Banff Centre that are related to each of the wise practice elements (the outer circle) (Banff Centre, 2021). The model also includes “special programs and projects” with an additional program offering, Truth and Reconciliation through Right Relations.

One program at the Banff Centre that uses the wise practices model is the program entitled, Introductory Wise Practices in Indigenous Leadership (visible in the outer circle on the model in Figure 2). Participants are taught to use the model in their leadership roles and organizations. The program uses case studies, the guidance of Elders, and land-based learning to create a space to “regenerate and vision while deepening roots of identity, knowledge, and cultural values within each person’s authentic leadership style” (Banff Centre, 2021, para. 2). Participants in the program will create a strategic focus through the wise practices model to meet their community goals (Banff Centre, 2021).

The theme of initiating and expanding outreach to continue work in truth and reconciliation is evident in the evolution of the Banff Mountain Film Festival. While it is theoretically difficult to inspire others from within the confines of the Centre, the Banff Mountain Film Festival has gone great lengths to grow from a festival primarily viewed as promoting white masculinized adventure to an inclusive mountain festival more representative of world diversity. The festival is a vital form of outreach for the Banff Centre because of its established following in Banff and its travelling world tour. The sport, cultural, and pro-environmental films shown in the festival have inspired worldwide audiences. Films screened have branched out from the festival’s original mountain films, now include various films by Indigenous filmmakers, and tell stories of Indigenous peoples in Canada and internationally. Through the world tour, the Banff Mountain Film Festival furthers the work of truth and reconciliation and the principles of UNDRIP’s Article 15, not only in Canada but across the world. The festival also advances the SDGs categories of socio-economic marginalization, promotion of health and well-being, equality and social inclusiveness, and the environment (Odulaja and Halseth, 2018).

Figure 2*Wise Practices Model of Programming*

Source: Banff Centre, 2021.

Through the examination of the impacts of social innovations at the Banff Centre, we can see that the Truth and Reconciliation Summit precipitated the beginning of a movement that has trickled out into the surrounding communities. While the Banff Centre was a symbol of European settler tradition, which had previously evicted and ignored local Indigenous peoples, the Truth and Reconciliation Summit was a catalyst for change and evolution that

saw the development of ongoing community outreach events, the wise practices model, and the evolution of the Banff Mountain Film Festival.

Treaty 7 First Nations have become increasingly involved in partnerships with the Banff Centre, and the communities of the Bow Valley have used the influence through their expressions of interest and recommendations to the Centre. Bow Valley residents and Treaty 7 First Nations have, in effect, developed a deepening alliance that has reshaped relationships within the system at hand and started some redistribution of power. The beginning of an alliance between Treaty 7 First Nations, the Banff Centre, and the Bow Valley communities also means that municipal, provincial, and federal governments will eventually find themselves under more pressure to support the changes taking place.

From the Centre to the Park: A Disconnect

In spite of some of these positive changes taking place at the Banff Centre, the management of the land, known as the Banff National Park, remains firmly in settler-colonial tradition. Indigenous peoples and colonial settlers have much different philosophies of ecological conservation, evident in the original eviction of Treaty 7 First Nations from the park. Indigenous traditional knowledge of ecology sees humans as an integral part of the surrounding ecosystem. In this model, sustainability is achieved through a balance of resource management and resource use (Kaltenborn et al. 1999 in Devin & Doberstein, 2004); however, Parks Canada practices a colonial-style approach to ecological conservation that has also been called ‘science-based management’. Youdelis et al. (2020) characterize it as a “spatial separation of human civilization and ‘wild’ spaces, with only specific ways of knowing and living in nature allowed within park boundaries” (p. 233). In this approach, humans are visitors separate from the environment rather than part of the ecosystem. Colonial management seeks to protect an area of land from all disturbances (Devin & Doberstein, 2004). There are some examples of working co-management situations between government agents and Indigenous groups (see Devin & Doberstein, 2004; Nisga’a & BC Parks, 1997; Orozco-Quintero et al., 2020); however, Banff National Park remains exclusively managed by Parks Canada.

In 2019, Parks Canada undertook a consultation process for a new park management plan for Banff National Park (Parks Canada, 2019). This consultation process found that Indigenous respondents wanted to see significant change in the management of the park. Among the proposals, it was advised that Indigenous histories, languages, cultures, and perspectives should be indicated throughout the park. It was recommended that place names of landmarks should be changed to Indigenous names and that there be acknowledgements throughout the park that Indigenous nations lived there before European settlers claimed the land. The next park management plan, it was strongly suggested, should consider UNDRIP, and the Calls to Action from the TRC.

Mason (2014) notes that the effective co-management of parks and protected areas in Canada requires a meaningful appreciation of the history of the relationship between Indigenous peoples and colonial-settler governments. Parks

and protected areas serve as a small-scale version of a long history of conflict and exploitation that has characterized the relationship between colonial-settlers and Indigenous peoples (Spence, 1999 in Mason, 2014). There is an opportunity for parks, acting as small-scale versions of larger Canadian society, to serve as examples of true reconciliation with Indigenous peoples, that can be promoted in the larger society in Canada.

While the principles of UNDRIP and the SDGs have been acknowledged in Canada, governments have been slow about taking practical steps to solidify these principles. There is significant evidence in these recommendations made for Banff National Park that relationships between Indigenous peoples and Parks Canada regarding stewardship of the park are strained. There is a disconnect between the significant concerns of Indigenous people regarding the future of the park and the Banff Centre's progressive policies and practices in inclusivity and truth and reconciliation with Indigenous peoples. Banff Centre's Indigenous Leadership program is in a unique position to be able to use their leaders and programs to effect change in the relationships between the federal government and the Indigenous nations whose traditional lands they share.

Just as Spence (1999, in Mason, 2014) asserts, that the parks' management problem serves as a microcosm for the history of exploitation and conflict between Indigenous peoples and government agencies, the Banff Centre can be seen as a small-scale model of how the Banff National Park can make changes. The Banff Centre is an integral part of the ecosystem of the Banff National Park and can continue to use its influence in community development to educate and advocate for a true co-management model between Parks Canada and the Treaty 7 First Nations. Perhaps the ongoing conversations, started through the Truth and Reconciliation Summit, will have a growing influence on the conservation management practices in the park.

Emerging Scholar/Practitioner Reflections

The lesson here for the author is the essential connection between the personal and the political. In the hands of an artist, art becomes an educational movement rather than simply a personal expression; in the hands of a filmmaker, a personal story can influence the pro-environmental behaviours of thousands of people. Truth and reconciliation, articles shared by the Banff Centre about the works of students, and the popularity of the Banff Mountain Film Festival all speak to mobilizing attitudes and personal aptitudes into activism that can effect large-scale change.

This author has reflected on the disconnect between the apparent alienation of Indigenous traditional approaches to conservation in the management of Banff National Park and the significance placed on both Indigenous ways of knowing and truth and reconciliation in the Banff Centre itself. Change can be slow, and the efforts towards truth and reconciliation have fallen short so far regarding parks management. It seems that long-lasting change usually starts from grassroots movements, and changes, demanded from a community level, can carry a momentum that influences more effective and long-lasting change than traditional top-down practices. Future practice implications for the

author include the importance of critically looking at context and the importance of identification of practical methods that can mobilize small-scale change into a greater context to truly induce true change on a global scale.

Discussion Questions

1. How can the Banff Centre's commitment to truth and reconciliation and Indigenous ways of knowing be used to encourage Parks Canada to move to a true co-management model of conservation alongside Indigenous peoples?
2. How can principles of UNDRIP and the SDGs be further integrated into the Banff Centre's practices and policies?
3. Is it feasible for other educational institutions to use a similar "wise practices" model of program delivery? What might the potential benefits or drawbacks of this be?

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Achieving Sustainability Through Adaptive Reuse Strategies: Beijing 798 Arts District Demonstrates the Power of Cultural and Creative Industry

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Chapter Summary

The rapid pace of urbanization around the globe has generated concern regarding the sustainability and resilience of cities and communities (United Nations Sustainable Development Goals [UN SDGs], 2020). Sustainable cities and communities are built on new standards for urban conservation and use of urban public spaces (e.g., obsolete post-industrial factories). Implementation of these standards results in urban renewal that has the potential to improve the physical, social-economic, and ecological aspects of urban areas (Zheng et al., 2014). With a goal of positioning itself as a global metropolis, Beijing must undergo this type of industrial transformation and urban renewal (Wei & Yu, 2006).

This case study demonstrates how an obsolete military factory complex, which manufactured weapon components in the industrialization period, was developed into a center of contemporary art as an example of urban renewal (Dekker, 2011). Using an adaptive reuse strategy, what is now known as the 798 Arts District survived a demolition crisis and achieved economic and cultural sustainability by transforming into a cultural epicenter (Dekker, 2011). After much negotiation between the government and the cultural industry, the district has turned into a flourishing mixed-use community that benefits the landowner, artists, neighboring residents, and tourists.

The success of the 798 Arts District stems from the grassroots movement initiated by the artists and non-profit institutes. They challenged the authorities, who intended to carry out the demolition of the 798 Arts District, to preserve the cultural heritage of that area and shift power to the people. The adaptive reuse strategy also played a critical role in the process; the aim of this strategy is to retain the aesthetics of the original venues and preserve their cultural, architectural and historical values (Sasaki, 2020). Ultimately, the 798 Arts District gave voice to the cultural and creative industry and proved the economic and social viability of the cultural economy (Currier, 2008). The 798 Arts District can serve as a model of sustainability for other arts districts or redevelopment projects in urban areas.

Learning Objectives

After reading this chapter, learners will be able to:

1. Demonstrate the significance of cultural and architectural heritage in building sustainable communities and cities;
2. Apply adaptive reuse strategies to urban renewal and cultural heritage conservation projects;
3. Advance the power of the cultural and creative industry.

The Issue, Opportunity, or Trend

Urbanization is spreading around the world at an alarming speed. Population growth and a dynamic economy are the two main forces that drive the urbanization process (Ma et al., 2005). According to United Nations Sustainable Development Goals (SDGs) (2020), cities accommodate 3.5 billion people—half of the world’s population; this figure will reach 5 billion by 2030. Much of this urbanization will occur in Africa and Asia, bringing substantial social, economic, and environmental transformation to these areas. Likewise, most of the urbanization will occur through the growth of existing urban areas. As powerhouses of economic growth, cities and metropolises contribute to around 60 percent of the global GDP (UN SDGs, 2020).

Despite the positive changes brought by urbanization, the negative effects of rapid population growth and economic development cannot be ignored. In the Strategic Plan 2020-2023, UN Habitat (2020) systematically analyzes the consequences of rapid urbanization. First, it states that the current economic model of investment, consumption, and growth leads to the exploitive extraction of the earth’s natural resources. Land previously used for forestry and food production is occupied due to urban development. Meanwhile, the growing urban population demands more products, such as food, timber, and biomass. Urbanization continues to rely on traditional fossil-fueled energy, leading to severe air pollution and subsequent harm to vulnerable groups. Cities also contribute to one of the greatest challenges—climate change; cities account for between 60-80 percent of energy consumption and are responsible for as much as 70 percent of greenhouse gas emissions (UN Habitat, 2020).

The UN Habitat Strategic Plan also highlights the issues of unplanned urban sprawl and inequality within cities. Despite the efforts which have been made since 2000 to reduce poverty, economic inequality in the cities of both developing and developed countries continues to increase. Nowadays, the gap between the rich and poor in most countries is the highest it has been in 30 years. Slums and informal settlements in developing countries provide evidence of urban poverty and inequality (UN Habitat, 2020).

Rapid urbanization also results in decreased and inefficient use of public space. According to 2019 data from 610 cities in 95 countries, open space occupies only 16 percent of the land around the globe. Within this share of land, the

proportion of streets is three times higher than that of open public space. Moreover, only 46.7 percent of the urban population has access to these open public spaces, and wide disparities in access exist across regions (United Nations Sustainable Development Goals Report, 2020).

Several researchers have highlighted the destruction of cultural heritage due to urbanization. Al-Houdalieh and Sauders (2009) argued that, like the process of archaeological excavation, urban development may result in planned devastation to cityscapes, cultural heritage, and the unique identity of a place. They insisted that intense urban development without consideration of archaeological and cultural heritage preservation can result in “instances of urbicide, where both the built environment itself and the specific existential quality embodied within the built environment are destroyed” (p. 3).

The various challenges cities face demonstrate the critical need to achieve urban sustainability. SDGs’ Goal 11 aims at making cities inclusive, safe, resilient, and sustainable, and highlight that “for all of us to survive and prosper, we need new, intelligent urban planning that creates safe, affordable, and resilient cities with green and culturally inspiring living conditions” (The Global Goals for Sustainable Development, n.d., para. 1). The SDGs give rise to new standards of sustainable cities and communities (UN SDGs, 2020). With these standards as a guide, cities and residents, planners, and officials alike, are moving towards comprehensive sustainability.

Various contemporary examples of successful urban renewal have emerged, serving as valuable references for sustainable community building. Porto Maravilha in Rio de Janeiro, for instance, has implemented initiatives and development projects to bring the city’s history to life (e.g., revitalization of the port area), while synchronously embracing modernity (e.g., integrating areas with great housing, cultural and economic potential). The Discovery Green (Park) in Houston, Texas—originally two large abandoned parking lots—was converted into a cultural, educational, and city hub for downtown Houston. The Distillery District in Toronto was transformed from a national historic site with a derelict collection of Victorian industrial buildings into Canada’s premier arts, culture, and entertainment destination (Lasala, 2018). Within the context of sustainable development, the reuse of old industrial, port, or other abandoned areas is an area of opportunity for cities seeking revival. The reconstruction of these spaces, with intensification and blending of their historical uses, can conserve cultural identity, create sustainable urban space, and boost quality of life of citizens. The redevelopment project of the 798 Arts District, like the Distillery District in Toronto (although in a completely different political context), applied adaptive reuse instead of demolishing the original architecture, blending it with stunning modern design and creativity, to turn the abandoned factory complex into a multi-purpose arts district.

The Innovation

Case Context

Located in the Chaoyang District of Beijing—around 10 km north of Beijing’s largest diplomatic area and 20 km southwest of Beijing Capital Airport (Yin et al., 2015)—the 798 Arts District used to be a factory that manufactured military electronic components in the industrialization period of China (박현수, 2016). The rise, fall, and redevelopment of the 798 Arts District was an embodiment of the city’s urban renewal process.

Beijing has a recorded historical existence of around 3000 years and has been China’s capital since the 13th century (Hook, 1998, as cited in Wei & Yu, 2006). As the political and cultural center of China, Beijing has experienced rapid urbanization in the past few decades (Population Stat, 2017-2020). The population has grown dramatically from around 1.6 million in 1950 to over 20 million in 2020 (Population Stat, 2017-2020). Its urban renewal serves as an indicator of its unique development, and traces the policy changes that have occurred over time.

Beijing’s urban renewal is marked by three stages. The first stage started from 1949 when the new republic seized power (Wei & Yu, 2006). At that time, Beijing’s urban development was infused with new energy (Wei & Yu, 2006). The municipal government established the Beijing Urban Planning Commission to redevelop the inner city and transform Beijing from a capitalist “consumer city” into a socialist “productive city” (Lo, 1987, as cited in Wei & Yu, 2006, p. 381). With massive investment flowing into Beijing, the city experienced its fastest industrial growth in the following three decades and emerged as one of China’s most important industrial bases (Wei & Yu, 2006). Many manufacturing factories were constructed in the 1950s in this urban area (Yin et al., 2015). During this period, the 798 Arts District started as a factory complex that was part of the bigger industrial project named the 718 Joint Project (Dekker, 2011).

China’s reform and opening up in the 1980s (the program of economic reforms termed ‘socialist market economy’) initiated the second stage and changed the course of urban renewal. Wei and Yu (2006) stated that reform throughout China deepened during the 1990s and Beijing correspondingly started its radical market transition and formal integration with the global economy. The focus of reform in Beijing was on the problematic state-owned enterprises (SOEs). Many of these government industrial complexes faced industrial and urban restructuring due to fierce competition with private companies, thus changing their institutional structure and establishing market-oriented philosophies (Wei & Yu, 2006). The Seven Star Group (SSG) received the property rights of the entire 718 factory complex from the Chinese government during this reform period, including the District 798 property (Dekker, 2011).

The third stage is marked by the downfall of the economic center. According to Wei and Yu (2006), Beijing was redefined as a national political and cultural center in 1982, and the 1992 Master Plan of Beijing described the future vision of Beijing as a global city. Consequently, light industries and polluting enterprises were forced to relocate to provide space for high-end services and high-tech industries. Industrial decentralization led to a large amount of vacated industrial land in the core areas of cities. The 2008 Green Beijing Olympics Games accelerated the process of industrial deallocation (Wei & Yu, 2006). Over the next six years, from 1999 to 2007, over 150 industrial businesses were removed, and there was a 2.14 percent decrease in the proportion of industrial land in the built-up area within the Fourth Ring Road area (Feng et al., 2008). Wei and Yu (2006) summarized four emerging themes in the globalization of Beijing that indeed affected Beijing's urban renewal trajectory: (1) foreign investment attraction, (2) construction of a world-class central business district, (3) construction of Zhongguancun as 'China's Silicon Valley', and (4) the 2008 Olympics Games preparations.

Although the urban renewal process brought a new look to the city, the process resulted in architectural, cultural, and historical destruction. As an example, many ancient structures were demolished during the Maoist period of industrialization and the socialist market economy period, which replaced urban conservation with technological and economic development (Di Pietro, 2014). Zhang (2008) pointed out that in the late 1990s, Beijing was in a period of both massive demolition and massive construction. The Old and Dilapidated Housing Renewal (ODHR) program served as a symbol of this period. Zhang criticized the implementation of this program and the damage it caused to the urban cultural texture of the old Beijing. Half of the hutongs (narrow alleyways in a traditional residential area of a Chinese city) disappeared over a period of 50 years and the total acreage of courtyard houses decreased to 15 km², occupying only 24 percent of the old city (Zhang, 2008).

In conclusion, the urban renewal process of Beijing was marked by government-supported demolition and destruction of culture as it moved from a productive city, to a city promoting a socialist market economy, to a global city. The productive city period consisted of the rise of state-owned enterprises, while the socialist market economy period consisted of the fall of these enterprises.

The 798 Arts District is a typical example of SOEs that experienced identity change; however, it did not disappear, like other obsolete industries, in the face of the crisis of demolition. Through the fight of artists and the adaptive reuse of the post-industrial landscape, the 798 Arts District succeeded in escaping the wrecking ball and turned into an arts epicenter.

Stakeholders Involved

The 798 Arts District redevelopment project involved various stakeholders with diverse motivations (American Planning Association [APA], 2020). The Beijing municipal government and the overarching central government were the primary decision-makers. They wanted the district to be highly visible and prevalent as a destination for visitation

(APA, 2020). After redefining Beijing as a global city, the municipal government sought ways to create a new urban image to broadcast to the world (Currier, 2008). Currier (2008) argued that “798 neatly fits into the image Beijing wants to project as the political and cultural capital of China” (p. 255).

The Seven Star Group (SSG), a state-owned enterprise, was the landholder (Dekker, 2011). By renting vacant factory space to artists and art institutes, the SSG aimed to generate a reliable and sustainable source of revenue and increase land values, to solve the pension problems of its former workers (APA, 2020; Dekker, 2011).

Focusing on culture and arts, artists and non-profit cultural institutions invested in 798 to protect the District’s distinctive characteristics and history (APA, 2020). When the 798 Arts District faced demolition, they united to campaign against the destruction of architectural and cultural heritage (Dekker, 2011). As an indispensable part of the district, the residents in adjacent communities sought public parks, entertainment, less pollution, and more employment opportunities (APA, 2020). Tourists, as an external stakeholder, were and continue to be one of the major sources of culture consumption.

Sasaki, an international architectural firm, also played a critical role in promoting the project. It initiated the vision plan for the 798 Arts District (APA, 2020). The vision plan was honored with the 2018 APA Pierre L’Enfant Award, the highest honor of the association (Sasaki, 2018). Cooperating with other stakeholders, it used the adaptive reuse strategy to redevelop the area into a mixed-use venue (APA, 2020).

Approach Used and the Impact

The grassroots movement against demolition

The grassroots movement initiated by artists and non-profit organizations significantly contributed to the successful redevelopment of 798 Arts District. This movement helped protect the district’s cultural heritage and embodied a shift in power. During redevelopment, a conflict arose between various stakeholders—the Seven Star Group landowners, government organizations who had a demolition plan in mind, and the artists and non-profit organizations who promoted the protection of cultural heritage and the continuous development of the district as an epicenter of contemporary art. The conflict was almost irreconcilable as, in Chinese society, governments are seen as the ones who hold and wield power. In this top-down hierarchical structure, spaces were completely closed without consultation with stakeholders, including tourists, artists, art institutes, and residents in neighbourhoods. However, avant-garde artists challenged the power by fighting against the destruction of the cultural heritage and the eviction of the art village (Dai et al., 2015). Forming an art-advocacy group called, Thinking Hands (Di Pietro, 2014), they partnered with other external activist groups to hold a series of experimental exhibitions in District 798 to publicize the upcoming demolition of the arts district and gain more awareness and support. Reconstruction 798, Beijing’s first biennale and first international art festival, was just one of many exhibitions held (Dekker, 2011; 박현수, 2016). They

demonstrated that, through publications, media, festivals, and other forms of representation, 798 District was a viable arts district (Dai et al., 2015). As a result, the president of the SSG, in addition to two political figures (Li Xianquan and Dr. Chen Dongsheng), changed the attitudes and filed a proposal for the protection and development of 798 District (Currier, 2008; Dekker, 2011; Dai et al., 2015). Their bottom-up campaign was victorious; they created their own space to be heard and held power with the assistance of political figures, foreign influencers, media, and public support (Dai et al., 2015).

The movement also became the driving force for other adaptive change within the government. It resulted in a change in the mindset of the government about post-industrial landscapes, contemporary art, and the cultural and creative industry. The government realized that obsolete post-industrial landscapes could be adaptively reused with sustainable economic and cultural benefits instead of being demolished. Contemporary art was put under the spotlight of the public instead of being strictly supervised. Cultural and creative industries were officially recognized and promoted instead of being underestimated and undervalued.

Adaptive reuse strategy (ARS)

One important factor that contributed to the success of redeveloping the 798 Arts District is the use of the ARS. Langston et al. (2013) defined the strategy as “an efficient way to reuse existing buildings that have become obsolete by ‘recycling’ them in-situ through giving them a new functional purpose” (p. 233). It is not a new phenomenon; in the past, the strategy was used because reuse was more time, energy, and cost-efficient than demolition and new construction (Velthuis & Spennemann, 2007). Adaptive reuse also gained traction in the architectural field in the 1960s and 1970s alongside growing concern about the impact of development on the environment (Cantell, 2005). The drivers behind the use of the adaptive reuse strategy are multifaceted. On one hand, it promotes the sustainability of the built environment (Conejos et al., 2011). It helps to lower material, transportation, and energy consumption, as well as pollution (Bullen & Love, 2009). On the other hand, architectural conservation brings economic, social, and cultural benefits to urban communities (Bullen & Love, 2011)—it provides economic benefits by creating more employment opportunities, it provides social benefits by giving familiar landmarks a new identity (Conejos et al., 2011), and it provides cultural benefits by conserving the cultural heritage. Adaptive reuse of historical buildings was applied in 40 percent of all construction projects in Central Europe (Schittich, 2003 as cited in Mısırlısoy & Günçe, 2016). The strategy succeeded in transforming historical buildings into accessible and usable venues and in ensuring their sustainability (DEH, 2004, as cited in Mısırlısoy and Günçe, 2016).

Mısırlısoy and Günçe (2016) identified five factors that impact adaptive reuse decision-making and successful adaptive reuse: actors, analysis of existing fabric, conservation actions, adaptive reuse potentials, and functional changes. Actors refer to the stakeholders who have decision-making power. They can be classified into users, producers, investors, and regulators. The views of these actors should be considered to find the most appropriate functions for the new use. Analysis of the existing fabric includes examination of “the original function, physical

characteristics, adaptive reuse potentials and needs of the district” (p. 93). Conservation actions fall into categorizations, such as emergency measures of the building (no full restoration), full restoration of the building (e.g., consolidation and completion of missing parts), proposals for new additions and remodelling, and the combination of the these. The fourth factor is adaptive reuse potentials of the architecture for a new use. These potentials comprise physical, economic, functional, environmental, political, social, and cultural aspects. All of the previous factors serve for the final decision-making on the building’s functional changes and new use. It means that “buildings should be interpreted for each factor one by one for defining the most appropriate strategy for a heritage building” (p. 93). Misirlisoy and Günçe’s model can be applied to other heritage buildings and serve as a tool for heritage conservation.

The redevelopment of the 798 Arts District serves as an example of ARS. A consensus was reached by the planners that an adaptive reuse approach was a better choice than demolition and that, by applying the approach, the area could still perform the functions of creating jobs and increasing land values (APA, 2020). According to Sasaki (2018), four guiding principles were followed in the process of completing the project:

1. Arts should be the main theme of the district.
2. Additional development of arts-related uses that complement the district’s theme are encouraged.
3. The industrial aesthetic should be retained by preserving the district’s unique architectural features and landscapes.
4. The visibility and accessibility of the district should be increased.

A series of measures were taken to achieve these goals. A subway station was constructed at the periphery of the district, enhancing accessibility and connecting the district to other parts of the city (APA, 2020). Public spaces, such as plazas and other landscapes, were turned into venues for outdoor activities (APA, 2020). The steam pipe networks and smokestacks were retained and became landmarks to recall the venue’s past (APA, 2020).

Impact

From the beginning, the redevelopment of 798 Arts District has been responsible to its various stakeholders of divergent interests. It complies with SDGs Goal 8 (promoting decent work and economic growth) and Goal 11 (building resilient, safe and sustainable cities and communities). The redevelopment strived to bring economic benefits (SDGs Goal 8.3), provide access to safe, inclusive and green public spaces (SDGs Goal 11.7), reduce the environmental impact of cities (SDGs Goal 11.6), and protect world cultural heritage (SDGs Goal 11.4) (UN SDGs, 2020).

The redevelopment achieved economic sustainability and placemaking. It succeeded in establishing a long-term strategy for job creation, revenue generation, and increased land value (APA, 2020). Over the years, factory buildings have been transformed into new galleries, museums, and cafes, and previously-obscure courtyards and empty lots have become scenes for outdoor sculptures, fashion shows, and other cultural events (Sasaki, 2020). The efficient use

of public space meets the demands of different stakeholders, and the economic model is now being followed by other arts districts throughout the nation.

The adaptive reuse strategy used in the process of redeveloping the 798 Arts District has had positive effects in building environmental awareness. The reuse of the factory embodies awareness of environmental protection. It acts as a model for other construction projects as well as for artists and art institutes. In the arts district, many pieces of art, such as sculptures and paintings, are made of recycled materials. Artists also make use of the resources within the buildings as crucial components of their art, such as the northern-facing windows (which receive natural light), vast space, and saw-tooth roofs. As a result, visitors can be educated, in an abstract and unique way, that humans and nature can coexist in harmony.

The 798 Arts District has made great contributions to cultural conservation and transmission. The solid and grand architecture of the 798 District is a rare treasure of modern industrialization; the Bauhaus design of the buildings resulted from a combined effort of 55 East German experts adopting the world's most advanced construction techniques (Dekker, 2011; 박현수, 2016). It is even "unique within Asia since it is the only factory complex built in Bauhaus style on the continent" (Cui, 2010 as cited in Dekker, 2011, p. 33). It also served as a cradle for contemporary artists, a venue where contemporary art started to draw the attention of the public nationally and internationally. In the earlier period before the rise of 798 Art District, contemporary art was underground and marginalized by officials (Dekker, 2011). Artists struggled for survival and identity (Dekker, 2011). In contrast, the district now receives over 3 million visitors annually and is the third most popular tourist destination in Beijing, ranked after the Great Wall and the Forbidden City (Sasaki, 2018). Artists, who believed that the buildings had immense historical and architectural values, protested the demolition of the district and preserved its cultural heritage. What the art community did was congruent with SDGs Goal 11.4—preserving cultural heritage (UN SDGs, 2020). The success of artists and activists was an inspiring story for people in China and around the globe. In addition, the 798 Arts District witnessed the growth of creative industries, demonstrating the power of culture. In 2005, the term, cultural and creative industry, was adopted by the Beijing municipal government at the general meeting of the 9th Party Committee, and Beijing started to positively promote such industries the following year (박현수, 2016). With the emergence of 798 Arts District, Beijing has led as an example of artistic cultural revolution, with now more than 20 arts districts within the city (박현수, 2016). There is no doubt that the transformation of 798 Arts District brought Chinese contemporary art and cultural preservation under the spotlight.

Implications & Lessons Learned

In China, rapid urbanization and urban renewal has intersected over the past four decades (Hsueh & Zhang, 2019). With these two complex development patterns happening at the same time, there have been few chances to reflect on and analyze changes in this area (Hsueh & Zhang, 2019). City-led and developer-fueled overhauls of urban districts were criticized by the residents of those areas, as they fought to maintain a strong connection with the existing urban fabric (Hsueh & Zhang, 2019). In many cases, histories were razed to make room for other populations ready to reside in the place (Hsueh & Zhang, 2019). Consequently, in the process of embracing modernity, much was lost in social, cultural, historical, and ecological terms (Hsueh & Zhang, 2019). In the US, city leaders are learning to strike the balance between progress and preservation to bring benefits to past, present, and future residents (Hsueh & Zhang, 2019). Similarly, Chinese officials and developers are decreasing extensive, quick development, and questioning approaches that abandon tradition entirely (Hsueh & Zhang, 2019).

The redevelopment of the 798 Arts District sets an example for the city and the nation. It demonstrated the viability of an alternative way of urban renewal: development based on preservation. The factory's original architectural, industrial, and cultural heritage were preserved and embedded into its new identity (Currier, 2008). The relationship between conservation and development was transformed from contradictory to collaborative. This model of economic and cultural sustainability puts forward a more effective approach of planning in urban areas: guarding history and showing respect for urban design, ecology, and actual context (Hsueh & Zhang, 2019).

Moreover, the power of the cultural and creative industry was illustrated. In ideological terms, creative industries helped to change the image of China as a manufacturing country into an innovative cultural leader (Di Pietro, 2014). In practical terms, the promotion of creative industry brings various benefits, such as a tax reduction and revenue generation (Di Pietro, 2014). The question city planners and developers face is how they can take advantage of this emergent industry to promote urban sustainability.

Furthermore, much can be learned from this case regarding the efficient use of public space. Public space is regarded as an important driver of development and a key element in making communities and cities livable and sustainable. It is also used for addressing cultural, social, and environmental issues (United Nations Sustainable Development Goals Report 2020, 2020). The district, after redevelopment, complies with the definition of a great place: access and linkage, comfort and image, uses and activities, and sociability (The Project for Public Places [PPS], n.d.). The public has access to this tourist attraction and the district is connected to other parts of the city via convenient transportation. It conveys the city's image of being green and creative. It is a multifunctional venue for tourists, artists, and art institutes as well as residents in adjacent communities.

In the process of building sustainable communities and cities, 798 Art District has shown that preserving cultural heritage, taking advantage of creative and cultural industry, and making full use of public spaces are important principles that need to be taken into consideration. Other insights into making such a change can also be obtained. Artists can create their own space, influence, and power through their grassroots initiative and their ability to garner external support. The district's success indicates that empowerment of vulnerable groups can balance power, promote inclusivity, and make transformational change.

Emerging Scholar/Practitioner Reflections

In the process of researching the case of 798 Arts District, I began to realize the increasingly important role of cities and the necessity to achieve urban sustainability. In accommodating 3.5 billion people, cities occupy only a fraction of the earth's land but are responsible for 60-80 percent of energy consumption and 75 percent of carbon emissions (UN SDGs, 2020). The urban population will keep growing and is projected to occupy 70 percent of the world's population (UN SDGs, 2020). I was astonished at these figures and started to think over the challenges cities face at present and into the future.

As a future researcher of sustainability, I cannot help but consider the various factors that affect urban sustainability including health, poverty, resources, population growth, environmental pollution, and public space. The insights that the 798 Arts District generated in light of these factors include: the significance of cultural heritage protection, the potential of cultural and creative industries, and the efficient utilization of existing public space. While moving towards modernization, urbanism and cultural conservation are often regarded as contradictory processes, and cultural heritage is believed to be the obstacle of economic and social development. However, the fact is that culture gives a city a unique identity, and can also be the driver of sustainability. Cultural and creative industries can be utilized effectively to bring together urbanism and conservation for economic and social benefits. Furthermore, sustainable cities should strive to maximize the use of public spaces to meet the demands of different stakeholders as a scarcity of urban public space restricts various aspects of urban citizens' lives, including leisure participation.

In the process of preparing this case, I observed that Shougang Park has opened to the public in Beijing. Shougang, referring to the Capital Iron and Steel Corporation, used to be one of the most important Chinese state-owned steel companies after the founding of the People's Republic of China. Similar to 798 Arts District, it also experienced an identity change, as it prospered in the Maoist era and fell in the later period of the reform era; it was forced to move out of Beijing prior to the Beijing 2008 Olympics due to concerns over pollution. When passing through the area in Beijing, the old industrial buildings and derelicts seem to be telling their stories of the past. After being abandoned for about a decade however, it now stands in the city as an industrial heritage park and continues to serve the city with new functions. Its adaptive reuse serves as another example that cultural preservation, environmental protection, and efficient and intentional use of space have been and should be integrated into city planning. Most importantly,

cities are making efforts to move towards cultural, social, and economic sustainability. It seems that there are reasons to be optimistic about the future of cities.

Discussion Questions

1. The use of the adaptive reuse strategy (ARS) contributed to the success of the redevelopment of 798 Arts District as well as many other projects around the world. The various benefits of this strategy are listed in the case study. However, the limitations of the strategy are not stated. What might be the limitations of ARS?
2. The case of 798 Arts District brings the cultural and creative industry under the spotlight. How is the cultural and creative industry defined and how can it contribute to building sustainable communities and cities?
3. The redevelopment of the arts district, as well as the Distillery District in Toronto, demonstrated the possibility of using cultural and creative industries to adaptively reuse old architecture. What are the essential aspects for duplicating their success?
4. The project involved various stakeholders with divergent motivations. How did stakeholders benefit from the project, what were the challenges they faced, and how did they overcome those challenges?
5. The popularity and commercialization of 798 Arts District have resulted in a dramatic increase in housing costs for residents. Consequently, many artists can not afford the rent and must move out. The Distillery District is also confronted with the issue of gentrification. Fighting against the demolition, these artists are the soul of the district. What will the district's future be like without them? How do we avoid the emerging gentrification?

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Sex Segregation and the Participation of Transgender Adults in Recreational Sport in British Columbia, Canada

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Chapter Summary

The lack of a formal policy on transgender participation in recreational sport results in transgender people struggling alone with stigmatization. Recreational sport guidelines identify inclusion as an imperative in recreational sport participation, yet they have failed to lay out the means to achieve it. Considering this issue and opportunity, the purpose of this case study is to determine how transgender adults' participation in recreational sport in British Columbia (BC), Canada is informed by their experiences with sex-based segregation structures in recreational sport and, secondly, to inform an enhanced and intentional change in transgender-inclusive policies and practices in terms of sex-based segregation structures in recreational sport in BC, Canada. With a qualitative research design, this case study approached the issue from two angles. First, five written biographies and film documentaries about transgender people in sport were used for a textual data analysis. Second, eleven individual semi-structured interviews were conducted with transgender adults recruited from recreational sport leagues and transgender-related organizations across BC. Findings show multi-level transgender stigma, a lack of explicitness about transgender inclusivity, and best practices recommended by transgender participants themselves in recreational sport. Implications and lessons learned from the case study include a need for widespread education on transgender topics, skill-based segregation over sex-based segregation, and strategies to build explicit transgender-inclusive sporting environments. Lastly, discussion questions, arising out of the study, are provided and serve as recommendations for future research.

Learning Objectives

After reading this chapter, learners will be able to:

1. Better understand how transgender adults' participation in recreational sport in BC, Canada is informed by their experiences with sex-based segregation structures in recreational sport;
2. Learn from best practices recommended by transgender participants in recreational sport in BC;
3. Concretize the idea of creating transgender-inclusive policies and practices in recreational sport in BC.

The Issue, Opportunity, or Trend

In Canadian sport, there are several issues related to public policy (Thibault & Harvey, 2013), one of which is the lack of a formal policy specifically focused on recreational sport participation (Donnelly, 2013). Tasked by the Government of Canada (2017) to set a direction for all governments, institutions and organizations in sport, the Canada Sport Policy 2012 (CSP 2012)—the overarching sport policy for the period of 2012–2022—emphasizes that recreational sport participants should “have the opportunity to participate . . . for fun, health, social interaction and relaxation” (Sport Canada, 2012, p. 8). Furthermore, with inclusion as one of the new foundational elements, the CSP 2012 aspires to reach a broader participation (Frisby & Ponich, 2013) by increasing the involvement of historically excluded populations. Nevertheless, both the CSP 2012 and its predecessor (CSP 2002) fail to lay out the means to achieve this outcome (Donnelly, 2013), even though they identify it as an imperative goal. Frisby and Ponich (2013) further argue that concrete policies with action plans are lacking for those underrepresented groups, including the community of two-spirited, lesbian, gay, bisexual, transgender, queer/questioning, and other identities (2SLGBTQ+).

Aligned with the CSP 2012, *A Framework for Recreation in Canada: Pathways to Wellbeing* highlights inclusion as one of the goals with priorities to “enact policies of non-discrimination on the basis of gender identity and gender expression [and] provide a welcoming and safe environment for people with all sexual orientations and sexual identities” (Canadian Parks and Recreation Association [CPRA], 2015, p. 23). These proclamations point to issues surrounding the inclusion of transgender individuals in sport. Canadian governments at local, regional, and provincial/territorial levels are urged by the CPRA to implement action plans in their jurisdiction with the employment of this framework.

The purpose of this study is to determine how transgender adults’ participation in recreational sport in BC is informed by their experiences with sex-based segregation structures in recreational sport, and inform an enhanced and intentional change in transgender-inclusive policies and practices in terms of sex-based segregation structures in recreational sport in BC. A textual data analysis and individual semi-structured interviews were performed with transgender recreational sport participants. Both textual data and data from interviews were analyzed using a thematic analysis approach. The study was conducted as part of the requirement for the author’s Master of Arts in Sustainable Leisure Management program at Vancouver Island University (Nguyen, 2021). The present study took place in BC, Canada.

The Government of British Columbia, recognized as one of the leaders in Canada in sport participation in general (Government of British Columbia, n.d.), released “Pathways to Sport”, which outlines a strategic framework for the sport sector in BC, addressing the years 2020 to 2025. This framework, similar to other frameworks and policies mentioned above, asserts the significance and urgency to make sport more inclusive, especially in relation to gender equity. The guidelines, albeit towards a noble goal, remain ambiguous, and lack a specific set of actions necessary to

mitigate issues related to transgender inclusion in recreational sport. Interestingly, in the view of Pal (2010), both action and inaction chosen by governments are integral parts of policy. In other words, having no policy about the inclusion of transgender people in recreational sport could be considered one of governments' default policies. Indeed, perceived to be of little political gain, recreational sport participation has received limited involvement from the Canadian federal government and is regarded to be a matter of provincial jurisdiction (Donnelly, 2013). This limitation has led to non-profit organizations and local parks and recreation departments being the 'default' recreational sport providers and advocates (Donnelly, 2013).

The Innovation

Case Context

For the past decade, the Canadian Centre for Ethics in Sport ([CCES], n.d.) has been immensely proactive in providing guidance for Canadian sport organizations to create more transgender-inclusive sport policies. The CCES (2016) makes it clear that, especially for sport played at recreational levels, all individuals "should be able to participate in the gender with which they identify and not be subject to requirements for disclosure of personal information beyond those required of cisgender athletes. Nor should there be any requirement for hormonal therapy or surgery" (p. 26). In addition, the CCES (2016) suggests that individuals, self-identifying outside of the gender binary, be able to move "between men's/women's teams more than once, or simultaneously participating on a men's team in one sport and the women's team in another" (p. 25).

Given the lack of a formal policy on recreational sport participation, as described in the "The Issue, Opportunity, or Trend" section of this study, many recreational sport organizations in BC have adapted their policies to the CCES's recommendations (2016; 2018), including Field Hockey BC, Vancouver Ultimate League, and BC Wheelchair Sport Association. Such organizations rule that transgender people can participate in recreational sport in the gender they identify without having to make any changes to their body.

Yet, there are BC sport organizations that still subscribe to the gender binary and embrace transgender inclusion policies only where medical interventions are considered mandatory, such as Volleyball BC and the BC Amateur Softball Association. Restrictions of sex-based participation are applied in most recreational sport organizations in BC. Co-ed teams are offered in some leagues, such as Urban Rec, Victoria Sport, and Social Club; however, there are stringent requirements as to the number of men and women allowed on those co-ed teams, thus forcing participants to identify within the traditional gender binary. Therefore, the current context of recreational sport policies in BC, related to the participation of transgender people, can be summarized in two points: there is inconsistency in transgender inclusion policy implementation across recreational sport organizations in BC, and secondly, as Leong and Bartlett (2017) conclude, sport authorities are heavily "wedded to the idea of a sex binary" (p. 1817). Consequently, it

is an on-going challenge for transgender people, who do not identify within the binary or who do not alter their body to fit the binary, to participate in sport.

Stakeholders Involved

A primary stakeholder in the issue surrounding the inclusivity of transgender people in recreational sport is the transgender community. While this community is directly affected by this issue, sport policy makers and recreation providers in BC constitute two other stakeholder groups who play a pivotal role in how transgender inclusivity in sport is addressed. Furthermore, the decision as to whether or not recreational sport environments are transgender-inclusive is also made by those involved in the sport, such as team members, coaches, or referees, thus making them important stakeholders. Additionally, individuals who are indirectly involved in recreational sport, including bystanders, 2SLGBTQ+ organizations, and the media, also have a stake in this issue. It is important to note that all stakeholders can be both part of the problem and the solution, and each stakeholder group has their own unique role to play towards creating greater inclusivity of transgender people in recreational sport.

Approach Used and the Impact

The approach

A qualitative approach was used in this study to facilitate understanding of sport policy making as it relates to how recreational sex-segregated sport is experienced by transgender participants with the goal to effect change in policies and practices. The methods chosen for this case study were textual data analysis and semi-structured interviews. Textual data analysis involves reviewing and evaluating documents including the examination and interpretation of the data (Bowen, 2009). A list of documents that the study drew from are provided in Table 1. Data from textual analysis showed a persistence of transgender exclusion both at structural and interpersonal levels. Also, the impacts that sex segregation has on gender dysphoria and the importance of having safe and welcoming environments for transgender people, were signified as part of textual data analysis findings. This analysis was performed to sensitize the researcher with the topic of transgender experiences in sport prior to conducting semi-structured interviews. Sensitizing concepts can be changed, supplemented, or replaced by concepts that emerge after the main data analysis is conducted (Padgett, 2004). In this study, sensitizing concepts (textual data analysis findings) complement emergent concepts (interview data findings). All three thematic areas from the textual data analysis findings could be allocated to support only two out of three thematic areas from the interview data findings. As a result, findings from the interview data were found to be broader than, but also strengthened by, findings from textual data analysis. Thus, findings from the interview data replaced findings from textual data analysis and succeeded to be the main findings of the study.

Table 1*Documents for Textual Data Collection*

No.	Document title	Document type	Author
1	In The Turn	Documentary film	Tremblay, 2014
2	Transgender Journey: The Struggle for Rights and Respect	Documentary film	Canada's Cable Public Affairs Channel, 2016
3	My name is Jay, I Transitioned and I'm a Disabled Young Athlete	Biography (book chapter)	Anonymous, 2017
4	Becoming me: Transitioning, Training and Surgery	Biography (book chapter)	McCormack & Hanold, 2017
5	Man Made	Documentary film	Cooper, 2018

The other method chosen for the study was semi-structured interviews, consisting of “a blend of closed- and open-ended questions, often accompanied by follow-up why or how questions” (Adams, 2015, p. 493). Given the COVID-19 pandemic and public health directives in 2020, in-person interviews were not possible. Instead, interviews were conducted individually with each participant using an online video-conferencing platform (i.e. Zoom). All interviews lasted 45 to 60 minutes in duration and adhered to the use of an interview protocol. The study participants were 19 years of age or older, able to speak English, had a gender identity or sex different from their gender or assigned sex at birth, and had engaged or were interested in recreational sport in BC. The sport engagement frequency level of the study's participants was not a criterion in participant recruitment since the study aimed to better understand the lived experience transgender people had with current recreational sport policies and practices, and if the interviewee was a new or regular sports user. Details about each participant are shown in Table 2.

Table 2*Study Participant Profiles*

No.	Name used in the study	Self-identifies as	Recreational sport(s) played
1	Nicola	Transgender woman	Soccer
2	Terra	Transgender woman	Soccer
3	Darrien	Transgender woman	Ice hockey
4	M.	Transgender woman	Soccer
5	L.C.	Transgender woman	Hockey
6	Tiffany	Transgender woman	Basketball
7	Emily	Transgender woman	Soccer
8	Marisa	Transgender woman	Ice hockey
9	Kira	Transgender woman	Volleyball
10	Remy	Transgender man	None (looking to play)
11	J.T.	Transgender man	Soccer, volleyball

The Impact

Three main themes emerged from the data analysis and represent three key findings: (1) stigma, (2) lack of explicitness about transgender inclusivity, and (3) heaven for sports.

Finding 1: stigma

A multi-level approach was used to examine stigma at structural and individual levels. Four types of stigma were identified: structural stigma, enacted stigma, felt stigma, and internalized stigma (Herek, 2007; 2009). All stigma types, except internalized stigma, were found in the study's first finding, with each type feeding and building on each other. Structural stigma was manifested through the implementation of recreational sport policies, rules, registration forms, and team formation, all of which are designed based on the gender binary in the best interests of cisgender people. As an example, "[in co-ed teams], you have to [have] a minimum of three women on the team out of six

players at any given time, or else it will be disqualified, and the game would be called off" (Kira, transgender woman). Similarly, on the registration form:

You have to . . . click a little box that says . . . "I am a woman" to play in that [women's] league. . . . I'm sure non-binary people just . . . tick that box and they're like, "Well, fuck you. That sucks. I guess I'll just do that because I have to." It seems like an easy first step to let non-binary people fit into a league that's consistent with their hormone profile, without asking them to misgender themselves. (Emily, transgender woman)

Subsequently, this kind of stigma naturalizes the gender binary while still being informed by it, leading to individually enacted stigma in recreational sport against transgender people. Participants recalled discriminatory remarks, such as "I don't want that transgender playing in any of these, on any of the teams. I don't want them in soccer, or anything" (M., transgender woman), or "Is she even a she?! Oh, she probably has a penis anyways!" (J.T., transgender man). Enacted stigma is conveyed through verbal but also non-verbal means of communication, namely microaggressions, such as when "people [do] not mak[e]ing eye contact in the handshake line" (Emily, transgender woman), and "never engage in conversation with you, always sit[ting] as far away as they can from you; it makes you feel they are telling you something without actually saying it" (L.C., transgender woman). Participant Emily shared in detail:

It's pretty subtle . . . [in] a women's league and for everyone else . . . the opposing team's coach would be saying "Mark her! [or] . . . "Watch her!". They'd be using "she, her" pronouns for everyone else on the field, except me [they'd be saying "Mark them!"]. So, yes, it's not so much that I object to "they, them" pronouns or, like, offended by those, but it does reinforce that sense of being singled out and being visibly different. (Emily, transgender woman)

As a result, transgender participants who play recreational sport have to take steps to protect themselves for fear that they will be subject to this kind of stigma when they participate in sport, which refers to felt stigma:

We have less bad experiences because . . . we don't put ourselves into places that allow us to have bad experiences. So maybe I would have attempted to join sports more. But I didn't even question it because subconsciously, I was like "Oh, there's no point, because it might be a problem". (Terra, transgender woman)

As an example, transgender woman Nicola shared that "the worry about whether I would be accepted or not was the reason why I took a break and didn't play women's soccer right away after transitioning". Likewise, Kira (transgender woman) felt like she would "create unnecessary conflict" in the volleyball coaching environment if she revealed herself as a transgender woman. Although Kira did not see the need to disclose her transgender status, the problem is that she would be cornered with no choice but to keep it a secret if she ever wanted to make it known. She said:

When I'm coaching children, who's in charge of the children? The parents, right? I cannot come out to the children that I'm transgender, because then they're gonna go tell the parents. [If] the parents have [a]

religious background or whatever, then they'll start pulling [their] children out of the class. And then I'm going to not have a job because there's no more children. (Kira, transgender woman)

This, in turn, ultimately supports the gender binary and reinforces the idea that the domain of sport is not compatible with the presence of transgender people, reinforcing transgender-excluded structures. The impact of stigma on transgender participants' engagement with recreational sport was well illustrated in this finding through a multi-level examination of stigma. Examples from the findings include disengagement in sport (Emily, Nicola), concealment of transgender status (Kira), and avoidance of sport-gendered facilities (Terra).

Finding 2: Lack of explicitness about transgender inclusivity

The second finding of the study describes a lack of explicitness about transgender inclusivity across recreational sport organizations. Transgender participants either reported feelings of uncertainty as to whether or not they would be welcome, or were under the impression that they would not be welcome to play recreational sports:

I just got this . . . not really LGBT friendly vibe . . . because they don't say anything about being LGBT friendly. What would happen if there were, like, people who were not LGBT friendly? And [I wonder] if there would be anyone else like me there or if I would be, like, the only gay dude? . . . Yeah, I worry about . . . organizations like that. (Remy, transgender man)

A transgender woman participant, Terra, agreed with this observation, stating that "having a little Pride flag next to the logo always helps because it's like, okay, at least someone that set up the poster understands a little bit about the LGBTQ community". In another instance, according to transgender woman participant, Nicola, "[t]he women's league is fully accepting of trans people [but before joining], I just didn't know how to get into it, and I felt uncomfortable [so] I started off with a queer league and then people in that league introduced me to the women's league". Further corroboration included, "I think if I didn't have those connections, I would have an issue trying to find a team". Similarly, Emily noticed the incapacity among her teammates to demonstrate their explicit transgender inclusivity; "for a lot of people, it's like, 'Oh, we support trans people', but maybe they're not great at explicitly being, like, 'Okay what do you need for support?' or like, 'What does that mean to you?'". Emily further explained:

I think acknowledging that I'm trans allows you to be supportive in so many other ways. When there's a sign on a washroom that's like "Trans People Welcome", there's this sort of like authority saying like, "Yeah, it's fine. You'll be fine". I think that sort of like explicit acknowledgement is something that actually feels good to me . . . You know it could just be things like when leagues . . . have a, like "Oh it's Pride, so we're gonna like explicitly acknowledge like queer people who play in our league". And I really think that they should be trying harder to do that for trans people and being like "Yeah it's a thing. It happens". (Emily, transgender woman)

Emily observed another indicator of a lack of explicitness about transgender inclusivity in a league: It'd be nice if they had a bit more like representation of queer and trans people in staff positions". She added, "I always felt quite good playing against this other team that had a couple of trans women on their team because . . . if you're okay being the teammate of a trans woman, then like you should be okay playing against a trans woman. But it was usually not the case" (Emily, transgender woman).

The lack of explicitness about transgender inclusivity in policies and practices affects transgender recreational sport participation. Emily said, "I stopped playing [as] I don't want to really play in a league where I'm not sure whether people want me there" (Emily, transgender woman). Additionally, an avoidance of social sport environments was observed; as Remy added, "I also just . . . kind of switched to solo sports [so] I don't have to worry about things like queer leagues and whether there's going to be an LGBT friendly space" (Remy, transgender man).

Finding 3: Heaven for sports

The third study finding emerged out of best practices recommended by transgender recreational sport participants to build a so-called 'heaven for sports'. The finding was organized in three main categories: education matters, skill-based segregation instead of sex-based segregation, and safe and welcoming sporting environments.

Participants recommended a far-reaching provision of education on transgender-related issues to all people involved in recreational sports, since "many people don't understand what trans is and are afraid to ask questions" (L.C., transgender woman) because of "fears of the unknown" (Kira, transgender woman). One suggestion put forward by L.C. was "they could do a little gender diversity training . . . when they meet with the team representatives [because] every year they have, like, a league manager meeting". Alternatively, Kira, concerned with recreational sport organizations' approach to education of transgender-related issues, expressed:

They sort of teach the coach how to deal with it, but they don't teach the parent part. They don't teach the player part. They leave all the other components that are part of the game, you know? So, it's pretty solo-oriented, meaning they only focus on one area. . . . We need a more comprehensive approach for dealing with issues. . . . I guess the ideas would be nice if we can educate everyone involved [in recreational sport]. This is my heaven—heaven for sports. (Kira, transgender woman)

Most participants expressed a desire for recreational sport to not be segregated based on sex and gender but to be categorized by skill levels instead. This recommendation resonates with what Kane (1995) calls "the sport continuum", "in which many women routinely outperform men and, in some cases, women outperform most - if not all - men in a variety of sports and physical skills/activities" (p. 193). For transgender participants, recreational sport that is organized based solely on athletic skills means "treat[ing] them [us] as human beings, not because they're [we're] trans, not because they're [we're] gay, not because they're [we're] lesbian or whatever" (Kira, transgender woman). In addition, organizing recreational sport by skill level has the capacity to include non-binary folks who have

been structurally marginalized due to the aggressive reinforcement of the gender binary in sport. On a side note, skill-based segregation over sex-based segregation will allow various options for players at all levels, given that participants in this study have different athletic abilities, ranging from a great amount of sport experience to limited sport experience; for instance, Marisa (transgender woman) preferred playing in a co-ed league to playing in a women's league because "it was fast; it was hard. It was lots of training, lots of coaching. That's the caliber that I'm used to and that's the caliber that I enjoy [and] I feel challenged by". By contrast, there were other participants who wished for "a team that wasn't so focused on . . . the competitiveness of the sport". Tiffany claimed, "I love basketball. I don't really care if I win or lose. I do enjoy playing the sport but . . . I want there to be all options, at least for just going and having fun [be]cause it feels like there's a lot of hoops you got to jump through for one (Tiffany, transgender woman). Similarly, Remy added, "It would be nice to have more casual recreational opportunities . . . I think that there's room for more, maybe like, drop-in or like less intense sports teams of various sports for LGBT people" (Remy, transgender man).

Moreover, participants emphasized the importance of safe and welcoming sport environments because "there's always the question of, okay, if I'm attacked, who am I going to talk to?" (Terra, transgender woman). Likewise, Kira mentioned that "it's recreational [sport], it's not competition. There's no guidelines for trans people [as] to where to take these things to". Safe and welcoming sports environments, from the participants' point of view, refer to sport environments free of stigma, where transgender-inclusive policies are in place, and participants are supported by teammates and coaches, particularly in instances of discrimination. Darrien (transgender woman) claimed, in her experience coaching in the men's league, she never heard any discriminatory comments aimed towards her but recalled "a colleague of mine [hers] did once . . . and she kicked him off the ice and he was suspended for 10 games". Transgender man J.T. was reassured by the coaches that behaviours communicating discrimination and harassment should never go undisciplined. Yet, "you can make a policy saying, you know, this league is inclusive to different genders and all that but it comes down to the actual people... that make up the teams" (L.C., transgender woman). Participants described trans-only or queer-only sport spaces as places where they had a chance to "come together and celebrate our similarities and differences" (Darrien, transgender woman), and most importantly, experience "a sense of . . . community" (Emily, transgender woman). Nonetheless, non-queer, sport environments were also regarded as safe and welcoming spaces. M. (transgender woman) "contemplated quitting" recreational hockey many times due to instances of discrimination by participants; "I always had . . . four or five people on my team or friends that were really, 'No, keep on playing! Screw them!'". Similarly, Terra's team captain even assured her that "when you're out, awesome; we will fight with you to say that you are a woman and, like, we'll come to that hill when we have to". Participants recognized that with them being treated as "just another teammate" (Darrien, transgender woman), or "just another person, another friend, another player" (Terra, transgender woman), being transgender was no longer an issue.

Implications & Lessons Learned

Implications and lessons learned are mostly found in the study's third finding, termed heaven for sports, meaning those best practices that were recommended by transgender participants themselves based on their own experiences. The first implication is the need to have a widespread provision of education on transgender-related topics. Although incorporating training and knowledge-sharing sessions for coaches, officials, staff, and participants is imperative, it needs to be implemented in such a way as to not further marginalize the transgender community or hurt other identities, such as persons of colour or sexual minorities. To achieve this, the training language must not reflect the gender binary, training information must be accurate, and training facilitators should be members of the transgender community. While many individuals, especially those who have the privilege of already being included in the sport system, may not find themselves interested in these training and knowledge-sharing sessions, recreation providers must understand that it is not a matter of interest but a matter of human rights (Voyles, 2019). That said, recreation providers should come up with more creative and interactive knowledge-sharing or awareness-building sessions to attract more attendees, optimizing the educational impact. As an example, it can be an exercise as simple as asking everyone to write their personal pronoun on a piece of paper, then swap it with the person next to them, and express how they feel having a new personal pronoun that might or might not correspond to their gender identity.

A recommendation is to organize recreational sports based on athletic skills instead of sex. Regardless of the gender people identify with, what category their biological characteristics fall into, or what people's abilities are, there will always be a place for people to engage in recreational sport based on their athletic skill level. This change could be implemented into eligibility policy, registration forms, team formation, team names, and uniforms. Given that this is a system change, recreation providers could apply this structure on a trial basis, such as in a tournament of teams, before deciding to widely implement it. When social change happens through small and incremental changes in people's lives (Hartmann, 2003), people can realize what works and does not work in order to change the system with incremental alternatives as opposed to changing everything at once.

The third implication is to create safe and welcoming recreational sport environments. The idea of safe and welcoming can be corroborated with recreation providers offering accessible, approachable, and knowledgeable points of contact where transgender participants can take their complaints or issues. For instance, inviting a trans person to be one of the points of contact is a good place to start. Also, excursions or team building activities, of which transgender participants are a part, can serve as a means not only to reiterate that transgender participants are welcome, but also to explore transgender participants' opinions about what is and what is not working in the league/organization in an informal and intimate way.

The implications and lessons learned were informed by recommendations made by the study's participants through their own positive experiences which is indicative of what has been working for them in terms of policy practice. In other words, "if you look at what doesn't work, then you can come up with . . . what does work" (CPRA, 2020, 31:02). Need for improvement was identified in relation to how explicit transgender-inclusive recreation organizations should be. Recreation providers can start with having transgender people representing their community in key positions that can influence policy change. Also, social media is an effective channel to publicly express the organizations' vision that embraces the participation of transgender people. Monitoring and celebrating a calendar with days of significance of all people, including transgender people (e.g. Transgender Day of Remembrance, Trans Day of Visibility, Trans Awareness Month, etc.), helps showcase organizations' efforts to make every recreational sport participant matter. Likewise, having staff and personnel wear name tags with their pronouns, or introducing everyone's pronouns to a new league member would certainly nurture a culture of pronouns, discouraging misgendering and endorsing a safe sport environment. In addition, regularly participating in Pride-related events can bring about a positive image to an organization, facilitating access for transgender people, especially those who are hesitant to join sport. Moreover, recreation providers should seek feedback from transgender participants about how the organization can be supportive instead of making assumptions. Good intentions are not always positive if not executed properly. Kerpen (2017) explains, "Just because you thought you were helping the situation doesn't mean you were. In fact, you ruined everything! . . . With that in mind, I came up with the Platinum Rule: Do unto others as they would want done to them" (p. 95 - 96, emphasis original). Fundamentally, the rule encourages people to see things from others' perspectives, refraining from imposing their own worldview onto others, for everyone is different. Recreation providers can surely incorporate this perspective into their strategic planning when it comes to designing policies and practices geared towards greater inclusivity of transgender participants.

Emerging Scholar/Practitioner Reflections

As a researcher exploring the experience of a community that I do not self-identify with, I was fortunate enough to have transgender participants put their faith in me by sharing their personal stories. I acknowledge a power differential here between myself as the researcher and the research participants. The researcher's role entails an 'extractive nature'; that is, I 'extracted' information from the studied participants to serve my purpose of publishing a master's thesis in order to graduate. It fulfilled both my personal as well as academic interests in advancing my understanding of the transgender community. My knowledge about gender and sport has significantly broadened from this research. I learned that, to create transgender-inclusive recreational sport policies and practices, it is imperative that transgender people are consulted, for it is "nothing about us without us". Also, I am now aware of several notions that I had never thought of before. For example, I had never thought that the use of the "they/them" pronouns could convey exclusionary connotations to a transgender individual, or about the unhealthy effects of overlooking a person's transgender identity.

Transgender people will continue to find the domain of recreational sport unfriendly if recreation providers are grounded in the gender binary when designing policies and guidelines. Instead of applying bandages here and there to cover policy imperfections, existing policies and guidelines need to be shifted at their core to break the 'cis-tem'. After all, it should not be up to transgender people to find safe and welcoming recreational sport environments, but it is indeed the responsibility of recreation providers to create safe and welcoming recreational sport environments for everyone.

Discussion Questions

The discussion around transgender people and sex segregation structures in sport generally has received much attention from scholars of different study fields. However, it is far from being settled. A few questions that arise out of this study include:

1. What are the experiences of other populations within the transgender community (non-binary folks, transgender people throughout different stages of transition, transgender people who do not transition, or transgender youth and seniors) in recreational sex-segregated sport, given the current policies and guidelines in place?
2. How effective are the practices (e.g. education provision, social media presentation, and skill-based segregation) recommended by this case study's participants in enhancing greater inclusivity of transgender people in recreational sport?

In addressing the issue of there being no formal policy on the inclusivity of transgender people in recreational sport, it is imperative to understand why. Therefore, the following questions are worth discussing:

3. What are the experiences of recreational sport policy makers and recreation providers in creating transgender-inclusive recreational sport policies and practices?
4. What challenges do recreational sport policy makers and recreation providers face? How do they know if their recreational sport policies and practices are transgender-inclusive?
5. What are the barriers and the facilitators for transgender people in approaching recreational sport organizations?

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Measuring the Value of Varsity Athletics Through Student Retention and the Balanced Scorecard Strategy

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Chapter Summary

This case study attempts to determine the value of student athletic programs at Canadian universities, using Vancouver Island University (VIU) as a reference case. First, the study compares Canadian varsity athletics to American collegiate athletics to consider the relative economic value of collegiate athletics between the two countries. Second, the study assesses graduation rates and retention of student athletes in Canadian varsity programs as an indicator of the academic value of these programs. Graduation rates and ten-year trends were found using data retrieved from VIU records of past athletes and the credentials they received. Finally, the Balanced Scorecard (BSC) strategy was also employed to explore ways for institutions to create more value for their athletic departments. The BSC strategy focuses on four main pillars of business that have unique objectives and measures to ensure goals are completed. These strategies can be used to create value by reliably predicting outcomes. Value can be perceived in several non-financial ways from an institutional standpoint, including student success, athletic reputation, or pride in school culture among students and staff. Using the BSC could help Canadian collegiate athletic programs overcome the many barriers that stand in the way of sustainable operations. In this case study, we discovered that, with the overwhelming difference in resources between the US and Canada, Canadian varsity athletics may need to find new ways to engage stakeholders after a year of low activity due to the pandemic. Moreover, results of the graduation data indicate that VIU, the test institution, has had a dramatic incline in academic success since 2016 and that the strategies that have been set in place have fostered a more nurturing educational environment for its athletes. It will be important to continue this type of research among all institutions in the U-Sport/Canadian Collegiate Athletic Association (CCAA) to refresh the current systems in place that yield little return on investment (ROI) for stakeholders. With the suggested strategies in this case study, user groups and stakeholders should see noticeable improvement from four different perspectives: internal, external, financial, and innovation/learning and growth. The BSC is a great tool because it does not require a massive modification of operations. It is a cost-effective solution to scoping in on one area of need at a time if necessary. The information gained may be incredibly useful for determining how to improve one's athletic department.

Learning Objectives

After reading this case study, learners will be able to:

1. Recognize the importance of tracking graduation rates and predict how institutional practices influence those graduation rates;
2. Recommend strategies to improve student-athlete retention;
3. Identify non-financial benefits of varsity athletics for mid-sized Canadian universities and recommend strategies to highlight those benefits for various stakeholders;
4. Evaluate the Balanced Scorecard strategy as a potential tool for improving the current state of varsity athletics.

The Issue, Opportunity, or Trend

In Canadian universities and colleges, it can be difficult to retain athletes due to the lack of funding and resources. When thinking of varsity athletics, the first thought that comes to mind is often from an American perspective; however, Canadian varsity athletics are much different from that of our neighbours to the south. Both the National Collegiate Athletic Association (USA) and U-sport/CCAA (Canada) are considered non-profit organizations, yet each receive their funding in very different ways. In the US, most of the funding is from a 14-year broadcasting agreement worth \$10.8 billion with Turner Broadcasting and CBS for rights to their major tournaments (Geiger, 2013). As a result, American schools have an easier time retaining athletes and contributing to the workforce. Canadian collegiate athletics does not have the same media influence and relies on other sources of funding. Also noted by Geiger (2013), Canadian athletes are funded by the Canadian government's Sport Support program and some student athletic fees. There is further research needed into how Canadian universities can better retain their student athletes and create perceived value via innovative and diverse funding models or partnerships.

Amid the COVID-19 pandemic, there have been many uncertainties that presented themselves for all types of organizations. In this case study, the future of collegiate varsity athletics in Canada is put into question. Most post-secondary institutions halted all sport-related activities due to safety concerns, which led many to ask: Is there still value in varsity athletic programs in Canada? Budgets have been reduced or frozen for most schools to see where that money could potentially be better used, and it may lead to institutions realizing that their sports programs do not generate the revenue for it to be financially sustainable and that the funds could be better applied elsewhere. There is an opportunity here for Canadian institutions to realize that there is still value in varsity sports, and it is not monetary.

This case study focuses on the underlying importance of retaining student athletes to create the best possible environment for a post-secondary athletic program. The successful retention of an athlete needs to be a top priority for athletic directors in the future. The results of retaining a student athlete for a four-to-five-year period can lead to a better program reputation, lasting positive culture, better graduation rates, and the creation of better work-ready citizens. These are often cited as skills that are cultivated naturally through the student-athlete experience. Much like commitment and extreme dedication is a factor in academic success, it is also a component of being a valuable member of a company or organization. In the process of finding a job after school, a life lesson, such as knowing how to handle failure and being resilient in your efforts, is molded through the high and lows of being a varsity athlete (Poornima University, 2020).

Can institutions offer a space that allows student athletes to grow and be leaders of their team while recognizing their achievements away from the sport? Evidence suggests that allowing someone to be a team captain will improve their leadership abilities just from the title alone (Grandzol, Perlis, & Draina, 2010). The goal is to lower the number of athletes that come to a university or college for one or two years, take the minimum number of credits, and leave immediately after their season is complete. There have been few attempts at isolating the student athlete to determine if there are specific issues related to their retention, both as an active participant on the team they were recruited to play on, and as a productive student in the classroom (Weiss & Robertson, 2013). Post-secondary institutions must commit to doing whatever they can to ensure that retention rates remain consistent or steadily rise within their locus of control. Le Crom et al. (2009) estimated that scholarship support, along with gender and sport type, is one of the leading factors in contributing to student-athlete retention. This is something that many Canadian universities struggle with and why many of Canada's top athletes will choose to play in the NCAA. Thus, it is recommended that athletic administrators offer the most financial aid possible along with a wide range of sports for all genders. Additionally, coaches should foster academic excellence practices throughout an athlete's educational experience (McGee, 2017).

This research was conducted at Vancouver Island University. At VIU, the current retention and graduation success programs in place include a buddy system amongst teams to ensure everyone is completing their academic tasks, success coaching, mental health workshops, and mandatory study hall for new athletes. These systems have seemingly begun an upward trend in VIU student-athlete graduation rates, which will be discussed further in this study.

The Innovation

Case Context

The CCAA has been an asset to the landscape of Canadian varsity athletics over the years and has given smaller schools a chance to compete at a high level without the price tag of joining the U-Sport division. U-Sport houses the larger schools in the country, such as Western, Guelph, University of Alberta, and University of British Columbia to name a few. VIU has a long history of success in the CCAA, most recently winning national championships in women's volleyball, men's soccer, and men's basketball. The 2021-22 school year will see Canadian collegiate athletics back in action for the first time in over a year and departments will be looking to improve current systems.

The purpose of this research study is to determine the value of varsity athletics at Vancouver Island University and use that information to not only benefit the athletes who are here now, but to inspire other institutions to acquire the same knowledge. How can we demonstrate the value of athletics to these athletes—past, present, and future—while learning how we can retain the individuals who see school as just a way to play sports, then leave? With better understanding of value by athletes, retention rates will increase naturally. This research began in the fall of 2020. The athletic director of VIU approached the author and asked to find a way to defend the value of our athletic department in case budget cuts were to occur. The innovation that was created was a fully functional graduation rate tracker, looking into the trends of each team and the entire program over the past ten years. Most Canadian schools do have this data available, however, it seems to be underutilized as sport still seems to trump academics from an outside lens. Upon completion of this study, the author realized the importance of this tool for each school to have and began to dig further into what truly adds value to an athletic program aside from cash flow.

The secondary innovation that is being proposed, has not yet been tested from a Canadian collegiate athletics scope, but the evidence suggests this business model could change the way we view varsity athletics as an industry. According to Anand (2016), the Balanced Scorecard (BSC) is a framework for strategy execution with four different pillars. Within each pillar, there are objectives, measures, and an individual assigned to “own” each objective. The BSC effectively links performance measures to provide answers to four basic questions: How do customers see you (external perspective); what must we excel at (internal perspective); can we improve and create value? (innovative perspective); and, how do we look to shareholders (Financial perspective) (Kaplan & Norton, 1992). Kaplan and Norton (2007) state that the BSC's performance measures provide a broader perspective on the company's health and activities, while acting as a powerful organizing framework. It allows all activities to be aligned with its strategy.

Stakeholders Involved

There are three primary stakeholder groups within this case study. There are athletics programs, student athletes, and the school's board of governors. Athletic programs are the most directly-involved stakeholder for both innovations within this case study. They are responsible for applying both the new graduation tracking system for each team and the entire program, as well as planning and implementing the BSC strategy. This is a large system change that requires everyone to be on the same page and have a commitment to the outcomes that arise. The student athletes are passive participants in this type of innovation. They benefit, although it is not dependent on them for the innovation to be successful. They are required, however, to play a role in the evaluation of certain strategies and their feedback will shape the way both are used in the future. Lastly, the school board decision-makers are directly impacted. The tangible results that the graduation tracker and BSC compile will impact the perception of value that the institution can measure. Schools need to be aware that the value of varsity athletics is not measured solely by its financial performance.

Approach Used and the Impact

When beginning this case study, to find the graduation rates of each team, the author first had to retrieve the data. The records department at VIU was able to give information of each athlete at VIU since 2010 for each team, with the credential they received (if any) and when they received it. The problem was that each team was on a separate page and there were many duplicates. To create the working document to be used to track future graduation rates, the author needed to get all the information onto one spreadsheet. After creating the working document, the author compiled the total number of unique athletes—those with a credential earned at VIU, those without, and those who are still in school—to create the graduation rate of VIU athletes since 2010, as seen in Figure 1. This tool gives valuable information to any athletics program and is linked with the rest of the document; once one person is added or someone gains a credential, it will automatically update in each sheet.

Figure 1*Graduation Rate of VIU Athletes Since 2010*

VIU Varsity Athlete Pie Chart			
Total Athletes	Credential Earned	Not Graduated	On Track to Graduate
486	207	192	87

Table 1 shows the number of graduates per year with every team. By using this tool, athletic programs can pinpoint changes that may have occurred within their systems that may have led to positive or negative results on their graduation rate. This will be effective to predict what may work in the future by viewing the results of the past.

Table 1*Number of Graduates per Year With Every Team*

YEAR	MVB	WVB	MSOC	WSOC	MBB	WBB	GOLF
2010	0	1	4	0	0	0	0
2011	0	2	1	3	2	1	1
2012	5	1	0	2	1	4	2
2013	2	1	2	3	0	2	1
2014	4	5	3	4	3	5	2
2015	3	1	3	1	0	3	3
2016	1	2	2	8	3	2	0
2017	0	1	5	10	2	5	2
2018	4	3	4	5	3	4	2
2019	7	4	9	7	5	3	6
2020	2	6	3	3	1	0	2
TOTAL	28	27	36	46	20	29	21
Grad %	39%	38%	36%	50%	31%	55%	61.75%

Note: MVB – Men’s volleyball; WVB – Women’s Volleyball; MSOC – Men’s Soccer; WSOC – Women’s Soccer; MBB – Men’s Basketball; WBB – Women’s Basketball.

As presented in Figure 2, the graduation rates at VIU increased significantly in 2016 and have consistently grown. The 2020 numbers may have been impacted by COVID and are expected to rise again. Some of the new measures to increase student-athlete retention were put in place around 2016/17 and can be assumed to correlate with the improved data. This data is not meant to compare with the overall graduation rates of VIU. It is purely meant to show trends within the department, and see which systems are effective and add value. Even with new academic measures in place, these numbers still pale in comparison to that of the United States in the NCAA. In 2020, NCAA Division 1 athletes obtained a 90 percent graduation success rate, going up from 74 percent in 2002 (Hosick, 2020).

Figure 2

Number of Graduates by Year in VIU Athletics Since 2010

The BSC has not been tested in practice in a Canadian varsity athletics system; however, the proposed transition has the potential to produce results that demonstrate the value of varsity athletics. Belzer (2018) translated the BSC into a collegiate athletics context as described in the following paragraph.

For athletic directors, performance measurement is easier with the BSC because it utilizes non-financial metrics to reliably predict future outcomes. The BSC translates well to collegiate athletics because of its dependence on internal processes and management of external constituents to achieve those organizational objectives. This system allows athletic directors and departments to show stakeholders that there are other ways to measure success outside of financial performance. The **customer perspective** allows a program to determine the different customers they have, realize their wishes, and create objectives and measures to make sure those wishes come true. For example, the student athlete wants to see campus amenities and facility upgrades, internal members want to see graduation rates and academic performance, fans want to see team performance and gameday experience, and partners want a return on investment. This customer orientation will allow you to explain that the return on investment for Canadian varsity athletics is more than financial. It is about game-day traffic, media reach, and most importantly, school culture reputation, which brings in many students per year. Many students would not pick a school if there was no varsity

team to cheer for. Having a team to cheer for can build an identity and camaraderie among a student body. The most important thing to remember, regarding **internal processes**, is that it is crucial to the unique value that your program offers. Value creation is the enhancement and development of your program's customer-focused processes. This is where the **innovative perspective** takes place. Within the continuously evolving landscape of sports and sport science, it is key to implement new innovative programs to add value to your organization. Retention programs, student-athlete counsellors, proper food and nutrition, and strength/conditioning programs are all ways to add unique value. Learning and innovation also allow us to grow within an institute. This includes coach workshops and proper administrative support training, to ensure that no one is stagnant in what they offer. Finally, the **financial perspective** allows one to evaluate and determine what strategies have been effective and have created noticeable improvement from the prior evaluation period. It can be divided into two categories: efficiency (reducing costs/resolving deficiencies) and growth (new income streams and increased value to customers). In summary, this method is a widespread feedback loop that lets you assess and modify your strategies for the department as a whole, or for individual sports to achieve the best ROI. It can help directors and boards create effective change that can improve retention rates and create perceived value for the target group. Perhaps, smaller schools, such as VIU, can use this model to create a more appealing product for both students and other stakeholders.

Upon a trial period among at least three different institutions for a minimum of three years, the results should show the desired value creation and how effective systems can save the current state of varsity athletics in Canada. Using this method will ensure that tasks are completed in all four BSC categories to improve the overall performance of the organization. The figures mentioned above will also play a critical role in determining the success of BSC implementation. They will help establish which innovative strategies are returning the best results for graduation rates and other factors.

Implications & Lessons Learned

The conducted research suggests that VIU athletics and Canadian varsity athletics can have tremendous value for the involved athletes and the institution. The results suggest VIU has seen some ups and downs in the graduation rates of its athletes in the past decade. However, there has been a steady rise in graduating student athletes since 2016. If the athletic department continues its efforts to create an academic environment for its athletes, that fosters innovation and personal growth, the graduation rates will steadily increase. Some unexpected results were that most teams are still on the wrong side of graduation rates, yet the VIU total is nearly 50 percent. With the 87 current students still in school, there is a good chance that the number will surpass 50 percent and steadily rise over the next few years. There is much to be desired when comparing it to NCAA schools who boast a much higher percentage. With that in mind, they are all aware of changing systems and trends before they happen, which allows them to stay ahead of the

game. With the BSC method along with the working graduation tracker, Canadian schools can also share the same outcomes.

The impact of the results of this case study on the collegiate athletics system in Canada could revitalize its efficiency, ROI, reputation, and ability to attract talent, and keep talent from leaving to the US. Most importantly, it could boost the number of graduated athletes and achieve value creation to make decisions easier for those who can grant you improved environments for your athletes. With the graduation tracker and the proposed BSC systems change, there are immediate benefits for all the main stakeholder groups. Internal process boosting and a team that is committed to achieving their set goals can increase the quality of life for the athletes. External processes will demonstrate the value of varsity athletics to decision-makers. Lastly, the innovation and growth among an organization will allow it to see internal benefits firsthand.

If an athletic department is considering using this type of innovation to improve their varsity athletics program, it is recommended the department collaborate with at least two other similar-sized institutions to compare and evaluate. The best recommendation would be to implement the strategies among the whole conference or division for finest results. It was difficult to try to compare VIU systems and statistics to that of the NCAA; they may both be non-profit organizations, but that is about the only similarity. The largest limitation that was difficult to navigate was in the data collection and analysis process. Firstly, the data that was given by the registration center did not factor in any athletes that transferred to VIU midway through their schooling or students that transferred away. What this means is that if a student moved away, they were seen as “not graduated”, and the percentage of student-athletes that had no credential earned could be lower if they had received one elsewhere.

Emerging Scholar/Practitioner Reflections

Creating this case study has been nothing but a positive experience. Reflecting on the work that was put into this, I cannot help but feel very excited for what is to come. I realize the potential of the secondary innovation of the BSC is difficult to fully understand, having never actually seen it first-hand. However, I still feel that the method, with a trial-and-error period, will turn out to be nothing but beneficial in this situation. I hope this research is used by athletic directors and others to bring Canadian collegiate athletics back to its former glory. There are many ways to demonstrate that the value of varsity athletics far outweighs the financial burden it may seem to be. As someone who one day wants to become an athletic director, creating this case study as a culmination of my four years of learning has been a blessing, and something that I hope to use to advance my career and create a lasting impact on the landscape of varsity athletics. This case study has changed the way I think about implementing change. I learned that it cannot be a one-and-done type of deal; it is crucial that, if you implement a system change, you are setting yourself up for years of learning, evaluation, and room to grow.

Discussion Questions

1. How will Canadian institutions benefit or suffer if everyone commits to these methods of system change?
2. How can schools continue to grow their programs and demonstrate that what they need is worth the money?
3. What will retention of a student athlete bear in terms of successes of a program?
4. What are the benefits of allowing for innovation and growth within an organization?

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memories and the friendships with classmates and teammates that will last for years to come. This is his first attempt at writing for a publication, and he hopes to provide meaningful insights into the field of recreation and tourism. In his free time, he enjoys watching sports, exercising, playing the ukulele, and spending time with friends. Some things people may not know about Reid are that he is left-handed, he spent 12 years in French Immersion, and he was one of the first children in BC to undergo surgery for Wolff Parkinson White.

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Exploring Culinary Experiences of Visitors in Temporary Settings – the Case of Pop-up Restaurants

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Chapter Summary

In recent years, novel and innovative ways to accommodate diners and visitors' desire for new experiences have emerged (Warnaby & Shi, 2018). Pop-up restaurants are indicative of this growing trend to provide an appealing combination of experiences and food. Considering the temporary nature of pop-up restaurants, it is important to understand diners' perceptions regarding the multiple dimensions of the pop-up dining experience compared to traditional dining-in restaurants. By taking a qualitative approach, this study explored diners' perspectives of their experiences at pop-up restaurants. Semi-structured interviews were used to get a deep understanding of diners' perceptions about various aspects of their pop-up dining experiences. An interpretive thematic analysis (Braun & Clark, 2006) was conducted to answer two main research questions:

- 1) Is pop-up dining a memorable and meaningful experience compared to a traditional dining experience?
- 2) What are the qualities that create a memorable and meaningful pop-up restaurant experience?

The findings demonstrate that the qualities which create a meaningful pop-up dining experience relate not only to the values offered by pop-up restaurants, but also to the personal values of the diners themselves. The connection between the value offered by the restaurant and the value perceived by diners is co-created and results in achieving experiential benefits for the diners. A model was proposed, based on the Service-Dominant Logic framework (Vargo & Lusch, 2008), to represent the co-creation of the experience at pop-up restaurants.

Learning Objectives

After reading this chapter, learners will be able to:

1. Understand consumers' eating-out behaviour in ephemeral and experiential settings;
2. Explore the qualities of meaningful dining experiences from a consumer's perspective;

3. Identify directions for food tourism experience investigations in novel settings, and specifically pop-up restaurants.

The Issue, Opportunity, or Trend

Pop-up retailing has become a mainstream retail strategy applied to a variety of commercial activities, such as shops, restaurants, and galleries. Pop-up retail is an experiential environment that exists for a short period of time and fosters interaction between guests and pop-up hosts (Gordon, 2004). “Ephemerality” and “experience” are the two defining characteristics of pop-ups. Contemporary consumers are known for their ephemeral behavior, meaning that they consider less value for ownership and permanence and more attention to immediacy and enjoyment (Roberts, 2014; Bardhi & Eckhardt, 2017). Consumers have developed a craving for experiences and these experiences tend to be more associated with their “self” whereas, in the past, consumers described their purchases more in terms of their material possessions and not experiential qualities (Carter & Gilovich, 2012). That is the reason that traditional marketing has moved toward more experiential practices—to engage consumers with experiences. Consequently, we see changing trends in consumers’ behaviour; for instance, we see mall owners who create more experiential environments rather than only offering products, or owners and operators who incorporate movie theaters, restaurants, ice-skating rinks, sports facilities, and entertainment for children, within malls to attract customers.

The concepts of immediacy and enjoyment in consumer behavior seem compatible with the focus of pop-up businesses, which are ephemeral and experiential. Business operators may use a pop-up strategy to contribute to a range of business objectives, such as the communication of brand values and increasing sales, as well as aim for a less risky means of testing market potential with new consumer segments or geographical areas (Warnaby & Shi, 2018).

Drawing on definitions for what pop-up retail is, pop-up restaurants have been defined as temporary events that allow guests to try new and different dishes from chefs who seek to share their food in a non-traditional and less financially burdensome environment (Bruni, 2011). Pop-up restaurants usually offer new experiences, including dining in a unique location and an unexpected exclusive menu provided by an established or invited chef with whom the diners may have the opportunity to interact (Eaton, 2014). Many established restaurateurs are now turning to the pop-up trend to build their community of customers, make partnerships with other businesses, to create buzz, and to collect feedback before making investments in a permanent restaurant.

The pop-up concept is of interest to business owners and chefs, because it can be incorporated into communication strategies to create experiences that are more appealing for consumers (Robertson, Gatignon, & Cesareo, 2018). Through pop-up representations, businesses find the chance to test new ideas on constantly evolving consumers’ behaviors, expectations, and tastes. The pop-up concept, as a marketing strategy, has been studied from the operators’ point of view (Pomodoro, 2013; Surchi, 2011; Warnaby & Shi, 2018). However, the experiential aspects of

a pop-up experience, from the consumers' perspective, are less well-understood. The novel experiential-based meanings that relate to the pop-up phenomenon (ephemeral and experiential) have not been explored from the diners' perspectives. This case study is built upon prior research on food service, tourism, and consumer-experience disciplines. Mak, Lumbers, and Eves (2012) conceptualized tourists' dining behavior within a two-dimensional framework (Figure 1), presenting the 'symbolic' nature of food versus the 'obligatory' nature of food which makes a division between the two categories of eating tendencies: neophilia vs. neophobia (Chang, Kivela, & Mak, 2011).

Figure 1

The Influence of Convergence and Divergence on Food Consumption in Tourism

Source: Mak, Lumbers, & Eves, 2012.

According to Kauppinen Raisanen et al., (2013), food experiences are context-related. They suggest the self, place, context, food, and time are the dimensions of a memorable food experience (Figure 2). Despite the increasing popularity of pop-up restaurants, there is a gap in understanding the dimensions of a meaningful consumer experience at pop-up restaurants. This research explores the qualities of the pop-up restaurant experience to add to the knowledge about consumers' behavior in food-related settings, and offer a direction for food tourism studies in novel contexts.

Figure 2*Multiple Dimensions of Remembered Eating Experiences*

Source: (Kauppinen-Raisanen et al. 2013)

The Innovation

Case Context

The research was conducted in Winnipeg, Manitoba (Canada) and employed a qualitative, interpretive approach to understand meanings associated with the pop-up dining experience and to gain insight into the guests' dining experiences. Data were collected from semi-structured interviews with people who had dined at a pop-up restaurant in the previous 12 months. The researcher strived to recruit participants of diverse genders, ages, and residency status (resident and visitor). Posters and snowball sampling were used to recruit information-rich participants for the study, and the researcher also endeavored to recruit diverse voices, although it proved to be difficult to find participants who were residing outside of Winnipeg, or who had tried pop-up restaurants outside of Manitoba. There was not a pop-up restaurant running in Winnipeg at the time the research was being conducted and, due to the timeframe and budget limitations, the researcher did not have the opportunity to search for participants in other parts of Canada.

Stakeholders Involved

Pop-up businesses involve a range of stakeholders (Yu, H, et al., 2018). The primary stakeholders in pop-up restaurants include the operators, chefs, and diners. Operators include restaurant owners and employees. Restaurant operators initiate and implement a pop-up restaurant operation with specific objectives. The primary objectives for establishing a pop-up restaurant may include the following: marketing and communication, product testing, and experience (Yu, H, et al., 2018). Chefs may find that pop-up restaurants offer an opportunity to showcase their talents, experiment with new or different menus, and reach a bigger audience. Finally, diners are the actors who contribute ultimately to the pop-up restaurant operation process through their participating in pop-up dining. Diners create and perceive value simultaneously through this process. In addition to these stakeholders, other groups are often impacted due to the nature of pop-up restaurants. Because pop-up restaurants are often set-up in unique locations, the residents and other businesses in the area are affected. Pop-up restaurants are attractions that can draw new visitors to the destination and as such, the local tourism industry is also a stakeholder (Lugosi et. Al, 2020). Regarding the stakeholders involved in conducting this research, this case study was conducted as the researcher's master's thesis research project under the supervision of her advisor at the Faculty of Kinesiology and Recreation Management in University of Manitoba. No other agencies or departments were involved in the research process.

Approach Used and the Impact

The case study followed a relativist ontology (individuals construct multiple meanings of reality), subjectivist epistemology (interactive researcher/participant knowledge-making process), and hermeneutic methodology (mutual construction of research products). This paradigm reflected the focus of the research, which sought to understand the

lived experiences of diners at pop-up restaurants. This paradigmatic focus influenced the methods that were used to collect data from participants (semi-structured interviews), data analysis (interpretive thematic analysis) and the use of theory to frame the interviews. While existing literature helped to inform the development of the semi-structured interviews, the findings were examined inductively and interpreted independently from the existing research. Existing research and theory were considered once findings were complete. According to Braun and Clarke (2006), all the themes that emerged from the data in relation to the research questions were embraced by the researcher, as the reviewed literature was used to guide the data analysis. The literature guided the formation of questions to be explored around the eating experience; therefore, the researcher remained open to all kinds of emerging themes from the interviews related to the research questions. This approach allowed the researcher to be reflexive in identifying themes as they emerged from the interview data in relation to the investigated phenomenon, whether suggested by the literature or not. The literature was reincorporated later and contributed to the discussion of the findings. The themes that emerged through thematic analysis indicated that, during interactions between the operators and diners in a pop-up restaurant experience, value is generated, and this value is co-created by the operators who deliver the service and the customers who receive the service. Based on the findings, Service Dominant Logic (SDL) framework was applied to elaborate on the model represented according to the themes that emerged. The use of SDL demonstrated the pivotal role of the diners' input in the creation of the experience, and highlighted the personal qualities that diners bring to the pop-up dining experience along with their specific interactions with all other people involved in the experience. These interactions result in the co-creation of value and making a meaningful experience. According to Ramaswamy (2009), experience is not sold or transferred from companies to individual customers; rather, it is co-created through the participation and involvement of customers within an emotional and sensory sphere.

Implications and Lessons Learned

A non-traditional approach to understanding tourism activities considers tourism as a mode of engagement and experience which is not dependent on travelling to another place (Long, 2004; Molz, 2004; Albrecht, 2011). The perspectives of diners in this study indicated that the pop-up restaurant experience can be considered as a tourism activity that provides an opportunity for culinary tourists to explore exotic food and involvement with novel and creative experiences, either within or outside of their local communities. This study also demonstrated that the pop-up experience can be regarded as a peak experience. Quan and Wang (2004) proposed that tourists, who have a desire for peak activities, search for experiences which are beyond the boundaries of familiar or routine activities. In this regard, the pop-up diners in this study reflected that seeking novelty, change, and new unknown experiences were motivations to choose to go to a pop-up restaurant. The study findings highlighted that pop-up restaurants can

impact the diners' food consumption behavior, and turn the divergence tendency of the person to food choices into convergence, as some participants reflected that the pop-up experience inspired them to try new ingredients or different cooking styles.

As suggested by Kauppinen-Raisanen et al. (2013), multiple dimensions of a remembered dining experience were not only confirmed by the findings of this study, but also, another dimension emerged to be added to the framework. In Kauppinen-Raisanen's et al. (2013) framework, the dimensions of a recalled dining experience are: the self (personal, emotional response, participation); place (physical setting, geographical destination); food (factual, associative); context (interior features, exterior features, spatial context); and time (indicative, dividing, landmark). The perspectives of pop-up diners in this study indicated that novelty, such as in food, place, context, or frequency of occurrence, is another dimension that impacts the memorability of a dining experience. When offered a novel experience, in terms of food, place, or context, individuals created a lasting memory of that experience. Additionally, regardless of being exposed to an exotic dining experience, the frequency of trying that experience was also important. Participants shared that repeating the same experience eliminated the surprise factor of the experience, and resulted in forgetting the memory of the experience. Building on the literature discussing food experiences in tourism, this research studied the dining experiences in the context of pop-up restaurants by examining the diners' perceptions of their own experiences. The themes that emerged from participants' reflections indicate that these experiences are co-created between the diners and the pop-up restaurants. By understanding the elements of co-creation in the pop-up dining experience, the role, of both pop-up restaurants and diners in making a meaningful experience, are identified.

The SDL framework establishes that creation of value is an outcome of experiential, interactional, and contextual processes; for example, a company cannot share the value on its own as the customer is the co-creator in the process of creating value (Vargo & Lusch, 2008). This framework was used because the primary idea presented in SDL is the importance of the interaction between the company and the customers. The themes that emerged from the findings of this research revealed three groups of values offered by the pop-up restaurants (Figure 3): the diners brought their personal domain qualities (i.e. variety seeking, expectations) to the experience and to the context; the diners engaged with the offered qualities of the pop-up restaurants (i.e. unusual place, distinct experience, exclusive food); and they achieved various experiential benefits (i.e. hedonic, cognitive, social). Through this engagement, a meaningful experience was co-created for the diners.

Figure 3*Co-creation of Dining Experience in Pop-up Restaurants Model*

Emerging Scholar/Practitioner Reflections

The purpose of this research was to explore the experiences of pop-up restaurant diners using an interpretive approach. This allowed me to obtain a more in-depth understanding of the meaning of the diners' lived experiences. As a qualitative researcher, I gained insight into how my own epistemology plays a role in research by discovering how my voice could reflect the perspectives of the pop-up restaurant diners that I interviewed. This research contributed to my understanding, as an emerging scholar, of how theory is integrated into research and can inform practice. In conducting this study, I incorporated previous literature and frameworks, which helped me to identify and frame the research questions and interview questions. By describing the "dimensions of a remembered dining experience" as Kauppinen-Raisanen et al. (2013) noted, and employing the "convergence and divergence on food consumption model", highlighted by Mak, Lumbers, and Eves (2012), I was able to build on this work and fully explore

the topic in-depth. Using this paradigmatic approach and applying thematic analysis enabled me to extract themes based on the interviewees' meanings and perspectives, and find connections between the themes that emerged and the published literature. I engaged openly in the creative process of coding and generating insights based on the obtained research evidence.

I have gained a new perspective on the role of pop-up restaurants in tourism destinations, specifically with regards to their mobility and novelty. The findings of this study demonstrated that the operators of pop-up restaurants need to enhance customers' perceived value and raise their overall satisfaction by offering unique features and providing opportunities for more customer involvement. On the other hand, I also found that diners' satisfaction with the experience is not necessarily a guarantee that they will revisit. Frequent pop-up restaurant experiences can eliminate the surprise and novel nature of the experience and lead diners to become unwilling to repeat the same dining experience. This can be one of the biggest challenges for pop-up restaurants' existence. Another finding that I found surprising, was that, in the unique pop-up restaurant environment, people embraced the scarcity of menu options and enjoyed the surprising meals offered to them by the chef; however, this scarcity in a normal restaurant atmosphere was perceived as a limitation by the diners. This discord highlights the importance for those developing pop-up restaurants to consistently consider novelty as a primary component in designing every aspect of a pop-up dining setting. Finally, by exploring the findings from a SDL perspective, I learned the important role of the diners' personal experience and the value of interactions with others encountered in the experience, such as the chefs, waiters, and other diners, in co-creation of a pop-up dining experience and diners' satisfaction.

Discussion Questions

1. How do different stakeholders affect the creation of value through a pop-up dining experience? How may any of the stakeholders contribute to the value destruction?
2. What makes the pop-up dining experience attractive to people compared to the traditional restaurant experience?
3. How is an experience co-created between the operator and the guest in a pop-up restaurant dining experience?
4. What is the relationship between diners' satisfaction and their tendency to repeat the type of dining experience they seek out? How might this relationship become a challenge for the operators of pop-up restaurants?

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