



**Program Guide and Book of Abstracts
17th Canadian Congress on Leisure Research**

***A Half Century of Canadian Leisure Research:
Towards a More Inclusive Future***

University of Ottawa, May 23-26, 2023

CCLR Program Guide and Book of Abstracts

Edited by Talia Ritondo

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**Canadian Association for Leisure Studies
Association canadienne d'études en loisir**

Le 23 mai 2023

Au nom de l'Association canadienne d'études en loisir (CALs), j'aimerais vous souhaiter bienvenue au 17e Congrès canadien de recherche en loisir (CCLR). Beaucoup a changé depuis notre dernier congrès en personne en 2017 !

Le thème du congrès de 2023 est "Un demi-siècle de recherche en loisir au Canada : Vers un avenir plus inclusif", qui reconnaît et honore l'existence de publications et de conférences sur la recherche en loisir au Canada depuis près de 50 ans. En même temps, le CCLR 2023 est le congrès idéal pour réfléchir de manière critique à la recherche sur les loisirs et se diriger vers un avenir plus inclusif et autoréflexif.

J'aimerais souhaiter la bienvenue à tous ceux qui découvrent le CCLR pour la première fois ! Le CCLR est une série de conférences triennales organisées par les membres de la CALs. Le congrès, qui s'est tenu pour la première fois à Québec en 1975 et qui en est aujourd'hui à sa 17e édition, poursuit quatre objectifs : (1) créer une plateforme pour les chercheurs canadiens en loisir et ceux qui travaillent dans des domaines reliés (incluant le sport, les loisirs thérapeutiques et le tourisme) ; (2) se réunir dans l'esprit de favoriser le dialogue critique, de partager la recherche, de construire et de renforcer les relations ; (3) soutenir les collègues, en particulier les chercheurs émergents et les étudiants diplômés, et (4) rendre plus visible l'importance des loisirs pour le bien-être des individus et des communautés.

En gardant à l'esprit les objectifs de notre congrès, je voudrais rappeler à chacun que nous venons à la conférence avec des connaissances, des perspectives et des histoires différentes, et que nous avons tous des choses à apprendre, et à désapprendre. Les systèmes d'oppression (par exemple, le racisme systémique, le sexisme, l'hétérosexisme, le capacitisme, le classisme, l'âgisme) sont intégrés dans le tissu même de la culture, de la société et des lois. Les institutions de la société, telles que l'éducation, contribuent toutes à l'oppression ou la renforcent et confèrent du pouvoir, des avantages ou des désavantages. Nous encourageons les gens à s'engager avec respect, humilité et curiosité au cours des prochains jours. Cela ne peut que nous rendre plus forts, plus sages, plus créatifs et plus courageux en tant que leaders et chercheurs compatissants dans notre domaine.

En tant que membres collectifs, nous avons l'opportunité de co-crée des histoires de communautés inclusives et de citoyenneté respectueuse à travers l'excellence de la recherche, l'innovation, l'action et l'application des connaissances. Je ne vois pas de meilleur moment pour accueillir ces idées et je vous encourage à vous pencher sur nos héritages passés tout en plantant des graines pour notre avenir.

Je vous souhaite un excellent séjour à Ottawa, territoire traditionnel non cédé de la Nation Algonquine Anishinabe !

Meilleurs vœux,

Dawn E. Trussell, PhD
Présidente de CALs (2020-2023)



**Canadian Association for Leisure Studies
Association canadienne d'études en loisir**

May 23, 2023

On behalf of the Canadian Association for Leisure Studies (CAL S), I'd like to welcome you to the 17th Canadian Congress on Leisure Research (CCLR). How much has changed since our last in-person conference in 2017!

The congress theme for 2023 is "A Half Century of Canadian Leisure Research: Towards a More Inclusive Future", which acknowledges and honours the existence of leisure research publications and conferences in Canada for almost 50 years. At the same time, CCLR 2023 is the ideal congress to critically reflect on leisure research and move toward a more inclusive and self-reflective future.

I would like to extend a warm welcome to everybody who is experiencing CCLR for the first time! CCLR is a triennial series of conferences held by members of CAL S. There are four goals of the Congress, first convened in Quebec City in 1975, and now in its 17th iteration: (1) to create a platform for Canadian leisure researchers and those working in related fields (including sport, therapeutic recreation, and tourism); (2) to gather in the spirit of fostering critical dialogue, sharing research, building and strengthening relationships; (3) to support colleagues, especially emerging scholars and graduate students, and (4) to make more visible the importance of leisure to individual and community wellbeing.

With our Congress goals in mind, I would like to remind everyone that we come to the conference with different knowledge, perspectives, and stories, and we all have things to learn, and unlearn. Systems of oppression (e.g., systemic racism, sexism, heterosexism, ableism, classism, ageism) are woven into the very fabric of culture, society, and laws. Society's institutions such as education all contribute or reinforce oppression and bestow power, benefits, or disadvantage. We encourage folx to engage respectfully with humility and curiosity over the coming days. This can only make us stronger, wiser, more creative, and braver as compassionate leaders and scholars in our field.

As a collective membership we have the opportunity to co-create histories of inclusive communities and respectful citizenship through research excellence, innovation, action, and knowledge translation. I cannot think of a better time to embrace these ideas and I encourage you tackle our past legacies while planting seeds for our future.

Have a wonderful time in Ottawa, the traditional unceded territory of the Anishinabe Algonquin Nation!

Best wishes,

A handwritten signature in blue ink that reads "D. Trussell".

Dawn E. Trussell, PhD
CAL S President (2020-2023)

Le 15 mai 2023



Faculté des sciences de la santé
Faculty of Health Sciences

MESSAGE DE LA DOYENNE DE LA FACULTÉ DES SCIENCES DE LA SANTÉ

Au nom de tous mes collègues de la Faculté des sciences de la santé, c'est mon immense plaisir de vous accueillir au 17^e Congrès canadien sur la recherche en loisir. Nous sommes très heureux et heureuses d'être l'hôte de ce congrès national, ici à l'Université d'Ottawa alors que l'Université célèbre son 175^e anniversaire cette année! La Faculté des sciences de la santé est composée de cinq unités scolaires : l'École des sciences infirmières, l'École des sciences de la nutrition, l'École des sciences de la réadaptation, l'École interdisciplinaire des sciences de la santé et l'École des sciences de l'activité physique. Notre programme d'études en loisir s'inscrit dans le cadre de l'École des sciences de l'activité physique.

La Faculté des sciences de la santé vise l'excellence dans l'enseignement, la recherche et sa contribution à la communauté. Évoluant dans un environnement bilingue et multiculturel, la Faculté des sciences de la santé forme des professionnels dont la pratique se fonde sur des faits scientifiques et qui sont capables d'assurer et de promouvoir la santé et le bien-être de l'individu, la famille, et la collectivité. Notre Faculté s'engage à améliorer la qualité de vie des individus, des communautés et des populations par le biais d'activités d'enseignement et de recherche innovantes. Nous sommes des leaders dans le développement de stratégies qui préviennent les maladies et les blessures, protègent et promeuvent un mode de vie sain, optimisent la capacité physique et améliorent le bien-être tout au long de la vie.

J'espère sincèrement que vous passerez un moment fructueux et agréable en vous plongeant dans le thème d'*Un demi-siècle de recherche canadienne sur le loisir : Vers un avenir plus inclusif*.

Vous avez un beau programme de présentations par des conférenciers et conférencières de renommée internationale sur des sujets très propices dans le contexte actuel. Les sujets comprennent les loisirs et l'inclusion, les changements climatiques et l'impact inévitable sur la participation aux loisirs, la pauvreté et les loisirs et le discours commémoratif Maureen Harington sur les loisirs des femmes et des familles, pour en nommer que quelques-uns. J'en profite également pour remercier le Professeur Paul Heintzman et son équipe pour l'organisation du congrès!

Sincèrement,

Lucie Thibault, Professeure et doyenne
Faculté des sciences de la santé

May 15, 2023



Faculté des sciences de la santé
Faculty of Health Sciences

MESSAGE FROM THE DEAN OF THE FACULTY OF HEALTH SCIENCES

On behalf of all my colleagues within the Faculty of Health Sciences, it is my great pleasure to welcome you to the 17th Canadian Congress on Leisure Research. We are very pleased to be hosting this national conference here at the University of Ottawa as the University celebrates its 175th anniversary this year! The Faculty of Health Sciences is made up of five academic units: the School of Nursing, the School of Nutrition Sciences, the School of Rehabilitation Sciences, the Interdisciplinary School of Health Sciences, and the School of Human Kinetics. Our leisure studies program is part of the School of Human Kinetics.

The Faculty of Health Sciences is dedicated to promoting excellence in teaching, research, and community services within a bilingual and multicultural environment to develop professionals who provide leadership in evidence-based practice that ensures and promotes the health and well-being of individuals, families, and communities. Our Faculty is committed to improving the quality of life for individuals, communities, and populations through innovative teaching and research. We are leaders in developing strategies that prevent disease and injury, protect and promote healthy living, optimize physical capacity, and enhance well-being across the lifespan.

I sincerely hope you have a fruitful and enjoyable time as you immerse yourself in the conference theme of *Half a Century of Canadian Recreation Research: Towards a More Inclusive Future*. You have a great program of presentations by internationally renowned speakers on topics that are very relevant in today's context. Topics include leisure and inclusion, climate change and the inequitable impact on leisure participation, poverty and leisure, and the Maureen Harington Memorial Address on the leisure of women and family, to name a few. I would also like to take this opportunity to thank Professor Paul Heintzman and his team for their work on organizing the congress!

Sincerely,

A handwritten signature in cursive script that reads "Lucie".

Lucie Thibault, Professor and Dean
Faculty of Health Sciences



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Le 19 mai 2023

Bienvenue au 17^e Congrès canadien de recherche en loisir !

Nous sommes très heureux de vous accueillir au 17^e Congrès canadien de recherche en loisir (CCLR) qui se tiendra à l'Université d'Ottawa ! Nous sommes excités d'accueillir ce premier CCLR en personne depuis six ans (incluant nos présentateurs virtuels). Nous avons hâte de renouer des amitiés et d'en établir de nouvelles.

Le thème de la conférence CCLR 2023, " Un demi-siècle de recherche en loisir au Canada : Vers un avenir plus inclusif " reconnaît que les revues et les conférences de recherche en loisir existent au Canada depuis environ un demi-siècle. Recreation Review, le prédécesseur de Leisure/Loisir, a été publié pour la première fois en 1970 et a donc plus de 50 ans, tandis que Loisir et Société / Society and Leisure a été publié pour la première fois en 1978. La première édition du CCLR a eu lieu il y a près de 50 ans, en 1975. La recherche sur les loisirs au Canada s'est développée et a pris de l'ampleur au cours du dernier demi-siècle, mais il y a eu et il continue d'y avoir des lacunes et des déficiences importantes dans la recherche sur les loisirs au Canada. Par exemple, les chapitres sur le loisir en relation avec le genre, les perspectives multiculturelles, les peuples autochtones, ainsi que la classe sociale et la pauvreté dans le manuel Leisure for Canadians (McCarville & MacKay, 2013) ont identifié des manques dans la recherche sur le loisir et ont contribué à diversifier nos connaissances sur le loisir à partir de différents points de vue. Le CCLR 17 offrira des occasions non seulement de réfléchir aux insuffisances de la recherche sur les loisirs au Canada, mais aussi de diversifier les connaissances sur les loisirs grâce à des perspectives conscientes et critiques. Dans le cadre du thème général de la conférence, les présentations se concentrent sur les sous-thèmes du loisir et de l'inclusion (droits humains, justice, affaires indigènes, culture), du loisir et du bien-être (Covid, déficience, personnes âgées), du loisir et de l'environnement (parcs, loisirs de plein air, tourisme, lieu), et des études et de la recherche sur le loisir. Nous sommes particulièrement honorés d'accueillir la session commémorative Maureen Harrington sur les loisirs des femmes et des familles, car Maureen était professeur d'études sur les loisirs à l'Université d'Ottawa dans les années 1980 et 1990.

En tant que président du comité organisateur de la conférence, j'aimerais remercier notre comité organisateur pour le travail dévoué qu'il a accompli dans la planification et la mise en œuvre de cette conférence. Le comité d'organisation est composé d'Audrey Giles (présidente de l'examen scientifique des résumés), de François Gravelle et d'Alexandra Arellano. Je tiens également à remercier tout particulièrement deux de nos étudiants assistants : Talia Ritondo, qui a assisté Audrey dans l'examen des résumés et a édité le livre des résumés, et Erika Gray, qui est assistante de conférence et coordinatrice des bénévoles.

Enfin, j'aimerais remercier tous nos bénévoles et nos commanditaires dont les contributions vous permettront de profiter pleinement de notre conférence CCLR 2023. Nous espérons que le temps que nous passerons ensemble à la conférence nous aidera à mieux comprendre un demi-siècle de recherche sur le loisir au Canada et à nous diriger vers un avenir plus inclusif.

Sincèrement,

Paul Heintzman

Président du comité organisateur de la conférence



Université d'Ottawa

Faculté des sciences
de la santé

École des sciences de
l'activité physique

University of Ottawa

Faculty of Health Sciences

School of Human Kinetics

May 19, 2023

Welcome to the 17th Canadian Congress on Leisure Research!

We are delighted to welcome you to the 17th Canadian Congress on Leisure Research (CCLR) being held at the University of Ottawa! We are excited to host this first in-person CCLR in six years (although we also have several virtual presenters). We look forward to renewing friendships and establishing new ones.

The theme of the 2023 CCLR conference, “A Half Century of Canadian Leisure Research: Towards a More Inclusive Future” recognizes that leisure research journals and leisure research conferences in Canada have been in existence for about a half century. *Recreation Review*, the original predecessor of *Leisure/Loisir*, was first published in 1970 so it is over 50 years old while *Loisir et Société / Society and Leisure* was first published in 1978. The first CCLR was held almost 50 years ago in 1975. Leisure research in Canada has grown and expanded over the last half century, nevertheless, there has been and there continues to be significant gaps and deficiencies in Canadian leisure research. For example, chapters on leisure as it relates to gender, multicultural perspectives, indigenous peoples, as well as social class and poverty in the textbook *Leisure for Canadians* (McCarville & MacKay, 2013) have identified gaps in leisure research and have contributed to diversifying our knowledge of leisure from different viewpoints. CCLR 17 will provide opportunities not only to reflect on the gaps in Canadian leisure research, but to also diversify leisure knowledge through self-conscious and critical perspectives. Within the overall conference theme, presentations focus on sub-themes of leisure and inclusion (human rights, justice, indigenous issues, culture), leisure and well-being (Covid, impairment, seniors), leisure and the environment (parks, outdoor recreation, tourism, place), and leisure studies and leisure research. We are particularly honoured to be hosting the Maureen Harrington Memorial Session on the Leisure of Women and Families as Maureen was a professor of leisure studies at the University of Ottawa in the 1980s and 1990s.

As chair of the conference organizing committee, I would like to thank our organizing committee on the dedicated work they have put into planning and implementing this conference. The organizing committee consists of Audrey Giles (Chair of the Scientific Review of Abstracts), François Gravelle, and Alexandra Arellano. I would also like to especially thank two of our student assistants: Talia Ritondo who assisted Audrey with the review of abstracts and edited the book of abstracts; and Erika Gray who is Conference Assistant and Coordinator of Volunteers

Finally, I would like to thank all our volunteers and sponsors whose in-kind and financial contributions will allow you to enjoy the full experience of our CCLR 2023 conference. Please enjoy your time at CCLR 2023 and we hope our time together at the conference will help us better understand a half century of Canadian leisure research and move us towards a more inclusive future.

Sincerely,

Paul Heintzman
Chair of the Conference Organizing Committee

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The Canadian Congress on Leisure Research
is held triennially under the auspices of the

CANADIAN ASSOCIATION FOR LEISURE STUDIES

Le Congrès Canadien sur la recherche en loisirs
se tient chaque trois années sous les auspices de

L'ASSOCIATION CANADIENNE D'ÉTUDES EN LOISIR

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 Dr. Richard Norman, Toronto Metropolitan University

The Canadian Congresses on Leisure Research

- CCLR-1 Québec City, Québec, 1975 [Laval University]
 CCLR-2 Toronto, Ontario, 1978 [Ontario Ministry of Culture and Recreation]
 CCLR-3 Edmonton, Alberta, 1981 [University of Alberta]
 CCLR-4 Trois-Rivières, Québec, 1984 [Université du Québec at Trois-Rivières]
 CCLR-5 Halifax, Nova Scotia, 1987 [Dalhousie University]
 CCLR-6 Waterloo, Ontario, 1990 [University of Waterloo]
 CCLR-7 Winnipeg, Manitoba, 1993 [University of Manitoba]
 CCLR-8 Ottawa, Ontario, 1996 [University of Ottawa]
 CCLR-9 Wolfville, Nova Scotia, 1999 [Acadia University]
 CCLR-10 Edmonton, Alberta, 2002 [University of Alberta]
 CCLR-11 Nanaimo, British Columbia, 2005 [Malaspina University-College]
 CCLR-12 Montréal, Québec, 2008 [Concordia University]
 CCLR-13 St. Catherines, Ontario, 2011 [Brock University]
 CCLR-14 Halifax, Nova Scotia, 2014 [Dalhousie University]
 CCLR-15 Kitchener, Ontario, 2015 [University of Waterloo]
 CCLR-16 Online, 2021
 CCLR-17 Ottawa, Ontario [University of Ottawa]

Presidents of the Canadian Association for Leisure Studies

- 1981-1984 Tim Burton, University of Alberta
 1984-1987 Jack Ellis, York University
 1987-1990 Tim Burton, University of Alberta
 1990-1993 Dick Butler, University of Western Ontario
 1993-1996 Sue Shaw, University of Waterloo
 1996-1999 Ed Jackson, University of Alberta
 1999-2005 Susan Markham-Starr, Acadia University
 2005-2014 Bryan Smale, University of Waterloo
 2014-2020 Heather Mair, University of Waterloo
 2020-2023 Dawn Trussell, Brock University

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Planning Committee Members:

Alexandra Arellano
 Audrey Giles, Chair, Scientific Review of Abstracts
 François Gravelle
 Paul Heintzman

Research Assistants:

Jennifer Misurelli
 Royden Radowits
 Talia Ritondo, Editor, Book of Abstracts
 Yiqi Yang

Conference Assistant and Volunteer Coordinator:

Erika Gray

Conference Volunteers:

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 Hanbit Park
 Britta Peterson
 Talia Ritondo
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Website creation and design:

Richard Norman

Assistance with grants:

AnnMarie Gagnon

Thank you to our Reviewers!

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Canadian Index of Wellbeing
Canadian Parks and Recreation Association
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Leisure/Loisir
Journal of Leisure Research
Sagamore-Venture Publishing

Grants

Social Sciences and Humanities Research Council of Canada Connection Grant
Maureen Harrington Fund for Promoting Leisure Studies Grant
Conference/Workshop on Campus Opportunity Grant
Canadian Association for Leisure Studies Innovation Grant

Éditions spéciales de la revue du CCLR

Traditionnellement, *Loisir et Société / Society and Leisure* ou *Leisure/Loisir* publie un édition spécial du Congrès canadien de la recherche sur le loisir (CCLR). Pour le CCLR 17, nous travaillons avec les rédacteurs en chef des deux revues sur la possibilité d'un double numéro spécial du CCLR impliquant les deux revues. Un édition spécial serait publié dans *Loisir et Société / Society and Leisure* et un édition spécial dans *Leisure/Loisir*. Chaque revue publierait jusqu'à huit articles de conférence dans son numéro spécial. Un appel à contributions servira d'appel à contributions pour les éditions spéciaux des deux revues. Toutes les communications présentées au CCLR 17 seront prises en considération pour publication, mais une attention particulière sera accordée aux communications qui établissent des liens avec le thème de la conférence : Un demi-siècle de recherche sur le loisir au Canada : Vers un avenir plus inclusif. Les articles en français seront particulièrement encouragés, même s'ils ont été présentés en anglais lors de la conférence. Le double numéro spécial serait probablement publié à la fin de 2024 ou au début de 2025.

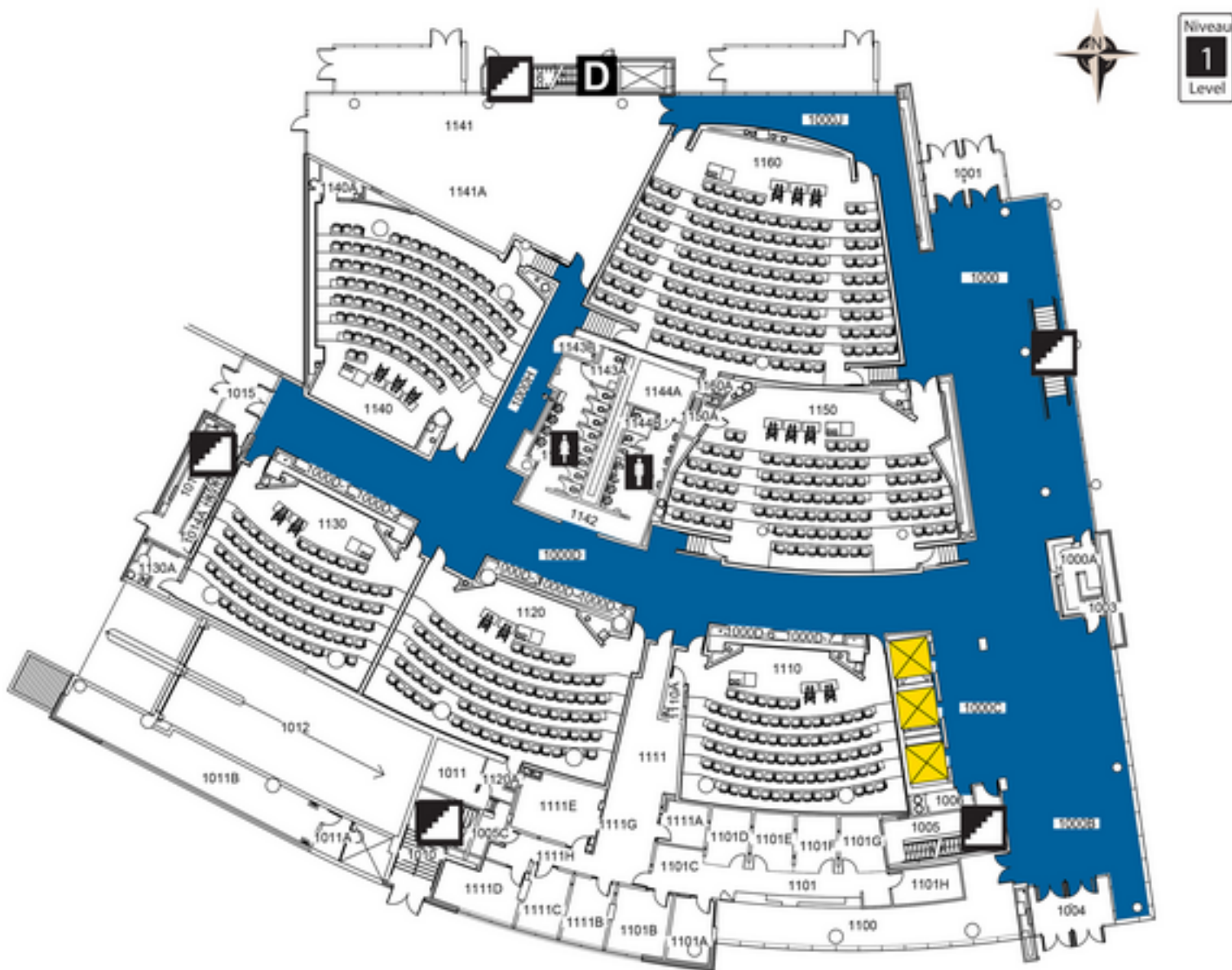
Nous examinons également la possibilité de publier un numéro spécial de la revue *Leisure Studies* sur les loisirs des femmes et des familles, qui serait ouvert aux personnes ayant présenté des communications lors de la séance commémorative Maureen Harrington sur les loisirs des femmes et des familles lors de la CCLR 17. Dès que ces éditions spéciales seront confirmées, nous enverrons un courriel à toutes les personnes inscrites au CCLR 17.

CCLR Special Journal Issues

Traditionally either *Loisir et Société / Society and Leisure* or *Leisure/Loisir* has published a Canadian Congress on Leisure Research (CCLR) special issue. For CCLR 17, we have been working with the editors of both journals on the possibility of a CCLR double special issue involving both journals. One special issue would be published in *Loisir et Société / Society and Leisure* and one special issue in *Leisure/Loisir*. Each journal would publish up to eight conference papers in their special issue. One call for papers would serve as the call for papers for the special issues in both journals. All papers presented at CCLR 17 would be considered for publication however, particular emphasis would be given to papers that make connections to the conference's theme: *A Half Century of Canadian Leisure Research: Towards a More Inclusive Future*. Papers written in French would be particularly encouraged, even if they were presented in English at the conference. The double special issue would most likely be published in late 2024 or early 2025.

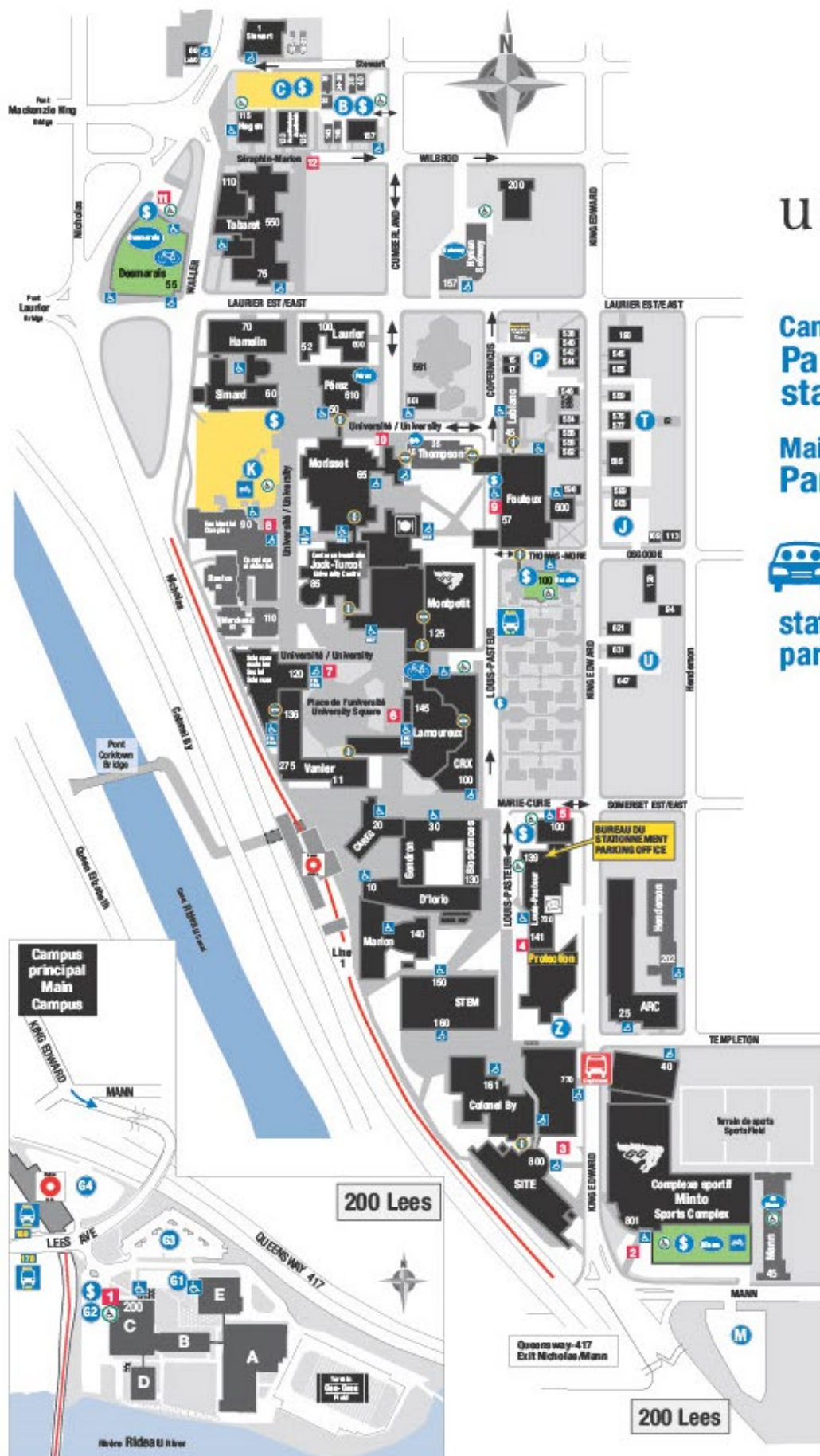
We are also exploring the possibility of a special issue of the journal *Leisure Studies* on the leisure of women and families that would be open to those who presented papers in the Maureen Harrington Memorial Session on the Leisure of Women and Families at CCLR 17. Once these special issues are confirmed we will send an e-mail to everyone registered for CCLR 17.

Desmarais Hall (DMS)



Légende / Legend

-  Escaliers d'extérieur
Outdoor stairs
-  Escaliers d'intérieur
Indoor stairs
-  Ascenseur
Elevator
-  Toilettes pour hommes
Men washrooms
-  Toilettes pour femmes
Women washrooms
-  Single stall washroom
Toilette unique
-  Chemin accessible
Barrier free path



uOttawa

Campus principal
Parcs de stationnement

Main Campus
Parking Lots



stationnement.uottawa.ca
parking.uottawa.ca

Légende / Legend

- Distributrice de permis Pay & Display Parking
- Visiteurs / Visitors- 24/7
- Visiteurs / Visitors 15h - 23h et fins de semaine and weekends
- Stationnement accessible Accessible Parking
- Motocyclettes Motorcycles
- Navette Shuttle
- OC Transpo
- Enclos à vélo sécurisé Secure Bike Parking
- Para Transpo Point d'embarquement Pick-up Point
- Accès Access
- Line 1



Hélène Carbonneau

Université du Québec à Trois-Rivières

Discours d'ouverture

La professeure Carbonneau détient un doctorat en gérontologie de l'Université de Sherbrooke. Elle est professeure titulaire au département d'études en loisir, culture et tourisme à l'Université du Québec à Trois-Rivières où elle travaille depuis maintenant 15 ans. Ses implications en recherche sont centrées sur la promotion de la participation sociale des personnes en situation de handicap ou de vulnérabilité en misant sur l'expérience inclusive de loisir. Ayant embrassé la carrière universitaire après une vingtaine d'années de pratique, la professeure Carbonneau a su mettre à profit ses liens privilégiés avec le monde de la pratique. Elle a acquis une solide expertise en recherche partenariale. Elle est codirectrice du Groupe interdisciplinaire de recherche sur l'expérience inclusive de loisir qui regroupe 22 chercheurs de diverses universités dans le monde ainsi que plus de 20 partenaires du milieu de la pratique et autant d'étudiants à la maîtrise ou au doctorat.



Shintaro Kono

Université d'Alberta

Répondent

Shintaro Kono est professeur adjoint à la faculté de kinésiologie, de sport et de loisirs de l'université d'Alberta, au Canada.

Ses intérêts de recherche et en enseignement portent sur les relations entre les loisirs et le bien-être dans les différentes cultures.

Dans ses loisirs, il aime passer du temps avec sa femme, jouer au badminton, jouer en ligne et cuisiner.



Brenda Rossow-Kimball

Université de Regina

Répondent

Brenda Rossow-Kimball est professeure adjointe à la faculté de kinésiologie et d'études sur la santé de l'université de Regina (Saskatchewan, Canada). Son domaine de recherche et d'enseignement porte sur l'activité physique adaptée. Son travail universitaire et communautaire reconnaît les récits sociaux dominants (politiques, attitudes, infrastructures) et la façon dont ils peuvent intensifier ou atténuer l'expérience vécue par les gens vivant avec un handicap. Plus récemment, son travail a reconnu les forces des familles vivant avec l'expérience d'un handicap physique complexe, les avantages de l'écriture réflexive dans l'activité physique adaptée, et l'engagement de recherche éthique, basé sur les rapports de forces, chez les populations étiquetées « vulnérables ». Brenda considère l'éthique relationnelle dans la recherche et la pratique professionnelle en utilisant la méthodologie de l'enquête narrative et d'autres méthodes qualitatives. Brenda vit avec son mari et sa fille de 10 ans dans une petite communauté à l'extérieur de Regina. Ensemble, ils profitent de la vie dans les Prairies en faisant de longues promenades avec leur caniche bernois Bruno, en jouant au golf et en jardinant.



Jackie Oncescu

Université de Nouveau Brunswick

Jackie Oncescu est professeure agrégée à la faculté de kinésiologie de l'UNB. Elle détient un baccalauréat en gestion des loisirs de l'Université d'Acadie, une maîtrise en gestion des loisirs de l'Université d'Acadie et un doctorat en sciences de l'activité physique (axé sur les études en loisirs et le développement communautaire) de l'Université d'Ottawa. Les champs d'intérêt en recherche de Jackie se concentrent sur deux domaines d'études : le développement des communautés rurales et l'accès et l'inclusion. Ses recherches ont porté sur la restructuration des communautés rurales et ses répercussions sur la vie des résidents, le rôle des loisirs dans la résilience des communautés et le rôle des systèmes de prestation de services de loisirs communautaires dans le soutien des changements sociaux et économiques des communautés. Ses travaux les plus récents portent sur la pauvreté, les loisirs et le sport communautaires, avec des projets spécifiques qui explorent comment créer des systèmes de prestation de services sportifs et récréatifs plus accessibles pour les citoyens à faible revenu.



Barbara Hamilton-Hinch

Université Dalhousie

Barb Hamilton-Hinch est originaire des communautés africaines historiques de la Nouvelle-Écosse, Beechville et Cherrybrook. Elle est la mère de trois garçons extraordinaires. Barb travaille actuellement à l'Université Dalhousie en tant que vice-rectrice adjointe à l'équité et à l'inclusion. Elle est également professeure agrégée à l'École de santé et de performance humaine (division des études sur le loisir) de l'Université Dalhousie. Ses travaux portent sur l'impact du racisme structurel, systémique et institutionnel sur diverses populations, en particulier les personnes d'origine africaine. Les projets de recherche actuels de Barb comprennent les suivants : combler le fossé des possibilités pour les apprenant(e)s africains de la Nouvelle-Écosse ; optimiser les services pour les familles qui vivent dans des communautés marginalisées ; examiner l'impact du racisme sur la santé et le bien-être des personnes d'ascendance africaine ; et les avantages et les défis des programmes culturellement pertinents pour les étudiant(e)s postsecondaires. Elle est titulaire d'un baccalauréat ès sciences en récréation, d'une maîtrise ès arts et d'un doctorat de l'Université Dalhousie, ainsi que d'un baccalauréat en éducation (secondaire) de l'Université Mount St. Vincent.



Tristan Hopper

Université de Regina

Tristan Hopper, PhD, est professeur adjoint à l'Université de Regina, à la faculté de kinésiologie et d'études sur la santé. Tristan a obtenu son baccalauréat spécialisé de l'Université de Waterloo (2013), sa maîtrise en études en loisirs de l'Université Dalhousie (2015) et son doctorat de l'Université de l'Alberta (2018). Le programme de recherche de Tristan, financé par le gouvernement fédéral, est largement orienté sur l'exploration de l'intersection entre les jeunes sans-abris et leur engagement dans les espaces récréatifs, sportifs et de loisirs. Son travail s'appuie principalement sur l'utilisation de méthodes de recherche participative communautaire (y compris la recherche d'action participative dirigée par les jeunes, YPAR) et vise à construire des communautés prospères et à fournir un système de soutien efficace en cocréant et en implantant de façon collaborative des solutions centrées sur les personnes par le biais d'une approche de justice sociale sensible aux traumatismes. Pendant son temps libre, Tristan aime courir et explorer le monde avec sa compagne, ses jumeaux et le chien de la famille.



Dominic Lapointe

Université du Québec à Montréal

Dominic Lapointe est professeur titulaire au Département d'études urbaines et touristiques de l'Université du Québec à Montréal. Formé en développement régional à l'Université du Québec à Rimouski (Ph.D. 2011). Il est titulaire de la Chaire de recherche sur les dynamiques touristiques et les relations socioterritoriales, dirige Téoros, la plus ancienne revue francophone d'études touristiques et dirige le Groupe de recherche et d'intervention tourisme territoire et société (GRITTS) de l'UQAM. Il a été l'organisateur de la 3^{ème} conférence d'études touristiques critiques Amérique du Nord (en ligne). Son travail explore la production de l'espace touristique, son rôle dans l'expansion du système capitaliste et ses dimensions biopolitiques.



Daniel Scott

Université de Waterloo

Daniel Scott est professeur et titulaire d'une chaire de recherche au département de géographie et de gestion environnementale de l'Université de Waterloo. Il est également chercheur associé au vice-chancelier à l'école d'hôtellerie et de tourisme de l'université de Surrey. Depuis 25 ans, Daniel s'investit intensivement dans l'étude du tourisme durable, en mettant l'accent sur la transition vers une économie touristique à faible émission de carbone et sur l'adaptation aux impacts complexes d'un climat changeant. Il a dirigé des ouvrages pour un large éventail de gouvernements et d'organisations touristiques à l'échelle mondiale, notamment l'Organisation mondiale du tourisme des Nations unies, le Programme des Nations unies pour l'environnement, le Comité international olympique, la Banque mondiale et l'OCDE. Il a également contribué à plusieurs rapports du Groupe d'experts intergouvernemental sur l'évolution du climat des Nations unies. Ses publications, sur la recherche dans le domaine du tourisme, ont été téléchargées plus d'un demi-million de fois et, en 2021, Reuters a classé Daniel Scott parmi les 250 meilleurs scientifiques mondiaux dans le domaine du changement climatique.



Farhad Moghimehfar

Université de l'île de Vancouver

Farhad Moghimehfar est membre du corps professoral du département de gestion des loisirs et du tourisme de l'Université de l'île de Vancouver. Farhad a obtenu son doctorat en éducation physique et en récréation à l'Université de l'Alberta. Avant de rejoindre l'Université de l'île de Vancouver en 2018, Farhad a été chercheur postdoctoral à l'Université de l'Alberta et professeur adjoint à l'Université du Nord de la Colombie-Britannique. Ses intérêts de recherche se situent dans le domaine du tourisme basé sur la nature, en mettant l'accent sur la résilience des communautés et les études du comportement humain. Il a collaboré activement avec des chercheurs dans plusieurs autres disciplines reliées à l'éducation physique, à la planification communautaire et à la psychologie environnementale. Farhad a fourni des services consultatifs communautaires et professionnels liés au tourisme, à la planification de parcs, à la conception de recherches et à l'analyse avancée de données en Alberta, en Colombie-Britannique et à l'étranger. Farhad est rédacteur en chef adjoint du Journal of Ecotourism et a publié des articles dans des revues de premier plan comme Tourism Management et Leisure Sciences.



Elizabeth Halpenny

Université d'Alberta

Travaillant actuellement à la Faculté de kinésiologie, de sport et de loisirs de l'Université d'Alberta, Elizabeth Halpenny a obtenu un doctorat en études en loisirs et récréation de l'Université de Waterloo en 2006. Elle enseigne et poursuit sa recherche dans les domaines du tourisme, du marketing, de la psychologie environnementale et de la gestion des zones protégées. Elle a notamment siégé au conseil d'administration de l'Association canadienne de recherche sur le voyage et le tourisme de 2014 à 2020. De plus, elle a siégé au Groupe de travail indépendant sur l'intégrité écologique et commémorative du ministre de l'Environnement et du Changement climatique à l'Agence Parcs Canada. Ses recherches portent sur les expériences des visiteurs et la gérance de l'environnement. Les projets de recherche actuels : (a) l'impact des marques liées à la conservation sur la prise de décision en matière de voyage ; (b) les attitudes des individus à l'égard des zones naturelles et leur intendance ; (c) l'agrotourisme en Alberta et (d) les conversations liées au tourisme dans les médias sociaux sur le changement climatique dans les parcs des Rocheuses canadiennes.



Maureen Harrington

Maureen Harrington, née à London (Ontario), était une Canadienne-Australienne, titulaire d'un doctorat en sociologie (1988) de l'Université de Californie à Santa Barbara. Elle a enseigné au département des Sciences du loisir de l'Université d'Ottawa de 1988 à 1995, puis à l'Université Griffith en Australie où elle est devenue maître de conférences au département de gestion du tourisme, des loisirs, de l'hôtellerie et du sport jusqu'à son décès en 2015. Elle était membre de la CALS et de l'ANZALS et faisait également partie du comité de rédaction de *Leisure/Loisir* et de *Leisure Studies*. Ses domaines de recherche comprenaient le bénévolat dans les événements de loisirs et de sport, le travail des femmes, les loisirs et la vie familiale, le genre et les loisirs familiaux, les modes de vie sains et les notions de risque. Lorsqu'elle n'étudiait pas les loisirs des autres, elle aimait travailler dans son jardin d'herbes aromatiques et élever des canaris allemands Roller, très recherchés par d'autres éleveurs à travers l'Australie.

Discours d'ouverture

Karla A. Henderson

Université de Minnesota



Karla A. Henderson est actuellement professeur émérite au département de gestion des parcs, des loisirs et du tourisme de l'Université d'État de Caroline du Nord. Elle a fait partie du corps professoral de l'Université de Caroline du Nord-Chapel Hill, de l'Université du Wisconsin-Madison et de l'Université des Femmes du Texas. Elle a obtenu son doctorat à l'université du Minnesota. En 2012, elle a reçu un doctorat honorifique de l'Université de Waterloo, en Ontario, au Canada. Tout au long de sa carrière, elle a livré de nombreuses présentations à travers le monde, écrit des livres et publié régulièrement sur des sujets liés à la justice sociale, aux femmes et au genre, à l'activité physique, au camping et au développement des jeunes, ainsi qu'à la recherche et à l'évaluation. Elle a occupé des postes de direction au sein de conseils d'administration nationaux et internationaux. Karla aime maintenant faire de la randonnée et de la raquette, faire du bénévolat au Parc national Rocky Mountain, jouer de la trompette, se laisser divertir par ses deux adorables chats et écrire un blogue hebdomadaire (www.wanderingwonderingwithkarla.net).

Les buts et objectifs de cette session spéciale sont les suivants :

- Encourager la recherche sur les loisirs des femmes et des familles
- Fournir un forum pour présenter la recherche sur les loisirs des femmes et des familles.
- Soutenir, par le versement des bourses, les étudiants diplômés intéressés par la recherche sur les loisirs des femmes et des familles.
- Honorer la contribution de Maureen Harrington à la recherche sur les loisirs, en particulier sa recherche sur les loisirs des femmes et des familles.

Le financement de cette session spéciale provient du Maureen Harrington Fund for Promoting Leisure Studies, mis à disposition par le comité de rédaction de *Leisure Studies*.

Conférencières du banquet

17^e Congrès Canadien de recherche sur le loisir



Gilles Pronovost

Gilles Pronovost possède un doctorat en sociologie (Université Laval, Québec). Il a enseigné à l'Université du Québec à Trois-Rivières de 1970 à 2004. Il est maintenant professeur émérite au département des Études en loisir, culture et tourisme, de l'Université du Québec à Trois-Rivières et membre de la Société royale du Canada. Il a fondé en 1978 la revue internationale *Loisir et Société/Society and Leisure*. De 2001 à 2010 a été directeur général du Conseil de développement de la recherche sur la famille du Québec (CDRFQ). Il a été fondateur et premier directeur de la revue internationale *Enfances, Familles, Générations* (2002 à 2005). Il a notamment publié aux Presses de l'Université du Québec : *Comprendre les jeunes aujourd'hui. Trajectoires, temporalités* (2013); *Que faisons-nous de notre temps* (2015); *Loisir et société. Traité de sociologie empirique*, 3^e éd. (2017). Il a co-dirigé avec Marie-Claude Lapointe : *Générations et pratiques culturelles* (2017), ainsi que *Les enquêtes sur les pratiques culturelles. Mesurer la culture au Québec et ailleurs dans le monde* (2022).



Susan Markham-Starr

Susan Markham-Starr est professeure émérite à l'Université de l'Acadie. Elle a également été planificatrice de parcs provinciaux en Saskatchewan et en Alberta, et planificatrice de loisirs à Halifax. À la retraite, elle continue de contribuer aux programmes de spécialisation et d'études supérieures en développement communautaire de l'Acadie. Elle a été la première personne à recevoir un doctorat en études sur récréatives les loisirs d'un établissement canadien, l'Université de l'Alberta. Ses travaux de recherche ont porté sur l'histoire des loisirs, des parcs, des services de loisirs et de la recherche sur les loisirs. Elle a participé à des activités de recherche, d'élaboration de politiques et de publication pour des organismes nationaux, notamment l'Association canadienne des parcs et loisirs, l'Association canadienne pour l'étude des loisirs, le Réseau d'information sur les loisirs et Éducation physique et santé Canada. Elle a travaillé sur des documents de référence et a participé au Sommet national des loisirs de 2011 et au Sommet des parcs canadiens de 2016. Elle a été présidente de la CALS de 1999 à 2005 et a participé à 12 CCLR depuis 1978.



Felice Yuen

Felice Yuen (elle/elles) est professeur au département des sciences humaines appliquées de l'Université Concordia, à Montréal, au Canada. La musique, les aventures avec sa famille, le soleil et les grands espaces revigorent son cœur. Ses recherches portent sur le développement communautaire, les loisirs et la récupération. Son travail est centré sur les femmes Indigènes qui ont été impliquées dans le système (judiciaire) criminel. Ses recherches s'appuient sur des méthodologies décolonisantes, la recherche-action participative et la recherche axée sur les arts. Pour plus d'informations sur son projet le plus récent (Supporting Indigenous women in Quebec provincial prison) réalisé en collaboration avec la Société Elizabeth Fry du Québec, Femmes Autochtones du Québec, l'Établissement de Détention Leclerc de Laval, et l'Université McGill, veuillez consulter www.collective-healing.net.



Dr. H el ene Carbonneau

Universit e du Qu ebec   Trois-Rivi eres

Keynote Speaker

Professor Carbonneau holds a PhD in gerontology from the Universit e de Sherbrooke. She is a full professor in the Department of Leisure, Culture and Tourism Studies at the Universit e du Qu ebec   Trois-Rivi eres where she has been working for 15 years. Her research focuses on promoting the social participation of people with disabilities or vulnerabilities through inclusive leisure experiences. Having embraced an academic career after twenty years of practice, Professor Carbonneau has been able to take advantage of her privileged links within the world of practice. She has acquired extensive experience in partnership research with many community organizations.

Dr. Carbonneau is co-director of the Interdisciplinary Research Group on Inclusive Leisure Experience that brings together 22 researchers from diverse universities in the world, more than 20 community partners and many masters and doctoral students.



Dr. Shintaro Kono

University of Alberta

Respondent

Shintaro Kono is an Assistant Professor in the Faculty of Kinesiology, Sport, and Recreation at the University of Alberta, Canada.

His research and teaching interests are in the relationships between leisure and well-being across cultures.

In his leisure, he enjoys spending time with his wife, playing badminton, online gaming, and cooking.



Dr. Brenda Rossow-Kimball

University of Regina

Respondent

Brenda Rossow-Kimball is an Assistant Professor in the Faculty of Kinesiology & Health Studies at the University of Regina (Saskatchewan, Canada). Her area of research and teaching is in the field of adaptive physical activity. Her academic and community work recognizes dominant social narratives (policy, attitudes, infrastructure) and how they can intensify or alleviate the lived experience of disability. Most recently her work has recognized the strengths of families living with the experience of complex physical disability, the benefits of reflexive writing in adaptive physical activity, and ethical, strengths-based research engagement with populations labelled 'vulnerable.' Brenda considers relational ethics within research and professional practice using narrative inquiry methodology and other qualitative methods.

Brenda lives with her husband and 10-year old daughter in a small community outside of Regina. Together they enjoy life on the prairie landscape through long walks with their Bernese-doodle Bruno, golfing, and gardening.



Dr. Jackie Oncescu

University of New Brunswick

Jackie Oncescu is an Associate Professor in the Faculty of Kinesiology at UNB. She has a Bachelor of Recreation Management degree from Acadia University, a MA in Recreation Management from Acadia University, and a Ph.D. in Human Kinetics (focused on Leisure Studies and Community Development) from the University of Ottawa.

Jackie's research interests focus on two areas of study: (1) rural community development, and (2) access and inclusion. Her research has explored rural community restructuring and the impacts on rural residents' lives, recreation's role in community resilience, and the role of community recreation delivery systems in supporting community social and economic change. Her most recent work focuses on poverty and community recreation and sport, with specific projects exploring how to create more accessible sport and recreation delivery systems for citizens living with low incomes.



Dr. Barbara Hamilton-Hinch

Dalhousie University

Dr. Barb Hamilton-Hinch is from the historic African Nova Scotian communities of Beechville and Cherrybrook. She is the mother of three amazing boys. Barb is currently employed at Dalhousie University as the Assistant Vice Provost of Equity and Inclusion and an Associate Professor with the School of Health and Human Performance (Recreation and Leisure Studies Division) at Dalhousie University. Her work examines the impact of structural, systemic, and institutional racism on diverse populations, particularly people of African descent. Barb's current research projects include Closing the Opportunity Gap for African Nova Scotian Learners; Optimizing Services for Families Living in Communities that have been Marginalized; Examining the Impact of Racism on the Health and Wellbeing of People of African Descent; and the benefits and challenges of Culturally Relevant Programs for Post-Secondary Students. She holds a Bachelor of Science in Recreation, Master of Arts, and PhD from Dalhousie University, as well as a Bachelor of Education (secondary) from Mount St. Vincent University.



Dr. Tristan Hopper

University of Regina

Tristan Hopper, PhD, is an Assistant Professor at the University of Regina in the Faculty of Kinesiology and Health Studies. Tristan obtained his BA Honours Degree from the University of Waterloo (2013); his MA in Leisure Studies from Dalhousie University (2015); and his PhD from the University of Alberta (2018). Tristan's federally funded research program is broadly focused on exploring the intersection of youth experiencing homelessness and their engagement in recreation, sport, and leisure spaces. His work primarily draws on the use of community-based participatory research methods (including youth-led participatory action research, YPAR) and aims to build thriving communities and provide an effective support system through co-creating and co-implementing people-centered solutions through a trauma-sensitive, social justice approach. During Tristan's leisure time, he enjoys running and exploring the world with his partner, twin children, and the family dog.



Dr. Dominic Lapointe

Université du Québec à Montréal

Dominic Lapointe is full professor in the Department of Urban and Tourism Studies at the Université du Québec à Montréal. He was educated in regional development at the Université du Québec à Rimouski (Ph.D., 2011). He holds the Research Chair on Tourism Dynamics and Socioterritorial Relations, directs Téoros (the oldest French language tourism studies journal), and acts as head of the Groupe de recherche et d'intervention tourisme territoire et société (GRITTS) at UQAM. He organized the 3rd Critical Tourism Studies North American conference (Online!) His work explores the production of tourism space, its role in the capitalist system expansion and its biopolitical dimensions.



Dr. Daniel Scott

University of Waterloo

Daniel Scott is a Professor and Research Chair in the Department of Geography and Environmental Management at the University of Waterloo. He is also a Vice-Chancellor Research Fellow at the School of Hospitality and Tourism at the University of Surrey. Daniel has worked extensively on sustainable tourism for 25 years, with a focus on the transition to a low carbon tourism economy and adaptation to the complex impacts of a changing climate. He has led projects for a wide range of governments and tourism organizations around the world, including: the UN World Tourism Organization, UN Environment Programme, International Olympic Committee, World Bank, and OECD. He has also been a contributor to several UN Intergovernmental Panel on Climate Change reports. His tourism research publications have been downloaded over a half million times and in 2021, he was ranked in the world's top 250 climate change scientists by Reuters.



Dr. Farhad Moghimehfar

Vancouver Island University

Dr. Farhad Moghimehfar is a faculty member in the Department of Recreation and Tourism Management at Vancouver Island University (VIU). Farhad received his Ph.D. in Physical Education and Recreation from the University of Alberta. Before joining Vancouver Island University in 2018, Farhad served as a post-doctoral researcher at the University of Alberta and as an Assistant Professor at the University of Northern British Columbia. His research interests lie in the area of nature-based tourism, focusing on community resilience and studies of human behaviour. He has collaborated actively with researchers in several other disciplines of physical education, community planning, and environmental psychology. Farhad has provided community and professional advisory services related to tourism, park planning, research design, and advanced data analysis in Alberta, BC, and internationally. Farhad serves as an Associate Editor for the *Journal of Ecotourism* and has published in journals such as *Tourism Management* and *Leisure Sciences*.



Dr. Elizabeth Halpenny

University of Alberta

Currently working at the University of Alberta's Faculty of Kinesiology, Sport and Recreation, Elizabeth Halpenny received a PhD in Recreation and Leisure Studies from the University of Waterloo in 2006. She teaches and conducts research in the areas of tourism, marketing, environmental psychology and protected areas management. Her recent service highlights include serving on Canada's Travel and Tourism Research Association's board of directors from 2014-2020 as well as the Minister of Environment and Climate Change's Independent Working Group on Ecological and Commemorative Integrity at the Parks Canada Agency. Her research focuses on visitor experiences and environmental stewardship. Current research projects include: (a) the impact of conservation-related brands on travel decision making; (b) individuals' attitudes toward and stewardship of natural areas; (c) Alberta-based agritourism, and (d) tourism-related social media conversations on climate change in Canada's Rocky Mountain parks.

Maureen Harrington Memorial Session on the Leisure of Women and Families



Dr. Maureen Harrington

Born in London, Ontario, Maureen Harrington was a Canadian-Australian, with a Ph.D. in Sociology (1988) from U.C. Santa Barbara. She taught in the Department of Leisure Studies at the University of Ottawa from 1988 to 1995, and then taught at Griffith University in Australia where she became a Senior Lecturer in the Department of Tourism, Leisure, Hotel and Sport Management until her death in 2015. She was a member of both CALS and ANZALS and was also on the Editorial Board of both *Leisure/Loisir* and *Leisure Studies*. Her research areas included volunteering in leisure events and sport, women's work, leisure and family lives, gender and family leisure, healthy lifestyles, and notions of risk. When not studying other people's leisure, she enjoyed working in her herb garden and raising German Roller canaries, which were much sought after by other breeders across Australia.

Keynote Speaker

Dr. Karla A. Henderson

University of Minnesota

Karla A. Henderson is currently Professor Emerita in the Department of Parks, Recreation, and Tourism Management at North Carolina State University. She has been on the faculty at the University of North Carolina-Chapel Hill, University of Wisconsin-Madison, and Texas Woman's University. Her Ph.D. was completed at the University of Minnesota. In 2012 she received an honorary doctorate from the University of Waterloo in Ontario, Canada.

Throughout her career, she has given numerous presentations throughout the world, written books, and published regularly on topics related to social justice, women and gender, physical activity, camping and youth development, and research and evaluation. She has held leadership roles on national and international boards.

Karla now enjoys hiking/snowshoeing, volunteering at Rocky Mountain National Park, playing her trumpet, being entertained by her two adorable cats, and writing a weekly blog (www.wanderingwonderingwithkarla.net).

The aims & objectives of this special session are as follows:

To encourage research on the leisure of women and families

To provide a forum to present research on the leisure of women and families

To support, through scholarships, graduate students interested in research on the leisure of women and families

To honour Maureen Harrington's contribution to leisure research especially her research on the leisure of women and families

Funding for this special session comes from the Maureen Harrington Fund for Promoting Leisure Studies that is made available by the Leisure Studies Editorial Board.



Banquet Speakers

17th Canadian Congress on Leisure Research



Gilles Pronovost

Gilles Pronovost holds a PhD in sociology (Laval University, Quebec). He taught at the Université du Québec à Trois-Rivières from 1970 to 2004. He is now Professor Emeritus in the Department of Recreation, Culture and Tourism Studies at the Université du Québec à Trois-Rivières and a Fellow of the Royal Society of Canada. In 1978 he founded the international journal *Loisir et Société/Society and Leisure*. From 2001 to 2010, he was Executive Director of the Conseil de développement de la recherche sur la famille du Québec (CDRFQ). He was founder and first director of the international journal *Enfances, Familles, Générations* (2002 to 2005). He has published with the Presses de l'Université du Québec: *Comprendre les jeunes aujourd'hui. Trajectoires, temporalités* (2013); *Que faisons-nous de notre temps* (2015); *Loisir et société. Traité de sociologie empirique*, 3è éd. (2017). He co-edited with Marie-Claude Lapointe: *Générations et pratiques culturelles* (2017), then *Les enquêtes sur les pratiques culturelles. Mesurer la culture au Québec et ailleurs dans le monde* (2022).



Susan Markham-Starr

Dr. Markham-Starr is a Professor Emerita at Acadia University. She has also been a provincial park planner in Saskatchewan and Alberta, and recreation planner for Halifax. In retirement she continues to contribute to Acadia's Community Development honours and graduate programs. She was the first person to receive a PhD in Recreation and Leisure Studies from a Canadian institution – The University of Alberta. Her research work has focused on the history of recreation, parks, leisure services and leisure research. She has worked in research, policy and publication activities for national organizations including the Canadian Parks and Recreation Association, the Canadian Association for Leisure Studies, the Leisure Information Network, and Physical and Health Education Canada. She worked on background documents and participated in the 2011 National Recreation Summit and the 2016 Canadian Parks Summit. She was President of CALS from 1999- 2005 and has attended 12 CCLRs beginning in 1978.



Felice Yuen

Felice Yuen (she/her) is a Professor in the Department of Applied Human Sciences at Concordia University, Montreal, Canada. Music, adventures with her family, sunshine, and wide-open spaces invigorate her heart. Her research focuses on community development, leisure, and healing. Her work centres on Indigenous women who have been implicated in the criminal (justice) system. Her research is grounded in decolonizing methodologies, participatory action research, and arts-based research. For more information on her most recent project (Supporting Indigenous women in Quebec provincial prison) done in collaboration with la Société Elizabeth Fry du Québec, Femmes Autochtones du Québec, Établissement de Détention Leclerc de Laval, and McGill University please see www.collective-healing.net.

CCLR 17 Program at a Glance

Time	Tuesday, May 23	Wednesday, May 24	Thursday, May 25	Friday, May 26
6:15 – 7am		Rideau Canal Jog/Walk: Meet at 90U	Rideau Canal Jog/Walk: Meet at 90U	Rideau Canal Jog/Walk: Meet at 90U
7:00 – 8:30 am		Breakfast (DH)	Breakfast (DH)	Breakfast (DH) & CALS (current & new) Board meeting (DMS 3105)
8:30 – 10:00 am		Plenary Session (ENG & FR): Leisure and Inclusion Sponsored by <i>Canadian Index of Well-Being</i> (DMS 1160)	Plenary Session (ENG & FR): Climate Change: Inequitable Impact on Leisure Participation Sponsored by <i>Journal of Leisure Research</i> (DMS 1160)	Plenary Session (ENG & FR): Leisure and Poverty Sponsored by <i>Leisure/Loisir</i> (DMS 1160)
10:00 – 10:30 am		Break & Sagamore-Venture Poster Session (DMS Lobby)	Break (DMS Lobby)	Break (DMS Lobby)
10:30 am – 12:00 pm		Concurrent Sessions 1 (DMS 1120, 1130, 1140, 1150, 1160) Maureen Harrington Memorial Session on the Leisure of Women and Children Opening Session	Concurrent Sessions 4 (DMS 1120, 1130, 1140, 1150, 1160)	Concurrent Sessions 7 (DMS 1120, 1130, 1140, 1150, 1160)
12:00 – 2:00 pm		Lunch (DH, U. Centre)	CALS Annual Meeting during lunch (DMS 12102)	Lunch (DH, U Centre)
1:00 – 2pm		Sagamore-Venture Poster Session (DMS Lobby)		
2:00 – 3:30 pm	Registration (DMS Lobby) (Registration continues every day throughout conference)	Concurrent Sessions 2 (DMS 1120, 1130, 1140, 1150, 1160)	Concurrent Sessions 5 (DMS 1120, 1130, 1140, 1150, 1160)	Field Trips: 1. Gatineau Park bus tour (3-4 hours) 2. Walking Tour: Indigenous Peoples and Colonization (3-3.5 hours) (Meet at 90U Residence)
3:30 – 4:00 pm		Break & Sagamore-Venture Poster Session (DMS Lobby)	Break (DMS Lobby)	
4:00 – 5:30 pm		Concurrent Sessions 3 (DMS 1120, 1130, 1140, 1150, 1160)	Concurrent Sessions 6 (DMS 1120, 1130, 1140, 1150, 1160)	
5:30 – 7:00 pm	CALS (current) Board Meeting (DMS 3105)	Hosted Dinners at restaurants and in Gatineau Hills: Sign up at registration and Tuesday reception		
7:00 – 7:30 pm			Maureen Harrington Memorial Reception Cash Bar (DMS 12110)	
7:30 – 11:00 pm	Opening Ceremony, Indigenous Experiences Event, Reception Cash Bar (DMS 12102)		Banquet, Speakers, Awards, Human Kinetics Canada Draw (DMS 12102)	

Poster Session
Sponsored by Sagamore-Venture Publishing

Wednesday, May 24, Desmarais Hall Lobby

Posters can be posted from 8:00 am to 4:00 pm and authors are encouraged to be present at their posters during the morning break (10:00 to 10:30 am), the second half of the lunch hour (1:00 to 2:00 pm), and the afternoon break (3:30 to 4:00 pm). Posters are to be removed at 4:00 pm.

Title	Authors
“Learning to be with yourself”: Developing leisure services in women’s transitional housing	Tess Armstrong, Liane Berry, Felice Yuen, and Steven Henle
Le besoin de développer une politique sociale de loisir(s)/récréation d’un point de vue personnaliste — Un bref regard du contexte canadien —	Gervais Deschênes and François Gravelle
Encoding fat stigma: Body ideologies and digital dating architectures	Eric Filice and Corey W. Johnson
Does understanding of World Heritage pilgrimage routes foster awe-inspiring experiences? A case of a Kumano Kodo walking virtual reality video	Eiji Ito, Shintaro Kono, Kei Tanisho, and Tsukasa Kawanishi
Free-from harm work through transformative justice: Openings for remediation, community-making, and care-full care labour	Kimberly J. Lopez, Jaylyn Leighton, Crystal-Jade Cargill, Giana Tomas, Ashley K. Flanagan, Michelle Fleming, and Sherry L. Dupuis
Divisions, symbols, interactions and identity: The gendering of strength-based fitness spaces	Elise Melanson and Larena Hoeber
Evaluation of online trauma-informed training for a nationally-run youth-serving organization	Majidullah Shaikh, Kieran McBride, and Corliss Bean
Exploring the experiences and perspectives of Canadians with Stage 4 Cancer related to leisure-time physical activity: A qualitative interpretive description	Shirin M. Shallwani, Roanne Thomas, Judy King, Karine Toupin-April, and Stéphane Poitras
Volunteering during the COVID-19 pandemic: The experiences of Canadian baby-boomers	Samara Stearns, M. Rebecca Genoe, Toni Liechty, Pattara (Belle) Tavilsup, Wonock Chung, and Kristen Plandowski
Long-term leisure exercise participation and perceptions of well-being in serious exercisers over the age of 50	Aida Stratas, Bradley MacCosham, and François Gravelle
‘Home’ ongoing in landscapes in transitions: Conceptualising the translocational ‘home’ as journeys of seeking and locating the self	Giana Thomas and Kimberly J. Lopez

**Canadian Parks and Recreation Association Session:
 Supplement to the Framework for Recreation in Canada
 Wednesday, May 23 from 1:00 to 2:00 pm in Desmarais Hall**

The *Framework for Recreation in Canada: Pathways to Wellbeing* 2015 was developed and endorsed by the federal, provincial, and territorial governments to provide guidance and galvanize the parks and recreation sector. Significant change has occurred in Canada and around the world since its release. To ensure the Framework remains relevant and useful, it is being refreshed to reflect the current context, in the form of a Supplement which will serve to guide the sector until a new Framework is produced in 2025. Members of the Framework Leadership Team are seeking your feedback. Join Troy Glover to review the Supplement and provide input on the direction and key areas of the document.

Concurrent Sessions Schedule

Maureen Harrington Memorial Session on the Leisure of Women and Families 1A,2A,3A,4A,5A,6A
Leisure and Well-Being (includes Covid, Impairment, Seniors) 1B,2B,3B,4B,5B,6B,7B
Leisure and Inclusion (includes Human Rights, Justice, Indigenous Issues, Culture) 1C,2C,3C,4C,5C,6C,7C
Leisure and the Environment (includes Parks, Outdoor Recreation, Tourism, Place) 1D,2D,3D,4D,5D
Leisure Studies and Leisure Research 1E,2E,3E,4E,5E,6E,7E

WEDNESDAY, May 24, 2023

Concurrent Session 1 Wednesday, May 24, 10:30 am - 12:00 pm (noon)/12:10 pm	
1A Maureen Harrington Memorial Session on the Leisure of Women and Families. Room 1160	Moderator: Paul Heintzman
Opening keynote: Dr. Karla Henderson	
Title	Authors
Is leisure an option and/or just another type of work? Exploring how social class structures opportunities for leisure for midlife women in Australia.	Mandi Baker, Belinda Lunnay, Kristen Foley, and Paul Ward
“My life starts now”: Leisure’s role in young, divorced women’s transitions through grief and transformation (Virtual)	Bronwen Valtchanov and Diana Parry
1B Leisure and Health/Well-Being (Goes to 12:10 pm). Room 1150	Moderator: François Gravelle
Title	Authors
Le bien-être spirituel comme un moyen de rétablissement en santé mentale	François Gravelle and Gervais Deschênes
Building resilience and well-being through leisure involvement and flow experience	Pei-Chun Hsieh and Allison Wilder
Un-ravelling the threads of the uniform: Findings from a critical narrative inquiry with uniformed first responders	Jaylyn Leighton and Kimberly J. Lopez
The effects of transnational leisure and ethnic discrimination on Chinese international students’ leisure satisfaction and mental health during the Pandemic	Jingjing Gui, Shintaro Kono, and Kimberly A. Noels
La réalité terrestre du loisir comme reflets expérientiels à l’éternel loisir	Gervais Deschênes
1C Leisure, Human Rights and Justice. Room 1140	Moderator: Karen Gallant
Title	Authors
Leisure and human rights or social justice? (Virtual)	A.J. Veal

Leisure, human rights and the World Leisure Organisation Charter for Leisure (Virtual)	Atara Sivan
“Hands off”: Responsibilizing low-income citizens through fee assistance programs	Megan Fortune and Jackie Oncescu
Examining access to public spaces: An environmental justice and community well-being perspective	Josephine Godwyll and Christine Buzinde
1D On ‘Public’ Parks: The politics of urban public parks during and post-pandemic. Room 1130	Chair: Teresa Hill
Title	Authors
Panel Session	Teresa Hill, Kyle Rich, Troy Glover, and Erin Sharpe
1E Global Conversations: Positioning leisure studies for the (post?) Pandemic world. Room 1120	Chair: Heather Mair
Title	Participants
Panel	Bailey Ashton Adie (LSA), Erwei Dong (ASU/China ILRA), Richard McGrath (ANZALS), Rasul Mowatt (TALS), and Aggie Weighill (WLO)

WEDNESDAY, May 24, 2023

Concurrent Session 2

Wednesday, May 24, 2:00 pm – 3:30 pm

2A The Leisure of Mothers. Room 1160	Moderator: Eileen O’Connor
Title	Authors
A critical exploration of neoliberalism and women’s physically active leisure experiences during the transition to motherhood	Jennifer Mooradian, Dawn Trussell, Stephanie Paterson, Shannon Hebblethwaite, and Lindsay Larios
African American mothers’ perceptions and experiences of leisure before/during COVID-19 Pandemic	Darrien Watson and Kim Shinew
Entanglements of labour and love: Weaving the narratives of pre-/recently tenured academic mothers of colour negotiating care	Giana Tomas, Kimberly J. Lopez, and Karla Boluk
“I didn’t know who to ask about how it should feel”: Postpartum women navigating the return to physically active leisure	Talia Ritondo, Corliss Bean, and Iris Lesser
2B Leisure and COVID-19. Room 1150	Moderator: Christopher Malcolm
Title	Authors
The impact of Covid-19 on golf courses in Southern Manitoba	Derrek Eberts, Doug Ramsey, and Christopher Malcolm

Impact of the COVID-19 Pandemic on youth recreational hockey in Southwestern Manitoba: Opinions and observations of player parents and hockey association directors	Christopher Malcolm, Doug Ramsey, and Derrek Eberts
Staff perceptions of re-opening recreation club operations during the COVID-19 pandemic	Emilie Demers, Cecillia Cerezo, and Majidullah Shaikh
Strangers in a dangerous time: Encounters with strangers while walking during COVID-19	Luke Moyer, Joe Todd, and Troy Glover
2C Challenging Ideas of Inclusion to Work Toward a more Just Future. Room 1140	Chair: Darla Fortune
Title	Participants
Round Table Discussion	Darla Fortune, Karen Gallant, Aly Bailey, Simon Barrick, Luc S. Cousineau, Meridith Griffin, Eric Knee, Fenton Litwiller, Kimberly J. Lopez, Sammie Powers, and Alayna Schmidt
2D Parks, Outdoors and Nature. Room 1130	Moderator: Bryan Grimwood
Title	Authors:
An impossible job: How responsabilisation and personalisation shape outdoor leader embodiment	Mandi Baker and Wendy O'Brien
Does park crowding impact accessibility and inclusivity? Exploring the lived experiences of park visitors with mobility disabilities	Hannah R. Dudney
Parks are for everyone, but do they mean something to everyone? Exploring nature-based recreation experiences of New Canadians.	Clara-Jane Blye and Elizabeth Halpenny
Where are the nonhumans? More-than-human agencies in nature-based leisure	Chris E. Hurst and Bryan S.R. Grimwood
2E Interdisciplinary and Impactful Sport Research. Room 1120.	Workshop Chair: Kyle Rich
Title	Participants
Workshop	Kyle Rich, Larena Hoeber, Corliss Bean, Janelle Joseph, Andrea Bundon, Robyn Smith, and Jackie Robinson

WEDNESDAY, May 24, 2023

Concurrent Session 3

Wednesday, May 24, 4:00 pm – 5:30

3A Leisure and Women: Working Papers. Room 1160	Moderator: Carolina Fernandes Da Silva
Title	Authors
Lady of labour? Co-constructed storying of a Korean Canadian homemaker	Melanie Lim

Leisure experience of racialized young women refugees in Canada	Monir Shahzeidi and Moss Norman
Reflections on the process of co-developing community based leisure activities for Farsi-speaking immigrant women in Ottawa	Eileen O'Connor, Niloofar Nikoobin, Mahsa Hadidi, and PAND Settlement Services
Self-inquiry, gender, and sport: Fostering critical reflection and creative expression in graduate school	Tess Armstrong and Corliss Bean
3B Leisure and Impairment. Room 1150	Moderator: Talia Ritondo
Title	Authors
Leisure-time physical activity for adults with moderate-to severe traumatic brain injury: Reflections from an outdoor walking-group intervention	Enrico L. Quilico, Shawn Wilkinson, Shane N. Sweet, Lindsay R. Duncan, Christophe Alarie, Evelyne Bédard, Iona Gheeta, Catherine L. Brodeur, Angela Colantonio, and Bonnie R. Swaine
"Skateboarding saves lives. Like legit. It saved my life": Exploring the lived experiences of adaptive skateboarders through a socio-cultural lens	Nikolaus Dean
The lived experience of young adults with disabilities during the COVID-19 Pandemic: A qualitative content analysis study	Alicia Kuhr and Pei-Chun Hsieh
L'Approche par le plaisir dans les services et les soins (APSS) © à la rescousse des aidants	Hélène Carbonneau, Sandra Harrisson, and Katherine Lemay-Crilly
3C Diversity and Inclusion in Leisure Activities. Room 1140	Moderator: Cory Kulczycki
Title	Participants
Inclusion or merely expanding 'tolerance'? Exploring inclusionism within fitness gym websites from the Greater Hamilton area	Aly Bailey, Meridith Griffin, Kimberly J. Lopez, Nosaiba Fayyaz, Serena Habib, and Ann Fudge Shormans
#AccessibleYoga for whom? Exploring how accessibility and inclusion materialize in yoga posts on Instagram (Virtual)	Meredith Bessey, Aly Bailey, Carla Rice, Leah Poplestone, and James Gillett
A cross-sectional, survey-based study of equity, diversity, and inclusion in the Canadian climbing community	Daniel Wigfield and Anita Acai
Who's gone fishing? Exploring diversity and inclusion towards equity in Northern BC freshwater fishing	Philip Mullins, Jessica Woskett, Jennifer Wigglesworth, and Nikolaus Gantner
3D Tourism and Sustainability (Goes to 5:40 pm). Room 1130	Moderator: Alexandra Arellano
Title	Authors
Le corps au cœur du voyage en contexte d'attitudes et comportements alimentaires dysfonctionnels ou Projet Vacad	Leïla Mostefa-Kara, Nicolas Moreau, and Johana Monthuy-Blanc
A poetic rendition of a refugee odyssey: From despair to hope through tourism	Tawsif Dowla

Jasper National Park visitors' Trip Advisor discourse on climate change perceptions and attitudes: Climate grief, guilt and last chance tourism.	Elizabeth Halpenny and Farshid Mirzaallian
Towards decolonial futures: A critical ethnography of tourism education in Cape Coast, Ghana	Victor Mawutor Agbo and Bryan Grimwood
Gentrification, neoliberalism, and the (un)sustainable	Robyn Moran and Michela J. Stinson
3E Engaging Struggle: The Deconstruction of the Academy in Leisure Studies. Room 1120	Chair: Simon Barrick
Title	Authors
Round Table Discussion	Simon Barrick, Felice Yuen, and Dan Henhawk

THURSDAY, May 25, 2023

Concurrent Session 4

Thursday, May 25, 10:30 am - 12:00 pm (noon)

THURSDAY, May 25, 2023	
Concurrent Session 4	
Thursday, May 25, 10:30 am - 12:00 pm (noon)	
4A Women's Leisure, Race/Ethnicity, and Immigrants. Room 1160	Moderator: Chris Hurst
Title	Authors
Along came a virus: Leisure in a dangerous time. A hermeneutic phenomenological exploration of Black immigrant women's lived experiences of leisure during the COVID-19 pandemic (Virtual)	Jane Hurly
Leisure and aging: Leisure for older adults visiting immigrant children	Nazila Najafi, Garrett Stone, and Joanne A. Schroeder
Constraints and facilitators to Iranian Canadian women's visitation of natural areas in Canada	Mohadeseh Mahmoudi and Elizabeth Halpenny
A post-qualitative perspective of leisure experiences: A report on suppression and Orientalism of leisure	Mahshad Akhoundoghlil and Karla Boluk
4B Leisure and Seniors I. Room 1150	Moderator: Shawn Wilkinson
Title	Authors
Re-imagining dementia through collaborative musicmaking	Sherry L. Dupuis, Taylor Kurta, Pia Kontos, Simon Law, Robin Gertin, Holly Marland, Wally Cox, Brian Leblanc, Terry Montgomery, Jennifer Carson, and Casey Acklin
Social participation of seniors facing dynamics of marginalization and exclusion: A case study of seniors with invisible conditions	Hélène Carbonneau, Valérie Poulin, Martin Caouette, Ginette Aubin, Lyson Marcoux, Élodie Lebeau, Katherine Lemay-Crilly, and Eugénie Ferdais
Challenging the digital divide: Using smart technologies for leisure in long-term care homes	Alisa Grigorovich, Pia Kontos, Ashley-Ann Marcotte, Margaret Szabo, Ken Clahane, Ian Goldman, Bessie Harris, Carlee MacNeill, Daniel Blais, Gail Giffin, Ruth Agbakoba, Abby Clarke Caseley, Romeo Colobong, Christina Torrealba, and Susan Kirkland
Transitioning relational arts for persons living with dementia to a virtual space	Sherry L. Dupuis, Taylor Kurta, Eden Champagne, Stephanie Steh, and Katia Engell
4C Community, Sport and Inclusion. Room 1140	Moderator: Alexandra Arellano
Title	Authors
Sustaining a trauma-sensitive sport program in a national community organization (Virtual)	Kieran McBride, Majidullah Shaikh, and Tanya Forneris
Community sport for more inclusive city branding? The perceptions of Ottawa city officials	Hanbit Park, Stephen Stuart, and Alexandra Arellano
A scoping review of research on maltreatment in community sport	Haley Baxter and Katie Misener
Meanings of place in sport-for-development: A case study of youth perspectives of MLSE LaunchPad	Larena Hoeber, Nathania Ofori, Marika Warner, and Jackie Robinson

4D Tourism and Outdoor Recreation: Working Papers. Room 1130	Moderator: Bruce Erickson
Title	Authors
Rethinking 'locavism' in peripheral places: Storying 'proximity tourism' in the Yukon Territory	Suzanne de la Barre
Angler and non-angler preferences and diversity in the Omineca region of Northern British Columbia, Canada	Jessica Woskett, Philip Mullins, Jennifer Wigglesworth, and Nikolaus Gantner
Outdoor recreationists in Gatineau Park: From lived experience to the understanding of latent clusters	Kolsoum Heidari and Paul Heintzman
The impact of outdoor leisure activities on the psychosocial well-being of people with Atopic Dermatitis in Canada	Riya Rajesh
4E Care in the Academy Beyond Neoliberalism. Room 1120	Workshop Chairs: Kimberly J. Lopez & Lisbeth A. Berbary
Title	Participants Becoming Coalition
Relational mentorship for justice-oriented scholarship: Space for care, reckoning, and supported discomfort	Jaylyn Leighton, Kimberly J. Lopez, Lisbeth A. Berbary, and Michela M. Pirruccio
Toward a logic of love and care as refusal of neoliberalism in the academy	Kelly-Ann Wright
Reimagining student-teacher relations through care in the academy	Melanie Lim
Collective self-care as a political act for EDI professionals	Jermal Jones

THURSDAY, May 25, 2023

Concurrent Session 5
Thursday, May 25, 2:00 pm – 3:30 pm

5A Leisure and Families. Room 1160	Moderator: Audrey Giles
Title	Authors
"Doing things as a family have never been this complicated": Women's experiences with family leisure in the vaccine mandate period	Charlene Shannon
The amplified importance of accessible public space for families: Consequences of the COVID-19 Pandemic	Georgia Teare and Marijke Taks
Embodying spirituality: Dance/movement therapy from a Christian perspective for family caregivers	Eden Champagne, Rebekka Dieterich-Hartwell, and Paul Heintzman
Leisure as a coping resource for parent caregivers of children living with autism	Erin Laughlin and Sanghee Chun

5B Leisure and Seniors II. Room 1150	
Title	Moderator: Heather Mair
Title	Authors
Retirement Enjoyment and Leisure (REAL) program and optimal development of new retirees (Virtual)	Teresa Freire, H��l��ne Carbonneau, Virginie B��dard, Lyson Marcoux, Julie Fortier, S��bastien Grenier, and V��ronique Provencher
Boomer or Zoomer? Exploring the role of technology and the intentions of its use in leisure among Canadian baby boomers	Kristen Plandowski, M. Rebecca Genoe, Samara Stearns, Pattara Tavilsup, Toni Liechty, Jenna Fesemyer, and Wonock Chung
Impacts of COVID-19 on travel behaviours for Canadian baby boomers	Toni Liechty and Jenna Fesemyer
“Surviving the chaos”: Exploring inclusion through the relationships among non-profit organizations, older people, and policy makers in the COVID-19 pandemic	Shannon Hebblethwaite, Kim Sawchuk, Meghan Joy, Kristina Haralanova, Laurie Fournier, Kate Marr-Lang, and Samuel Thulin
5C Leisure, Colonialism, Climate (Goes to 3:40 pm). Room 1140	
Title	Moderator: PearlAnn Reichwein
Title	Authors
Commonwealth Stadium: A history of leisure infrastructure and settler colonialism in Edmonton, Alberta	Judy Davidson, Matt Ormandy, and Christina Harbak
“They may dance in the manner of the White people:” Sport-for-development and the re/forming of Indigenous physical culture in the Indian Residential School System	Alexandra Giancarlo
Guiding reconciliation: Approaches to Colonialism among canoe trip guides	Bruce Erickson
An existential threat: Leisure and the climate crisis (Special Session: 40 mins.)	Dan Henhawk
5D Leisure Place and Space: Working Papers. Room 1130	
Title	Moderator: Fran��ois Gravelle
Title	Authors
Everyday moments of leisure in public spaces	Karen Gallant, Susan Hutchison, Heidi Lauckner, Robyn Moran, Stephanie Mason, and Brittany Bhatnagar
Finding a place for leisure time crafting during COVID-19: Exploring place meaning	Cory Kulczycki and M. Rebecca Genoe
A working paper: Ethnic cultural dance, ethnic cultural maintenance, place, and belongingness in a multicultural society	Ioannis Karmas
Pratiques de loisir des joueurs de jeux vid��o	Eric Mathieu Doucet and Marc LeBlanc

5E Themed Session--Leisure, the far-right, and unloved communities: How leisure studies can play an important role in researching, exposing, and combatting far-right extremism. Room 1120	Themed Session Chair: Luc Cousineau
Title	Authors
"Are there any other male friendly subs on here?" - Online men's rights groups as simultaneous communities of care and entrees into soft misogyny, supremacist discourses, and pipelines to radicalization.	Luc Cousineau
What's 'right'? The far-right's presence in online mommy groups	Ryan Hopkins and Michelle Lesley Annett
"It's a family event". Fun and freedom for all: Antimandate protestors and cloaking White supremacy	Kathleen Mah
Community contestation between White supremacy and male supremacy: Policing the boundaries of belonging on an internet hate site	Jillian Sunderland

THURSDAY, May 25, 2023

Concurrent Session 6 Thursday, May 25, 4:00 pm – 5:30 pm

6A Women's Sport and Fitness. Room 1160	Moderator: Sherry Dupuis
Title	Authors
Equality work at the kitchen table of sport: Sport Canada initiatives and volunteer leadership for women and girls in cross country skiing, 1984-1994	PearlAnn Reichwein and Charlotte Mitchell
Participation pathways for female sport officials	Russell Hoye, Pam Kappelides, Haley Baxter, and Mary Grant
"This type of study actually makes it an issue." Navigating diversity and inclusion research in leisure and sport	Sally Shaw
Closing Remarks: Karla Henderson	
6B Themed Session--Leisure and wellbeing: Building on the Canadian Index of Wellbeing. Room 1150	Chair: Bryan Smale
Title	Authors
Leisure and flourishing: The association of diverse forms of leisure participation with optimal wellbeing	Steven Mock and Bryan Smale

Expérience de loisir et bien-être psychologique des personnes âgées de plus de 50 ans au Québec : analyses comparatives des résultats de trois études menées entre 1999 et 2021 / Leisure experience and psychological wellbeing of people over the age of 50 in Quebec: Comparative analyses of the results of three studies conducted between 1999 and 2021.	Hélène Carbonneau, Romain Roult, Marie-Michèle Duquette, and Alisson Dubois
Leisure repertoire and civic engagement repertoire and wellbeing among older adults	Saulo Neves de Oliveira
Relationship of leisure and wellbeing among children and youth during the COVID-19 pandemic	Mingjie (Jessie) Gao, Bryan Smale, Elisabeth Wells, and Bruna Redoschi
6C Leisure and Indigenous Persons (Goes to 5:40 pm). Room 1140	Moderator: Dan Henhawk
Title	Authors
Re-creation through recreation: Exploring contemporary perspectives of Indigenous leisure	Britta Peterson
Resistance through participation: Using local perspectives to conquer assimilative tactics in western sport for First Nation communities in Manitoba	Christina Parsons and Fenton Litwiller
Resisting overlaying dominant stories of leadership onto the lives of Indigenous youth within an afterschool program	Michael Dubnewick, Tristan Hopper, Brian Lewis, and Tyrell Crowe
Can I find my own elder? Trepidation amid the exploration of indigenous identity (Working Paper)	Brenda Rossow-Kimball
Riding towards reconciliation: Exploring pump tracks as venues for decolonized leisure (Working Paper)	Britta Peterson
6D Leisure and Technology. Room 1130	Moderator: Josephine Godwyll
Title	Authors
Online tennis forum member dynamics in the face of disruption	Nadina Ayer
Evaluating virtual programming in a local recreation providing organization	Majidullah Shaikh and Sara Kramers
Online leisure education intervention and lessons learned	Mu He, Shintaro Kono, Seung Jin Cho, Shinichi Nagata, and John Dattilo
Algorithmic heteronormativity: Powers and pleasures of dating and hook-up apps	Corey Johnston, Eric Filice, and Diana Parry
6E Taking the mystery out of academic publishing: A panel discussion. Room 1120	Panel Chair: Rebecca Genoe
Title	Authors
Panel	Rebecca Genoe, Heather Mair, Darla Fortune, Larena Hoeber, Toni Liechty, and Alejandra Black

FRIDAY, May 26, 2023

Concurrent Session 7 Friday, May 26, 10:30 am - 12:00/12:10 pm

7A Leisure and Youth. Room 1160	
Moderator: Karen Gallant	Authors
Title:	
The place of pace in young people's bike-riding	Erin Sharpe and Wes Spatazzo
Training for tomorrow: Co-creating a camp counselor training program for athletics sports camp	Shawn Wilkinson, Amanda Duguay, Krzysiek Kmiecik, and Enrico L. Quilico
Queer youth on the prairies: Key learnings from a remote participatory research project	Fenton Litwiller
Understanding Young Carers and their Leisure (UYCL): A Critical Participatory Action Research (CPAR) initiative	Rebekah Ann Norman, Sherry L. Dupuis, Kimberly J. Lopez, Cayleigh Sexton, Chelsea-Anne Alex, Saige Johnston, Emaan Fatima, Bernadette Sarmiento, and Chloe Chomos
7B Leisure and Well-Being: Working Papers. Room 1150	
Moderator: Shintaro Kono	Authors
Title	
Follow-up of an online trauma-informed training program for a nationally-run youth-serving organization (Virtual)	Kieran McBride, Majidullah Shaikh, and Corliss Bean
The influence of amputees' physical education class experiences on sport participation in adulthood	Abigail Capannelli and Kerri Bodin
Exploring therapeutic recreation assessment tools for residents within Manitoba long-term care homes	Stephanie Chesser and Jennifer Klos
7C Leisure and Culture. Room 1140	
Moderator: François Gravelle	Authors
Title	
L'action bénévole en culture et loisir culturel au Québec : Portrait et conditions de pratique	Julie Fortier, Aude Porcedda, and Marie-Claude Lapointe
I don't have to be Scottish? Identity and belonging in Scottish pipe bands	Roger Mantie
Chinese square dance: An analysis of its fast growth with the constraint-effects-mitigation model (Virtual)	Lihui Wu and Farhad Moghimehfar
The cultural omnivore hypothesis and reading habits: Testing openness and intrinsic motivation as explanatory factors with Canadian secondary data	Alex T. Silver and Steven E. Mock
7D Education and Governance. Room 1130	
Moderator: Eileen O'Connor	Authors
Title	
Exploring the role of individual identity in sport board governance: What is the "I" in team	Talia Ritondo, Shannon Kerwin, Dawn Trussell, and Teresa Hill
Experiential learning reaffirmed: Growth through the Scholarship of Teaching and Learning (SoTL)	Steven Henle, Megan Marcoux, Janette Barrington, Susan Dinan, Julia Ginsburg, and Sandra Gabriele

TR education in Canada: Conversations with faculty on knowledge, skills and values of ideal graduates	Colleen Whyte and Kendra McConkey
'Return on[boarding] investment': Exploring volunteer onboarding experiences on newcomer behaviours and implications for volunteer board performance	Korinne Lott and Cory Kulczycki
7E Leisure Research (Goes to 12:10 pm). Room 1120	Moderator: Nadina Ayer
Title	Authors
Rejecting oppressive academic ecosystems <i>from within</i> through coalitional methodology and reversed research	Lisbeth A. Berbary, Kimberly J. Lopez, Robyn Moran, and Marcus T. Pereira
Something in the way of things: Notes from a leisure son, 2023	Rasul A. Mowatt
Decolonizing research: Arts-based analysis for research with communities experiencing marginalization and oppression	Rowena Tam and Felice Yuen
Innovating knowledge mobilization in Canadian sport settings: Lessons from the curling club	Simon Barrick, Richard Norman, Peggy Vacalopoulos, and Heather Mair
Challenging practices: Community members' participation in data analysis and authorship	Umerdad Khudadad, Britta Peterson, Talia Ritondo, and Audrey Giles

ABSTRACTS OF PAPERS PRESENTED AT THE CCLR-17**University of Ottawa****May 23-26, 2023**

Abstracts appear alphabetically by first author in each of the following sections:

Section	Pages
Traditional and Working Paper Presentations	41-256
Poster Presentations	257-280
Special Sessions	281-317

Please note that the abstracts have been formatted for consistency of appearance but not edited for content.

A Post-qualitative Perspective of Leisure Experiences: A Report on Suppression and Orientalism of Leisure

Mahshad Akhoundoghli, University of Waterloo, 200 University Avenue West, Waterloo, ON, Canada, N2L 3G1, makhound@uwaterloo.ca

Karla Boluk, Ph.D., University of Waterloo, 200 University Avenue West, Waterloo, ON, Canada, N2L 3G1

Traditional Paper Presentation

The struggle to theorize my pain

It has been very difficult for me to write about my leisure experiences as an Iranian woman living in Canada. It is not only because of the current *deadly* demonstrations in Iran which have left no joy, amusement, and laughter for me to talk about. But to study the ways in which myself and my leisure activities have been subjugated and subordinated once in my own country and another time in the West. My lived experiences have made it difficult for me to reflect on my leisure experiences without getting emotional. It is impossible for me to reflect on my leisure experiences and remain a logical ‘un-biased’ and an ‘objective’ agent (Berbary, 2014). I have been profoundly struggling to explain how my leisure has been a playground for oppositions and powers to practice their domination over each other! Those dominant leisure discourses are “word[ing]” my “world” (St. Pierre, 2000, p. 484); how could I write about the orientalism of my leisure in the West or the suppression of my westernized leisure activities by the Iranian regime without getting emotional? How could I *objectively* theorize such a painful topic? How could I write in the classical detached voice in academic writing, the unknown third person when the issue is entangled with *me*?

The departure from conventional to the unconventional

After a while, it became clear to me that through a “conventional” way of “thinking” and “writing” (St. Pierre, 2018, p. 605) by which emotion is discredited, I am not able to organize my thoughts. I could not isolate this “self,” this research, and writing from what is happening in *my world*: the sorrow and the hurtful memories. In other words, I would have to separate “I” from myself and “self” from my research. Unlike the conventional methodology, learning about post-qualitative inquiry has enabled me to navigate my thoughts, emotions, and a pluralism of theories throughout my writing and the story of my leisure experiences. Post-qualitative inquiry, as a new methodological movement, deconstructs the hierarchies and binaries such as mind/body, logic/emotion, and self/others (Lather & St. Pierre, 2013; St. Pierre, 2018) and thus accommodates the expression of emotion throughout writing (Richardson, 2003; Tamboukou, 2003). Methodological pluralism of post-qualitative inquiry guides me to view my leisure experiences “in terms of pluralities and diversities rather than of unities and universals” (Scott 1988, p. 446). It helps me to “break the conceptual hold, at least, of those long traditions of (Western) philosophy [...] [and] enable[s] [me] to articulate alternative ways of thinking” (Scott 1988, p. 446).

The destination: Post-qualitative inquiry

To move toward a more inclusive and self-reflexive future for leisure in Canada, there is a need to engage with/in methodological approaches that decolonize leisure through pluralism of theories and humanizing leisure experiences. To demonstrate the potential of post qualitative inquiry this paper studies the discursive constitution of my leisure activities through Western leisure literature and extreme Islamic practices. Through thinking with/in theories such as orientalism (Said, 1985) and deconstruction (Derrida, 1967) I draw on my personal leisure

experiences in the East and West and deconstruct the binary thinking of Halal/Haram and West/East, by which the leisure activities of many Eastern women living in the West have been manipulated. This paper, “detours around “proper” knowledge” (Halberstam, 2011, p. 25) and provides an unconventional perspective of leisure which has been under examined in the leisure scholarship.

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Self-inquiry, Gender, and Sport: Fostering Critical Reflection and Creative Expression in Graduate School

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Working Paper Presentation

Introduction

The purpose of this working paper is to explore concepts related to gender and sport by critically reflecting on my experience doing thesis research as a woman, Leisure Studies master's student, and retiring varsity athlete. Practicing reflexivity during this time has been an opportunity to examine myself in action in both academia and sport and examine the connections between the two (Hamilton et al., 2008; Rich & Misener, 2016). This involves unpacking my identity, while intentionally working towards self-betterment within the bounds of a master's thesis (Foot et al., 2014). Guided by critical feminist praxis, this self-inquiry will be guided by two questions: 1) How have my own experiences of gender and sport influenced my thesis work and 2) How has engaging in critical reflexivity contributed to my personal growth? Looking at sport, gender and academia with a critical lens aligns with CCLR17's call for a more self-reflective and inclusive future in leisure research.

Methods

For my master's thesis, I am working collaboratively with a national baseball organization that offers programs for girl-identifying athletes, to qualitatively explore the athletes' experiences of gender and psychosocial development. Athletes are engaging in a creative workshop where they complete a personal meaning map (PMM) related to their involvement in a women-led, girls-only organization in a men-dominated sport. PMMs are a creative method used to visually represent connections, perceptions, and feelings related to a concept, it is inherently personal and is intended to represent learning experiences and meaning-making processes (Falk et al., 1998). Following this creative activity, youth athletes participate in a focus group discussion.

Throughout this process I have engaged in self-inquiry. Data collected as part of the self-inquiry includes reflexive journals, PMMs, and an oral diary (Yanyue & Hickman, 2019). Reflexive journaling occurred weekly, before, and after the workshops and focus groups, exploring various topics related to my masters' thesis. Keeping an oral diary is a recorded account of *in-the-moment* reflections and involves me speaking into a recording device (i.e., voice memo). The oral diary will be transcribed and analyzed alongside the reflexive journals. Creating PMMs means I engaged in the same method that I asked my participants to engage in, and has fostered additional reflection.

Preliminary Findings

Preliminary findings include a recognition of my own resistance to shift away from my student-athlete identity. Also, the beginning stages of my thesis work have also prompted me to re-examine my own leisure participation, and be more cognisant of the inequities present within sport. Situating my personal and academic experiences, values, beliefs, and perspectives within broader social contexts will be revealing of the inextricable connection between leisure researchers and their work (Giles & Williams, 2007). Study findings can provide insight as to how graduate students can leverage their own creativity and reflexivity, and parlay into improved

support for the national baseball organization in their pursuits to provide more inclusive, equitable services.

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Online Tennis Forum Member Dynamics in The Face of Disruption

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Traditional Paper Presentation

Introduction

Technology continues to create more and different inclusive spaces where sport can be experienced and consumed. Online discussion forums play a vital role for enthusiasts worldwide to interact, create and enhance their individual and collective experience. Online forums are consistent with our understanding of systems, comprised of interdependent players working together, creating collectively valued outcomes (Foote, 2022). Professional activity represents the needed fuel (input) for an online sport forum. What happens to the system when the fuel source is disrupted? In 2020, worldwide pandemic restrictions halted all professional play without a set date for its re-institution. Overnight, these restrictions challenged the way fans consumed and appreciated their sport. For decades, relations within many online vehicles have been characterized as superficial. As Norris (2002) once observed, online relationships may lack the depth or strength to persevere through disruptive episodes. Participants can bounce to other opportunities with the push of a button. As a result, a profound disruption of service could threaten the success of the forum collective. Yet online forum members may be willing to facilitate group cohesion in a variety of ways. They willingly adopt various roles and behaviours (Ayer & McCarville, 2021) that Holten and Brenner (2015) suggest can deal with disruptions within successful systems.

Method

The forum under study is a message board devoted to professional tennis where millions of fans daily debate, spectate, and celebrate the victories (and mourn the losses of their favourites). This study focused on member dynamics as they responded to the pandemic's dramatic disruption using a theoretical framework of resilient systems. A resilient system can reorganize, adapt, and transform (Folke et al., 2021). A resilient community can manage and respond to the challenges placed on its resources, developing, and maintaining social capital amid disturbance (Cox & Perry, 2011, see also Jewett et al., 2021). Did this online collective have the capacity to weather the disruption? An immersive netnography approach (Kozinets, 2020) was used, observing daily group dynamics within 1,820 messages posted to 42 discussion threads. An inductive data analysis approach and 'analysis operations' of collating, coding, and combining were utilized (Kozinets, 2020).

Findings and Discussion

Observations revealed that message board members were profoundly unhappy with the disruption, many longing for a return to the old "normal". Within that context, however, members were generally willing to establish interim activities as stop-gap measures. Resilience was evident as posters applied innovative thinking, introducing new elements and protocols to preserve the main function of the forum. The members seemed to find new and compelling ways to enjoy their sport. The forum continued to thrive even attracting new members and discussions. Of greatest importance is members' desire to continue on a collective path, and experience togetherness. This is believed to be the fundamental insight from this study. The group had established sufficient resilience to withstand a dramatic external threat. Traditional concerns, voiced by observers like Norris (2002) may have underestimated the capacity of members to assess and respond to disruption as profound as the pandemic.

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Inclusion or Merely Expanding ‘Tolerance’? Exploring Inclusionism within Fitness Gym Websites from the Greater Hamilton Area

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Traditional Paper Presentation

Introduction

The word “inclusion” is ubiquitous across institutions, organizations, and media (Bailey et al., 2021; Goodall, 2015; Slee, 2006, 2011). The variable use of the word surfaces contentious and inconsistent understandings of its meaning from integration, assimilation, to dismantling oppressive structures. The more nebulous the term is, the more open it is to misunderstandings and disingenuous enactments. For-profit businesses to non-profit institutions often take up inclusion as a legal obligation rather than a meaningful commitment.

Disability studies scholars and activists have warned that addressing inclusion through a “one-size-fits-all” solution will never solve the problem of inaccessibility or exclusion (Garland-Thomson, 2005; Mingus, 2011, 2017; Mitchell & Snyder, 2015). Instead, this perpetuates *inclusionism*, a term coined by disability studies scholars David Mitchell and Sharon Snyder (2015), which is the act of including bodies of difference into social institutions by merely expanding tolerance rather than altering the institutions’ norms and neoliberal fantasies of normative productive bodies (Mitchell & Snyder, 2015). This framework offers a critical understanding of inclusion that considers how justice deserving groups gain entry to certain spaces—such as physical activity spaces—through the often fractured historical-social-political circumstances that constrain their conditions of entry (Mitchell & Snyder, 2015).

Regardless of ongoing neoliberal mandates for inclusion, physical activity spaces are often unwelcoming and even hostile towards certain bodies (e.g., fatphobia; Rice, 2014, 2015) or the spaces tend to be inaccessible (Calder et al., 2018). In fitness spaces, inclusionism materializes through marketing strategies and formal rules, rhetoric, and programs that claim inclusion, but where structures and attitudes continue to sideline difference (e.g., Bailey et al., 2021; Griffin et al., 2022). These commonly entail white supremacist, ableist, fatphobic or tokenistic hiring practices, lip service inclusion campaigns, and special classes for non-normative bodies that privilege achieving normative appearance (e.g., thinness) or functionality (e.g., returning to an able body; Rice et al., 2021).

Method

We used Google maps to search “inclusive gyms Hamilton” and curated a list of 47 facility websites. Using inclusionism as our framework, we explored each website to understand how inclusion was discussed or visually represented by searching through the text, videos, and static images. We then developed themes through a collaborative reflexive thematic analysis (Braun & Clarke, 2019).

Results

Across the facility websites, we noticed a tendency to promise access “for all” while consistently excluding disability and fatness. We also observed a breadth of verbiage about “building community,” ranging from white hyper-athletic ideas of community to more social justice (fat, queer and BIPOC-positive) commitments to community building. Since websites act as important informational sources for people seeking physical activity, we interrogate the various ways these facilities demonstrate inclusion, accessibility, and belonging. We argue that inclusion is about creating an affirming space that centres all differences, not just the ones that are convenient. Thus, we call for bottom-up approaches to inclusion, where the community dictates what they want as opposed to businesses deciding for the community what the service will be, as an important step to resist neoliberal and capitalistic grips on inclusion.

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Is Leisure an Option And/Or Just Another Type Of Work? Exploring How Social Class Structures Opportunities for Leisure For Midlife Women in Australia.

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Traditional Paper Presentation

Introduction

The oft-used trope of ‘work, rest and play’ (reminiscent of that Mars Bar jingle) is used to configure an optimal balance of activities and practices in the development and ‘attainment’ of a good life. The good life, in which leisure experiences are considered vital, are epitomised to be all that is well (physically and mentally) and good (morally). Consequently, people are urged demonstrate competency in achieving a mix of formal or informal work, rest and play to enable flourishing. Yet it has long been recognised that women face numerous challenges, constraints and tensions in attaining and experiencing leisure (Harrington, 1991; Harrington, Dawson & Bolla, 1992; Henderson & Gibson, 2017; Miller & Brown, 2005). Women, especially mothers, lack discretionary time, funds, and access to resources including physical and emotional energy (Harrington, 2015). Concepts such as ethic of care (O’Brien, Lloyd & Ringuet-Riot, 2014), domestic labour and cognitive load (Hochschild & Machung, 2012), and health lifestyles and risk (Fullagar & Harrington, 2011) complicate and inhibit women’s leisure. It is inevitable, when women are faced with such constraints, that they must navigate not only discursive and structural tensions in access to and experiences of leisure but also discursive neo-liberal renderings of failing to live ‘the good life’ if they are not or are not seen to leisure.

Situating the findings

In this study, we situate our analysis of mid-life women’s (aged 46-64 years) narratives of alcohol consumption within these tensions to explore how affluent women constructed leisure experiences that support experiences and/or presentations of a good, or leisure, life. We draw on data from 36 qualitative interviews with Australian midlife women to present our analysis in two levels. Firstly, we use Bourdieu’s relational capitals (1984) to illustrate how affluent-class women have the economic, social and cultural capital to carve out opportunities for ‘leisure’ and contrast this with a lack of leisure opportunities for working-class women commensurate with their limited access to relational capitals. Through this first level of analysis we explore how affluent-class women are living leisurely lives while working-class women cannot or do not. Our second level of analysis sketches out what makes leisure desirable, valuable and possible for affluent-class women by using Giddens’ ‘project of the self’ (2020). In doing so we problematise the notion of leisure and explicate the incessant labour/s that underpin affluent-women’s ‘leisure’ – where women must strategically deploy all forms of capital to engage in leisure activities as a form of distinction and distance from working-class women. At this level, we explore the work affluent women do to uphold the expectations of their social class position (symbolic representations of *the good* or *better* life) that may contradict, and even undermine, the very notion of leisure. Overall, we contribute a novel empirically-based, theoretically-inflected

critique of the notion of 'leisure' for midlife women, and illuminate the inner-workings of social class in processes of participation and identity.

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An Impossible Job: How Responsibilisation and Personalisation Shape Outdoor Leader Embodiment

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Traditional Paper Presentation

Introduction

Outdoor experience provision sectors (recreation, education, tourism, therapy) have faced significant issues with retaining outdoor leaders (OL). Even before COVID-19 lockdowns threw outdoor leisure provision into a tailspin, the sectors were struggling to keep qualified, experienced and committed OL. Operators who have survived COVID-19 are struggling to not just hire but find suitably qualified employees (Spennemann & Whitsed, in press). Based on literature and our previous research in this area, we argue that high attrition rates, and underlying causes (burnout, lack of carer progression, etc.), cannot be solved exclusively by traditional human resource strategies (e.g., remuneration, scheduling, work hours, etc.). We suggest that industry and workplace cultures of OL employment are problematic and significantly contribute to the problems the sector is facing.

Our study draws on a post-structural approach to examine how OL are expected, and expect themselves, to mobilise camp discourses and shape their subjectivities accordingly (Baker, 2020). In “becoming” and “being” their role, OL align their thoughts, feelings the discursive expectations for delivering moral development and recreational fun (Baker, 2020). For example, in developing the morality of campers, OLs are expected to always role model the appropriate behaviours and/or characteristics. To do this, an OL must work on themselves to not just do the role of OL but, to *embody* it. Ford et al. (2008, p.22) argue, “It is no longer sufficient to be a person who does leadership; now the entire person must become ‘the leader’.” That is, an OL has “to absorb leadership into his/her very identity” (Ford et al., 2008, p. 22). Foucault (1980) identifies this process as subjectification. We consider two specific tactics of subjectification: responsibilisation and personalisation (Rensfeldt, 2012), that employees (un)consciously engage to shape their OL selves.

Research Design

We conducted an in-depth qualitative case study with 43 OLs and eight managers of YMCA camps in Victoria, Australia. Over a three-day professional development workshop, we held seven focus group discussions about the psycho-social aspects of outdoor leadership. Our case study aimed to “provide insight into an issue” by using narrative renderings of everyday accounts (Markula & Silk, 2011). Our post-structural approach was directed at disrupting hegemonic assumptions and encouraging reflection on the injustices (Markula & Silk, 2011, p.156).

Findings

Our analysis surfaced four hotspots in relation to the responsibilisation and personalisation of participants. This included the perception that they were “always on” with no relief from the OL persona they were expected and expected themselves to embody; “pushing on” when warning sign of socio-emotional exhaustion were obvious; expressions of self-blame that appear by disproportionate sense of responsibility; and the issues created by the “invisibility” of these self-technologies. We conclude by considering how these insights can be folded into existing outdoor experience provision philosophies and practices while maintaining thoughtful and critical engagement with the very same by field operators and managers.

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Innovating Knowledge Mobilization in Canadian Sport Settings: Lessons from the Curling Club

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Traditional Paper Presentation

Rationale

Sharing scholarly knowledge with relevant communities using accessible and meaningful approaches is important in supporting community needs and fostering social change (Campbell, 2010). Greater attention in sport and leisure studies is being paid to the conditions, promising practices, and ethical considerations surrounding knowledge mobilization efforts (e.g., Gallant et al., 2020; Holt et al., 2018; Schailleé et al., 2019). However, limited research has critically interrogated knowledge mobilization efforts in community sport settings, including in Canada. Knowledge mobilization refers to "...an umbrella term encompassing a wide range of activities relating to the production and use of research results, including knowledge synthesis, dissemination, transfer, exchange, and co-creation or co-production by researchers and knowledge users" (SSHRC, n.d.).

The sport of curling represents the focus of our paper. Curling is a winter sport played globally, though it holds a central place in Canadian sport and cultural identity (Barrick et al., 2016; Mair, 2007). For instance, approximately 1,986,000 Canadians over the age of 14, or 6% of the entire Canadian population, participated in the sport during Winter 2019 (Potwarka & Wilson, 2019). Our on-going collective interest as researchers involves how stakeholders throughout the sport are responding to growing calls across society to address systemic racism and exclusion (Heroux, 2020). To support this response, we organized a SSHRC-funded knowledge mobilization gathering – The “Changing the Face of Curling” symposium – in May 2022 in Niagara Falls, Ontario. The symposium drew approximately 150 participants from across the sport in Canada and internationally, and included presentations, panel discussions, and workshops from relevant researchers and curling leaders designed to interrogate the challenges and potential opportunities relevant to diversity, equity, and inclusion in the sport.

Purpose and Research Design

The purpose of this paper is to share our collective journey in developing innovative knowledge sharing techniques through the “Changing the Face of Curling” symposium to meet the needs of curling stakeholders, while also supporting on-going social change efforts throughout the sport. Our work was informed by critical race theory (CRT) to help investigate the relationship between race, racism, and power (Delgado & Stefancic, 2017). Namely, we respond to Hylton’s (2005) call for leisure and sport scholars to “centralize ‘race’, racism, and race equality in their everyday considerations” (p. 81) in both exploring how these concepts are experienced by participants within curling and providing a space to reimagine a more inclusive sport.

Discussion and Relevance

We will share our collective, critical reflections from designing the symposium (e.g., amplifying the voices of racialized persons) as well as our on-going efforts since the symposium

to support developing a network of curling change agents. Moreover, we will share challenges and critique structural pressures inhibiting our ability to conduct such work as academics. In sum, we invite leisure scholars to reflect with us on the possibilities and pitfalls of doing knowledge mobilization work in collaborative, participatory ways with an overarching focus of supporting and empowering communities to foster social change. We see great synergy between our proposed presentation and the conference theme – Towards a more inclusive future.

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A Scoping Review of Research on Maltreatment in Community Sport

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Traditional Paper Presentation

Introduction

Over the past decade, concern has risen over the prevalence of maltreatment within all levels of the sport system (Kerr, Kidd, & Donnelly, 2020). Broadly, maltreatment refers to “volitional acts that result in harm or the potential for physical or psychological harm” (Crooks & Wolfe, 2007). Maltreatment is a central concern for the community sport sector that serves as the main delivery mechanism for mass sport participation opportunities for the Canadian public. Community sport has the potential to contribute to a wide range of societal goals, including health and well-being, connecting youth with positive role models, developing critical life skills, and promotion of fair play and positive values (CCES, 2022). However, realizing the benefits of community sport participation is only possible when the environment is safe and free from harm. It is timely to assess the state of the literature and identify gaps in knowledge related to maltreatment in community level sport.

Research Methods and Objectives

Our paper follows scoping review methodology (Arksey and O’Malley, 2005; Levac et al., 2010) to explore the empirical (peer-reviewed) literature on maltreatment in community sport. The specific objectives of the scoping review are to: (1) Provide a comprehensive analysis of the empirical, peer reviewed literature broadly related to maltreatment in community/grassroots level sport; (2) Identify whether and how maltreatment in community sport is understood in the research literature based on the Universal Code of Conduct to Prevent and Address Maltreatment in Sport (UCCMS), type of stakeholders studied, location of research, and research methods used to date; (3) Identify gaps in research related to maltreatment in community sport that can be addressed in future research and used to inform policy and practice.

Results, Discussion, Conclusions & Contributions

Our findings, which will be presented at the conference, discuss major themes apparent amongst the 85 articles included in the study. The findings include both descriptive numerical summaries as well as a thematic analysis. We followed Levac et al.’s (2010) recommendations to break this stage into three distinct steps and as such, we analyzed the data, reported results that directly link to our objectives, and considered the meaning of our findings in light of recommendations for future research, policy, and practice.

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Rejecting Oppressive Academic Ecosystems *From Within* Through Coalitional Methodology And Reversed Research

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Traditional Paper Presentation

If we as activist-scholars (James, 2013) fully commit to supporting *and exceeding* calls of equity, diversity, and inclusion initiatives on university campuses, we must move towards emergent, grassroots, coalitional formations of progressive faculty and students, who rise, across intersectional identity formations, to do the difficult, radical labour of reworking the oppressive foundational beliefs, values, and relations at play within our university. The go-to liberal attempts to rectify such institutional oppression tend to promote hiring, recruitment, and representation of peoples with diverse identities, yet, if done in isolation without deep culture change, such representational politics fail to be a solution for unsettling the *organizing structures* of academia itself (Berbary & Mohamed, 2020). In fact, too often liberal diversity initiatives rarely rework the ecology of racial precariousness within the university towards true structural change. In some cases, they may even promote tokenism, isolation, and conformity; where diverse bodies, as Davis (2021) resented, “merely register the performance of diversity, a box university administrators can check, a requirement the university can fulfill’ as performative allyship organized to simply change the “ocular effects” of universities desiring to “diversify” or “decolonize” to save themselves. Without progressive mobilization and organizing *from within* universities towards radical reconfiguration, liberal equity moves risk maintaining the white supremacist, colonialist values, relations, and research practices that worked to make the university unsafe, unwelcoming, and isolating in the first place. Failing to dismantle such traditional structures, even amid increasing representation, continues to hurt potentials for anti-racist, anti-colonial culture change within universities, and neglects to get to *the root of the diversity problems* felt by so many students, staff, and faculty. Therefore, to even consider academic space sustaining relevancy among the changing societal ecologies of generations of students, staff, and faculty calling for more progressive responses to institutional injustice, we must create formations that enact continued systemic disruption and liberatory transformations within universities.

This presentation will introduce the complexities that coalitional ~~methodologies~~ and coalition formations may experience when enacting the concepts of strategic incommensurabilities (Munoz, Ochieng', & Chambers-Letson, 2020; Tuck & Yang, 2012) and mutual comradeships (Burden-Stelly, 2020), and will detail the dream work projects of *Becoming Coalition (BC)*, a growing community of 10+ *progressive scholars* (undergraduate, graduate, faculty) whom have committed to igniting culture change at our university through targeted, bold acts of transformation *from within*. We articulate how our commitments to *reorganized relations*, *resurgent/insurgent collaborations*, *radical theorypractices* (Berbary, 2020), and ~~reversed research~~ will unwaveringly accumulate towards interfering with academia’s status quo. Through refusing misappropriated identity politics, we instead reimagine and rebuild towards more just ways of caring for one another across identity towards solidarity and struggle against those aspects of academia that work to burn us down (Canning, 2020). Together we unlearn and undo

that which is often taken-for-granted, considering together how we all may move to reject the necessity of resilience and instead work to create space where we can embrace ease, slowness, and restfulness among the ruins of traditional academic practices.

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#AccessibleYoga for Whom? Exploring how Accessibility and Inclusion Materialize in Yoga Posts on Instagram

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Traditional Paper Presentation

Introduction

In response to mounting critiques of exclusionary yoga practices in the western world, yoga activists, practitioners, and scholars have been pushing for more accessible and inclusive yoga (e.g., Berila et al., 2016; Cook-Cottone & Douglass, 2017; Webb et al., 2020). Even within seemingly inclusive yoga campaigns in digital spaces, depictions of the practice continue to exclude bodies of difference, such as fat, racialized, disabled, and aging yoga bodies (e.g., Bailey et al., 2021; Hinz et al., 2021a, 2021b; Strings et al., 2019). Previous research analyzing Instagram's representation of yoga found that general terms like #YogaForAll re-centred the prototypical yogi (e.g., white, young, thin, able-bodied) rather than meaningfully opening space for difference (Bailey et al., 2021). The purpose of the present study was to expand on that work by exploring hashtags on Instagram that explicitly use the words "inclusive" and "accessible" to understand how accessibility and inclusion take shape in online yoga spaces. We searched explicit uptakes of these terms to investigate how the yoga world is moving in relation to larger interdisciplinary and intersectional disability, fat, and aging studies and activisms (e.g., Aubrecht, et al., 2020; Friedman, et al., 2019). We posed the following questions: 1) How are inclusion and accessibility represented (visually and textually) within yoga posts on Instagram?; 2) How are these terms mobilized on Instagram, and what are they *doing* (or not doing)?; and 3) Who is privileged, erased, or placed into a liminal field in these online spaces?

Methodology

For our study, we pulled posts from Instagram over a three-week period in July 2019, collecting 300 publicly available images from hashtags #AccessibleYoga and #InclusiveYoga; non-English posts were removed resulting in a final sample of 244 posts. We used a combination of reflexive thematic analysis (Braun & Clarke, 2019) and multimodal discourse analysis (Machin & Mayr, 2012) to analyze the data. We infused critical affect theorist Sara Ahmed's (2012) work on (non)performativity with Rosemarie Garland-Thomson's (2005, 2011) feminist disability theory of misfitting to understand yoga's potential to create places for bodily affirmation in the future of (disabled) yoga worlds. Our analysis comprised a close reading of posts and associated discourses while also searching for what the texts *do*, in the images, videos, and the interactions therein, since texts alone are not "finished" (Ahmed, 2006).

Results and Discussion

Through our analysis, we generated the following themes: the non-performativity of language, permissible diversity, and crippling yoga(?). We found significant diversity represented in the posts, but frequently at the exclusion of disability, and also observed creative use of props that nods to the potential of crippling yoga. We interrogate the non-performativities of language within yoga; invoking #AccessibleYoga and #InclusiveYoga does not seem to do the work of

meaningful inclusion (particularly of disability), so what will? We offer relational approaches to access as a counter to disability-erasing attempts of inclusion and access. Collaborative research and creative experimentation led by and centring disabled people may help to create the conditions of possibility for #AccessibleYoga and #InclusiveYoga to accomplish what they name.

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Parks Are for Everyone, But Do They Mean Something to Everyone? An Interpretive Study of Park and Outdoor Recreation Experiences of New Canadians

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Traditional Paper Presentation

Introduction

Connecting to nature provides physical, mental, emotional, and spiritual well-being benefits to humans across the world (Baxter & Pelletier, 2019; Maller et al., 2009). These well documented benefits are more relevant now than ever before, not only has the COVID-19 pandemic effected many peoples' mental and physical health but prior to COVID-19 humanity has become increasing disconnected with nature (Nisbett et al, 2020; Parks Canada, 2017). However, parks offer a unique opportunity to connect with nature while simultaneously connecting with ourselves, our friends and families, and potentially the society in which those parks exist (Hordyk et al., 2015; Smale 2006). Furthermore, connections to nature are strong predictors of stewardship behaviours (Whitburn et al., 2020), which are paramount given the earth's climate and biodiversity crises. The focus of this study is to understand how New Canadians perceive Canadian provincial and or national parks and how their experiences in parks have contributed to or not contributed to a sense of belonging and a sense of place in Canada as well as their overall connection and relationship with nature (i.e., nature relatedness). New Canadians are particularly relevant as Canadian parks are committed to increasing diversity of park visitors, through programming, outreach, and education specifically focused on New Canadians and non-traditional park visitors such as ethnic minorities (Parks Canada, 2017). However, immigrants and ethnic minorities face significant barriers to participating in outdoor recreation and accessing nature (Khazai et al., 2017; Schell et al., 2020; Zanon et al., 2013).

Method

The nature of this research resonates with the philosophical assumptions of pragmatism. For Dewey, pragmatism is a philosophy that should help develop ideas relevant to actual life and the crisis of living our daily lives; the knowledge and intelligence we generate should therefore be used to liberate action (Dewey, 1976). Within this approach to understanding real world experiences a hermeneutic approach to research was followed as hermeneutics provides insight into how individuals experience the world and better understands the "whole" story through part-whole relationships (Patterson & Williams, 2002). In-depth interviews with New Canadians were conducted and followed an open-ended interview guide that fostered a directed conversation style interview as recommended by Charmaz (1991). Participants included 15 New Canadians from various countries (Afghanistan, Iran, Yemen, China, and Syria) who currently live in Alberta and have been in Canada for less than 10 years (Lovelock et al., 2013). Data are currently being simultaneously collected and analyzed; however, initial results highlight the significance of nature, in developing connections to Canada and sense of belonging.

Conclusion

A deeper understanding of how New Canadians connect to nature through their leisure experiences will allow park managers to increase access and equity to nature by reducing barriers, and better tailor programming and opportunities to the needs and motivations of individuals. This research will also provide much needed insights into the experiences of New

Canadians in visiting parks and therefore be relevant to policy makers, settlement support agencies, and other relevant organizations in ensuring New Canadians feel welcome in Canada.

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The Influence of Amputees' Physical Education Class Experience on Sport Participation in Adulthood

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Working Paper Presentation

Introduction

The connection between early sport participation and positive psychological and social benefits for children is well-documented (Eime, Young, Harvey, Charity, Payne, 2013; Bowker, 2006). This connection also pertains to youth with physical disabilities (YWPD). Shapiro & Martin (2014) explain that sport participation for YWPD is increasingly important to foster meaningful connections, athletic confidence, physical self-worth, and social acceptance (Shapiro & Martin, 2014). In Ontario, most people first participate in sport during their compulsory physical education classes in elementary school. These early developmental experiences are critical for fostering healthy relationships with sport, which aid in the facilitation of a healthy adult life (Dawson, 2022, p.18).

All individuals with amputations face barriers and facilitators that affect their quality of experiences in sport participation. YWPD are constantly influenced by their social environment. Hence, their social influences, opportunities, and role models' impact what they do, how they act, and the people they grow up to be (Keresztes, Piko, Pluhar, & Page, 2008). These findings demonstrate that disabled youth's sport participation experiences in early developmental years may affect their self-image and future interest in sport. However, there is a lack of research investigating this connection. Thus, the purpose of this research project is to explore how upper-limb amputee youth in Primary and Secondary school experienced their physical education classes, and how these experiences influenced their sport participation in adulthood.

Method

The data used in this study came from six (n=6) semi-structured interviews conducted over January and February of 2023 via Zoom. Participants were selected using purposeful sampling. Individual's age 18 to 28, who attended an Ontario Primary or Secondary school for at least three years and identified as being an upper-limb amputee were invited to participate. This project explores the lived experiences of upper-limb amputees using a phenomenological research design. Participant interviews lasted on average for 30-45 minutes. Participants answered open-ended questions about specific experiences from school physical education classes and questions reflecting on how these experiences influenced their adult lives. Interview transcripts were analyzed using inductive thematic analysis (Braun & Clarke, 2006). The initial themes were discovered by coding specific participant experiences and then categorising them according to their influence on sport participation and whether they were a barrier or facilitator to adult sport participation.

Results

The data analysis indicates experiences such as negative peer attitudes, lack of modifiable sport options, and overly congratulatory praise are heavy barriers to adult sport participation. Conversely, experiences such as positive peer attitudes, teacher's willingness to provide support, and having good friends in their class were all heavy facilitators to adult sport participation. The findings also revealed that participants experienced similar events in physical education classes due to their physical limitations, but their reactions differed vastly according to gender. While all participants experienced some form of ableism either by peers or teachers, male participants

stated they did not frequently feel alienated by peers due to their different abilities, whereas female participants frequently expressed a lack of empathy from their fellow classmates in team-based sports. Participants who had relatively negative experiences in team-sport based physical education classes did not participate in any team-sport in their adulthood and the inverse was found for those who had positive experiences. Overall, the findings demonstrate that variations in sport participation experiences of upper-limb amputee youth in early developmental years help understand whether, and to what extent, sport participation is pursued in adulthood.

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L'approche par le plaisir dans les services et les soins (APSS) © à la rescousse des aidants

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Présentation d'un document traditionnelle

Contexte

La participation en loisir des aidants et des personnes ayant des atteintes neurocognitives est montrée comme contribuant à leur santé mentale et physique (Dupuis & Pedlar, 1995; Voelkl, 1998; Genoe, 2010; Genoe & Dupuis, 2014). L'APSS propose d'optimiser les moments plaisants dans le quotidien des personnes ayant des atteintes neurocognitives en misant sur le confort psychologique, la mémoire affective et une approche sans erreur (Carbonneau, Harrisson et Joannisse, 2020). Le programme « Ensemble pour le plaisir! » s'appuie sur cette approche afin d'amener des dyades aidants-aidés à partager des loisirs et d'habiliter les aidants à optimiser des moments plaisants au quotidien (Carbonneau, Caron et Desrosiers, 2011; Carbonneau, 2021).

Méthode

Un devis qualitatif a été utilisé pour documenter des retombées du programme pour les aidants et leurs proches avec des atteintes neurocognitives. Des groupes de discussion ont été menées avec 6 groupes ayant participé au programme (4 groupes dans un format en continue et 2 dans un format condensé en 10 rencontres). La méthode de l'analyse thématique a été utilisée pour le traitement des données.

Résultats

L'analyse des données a mis en exergue la portée du programme selon qu'il soit offert en continue ou en format fermé. D'emblée, la participation au programme s'est montrée porteuse pour briser l'isolement et permettre une participation significative au sein de la communauté. Toutefois, plusieurs participants au programme condensé vivaient plus difficilement la fin du programme. L'offre en continue apparaît alors plus porteuse pour briser l'isolement. Par contre, l'approche condensée s'avère efficace pour permettre aux aidants d'intégrer rapidement les notions d'adaptation des activités et savoir optimiser les moments plaisants dans leur quotidien avec leur proche.

Discussion

Cette étude exploratoire a permis de mieux comprendre la portée du programme « Ensemble pour le plaisir! » pour différents aidants selon le format dans lequel il est offert. Carbonneau (2009) identifie trois grands types d'aidants : 1) ceux vivant plus difficilement la perte de la relation avec leur proche, 2) ceux surtout préoccupés bien prendre soin de leur proche et 3) les aidants vivant de l'épuisement. Il apparaît que la forme en continue serait plus propice pour les aidants du groupe 1 leur apportant un espace de loisir avec leur proche dans la communauté. Le format condensé quant à lui répond davantage aux besoins du groupe 2 en soutenant l'acquisition de compétences en un court laps de temps. L'offre de loisir centré sur l'APSS aux proches avec des atteintes neurocognitives est aussi utile pour apporter un répit aux aidants qui se sentent soulager de prendre du temps pour eux tout en sachant que leur proche passe un bon moment.

Conclusion

L'APPS apparaît une approche porteuse pour soutenir les aidants. Cette présentation s'inscrit dans la thématique du CCRL-17 en soutenant la réflexion autour des avenues pour développer une offre de loisir propice à soutenir l'inclusion des aidants et de leur proche avec des atteintes neurocognitives au sein de la communauté. D'autres études sont nécessaires pour comprendre la portée de l'APSS dans une perspective de soutien aux aidants.

Cette étude a reçu un financement de l'Agence de santé publique du Canada.

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Social Participation of Seniors Facing Dynamics of Marginalization and Exclusion: A Case Study of Seniors with Invisible Conditions

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Traditional Paper Presentation

Background

The benefits of social participation in aging have been widely demonstrated (Douglas, Georgiou, & Westbrook, 2017; Kleiber, 2013; Stephens, Noone and Alpass, 2014). Such participation is seen as a determining factor for active ageing defined as a "process of maximizing opportunities for good health, participation and security in order to increase the quality of life in old age" (WHO, 2002). Leisure occupies a prominent place in modes of social participation because it not only maintains social ties, but also promotes the mobilization of capacities in meaningful practices conducive to the actualization of seniors (Adams, Leibbrandt, Moon, 2011; Chang, Wray, Lin, 2014). Yet, some seniors face stigma that leads to dynamics of marginalization and exclusion that limit their participation in leisure activities within the community (Graham et al. 2003; Raymond, 2019; Šiška, Beadle-Brown, Káňová, and Šumníková, 2018; Turcotte et al., 2015). Recreational environments such as community recreation centres (CLCs) and FADOQ clubs are still insufficiently equipped to support the participation of certain seniors and, in particular, those facing issues in their social interactions related to "invisible" conditions such as neurocognitive impairment, intellectual disability or mental health issues. Action research aims to support these environments in understanding the dynamics of marginalization and exclusion related to this stigma in order to be able to equip their environments in the creation of spaces more favorable to the participation of all seniors within their organization. Objective: The first phase of this study aimed to document the perceptions, needs and expectations of people with an invisible condition.

Method

Interviews were conducted with individuals with an invisible condition (n=17, 7 person with mental health issues, 5 with intellectual disability, 5 with cognitive impairments).

Results

The results of the interviews highlighted certain issues and courses of action to support the participation of people with a condition invisible to community settings. A first element is certainly to better inform them about the possibilities available to them in senior club or in leisure community center even to dispel certain prejudices that they may maintain towards such

organizations. It is then important to put in place conditions to support their acclimatization to these community environments and allow them to develop a sense of belonging.

Discussion

This approach is supportive in that it has given a voice to people with invisible conditions and brought a deeper understanding of the context surrounding the issue of their participation in community recreation settings.

Conclusion

Tools remain to be developed to support social participation for all. This requires optimizing cooperation between community communities, specialized organizations and the health sector. This is the next step of the current research.

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Embodying Spirituality: Dance/Movement Therapy from a Christian Perspective for Family Caregivers

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Traditional Paper Presentation

Introduction

Dance/movement therapy (DMT) uses dance purposefully within a therapeutic context to support wellbeing. Importantly, dancing can enable one to tap into spiritual aspects such as finding meaning, and exploring relationships to self, others, and God through improvisation (Gronek et al., 2021). Dance and music have long been associated with the histories of various spiritual traditions, in elements such as worship or congregational praise (Ehrenreich, 2006; Ross, 1993). Additionally, from a Christian perspective on leisure, integrating Biblical texts as inspiration for movement, or using spiritual music may provide benefits for people who hold to those beliefs (Heintzman, 2010), but these benefits have not been confirmed empirically. Dance therapy scholars have identified *symbolism* as an important therapeutic mechanism, such that embodied creative exploration can facilitate opportunities to connect to something bigger than oneself such as other individuals, or spiritual forces/beings (Koch, 2017). Yet it does make a difference what worldview and spiritual truth(s) an individual prescribes to. What is unclear is how DMT may elicit spiritual well-being for individuals who are a part of the Christian faith.

Method

Authors created a theoretically-grounded model of DMT from a Christian perspective. *Christian spirituality* is distinct, and can be defined as a “trusting, obedient and growing relationship with a transcendent, personal, creator God” (Heintzman, 2010, p. 23). The DMT model will be presented, which includes elements such as embodied prayer, use of music, spiritual texts as inspiration for movement, aesthetics, and cultural variation. Then, an example of how this model could be applied to a particular population will be described. As Canada’s population ages, an increasing number of adults will be living with neurodegenerative conditions, which will result in a greater need for informal family caregivers. While a plethora of research has shown the negative impacts of caregiving (Bom et al., 2019; Kim & Schulz, 2008; Schulz et al., 2020), interventions which could foster resilience factors or positive coping strategies are needed (Harmell et al., 2011; Palacio et al., 2020). Research suggests that interventions which include physical activity, mindfulness and holistic aspects of health such as spirituality could benefit family caregivers (Abu-Raiya & Pargament, 2015; Schulz et al., 2020). While spirituality and religiosity can promote resilience for caregivers (Black & Lobo, 2008; McCubbin & McCubbin, 1993), it is unclear how it can be integrated into an intervention approach. No work to our knowledge has considered if/how DMT could benefit the well-being of family caregivers. The potential benefits of DMT, rooted in a Christian perspective for this population will be discussed.

Conclusion

By exploring DMT grounded in a particular worldview, participants can be uniquely supported in the challenges they face. This research expands understandings of DMT and offers novel ideas pertaining to how spirituality can be integrated into practice within therapeutic

spaces. Practically, this work is relevant for therapeutic recreation practitioners who utilize creative-arts modalities with aging populations.

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Exploring Therapeutic Recreation Assessment for Residents within Manitoba Long-Term Care Homes

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Working Paper Presentation

Background

Therapeutic recreation (TR) is a health service that uses “functional intervention, education, and recreation participation to achieve the maximum level of independence and quality of life for individuals with various limitations” (Therapeutic Recreation Ontario, 2017, para. 1). TR has been shown to benefit the wellbeing and quality of life for residents living in long-term care (also known as personal care homes/PCHs) and prevent helplessness, boredom, and social isolation/loneliness (Thomas, 1996; Therapeutic Recreation Ontario, 2020). TR occurs through a four-step process (i.e., assessment, planning, implementation, and evaluation) that relies on a comprehensive assessment of the recreation needs, interests, and strengths of residents in order to plan meaningful TR goals and programming (Anderson & Heyne, 2021). While the Manitoba PCH Standards currently require some form of TR assessment to take place, the guidelines surrounding this process are vague, leaving room for inadequacies and inconsistencies across PCHs (Government of Manitoba, 2005).

Purpose and Research Objectives

The purpose of this study is to co-design (with Manitoba TR professionals) a standardized TR assessment process that can consistently be used to plan meaningful recreation goals and activities for Manitoba PCH residents. The study includes the following research objectives:

- 1) Examine what TR assessment tools and/or processes TR professionals are currently using in PCHs to assess resident recreation needs, strengths, and interests
 - a. Explore any variation with regard to the TR assessment tools and/or strategies used across PCHs in Manitoba
 - b. Establish what information the current assessment strategies capture, as well as what information they might be missing
 - c. Assess how practical the current TR assessment tools/strategies are for TR professionals to conduct, given the present Manitoba healthcare context
- 2) Establish what information an ‘ideal’ TR assessment process for PCH residents might include
- 3) Co-create a preliminary draft of a standardized TR assessment process with an advisory group of TR professionals that integrates these idealized elements

Methods

Guided theoretically by the Resident Wellness Model (Lopez & Dupuis, 2014), this study will include the following data collection methods: 1) an environmental scan of TR assessment tools/strategies already in existence and/or being used in Canada, 2) an online survey with Manitoba PCH TR staff about the resident TR assessment tools/strategies presently in use, 3) interviews with 10 Manitoba PCH residents/family members/close friends about their experiences and desires for TR assessment, and 4) in-depth follow-up interviews with 10 TR staff who completed the survey to explore their perspectives in greater detail. Data will be analyzed using an inductive, thematic analysis approach (Braun & Clarke, 2006). Findings will

be used to co-create, with the advisory group, a draft of a standardized TR assessment process for Manitoba PCHs. Feedback on this draft will be solicited from Manitoba TR professionals using digital dotmocracy and incorporated into the draft. Scholarly Relevance

Potential Research Outcomes

The findings through this study will be used in the future to assist with modernizing the Manitoba PCH Standards (last updated in 2005) pertaining to TR assessment.

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Commonwealth Stadium: A History of Leisure Infrastructure and Settler Colonialism in Edmonton, Alberta

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Traditional Paper Presentation

Introduction

In the conference theme description, CCLR 17 organizers note there “continues to be significant gaps and deficiencies in Canadian leisure research”. This paper is a small step towards addressing this. Focusing on Edmonton’s Commonwealth Stadium, this presentation reports on part of a SSHRC Insight Grant project that historicizes the material, social, and spatial effects of sport and leisure venue development over the late 19th century, across the 20th century, and into the new millenium. Sport stadia are important sites of leisure analysis. Not only are they spaces where thousands of Canadians participate in all kinds of athletic endeavours and engage as spectators and members of fan communities, we will also argue that these same spaces have been and continue to be key aspects of ongoing settler colonialism, Indigenous disappearance, and the carceral state (Burns & Berbary, 2021; Gilmore, 2007; Simpson, 2014; Wolfe, 2006).

Methods

Grounded in archival research and discourse analysis, our presentation traces genealogically how Commonwealth Stadium and the site on which it sits evince complex shifts and social relations wrought by settler colonialism. Through a ‘history of the present’ we broadly address the conditions of possibility for the development of Commonwealth Stadium and consider some of the colonial effects of this space. This approach allows us to attend to larger operations of power to productively unsettle dominant, Eurocentric traditions of progress. The archive for this project has yielded a layered historical record of dynamic stories (Foucault, 1990; Mills, 2004; Stoler, 2009; Tirabissi, 2010).

Discussion

Our analysis begins in early 1970s Edmonton. Civic boosters were finally successful in mobilizing the idea that a new football field would alleviate ‘urban blight’ in neighboring working-class communities. The 60,000-seat stadium was completed in 1978 (Cobb, 2015). We then take our analysis back in time, to trace how those blue-collar communities came to be produced as dispensable. That story takes us back to colonial settlement in the early 1870s. We consider the effects of private property disputes, carceral Indian Reserves, extractive coal mining, and the existence of a federal penitentiary between 1906 and the late 1920s (Ziff & Ward, 2016). Since the Depression, the site has been an area for spectacle and recreational sport in Edmonton, with Clarke Stadium built in 1938. From the 1978 Commonwealth Games on, the stadium has been home to the city’s CFL franchise, formerly known as the Edmonton Eskimos (Chivers, 1976).

Conclusion

We conclude by drawing the threads of settler colonialism, Indigenous disappearance, and the carceral state through Commonwealth stadium and its site, both materially and symbolically into the 21st century. Here we touch on Indigenous sport team names as violent

erases, the carcerality of sheltering houseless folks, and a reconciliatory Papal mass held at the stadium in August 2022 (Bruyneel, 2016; Coulthard, 2014; Willse, 2015). Through this broad historical overview, we demonstrate how Commonwealth Stadium, as a form of settler leisure infrastructure, is a key technology in the settler colonial apparatus.

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Rethinking ‘Locavism’ in Peripheral Places: Storying ‘Proximity Tourism’ in the Yukon Territory

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Working Paper Presentation

Introduction – Distance by Design

There exist intricately documented arguments made by tourism scholars that examine the ‘trouble with tourism’ (see for instance Hollenshorst et al., 2014; Tribe, 2005). Among other things, these discussions have led to specific articulations about consumption related to the growth of tourism (Boluk et al., 2020; Hall, 2009), as well as the significant ways that tourism contributes to the climate emergency (Dubois & Ceron, 2006; Gossling & Hall, 2006; Weaver, 2011). In the midst of the pandemic, researchers of tourism and community development documented the way ‘destinations’ were being re-conceptualized through the lens of residents’ and their re-discovery of home. Indeed, prior to the pandemic ‘proximity tourism’ or ‘locavism’ – where locals are the tourists enjoying their own backyard (Hollenshorst et al., 2014) – might have been accused for being idealistic, or contested on the basis of not being ‘real’ tourism.

Storying ‘Proximity Tourism in Peripheral Destinations

However, by March 2021, proximity was enacted and supported by destinations turned on their heads. Destination Management Organizations (DMOs) and tour operators alike shifted their attention to innovating options for newly-recognized locals redefined as tourists. The pandemic promoted a collection of insights gleaned from unique events within communities made possible only because of the absence of rigidly defined from-far-away tourists.

To investigate these insights, this conceptual paper is informed by promises made by ‘regenerative tourism’ and the perspectives shared from across the circumpolar north (Jóhannesson et al., 2022). ‘Proximity tourism’ and ‘locavism’ are examined in relation to peripheral and remote locations, highlighting the experiences of the Yukon Territory in northwestern Canada. As explained by Bellato et al., (2022), regenerative tourism “departs from the sustainable development paradigm by positioning tourism activities as interventions that develop the capacities of places, communities and their guests to operate in harmony with interconnected social-ecological systems” (p. 1).

Re-Thinking Opportunities

Alongside these propositions, opportunities exist to consider how the increasing significance of the creative sector (de la Barre, 2021) might support re-thinking tourism in places where it has typically relied on long-haul, carbon emission fuelled travellers. Critical questions that guide the conceptual development of this paper include:

- What opportunities are available for re-thinking tourism due to our experiences with a different kind of mobility and reconfigured experiences of home because of the pandemic?
- What role might the arts and culture play in supporting ‘regenerative tourism’ while also fostering ‘proximity tourism’ and ‘locavism’?
- Under what conditions can ‘proximity tourism’ help us to better grasp opportunities that support systemic change leading to community-wellbeing, while also mitigating tourism’s contribution to the climate crisis?

A 'tourism futures' lens is applied to engage opportunities for conceptual re-definition of what travel means, build awareness and innovate strategies to address the climate emergency, and advance community-empowered possibilities.

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“Skateboarding Saves Lives. Like Legit. It Saved My Life”: Exploring the Lived Experiences of Adaptive Skateboarders Through a Socio-Cultural Lens

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Traditional Paper Presentation

Introduction

Although the action sport of skateboarding has received increased international research attention (Wheaton & Thorpe, 2019, 2021), the extent to which individuals from marginalized communities engage with such informal, lifestyle sporting cultures remains significantly under-researched (Wheaton, 2013). One such community that has remained on the peripheries of researchers has been those living with a physical disability. This point is notable, as previous work has illustrated how people living with a physical disability often encounter a variety of social, cultural, political, and structural barriers that make participation in traditional (disability) sport settings difficult (Brittain et al., 2020). However, action sports, such as adaptive skateboarding, offer a huge untapped potential for those living with a physical disability to get involved in a sport setting outside the (often ableist) confines of traditional sport (Giese & Ruin, 2018; Tanure Alves et al., 2022). With this context in mind, this study was developed to learn about the lived experiences of adaptive skateboarders and to explore the benefits and challenges encountered by those living with a physical disability within skateboarding’s wider (sub)culture.

Method

To explore this topic, the method of interviews and an adapted form of photo elicitation, whereby participants shared social media posts from their own Instagram accounts were used. In total, 30 self-identifying skateboarders living with a physical disability participated in the study and over 50 Instagram posts were shared, discussed, and collected. Guided by a Critical Disability Studies perspective (Goodley, 2013; Meekosha & Shuttleworth, 2009) and using a reflexive thematic analysis (Braun & Clarke, 2019), interview transcripts and social media posts were analyzed and interpreted, and several themes were developed from the dataset.

Results

Findings from the study highlight how those living with a physical disability experienced both improved mental and physical health from their engagements with skateboarding and revealed that the sport offered many social benefits including a sense of community and expanded social networks. Moreover, participants outlined how their engagements with skateboarding were empowering and provided them with skills and confidence for the “real world” and gave them a greater sense of relational agency. Despite these benefits, however, participants also outlined some of the challenges they encountered within the wider skateboarding (sub)culture and noted how ableist policies and designs and disablist attitudes and behaviours influenced, and in some cases, inhibited their access to and experiences within certain skate spaces. Findings from this study not only add the growing body of literature that has explored skateboarding through a socio-cultural lens (Abulhawa, 2020; Atencio et al., 2018; Borden, 2019; O’Connor, 2019) but offers up valuable findings and insight that can be used to help inform sport policymakers and (disability) sport organizations as they develop and create unique sporting pathways and leisure opportunities for those living with a physical disability.

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Staff Perceptions of Re-opening Recreation Club Operations During the COVID-19 Pandemic

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Background

The closure of community organizations during the COVID-19 pandemic reduced many underserved youth's access to safe environments, support systems, and activities that foster enjoyment and learning across a variety of domains (Ettekal & Agans, 2020). Several of these organizations faced elevated challenges to their already limited capacities in staff, resources, and funding (Kelly et al., 2022). As restrictions were lifted and clubs opened up again, organizations were tasked with adapting operations to these novel and changing circumstances. The purpose of this study was to explore how staff perceived the nature and effectiveness of shifted program policies, procedures, and practices, in the re-opening of a community recreation-providing organization.

Methods

This study was conducted with a recreation-providing organization in Ontario that operates several clubs city-wide. The organization shut down programming in March 2020 and re-opened in June 2022. A qualitative descriptive methodology was used, which supports freedom of choice in sampling, data collection, and analysis techniques to understand a phenomenon in its natural state (Sandelowski, 2000, 2009). Participants were 15 staff (10 women, 5 men; $M_{\text{age}} = 37.92 \pm 11.59$; club experience: <1 to 30 years) who were involved in managing ($n = 6$) or facilitating ($n = 9$) programs and services at the organization. Data were collected through semi-structured interviews, focused on how participants perceived organizational policies; policy implementation; their comfort with returning; activity planning and facilitation; youth recruitment and participation; and areas to improve support for clubs, staff, and youth. Data were analyzed using an inductive thematic analysis (Braun & Clarke, 2012), in which patterns of meaning were interpreted and categorized under representative themes.

Results

The results spanned several themes: (a) organizational directives and support: (b) clubhouse directives, (c) program delivery, (d) club members' experiences, and (e) lessons for the future. The participants felt the organization was highly prepared for transition and felt the development and dissemination of policies was effective and clear. However, in translating the policies to practice, staff felt overwhelmed by the number of restrictions and the need to adapt policies to their club context's realities. Only a limited number of staff returned, but the staff who did return felt safe due to the policies in place. Youth recruitment and attendance was low and fluctuated. Programs needed to be overhauled due to space and group size constraints, resulting in compromises to engagement, staff burden, and challenges with youth following rules. Youth seemed to develop closer relationships with staff due to more one-on-one time, and were more engaged, but missed the social aspects of programming. Staff desired more mental health supports, and tools to maintain connections with families and youth.

Implications

The results helped generate insights on what successes, challenges, and improvements are needed as the organization navigates operations, programs, and services during the COVID-19 pandemic. Such insights can be used to improve the organizations' response to changing circumstances, reduce staff burden, and mitigate gaps in youth's access to support systems and contexts for engagement.

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La réalité terrestre du loisir comme reflets expérientiels à l'éternel loisir

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Présentation d'un document traditionnelle

Introduction

L'objectif de cette présentation est de démontrer des reflets expérientiels de l'éternel loisir par l'emploi d'images successives indiquant l'avènement du Royaume des cieux étant déjà là, mais pas encore, tout en déployant la dimension esthétique de *l'esprit du jeu* (cf. Schiller, 1795-1796/2015). En termes théoriques, Lanfant (1972) énonce les problèmes méthodologiques d'une définition accordée au loisir(s) c'est-à-dire à l'imprécision et l'écart entre les langages populaires et scientifiques, aux jugements critiques de l'approche subjective, et finalement, à la prolifération idéologique dans l'interprétation des données empiriques du loisir(s). Il y a alors une difficulté d'un consensus sur la définition du loisir(s). Les définitions posant la question du sens sont surtout à mettre de l'avant. Ainsi, Kelly (1987) a développé le mouvement d'une théorie du loisir(s) par la création de huit métaphores pour mieux comprendre cette réalité terrestre étant un processus complexe et évolutif au lieu de le définir uniquement en termes de temps, d'activité ou de gestion qui réifient le loisir(s). Ce mouvement est conscient que le loisir(s) est conditionné(s) par la culture, l'ethnie, le sexe, les classes sociales, la famille, la religion, etc. Or, le loisir(s) est avant tout un « état de devenir » chez la personne. Comme la théorie reste ouverte, il est proposé par Deschênes (2000) une neuvième métaphore soit la reconnaissance du sacré qui montre toute la dimension sacrale du loisir(s), et, plus particulièrement, dans les manifestations sportives. Une dixième métaphore permet de prendre davantage conscience de la réalité divine du loisir(s) qui s'avère importante dans le développement d'une relation ludique entre Dieu et le pouvoir créateur de la personne (Rahner, 1968; Moltmann, 1985/1988; 1989/1993).

Méthode

Kelly (1987) entend donner une explication théorique du loisir(s) – voire méta-théorique – en affirmant sa méthodologie par l'expression de « quelque chose comme ceci ». Autrement dit, chacune des métaphores suggère que si vous voyez quelque chose dans cette perspective, il peut être bien compris également de cette manière.

Résultats

La description du discours contemplatif représente des expériences du sacré par l'entremise de mystiques reconnus (c.-à-d. saint Augustin d'Hippone, saint Bernard de Clairvaux, saint François d'Assise, saint Thomas d'Aquin, sainte Thérèse d'Avila, saint Jean de la Croix, saint Alphonse Rodriguez, saint François de Sales et sainte Thérèse de Lisieux). Ce type de discours est en correspondance avec le développement du discours séculier/post-séculier d'après la description des unités de valeur d'une enquête d'inspiration phénoménologique permettant de découvrir que dans ce type de discours, les pratiquants du loisir(s) véhiculent des images communes et des catégories d'expression similaires au discours contemplatif.

Conclusion/Discussion

Les personnes sont particulièrement informées que le Royaume des cieux révèle « un rassemblement festif, c'est un spectacle, c'est le festin, C'est le repas de noces, c'est le jardin, c'est la liberté, l'entrée dans le Repos de Dieu, c'est la plénitude de l'Amour » (Dufour, 1967, p. 265). Cela reprend les notions pastorales de saint Paul de Tarse évoquant qu'après la chair

périssable émane le mystère de la glorification des corps spirituels dans les sanctuaires du paradis.

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Pratiques de loisir des joueurs de jeux vidéo

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Présentation d'un document en développement

Introduction

La pratique de jeux vidéo est devenue un phénomène important dans la société. Selon une récente étude de Entertainment Software Association (2022), 66% des Américains de tout âge, sexe et origine ethnique jouent aux jeux vidéo au moins une fois par semaine, y consacrant en moyenne 5 heures avec leurs téléphones, tablettes, ordinateurs ou plus récemment par l'entremise de la réalité virtuelle. Ce type de loisir occupe donc une partie importante du temps libre de la majorité de la population. Bien que diverses études abordent les pratiques de loisir des individus (Pronovost, 2007), tandis que d'autres traitent plus spécifiquement des pratiques de jeux vidéo (démographie, nombres d'heures de jeu, types de jeu et plateformes utilisés) (Entertainment Software Association, 2022), aucune recherche ne s'intéresse aux individus pouvant être identifiés comme des « gamers » (Cwil & Howe, 2020) afin de connaître l'éventail de leurs pratiques de loisirs.

Buts de la recherche

Afin de combler en partie cette lacune au sein de la littérature en loisir, cette recherche s'intéresser spécifiquement aux pratiques de loisirs des joueurs de jeux vidéo, soit les gameuses et gamers. Cette cueillette de données permettra de dresser leur profil sociodémographique, leurs pratiques en matière de jeu vidéo (heures jouées, fréquence, type de jeu, seul/avec amis/en ligne, au sein de compétitions, etc.), en plus de connaître quels sont les autres activités de loisir actifs / sédentaires qu'ils pratiquent et le temps qu'ils y investissent. Il sera donc possible de dresser un portrait de l'ensemble de leurs pratiques de loisir. De plus, cette recherche va recueillir des données permettant de mieux comprendre certaines thématiques telles que : les motivations qui incitent les gens à jouer des jeux vidéo, le type de personne avec qui ils jouent (liens de sociabilité) et la langue favorisée par les francophones lorsqu'ils jouent (langue du jeu et discussions avec d'autres joueurs). Une corrélation sera aussi établie entre l'auto-identification d'une personne en tant que gameur ou gameuse et certains éléments tels : le temps qu'il elle passe à jouer à des jeux vidéo, le type de jeu et la plateforme utilisée (téléphone, tablette, ordinateur et console de jeux).

Méthodes

Afin de mener notre recherche, nous avons choisi de procéder par un sondage électronique dans les deux langues officielles auprès d'individus majeurs qui jouent à des jeux vidéo. Cette recherche quantitative sera menée grâce à un questionnaire construit à partir de la revue de la littérature, composé de 39 questions à choix de réponse. Le questionnaire sera disponible en ligne dans les deux langues officielles. Le temps prévu pour le remplir est d'environ 10 minutes. Le questionnaire sera distribué de façon électronique à l'échelle canadienne par l'entremise des réseaux sociaux de communautés de gamers et par l'envoi de courriels à des listes de distributions de communautés de gamers. Les données quantitatives seront traitées par l'entremise du logiciel SPSS afin de pouvoir mener les analyses pertinentes à notre question de recherche.

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A Poetic Rendition of a Refugee Odyssey: From Despair to Hope Through Tourism

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Alternative Paper Presentation

Following the tenets of Critical Analytic Practice (CAP), I present this poem that renders perceptible the enduring hope of my research. Conceptually aligned with CCLR's 2023 theme, *Towards a More Inclusive Future*, I hope that tourism's restorative and transformative capacities can build sense-of-coherence, foster high hope, and infuse critical consciousness crucial for the victims of loss, differential inclusion and despair. Nowhere is such despair more salient than in the lifeworld of refugees, who, even after resettling to the safety of an affluent country, falter in precarity, a condition of "not quite, not yet" (Banki, 2013, p. 454). They soon join the *precariat*, "not a class-for-itself" but a class in the making (Standing, 2011, p. 11). Reeling between the edges of feeling welcomed yet dehumanized (Baak, 2021), employed but underemployed (Ilcan & Connoy, 2021), not homeless, nor feeling at home (Perez Murcia, 2019), free but weary to alter the status quo, resettled refugees often "let go of much of who and what they were [...] and what they can be" (Morrice, 2012, p. 267).

Strained by pre-migration traumas, these post-migration dejections exacerbate refugees' feelings of loss, grief, and hopelessness. Unless they recuperate, these feelings lead them to fatalism and weaken their perseverance in reaching their full potential (Kronick, 2017; World Health Organization [WHO], 2021). Trauma reduction is a clinical concern, but symptom reduction through restoring continuity of life and meaningful roles in society (Kronick, 2018; WHO, 2021) is a societal concern. Social tourism, not limited to altruism but advancing activism, could play a pivotal role in dealing with such a concern. Along with contextualizing my research underpinnings, through this presentation, I aim to underscore CAP's usefulness in reconstituting a fledgling researcher's fortitude during moments of tension and stagnation prompted by the crisis of representations (Parry & Johnson, 2007). I wrote this poem during such a feeble moment to remind myself who my work is for and its significance. Contextually creative nonfiction, through this poem, I portrayed an unsung refugee's resistance to despair and fatalism using the emotional vivacities of fiction while being steadfast in the truth (Caulley, 2008; Cheney, 2001).

The *truth* I am alluding to stems from my lived experience with Internally Displaced People in Sierra Leone and refugee-background communities in North America. I was, however, apprehensive that speaking emotionally would reveal irrationality "...in an academy conditioned to principles of [...] rationality" (Pritchard & Morgan, 2013, p. 951). I also questioned if, by speaking of others' sentiments, I would commit "epistemic violence" (Spivak, 1988, p. 280). So, when I took the pen to inscribe this odyssey, I evoked a deep part of myself (Berbary, 2019) to contextualize the perilous lifeworld of refugees with unapologetic subjectivity (Parry & Johnson, 2007; Richardson, 1999). Hence, my performative and polemic utterances in this poem may resound the literary genre of slam poetry (Somers-Willett, 2010). I envisage these CAP genres providing research partners, like the refugee community, with a safe space to represent their agency of resistance and hope (Muhammad & Gonzalez, 2016; Somers-Willett, 2010).

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Resisting Overlaying Dominant Stories of Leadership onto the Lives of Indigenous Youth within an Afterschool Program

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Traditional Paper Presentation

Research Puzzle

This research began as we came alongside the Growing Young Movers (GYM) community, a non-profit organization that partners with Regina Public Schools to facilitate a Leadership Pathway in schools. The Leadership Pathway at Scott Collegiate aims to create pathways between curriculum and practice by employing Indigenous high school students to work as mentors within the GYM after-school programs which facilitates recreation-based activities at the māmawēyatitān centre. As leaders within GYM, the youth support after-school programming for neighboring elementary aged students through collaborative play. As we stepped into the midst of this community, we framed our research as a narrative inquiry (as defined by Clandinin & Connelly, 2000) into the experiences of 10 Indigenous youth as they negotiated their identities within the Leadership Pathway.

Context

As we came together as a research team, we began our work wakeful to how dominant stories of school (Lessard, 2015) and the interventionist logics of recreation (Sharpe et al., 2022) often positioned research alongside youth from the starting point of aiming to demonstrate and/or deconstruct the effectiveness of innovative curriculum and program pathways. Within the context of the Leadership Pathway, GYM, and the community high school, those dominant plotlines of research would have positioned our starting point of inquiry beginning and ending within the concept of leadership. Beginning with concepts of leadership would have our inquiry grounded in questions of, if the Leadership Pathway was creating integrated links between curriculum content and practical leadership skills (i.e., were the youth becoming better leaders given their involvement in the Leadership Pathway). As a community engaged in research, we felt bumping points as we lived alongside the youth as we attempted to listen to their ongoing life-making. We began to wonder if we were reducing the experiences of the youth we lived alongside (Caine et al., 2022) to Euro-North American recognitions of leadership. This overlaying of Euro-North American definitions of leadership onto youth by researchers and organizations has been critically unpacked by several researchers (Galipeau & Giles, 2014; Gartner-Manzon & Giles, 2016; Rose & Giles, 2007). As a research team we aimed to resist reifying colonial relations by suspending preconceived notions of leadership that are tied to interventionist logics in recreation.

Research Threads

In this presentation we will discuss three resonant threads that we turned towards as we listened across the youths' lives. These threads are framed as pathways that the youth asked us to consider in *terms of reimagining after-school programs as places of unfolding kinship, reimagining after-school programs beyond notions of becoming responsible adults, and reimagining in-between spaces as landscapes that matter*. This research works towards the ongoing calls of researchers (Forsyth, 2013; Fox, 2006; McGuire-Adams, 2021; Norman et al., 2018) in the broad areas of leisure, health, and recreation to resist reproductions of colonial power through how we frame and engage in our scholarship-practice. Specifically, we will do

this through unsettling notions of leadership in recreation-based programming to engage with how our scholarship-practice can become more respectful, especially as settler scholars-practitioners working alongside Indigenous youth.

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Does Park Crowding Impact Accessibility and Inclusivity? Exploring The Lived Experiences of Park Visitors with Mobility Disabilities

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Traditional Paper Presentation

Introduction

Crowding or over-tourism has wreaked havoc in recreation settings for an extended time and piqued scholarly interest for over 30 years (Westover & Collins, 1987). Consequently, crowding concerns have emerged in Canadian park literature (Kohlhardt et al., 2018), local news reports (CBC News, 2021), and on park websites (Parks Canada, 2021). Although numerous scholars have explored visitor perceptions to determine *how many* visitors will disrupt a park experience (Gonson et al., 2018; Hallo & Manning, 2010), whether or not a specific crowding limit can be measured has been widely debated (McCool & Lime, 2001), as humans remain subjective and influenced by personal characteristics (Stokols, 1972; Vaske & Donnelly, 2002). Thus, when exploring how visitors perceive crowding in parks, researchers must question whether their results represent *all* visitors, specifically considering people with disabilities (PwDs). Although scholars have studied constraints to park enjoyment for PwDs (Bell, 2019; Corazon et al., 2019), variable problems like park crowding call for a thorough re-evaluation. Thus, this study concentrates on the lived experiences of people with mobility disabilities (PwMDs), representing over 2.6 million Canadians over 15 with a disability (Morris et al., 2018). Three over-arching research questions were explored, 1) How do PwMDs experience crowding in parks? 2) How do PwMDs negotiate crowding in parks? and 3) How can park management facilitate positive experiences for PwMDs when crowding occurs?

Method

Interpretive phenomenology guided this study to examine the phenomenon of park crowding through the subjective and intersectional lens of PwMDs (Smith & Nizza, 2022). Participants were seven women, all of whom used a mobility device for daily mobility and had experienced park crowding. Participants used mobility aids, including walkers, rollators, wheelchairs, and adaptive bikes. Following a phenomenological interview format (Bevan, 2014) with additional practical questions, three semi-structured interviews took place in parks of the participant's choice and four on Zoom or audio calls.

Results

Interpretive phenomenological analysis revealed four themes from participant interviews to explore “how the phenomenon affects their relations with others and experiences of their body” (Matua & Van Der Wal, 2015, p. 26). Four themes emerged, the first being *bodily experiences with space*, which explained participants' feelings of taking up “more” space than others and how they used their bodies and devices to occupy space. Theme two, *the helpful and harmful presence of crowd members*, elaborated on how participants felt security in the presence of others and, in contrast, risk in being alone in parks, and their experiences of troublesome crowd-member behaviours. Theme three, *visibility and invisibility*, explained participants' reduced visibility in crowds, feelings of invisibility to other crowd members, and experiences of being a spectacle in crowded parks. Lastly, theme four, *park infrastructure as an accomplice to crowding*, discussed park infrastructure as a symbol of exclusivity, and the inability to escape from the crowd due to park design. A list of park management recommendations was also

curated. Topics included parking, trails and pathways, bathrooms, signage, other features of the built environment, and technological features.

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Re-Imagining Dementia Through Collaborative Music-Making

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Traditional Paper Presentation

Introduction

Stigmatizing narratives of dementia, which are produced and re-produced in much of what we consume in our leisure (e.g., social media, cinema/television, fiction) (Bailey et al., 2021; Chivers, 2019; Harvey & Brookes, 2019), perpetuate a collective representation of dementia as a total erasure of self, and construct persons living with dementia (PLwD) as “unagentic” and “failed” ageing subjects (Dupuis et al., 2012; Kontos, 2012). These representations shape attitudes, interpersonal relationships, and structures and experiences of care, leading to fear, isolation, abuse, neglect, and even suicide (Mitchell et al., 2013).

Eliminating stigma associated with dementia has been identified as an urgent priority by

organisations across the Globe (e.g., Alzheimer Disease International, 2019; Canadian Academy of Health Sciences; 2019). In response, we brought together an international group of PLwD, family members, professionals, artists, researchers, policy makers and others to form *Reimagining Dementia: A Creative Coalition for Justice* to collaboratively work to transform the discourses, conditions, and practices that oppress and discriminate all affected by dementia. The purpose of this presentation is to describe our co-created song/video project – Let’s Reimagine – that aims to challenge stigma, show how PLwD can engage, connect, and live a vibrant life in community with others, and advocate for policies and practices grounded in relational caring and citizenship.

Relational caring (Jonas-Simpson et al., 2022; Mitchel et al., 2020) makes explicit the centrality of relationships to quality care, growth, and quality of life. Relational citizenship builds on these ideas by emphasising the citizenship rights of PLwD, attending to the ways power is actualised in the dementia context, and stressing the importance of embodied selfhood



Artwork by Wally Cox

for body-self/body-world relations (Kontos et al., 2017). These relational theories recognise the interconnections between individuals and socio-cultural, political, and environmental forces (e.g., stigma, policies) in shaping experiences.

Methodology and Process

With a commitment to the power of play, imagination, and creativity in addressing social injustices, we were drawn to critical arts-based inquiry and liberation arts. Arts-based processes are effective for addressing stigma and promoting personal and social change because they create aesthetic and emotional encounters that challenge dominant discourses, open up new ways of seeing, and provide novel opportunities to interrogate, critically reflect, and expand understandings (Dupuis et al., 2015; Finley, 2005, 2011; Osei-Kofi, 2013). Liberation arts create spaces for interrupting dominant narratives and imagining and effecting new possibilities through a participatory, inclusive, creative, dialogical, transformative, consciousness-raising, de-centring, and communicative process (Watkins & Shulman, 2008).

Our iterative and collaborative process involved: engaging in arts-based activities with Coalition members to explore what re-imagining dementia meant to them, recording interviews with two members living with dementia and one family member to explore experiences of stigma; using an adapted critical creative hermeneutic analysis process to analyse the outputs from these activities and interviews and identify key messages to be reflected in the song; co-creating musical riffs and lyrics for the song; working with soloists living with dementia and other coalition members to audio-record different parts of the song; and creating the video, which involved collecting and curating photos, video clips, and art that challenge stigma and support the song's messages. We share our process to inspire and inform other collaborative, arts-based initiatives that aim to achieve a more just, caring, and inclusive society.

<https://www.youtube.com/watch?v=rDTsb7VUZSE>

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Transitioning Relational Arts for Persons Living with Dementia to a Virtual Space

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Traditional Paper Presentation

Introduction

Despite evidence of the importance of the arts to support creative self-expression, connection, citizenship, and life quality (Dupuis et al., 2015; Jonas-Simpson et al., 2021), persons living with dementia (PLwD) often lack access to, and are excluded from, these opportunities. This is largely due to the profound stigma associated with dementia (Mitchell et al., 2013; 2020) and the ‘clinification’ of the arts in community programs that place priority on the arts for therapeutic outcomes (e.g., reducing symptoms of dementia) rather than for life enrichment (Dupuis et al., 2012; Jonas-Simpson et al., 2021). The Dotsa Bitove Wellness Academy (DBWA) sought to challenge the arts as therapy focus by creating an un-clinical arts space where PLwD, care partners, community artists, and others could come together to build meaningful relationships through collective art-making. The Academy was unique in theoretically grounding its work in a relational ontology (Gergen, 2009, 2015) and relational caring philosophy (Dupuis et al., 2019; Jonas-Simpson et al., 2021), approaches that prioritise relational processes and make explicit the centrality of relationships for growth, life quality and flourishing. When the pandemic hit, community programs that PLwD and their family members relied on, including the DWBA, were forced to close. In response, artists and leaders involved in the DBWA created The Bitove Method (TBM) and worked to translate their relational arts to a virtual space. Given that very little research has explored virtual arts spaces, and none we are aware of has examined the translation of relational arts to virtual spaces, we sought to fill this gap by documenting the experience of transitioning a theoretically grounded arts program to a virtual space and the challenges and possibilities for relational caring philosophy and practice within a virtual space. This presentation focuses on how relational caring principles central to relational arts were translated to the virtual space.

Methodology and Methods

Consistent with the relational theories grounding relational arts at the DBWA and TBM, we employed participatory action research (PAR) as the primary research methodology (Dupuis & Whyte, 2017; Kemmis et al., 2014). Working collaboratively with our partners from TBM, we conducted 10 research conversations with artists and leaders involved in the transition and 14 observations of arts sessions and bi-weekly team huddles. Critical creative hermeneutic analysis, a participatory, collaborative, fluid, and creative process, guided our analysis process, and included: preparation of and familiarisation with the data; contemplation and creative expression of key insights; contestation, critique and blending of perspectives; and returning to the data to root understandings in the data (Van Lieshout & Cardiff, 2011).

Findings and Conclusion

By intentionally engaging relational literacies (e.g., bringing the authentic self), leveraging supports (e.g., learning and sharing together), and embracing creativity (e.g., exploring multimodal media/arts to enhance engagement), artists and leaders identified new possibilities of relational arts in virtual spaces. This research expands understandings of relational caring, demonstrating the possibilities of relational caring and relational arts for older adults in virtual spaces, and offers key insights that could inform other virtual programs designed for PLwD and their care partners in the community.

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The Impact of COVID-19 on Golf Courses in Southern Manitoba

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Traditional Paper Presentation

Introduction

The COVID-19 pandemic has had wide-ranging impacts across the tourism and leisure sectors (Landry et al. 2021). These impacts have been uneven both sectorally and geographically (Rice et al. 2020; Shen et al. 2022). In general, outdoor recreation has fared better than other segments, since social distancing and other public health restrictions have been less onerous in outdoor settings, albeit with a tendency for participants to refocus on more local opportunities (Randler et al. 2020). In fact, some segments have been observed, at least anecdotally, to have seen increased demand during this time (Beery et al. 2021). Golf was frequently noted in the mainstream media as one of those exceptional sectors. However, it is not clear how the consumption of golf and related goods and services evolved alongside various public health restrictions. Further, it is uncertain what, if any, long term impacts will persist, in terms of both demand for golf as a recreational activity, and practices required during the pandemic at golf courses.

Method and Study Area

This study examines these questions in the context of golf courses in southern Manitoba. Based on a hybrid survey and structured interview, golf course operators provided input on their experiences through the initial lockdown in 2020, and the subsequent two golf seasons (i.e. through 2022). During the 2022 golf season, over 100 courses in the study area were identified and contacted with an invitation to participate. Of those, 29 responded favourably, and ultimately 21 interviews were completed. Courses provided information on a range of closed and open ended questions, including assessments of change in revenue (including across different elements of the overall business), customer base, and employment, as well as more qualitative aspects of their experience of public health restrictions and their implementation and response. Finally, respondents shared expectations of how the pandemic and their responses to it may continue to impact their business into the future.

Results

Overall, as expected, courses generally experienced increased patronage, though there was variation across different parts of the business. And while pandemic restriction orders have largely been fully relaxed, many courses expect certain elements of the response to remain implemented in the long term.

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Guiding Reconciliation: Approaches to Colonialism Among Canoe Trip Guides

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Traditional Paper Presentation

Introduction

The last 30 years has seen a re-affirmation of the importance of canoeing for many Indigenous communities throughout North America (Johansen, 2012; Neel, 1995; Brown et. al, 2021; Cushman, Daehnke, & Johnson, 2021; Zoe & Dunkin, 2021). These are built upon the traditions of those communities and exist in opposition to the legacies of colonialism on Indigenous canoeing practices. From traditional construction practices (Commanda et. Al; 2021), on-the-land education opportunities (Mikraszewicz & Richmond, 2019; Walsh, 2022), nation-to-nation cooperation (Daehnke, 2019), and specific land claim knowledge production (Zoe & Dunkin, 2021), canoeing has offered some communities productive responses to colonialism. These practices put an urgency to recent re-evaluations of the role of the canoe as a national symbol in Canada (Dean, 2013, Erickson, 2013). While once produced in absence of the contemporary impacts of colonialism, contemporary discourses on canoes in Canada are now trying to deal with the complicated history of appropriation and adoption (Erickson & Krotz, 2021).

Given these changes, those who guide canoe trips professionally are working through a unique landscape. This paper presents results from exploratory research into how those guides are navigating the relationship between canoeing and colonialism. Based on semi-structured interviews with guides working in Canada, the research found that colonialism and reconciliation has impacted the practices of guides, especially around the recognition of territory the trips traveled through, the relationship with Indigenous communities they visited, the framing of the place of the trip (as wilderness or remote), and the kind of learning they hoped to pass on.

Results

This research provides an opportunity to think about how recreational backcountry travel by settlers can be informed by current discussions of reconciliation, land-back and decolonization. While guides have varied confidence in their responses to the legacies and ongoing influence of colonialism (some were just thinking about these issues for the first time, others had sophisticated analyses and responses), the results point to three key opportunities.

- 1) Economic activities on Indigenous territories should be engaged with those members of the communities and offer demonstrable impact. This could include buying food and materials from the community, hiring the community for particular services, or offering training for community members.

- 2) The disjuncture between dominant discourses of wilderness and the presence and practice of Indigenous communities offers an opening into understanding the material and discursive impacts of colonialism for participants. Popular understandings of canoe routes as taking place in “Wilderness” are put into question by highlighting the legacies and contemporary use of those spaces by Indigenous communities. Crafted skillfully, these observations can lead to productive understandings of the political and geographic landscape of colonialism in Canada.

3) Travelling on Indigenous lands, as these canoe trips do, illustrates the benefit of thinking about the question of land not as simply occupation, but of jurisdiction. Jurisdiction, as a vector of sovereignty, is at the heart of the Land-Back movement and canoe trips can illustrate what is at stake in this movement.

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L'action bénévole en culture et loisir culturel au Québec : Portrait et conditions de pratique

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Présentation d'un document traditionnelle

Introduction

En considérant que le secteur des loisirs (incluant le sport et la culture) rassemble la plus forte proportion de bénévoles au Québec, il est ainsi possible d'en déduire que les bénévoles dans ce domaine sont nombreux et essentiels. Cependant, le bénévolat québécois change dans toutes les dimensions qui le composent : le temps donné, les motivations à s'engager, à épouser des causes et à choisir des organismes (Vantilborgh et al., 2011; Thibault, Fortier et Leclerc, 2011; Young et McChesney, 2013; Cousineau, 2013; Balduck et al., 2015). En culture et loisir culturel plus spécifiquement, il existe très peu de données qui font état de la situation du bénévolat (ex. profil sociodémographique, motifs d'engagement, de poursuite et d'abandon, conditions de pratique, soutien offert par les organismes qui les mobilisent, etc.). L'acquisition de ces connaissances est un enjeu important car elles permettront de mesurer l'impact des bénévoles dans la vitalité culturelle du territoire et d'évaluer les facilitateurs et les freins à leur engagement dans le bénévolat culturel et du loisir culturel. De plus, le recrutement de bénévoles dans le secteur culturel et loisir culturel est un défi important et, à l'heure actuelle, nous ne connaissons pas les véritables motifs qui poussent des gens à s'engager ou à ne pas s'engager bénévolement dans ce secteur. Cette étude a donc pour objectif de présenter un portrait général du bénévolat et des bénévoles du secteur culturel et en loisir culturel au Québec.

Méthode

Les résultats qui seront présentés dans le cadre du congrès s'inscrivent dans le volet quantitatif de l'étude. L'outil de collecte utilisé est un questionnaire en ligne adressé aux bénévoles des divers secteurs de la culture et du loisir culturel au Québec. La collecte s'est déroulée à l'automne 2022. Un total de 430 bénévoles œuvrant en culture et loisir culturel ont répondu au sondage.

Résultats

Les résultats du sondage informent sur une diversité de sujets tels que les caractéristiques personnelles des bénévoles (sexe, âge, études, famille, profession, revenus et région); le cadre dans lequel ils œuvrent (type d'organisation, attractivité, vision et gestion des bénévoles); leur relation avec les professionnels permanents (attentes, rôle et perspectives); les services reçus de la part de l'organisation (reconnaissance, recrutement/rétention, formation, encadrement), leur vécu comme bénévole (attentes et motivations), etc. À cet effet, les bénévoles ayant répondu au sondage affirment qu'ils s'engagent principalement pour servir une cause à laquelle ils croient, aider les autres, utiliser leurs compétences et expériences, se sentir utile dans leur milieu et par passion pour l'activité. Ils mentionnent poursuivre cet engagement parce qu'ils aiment ce qu'ils font, ils éprouvent du plaisir en le faisant et ils œuvrent dans un milieu amical.

Les résultats de cette étude favorisent l'avancement des connaissances sur la situation du bénévolat et des bénévoles dans le secteur culturel et du loisir culturel au Québec et propose des pistes d'action pouvant être utiles aux organisations qui accueillent ces bénévoles.

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“Hands Off”: Responsibilizing Low-Income Citizens Through Fee Assistance Programs

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Traditional Paper Presentation

Introduction

Despite the popularity and benefits of fee assistance programs (FAPs), research has also highlighted the process of obtaining financial assistance as problematic, cumbersome, and stigmatizing (Cureton & Frisby, 2011; McCarville, 2008). Under neoliberalism, community sport and recreation organizations have been downloaded with the responsibility of ensuring citizens with low incomes have access to sport and recreation programs. However, these organizations have limited capacities and operate on a business service delivery model that challenges how fee assistance programs are facilitated. As a result, these organizations foster responsabilization, which is a set of techniques and methods used by the government to cultivate action on the part of individuals and community organizations (Woolford & Nelund, 2013); in this study, to be self-sufficient in the process of acquiring financial assistance. Through Cureton and Frisby's (2011) core values of neoliberalism, individualism, accountability, and efficiency, this study illustrates how responsabilization is evident in the facilitation of fee assistance programs and discusses the implications of creating access to sport and recreation for families with low incomes.

Methods

Guided by interpretative description (ID), data were collected through 11 semi-structured interviews with volunteers and administrative staff from community sport and recreation organizations in New Brunswick who facilitated fee assistance programs (i.e. KidSport) for their organizations. Interviews were conducted through the online platforms of Microsoft Teams and Zoom or via the phone. The transcription service Otter.ai was used to transcribe verbatim all interview files. Interpretive description borrows techniques from other methods, such as grounded theory, and utilizes different creative coding techniques as it lacks formal data collection and analysis processes (Thorne, 2008). Using the constant comparative method from grounded theory, the authors conducted open and axial coding techniques (Chun Tie et al., 2019). After coding, themes were constructed through the clustering of codes guided by the theoretical framework of neoliberalism and responsabilization processes, and a thematic description was prepared to present the findings (Thorne, 2008).

Findings

Through the values of neoliberalism, five themes were constructed that illustrate how responsabilization is evident in the facilitation of fee assistance programs in Canada that are targeted at low-income families. First, applicants do all the work, which revealed the limited advertising and promotion of the fee assistance programs within sport and recreation organizations. Second, responsabilization was evident when community sport and recreation organizations endorsed and supported efficient online application processes. Third, communication of fee assistance programs was often downloaded to the applicant to communicate between the funding organization and the sport and recreation organization. Fourth, community sport and recreation organizations felt that those applying to fee assistance programs must be held accountable for seeking sport and recreation opportunities for their families. Lastly, the funding organizations that process the fee assistance applications download a lot of

responsibility onto the community sport and recreation organization. In our presentation, these themes will be expanded on, and be discussed in relation to the impact they have on accessing community sport and recreation activities for families living with low-incomes.

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Retirement Enjoyment and Leisure (REAL) Program and Optimal Development of New Retirees

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Traditional Paper Presentation

Introduction

Leisure is demonstrated to contribute to optimal development all along life (Freire, 2012; 2018). While some are dealing well with retirement, for others it is a stressful transition (Osborne, 2012; Bonsang & Klein, 2012; Henning, Lindwall, & Johansson, 2016; Wang & Shi, 2014; Weiss, 2018). Many researchers state that leisure activities can facilitate the transition of retirement and contribute to subjective well-being of new retirees (Earl, Gerrans & Halim, 2015; Genoe et al., 2022; Nimrod, 2007; Nimrod & Shrira, 2016; Ortak & Bulut, 2022). The impact of leisure participation depends on experience quality. Wilhelm, and colleagues (2014) notice that activities related to a person's aspirations and strengths would be more likely to contribute to retirement satisfaction. However, many seniors face difficulties to identify and engage in meaningful activities. To ease the retirement process and optimize recreational activities' benefits, new retirees need to be able to identify their needs and interests regarding leisure better. Leisure education is then seen as a promising approach (Carbonneau, Fortier & Joannis, 2020; Dattilo, 2015, Kleiber & Linde, 2014; Kao & Chang, 2017). The Retirement Enjoyment and Leisure (REAL) program aims to support new retirees in improving the role of leisure in their life (Carbonneau, Freire & Joannis, 2020). This presentation reports the results of a pilot study with trained facilitators in community centers and the Golden Age Club in Quebec. The aim of this pilot study is to estimate the impact of the REAL program for new retirees (satisfaction with life, serenity, depression, perceived stress).

Method

Seven groups (n = 28 participants) were conducted over the program by facilitators from the community. Data collection includes pretest-posttest measurement and a posttest one month after. A focus group one month after the end of the program. Anova test were performed for quantitative data. Content analysis was used for qualitative data.

Results:

Both quantitative and qualitative results showed positive impacts of the program on new retirees. Significant improvement was observed for the Satisfaction with Life Scale ($p \leq .001$), Serenity Scale ($p \leq .012$), Satisfaction with free time ($p \leq .000$), Geriatric depression scale ($p \leq .033$) and Perceived Stress Scale ($p \leq .002$). Qualitative data reveal that the participants deepened their perception of leisure and its role in retirement. The program also allowed them to better target their needs and expectations and thus develop a lifestyle of leisure more conducive to their development.

Discussion

This study confirms the importance of considering leisure experience more than only activity participation. Optimizing the quality of the leisure experience is relevant to reach optimal development through leisure participation.

Conclusion

This pilot study enlightens the potential of the REAL program. In the absence of a control group, the scope of the results obtained in this study remains limited. Further research is needed using an experimental study design. This paper is relevant to the thematic of the congress as it concerns the conditions for a more inclusive leisure in life for new retirees.

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Everyday Moments of Leisure in Public Spaces

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Working Paper Presentation

Introduction

Short-duration experiences of leisure in the context of routine activities (e.g., chatting with a friend as you pass on the street), have received little attention in the leisure literature, yet are common in the context of everyday lives. This working paper describes research focused on *everyday moments of leisure*, defined as enjoyable, personally-resonant momentary experiences facilitated by a juncture (shift in attention from the routine or obligatory to the enjoyable) and sense of safety/receptiveness within ordinary places and activities (Gallant et al., 2021, 2022).

Conceptual Foundation and Rationale

Harmon and Duffy (2021) asserted that attention is needed to “micro-temporal *moments* in leisure” (p. 7), drawing on Lefebvre’s conceptualization of moments as pivotal points of feeling, immediacy, and presence. Although fleeting and seemingly insignificant, we assert that everyday moments of leisure may offer an important avenue for fostering feelings of belonging, particularly when such experiences occur in public spaces (Tuan, 1977). While many forms of leisure have moved online in recent years and particularly since the onset of the pandemic, engagement in physical spaces remains a unique way for people to connect both with each other and with the places that are part of their everyday lives (Glover, 2018; Iranmanesh & Atun, 2020; Low & Smart, 2020). Further, within leisure studies scholarship, most research related to space focuses on places designed to facilitate leisure experiences (e.g., recreation or seniors’ centres) (Hutchinson & Gallant, 2016) and structured experiences such as organized sport or clubs, with very little focus on experiences in public spaces where people routinely spend time, such as city streets and public transit (Johnson & Glover, 2013). Consequently, spaces that support unstructured, short-duration opportunities for fostering a sense of belonging remain unexplored, while familiar leisure places become reified discourses (e.g., Beames & Brown, 2017; Dixon, 2014).

Methods

Using interpretive phenomenology (Smith et al., 2012) we focus on the attributes, antecedents and boundaries (i.e., taken as the *essence*) of everyday lived experiences and the social and cultural contexts in which they occur to address our research questions: *What are people’s experiences of everyday moments of leisure in public spaces, and what roles do these experiences play in people’s lives?* In November 2022, we began efforts to recruit approximately 20 adults living in Halifax, Nova Scotia through social media and postings in popular public places to understand their experiences of everyday moments of leisure, using data collection methods that are rooted in place, including photo- and audio-elicitation and on-site (“go-along”)

interviews (Moran et al., 2020) to generate deep, place-based and experiential data. Although data collection is ongoing, analysis is occurring concurrently. During this session, we will share findings to date and engage attendees in critical discussion about the role of everyday spaces in moments of leisure. We will also share plans for critical knowledge mobilization (Grenier et al., 2021), including an interactive art exhibit that will integrate the data collection and analysis processes with active knowledge mobilization, helping to ensure both meaningful findings and social impact.

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“They May Dance in the Manner of the White people:” Sport-for-Development and the Re/forming of Indigenous Physical Culture in the Indian Residential School System

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Traditional Paper Presentation

Introduction

The Department of Indian Affairs’ officials, and their church counterparts who administered Canada’s Indian Residential School System, promoted physical activities such as organized sports to reform and replace traditional physical culture practices like the Sundance and the potlatch. Both the Sundance and the potlatch reinforced and reproduced distinctly Indigenous identities and worldviews that were anathema to the individualistic Christian dispositions that residential schools promoted. While efforts to eliminate them may seem arbitrary or peculiar, targeting these practices was “perfectly consistent” with the policy aim of total assimilation and cultural extermination (Titley 1986, 183).

The use of sport for social engineering, usually by colonial state and church missions, has been called sport for development (Darnell et al. 2018). When colonial administrators sought to alter Indigenous children’s movement forms, they sought to reorient them ontologically as well. An observer at one of the residential schools near Cardston, AB, explained how administrators used Euro-Canadian forms of movement to compel obedience to Euro-Canadian spirituality. She wrote that the students “must not sing, dance, beat a drum, or pray in the Indian way. They may dance in the manner of the White people...” (Sheridan ca. 1930s). Christian texts posited that such Indigenous dancing invoked the devil (Taylor 2004). This project examines the efforts to alter Indigenous physical cultures by illuminating how these *domestic* ideological and material processes—in the Indian Residential School System—related to missionary and state sport for development in the wider colonial world.

Method and Theoretical Frameworks

I employ Powhatan descendant scholar Blu Wakpa’s framework of “settler colonial choreographies” (2021) to analyze how, under the auspices of sport for development, settler government and church bodies sought to modify Indigenous bodies and movement forms. This framework not only foregrounds the settler colonial context, but it also recognizes that Indigenous movement forms are not equivalent to, nor reducible to, Western understandings of sport or physical culture (Blu Wakpa 2021; see also Arellano and Downey 2019; Paraschak and Heine 2019; Forde et al. in press). Blu Wakpa explains settler colonial choreographies as how settler states have subordinated and sought to “manage Native bodies and mobilities” and “decolonial choreographies” to capture how Indigenous people have used culturally grounded movement forms to resist and refuse such impositions (2021, 3).

This project makes use of an array of primary data sources, including underutilized sources such as missionary newsletters and visitors’ diaries, in textual analyses. Using a settler colonial choreographies lens to examine efforts to induce Western culture through settler colonial physical culture, this work provides a more complex understanding of Indigenous responses to colonization, while a sport-for-development approach expands the geographical-temporal lens through which Canada’s assimilatory agenda is presently understood.

Results

Existing scholarship on sport for development and Indigenous communities in Canada offers pointed critiques of its present-day forms (Gardam et al. 2017; Gardam et al. 2018;

Arellano and Downey 2019). This project illuminates the substantial historical precedents that propel current state interventions, such as Right to Play, into Indigenous movement cultures (Arellano et al. 2018), as well as Indigenous resistance to attempted cultural extermination.

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Examining Access to Public Spaces: An Environmental Justice and Community Well-Being Perspective

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Traditional Paper Presentation

Introduction

Public spaces serve as avenues for many leisurely pursuits. Access to public spaces culminates in the satisfaction of distributive (i.e., fair allocation), procedural (i.e., meaningful involvement) and interactional (i.e., desirable experiences) constructs of environmental justice (Rigolon, Fernandez, Harris, & Stewart, 2019). These constructs are satisfied through encounters across social (users), technical (design professionals) and physical characteristics (material features). Such encounters yield positive or negative outcomes that are key to community well-being (e.g., *satisfaction, agency and sense of belonging*) (Godwyll & Buzinde, 2022). However, there is yet to be a concurrent examination of all three constructs of environmental justice pertaining to access. This is essential especially in socio-economically disadvantaged contexts. Given that the barriers to access in such contexts are multifaceted, involving scarcity, low-quality, exclusion from design or overcriminalization of users, all of which are detrimental to community well-being (Low, 2016). Accordingly, the purpose of this study is *to advance a more holistic investigation of public space access through an examination of the encounters related to environmental justice, and perceived outcomes on community well-being*. It does this through a theoretical synthesis between Bishop's (2005) Network Theory of Well-being and Lefebvre's (1974) Tripartite Framework. Bishop's (2005) Network Theory of Well-being theorizes community well-being through encounters that yield positive or negative ideals. Lefebvre's (1974) Tripartite Framework conceptualizing the encounters in space as *spatial practice* (i.e., physical features); *representations of space* (e.g., plans, layouts, zoning policies); and *spaces of representation* (i.e., social idealizations and use).

Method

The study collects qualitative data through participatory mapping interviews with 19 community representatives (i.e., community organizers) and 4 key design professionals (a planner, two landscape architects, and recreation manager) in Maryvale (a low-income minority, majority context). In the current study, participatory mapping interviews were conducted to understand public and expert perceptions (Selgrath, Gergel, & Vincent, 2018). The participatory mapping process was facilitated by a map downloaded from the open data repository (City of Pheonix, 2022) and hosted on ArcGIS online and ArcMap. Participants were individually engaged via virtual meetings over a two-month period. They were asked to identify public spaces in the community. Participants were asked to describe encounters and outcomes pertaining to material characteristics (physical), design and planning processes (technical), and interactions within spaces (social). Transcripts were deductively coded using MAXQDA 2020 software, drawing on the theoretical synthesis.

Results

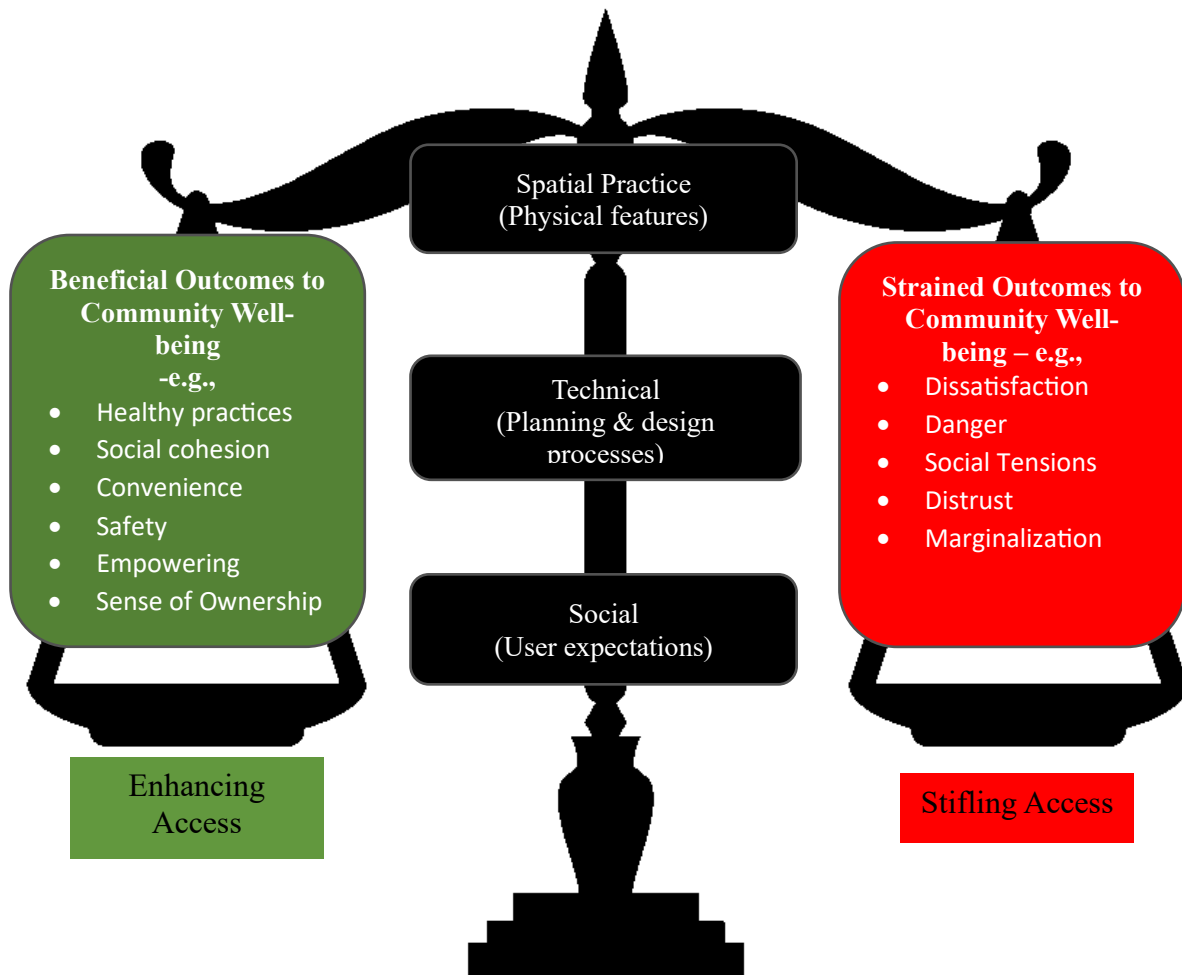
The results show that both community representatives and design professionals describe access as emerging from community well-being ideals, which emanate from space encounters focal to varying environmental justice constructs. Access was linked to the beneficial outcomes of

community well-being as it relates to physical encounters (e.g., *convenience, healthy practices, social cohesion, and safety*), technical engagements (e.g., *sense of agency and sense of ownership*), and social experiences (e.g., *social cohesion*). Contrastingly, strained outcomes pertaining to physical encounters (e.g., *dissatisfaction and danger*), technical engagements (e.g., *distrust and marginalization*), and social experiences (e.g., *social tensions and dissatisfaction*), were perceived as stifling access (see Figure 1). These themes are supported by quotations and discussed in relation to literature in our presentation.

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Figure 1.
Public space access examined through environmental justice encounters linked to community well-being.



Le bien-être spirituel comme un moyen de rétablissement en santé mentale

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Présentation d'un document traditionnelle

Introduction

Le premier objectif de cette recherche vise à explorer le rôle du loisir(s) comme agent permettant aux personnes de retrouver un équilibre de vie d'un nouveau normal. Le deuxième objectif est une démarche conceptuelle pour expliquer plus afin de mieux comprendre des avenues de solutions pour l'équilibre spirituel des personnes (Mounier, 1949).

Méthode

Chaque personne aura à décider de son point de vue dans leur sacralité personnelle et leur spiritualité sachant que l'histoire est porteuse de la tragédie d'une humanité qui développe son histoire, mais que celle-ci ne sait pas véritablement l'histoire qu'elle développe (Weber, 1919/1959). Le modèle théorique du loisir(s) de Kelly (1987) suggère la formule de « quelque chose comme ceci » c'est-à-dire que si vous voyez quelque chose de ce point de vue, il peut aussi bien être compris de cette manière.

Résultats

Suite à la crise pandémique et au confinement obligatoire, il y a une nécessité de redéfinir l'estime de soi des personnes luttant envers le phénomène de la fragmentation (Taylor, 1992) et des forces sociales antagonistes (Delisle, 1992). Des stratégies pratiques d'intervention visant à atteindre une vie active fondée sur de saines habitudes de vie sont proposées avec les contraintes liées à la participation sociale (Gravelle 1995, 2019). Le rétablissement en santé mentale dépend du *pacte de soins basé sur la confiance* dans la lutte contre la maladie et la souffrance (Ricoeur, 2001b), ce sur quoi nous luttons tous *en dépit de* (Ricoeur, 2005). Dans les rencontres cliniques avec les thérapeutes, l'emploi des mots et des attitudes positives et altruistes par ceux-ci vis-à-vis des personnes-usagers reste fondamentale pour ne pas briser une confiance toujours relative voire fragile pour éviter la stigmatisation causée par les préjugés et les stéréotypes. Or, pour les personnes-usagers, la notion d'autonomie se résume dans la capacité à communiquer leur souffrance et leur vulnérabilité (cf. Ricoeur, 2001a). Le modèle théorique du loisir(s) de Kelly (1987) contribue à restaurer la confiance générée dans la métaphore de l'« interaction » stimulant des « liens » positifs quand à la structuration de l'identité personnelle et sociale des personnes-usagers. Les problèmes psychiques deviennent transitoires et dynamise un retour à la vie active (Deschênes, Heintzman & Reimer 2015). Par ailleurs, les personnes au Canada sont en quête de l'au-delà/paradis. Ils cherchent à cantonner leur foi dans la sphère du privé en choisissant des pratiques religieuses/spirituelles d'après leurs valeurs changeantes dans le temps exprimant leur religiosité (cf. Bibby, 1988). Il est primordial de chercher et de découvrir des chemins de sens en pensant par soi-même (Sasseville, 2009) tout en stimulant une variétés d'activités de loisir(s) qui donnent à penser aux projets de vie future (cf. Ricoeur, 1990). Cette praxis du loisir(s) revêt un effet de cultures. Cela implique nos rapports au temps. D'Amours (1988) affirme que le temps est une question intime des personnes qu'il est pertinent d'intervenir parce que les pratiquant.e.s du loisir(s) sont désesparé.e.s devant une si grande quantité de temps libérés qu'il ont devant eux dont il ne savent pas quoi en faire. Le loisir(s) comme style de vie (Paré, 1985 ; 1997) explore les possibilités des personnes plus en santé dans une approche asymptotique en

intégrant la pratique du loisir(s) perçue comme agent d'inclusion dans l'ensemble de la population des provinces et des territoires canadiens dont chaque personne est citoyen(ne) à part entière.

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Challenging the Digital Divide: Using Smart Technologies for Leisure in Long-term Care Homes

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Traditional Paper Presentation

Introduction

Older adults living in long-term care homes (LTCHs) are a digitally excluded population that experiences multiple barriers to social participation and quality of life (Hebblethwaite, Young, Martin Rubio, 2021; Nimrod & Ivan, 2022). Technologies can facilitate older adults' offline leisure and enable their access to new kinds of digital or 'e-leisure' experiences. Increasing access to leisure in LTCHs is important given the high prevalence of social isolation and boredom among residents due to a lack of stimulation, aesthetic deprivation, and limited opportunities for self-expression and play. Voice and touchscreen activated smart technologies can enhance access to leisure for older adults given their low cost, built-in accessibility features, and lower digital literacy requirements (Chung et al., 2021; Nimrod & Ivan, 2022; Pradhan, Findlater, Lazar, 2019). To explore their potential, we examined the experiences of older adults from one LTCH in Nova Scotia trialing the Google Nest Hub Max. This device requires Wi-Fi, has a 10-inch HD screen with stereo speakers and touchscreen, and a built-in virtual assistant.

Method

As part of a larger evaluation study, 59 older adults (aged 43-96, Mean 69) were provided with the technology, access to Wi-Fi, and the support of a specialized rehabilitation service. The service included an occupational therapist who conducted assessments to identify specific interests and abilities (e.g., social, emotional, skills) and developed a customized training plan for the technology that was delivered by two rehabilitation assistants. All participants completed a demographic survey and a semi-structured interview before they received the technology, and then again at 6 and 12 months after. Our analysis of the interview data was descriptive and

focused on capturing perceptions and uses of the technology for leisure, including how this changed over time as participants became more familiar with the technology.

Results

Our results show that access to the technology with the support of the rehabilitation service enabled participants' engagement in multiple forms of leisure that was experienced as pleasurable and comforting, including playing games, watching videos, listening to audiobooks, and music. Participants particularly valued that the technology allowed them to freely choose their leisure activity (e.g. watching a specific film) and to independently engage in it based on their own schedule. In contrast to the assumption that older adults do not wish to engage with new technologies, participants wanted to use the technology and valued the opportunity that it presented not only for engaging in a valued activity but also for acquiring digital knowledge and skills. Finally, the technology also enhanced offline activities and social connections as participants used the technology as a tool for learning new information, for connecting with friends and family in the community (e.g., video calls), and for engaging with others in the LTCH (e.g., promoted the technology to other residents, used translation app with staff, demonstrated new features and shortcuts they learned independently). Our findings offer a powerful counter-narrative to existing ageist stereotypes of older adults as technologically incompetent and uninterested and demonstrate the potential of smart technologies to reduce the digital divide.

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The Effects of Transnational Leisure and Ethnic Discrimination on Chinese International Students' Leisure Satisfaction and Mental Health during the Pandemic

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Traditional Paper Presentation

Introduction

International students in North America make considerable contributions to the local economy and bring cultural diversity to learning experiences. During the COVID-19 pandemic, Chinese international students may have experienced mental health difficulties stemming from increases in anti-Asian hate crimes (Zhai & Du, 2020). It is critical to identify specific forms of leisure that help international students alleviate their stress during the pandemic and boost their wellbeing. The literature suggests that transnational and ethnic leisure is especially relevant to daily lives of sojourners and immigrants (Huang et al., 2015; Park et al., 2021). Transnational leisure is leisure engagement “maintained by transnational migrants to foster their ties with their countries and communities of origin” (e.g., visiting families and friend in the country of origin; Stodolska & Santos, 2006, p. 162). Most studies of transnational leisure have been qualitative, so its effect on migrants' mental health has rarely been statistically tested with large samples. Although ethnic discrimination may deter Asian immigrants from pursuing their preferred leisure forms (e.g., Tirone, 1999), there is limited research about ethnic discrimination and leisure among Asians living in North America (Lee & Stodolska, 2017). The present study addresses two research questions: 1) Is transnational leisure engagement associated with Chinese international students' leisure satisfaction and mental health? 2) Is ethnic discrimination associated with Chinese international students' leisure satisfaction and mental health?

Method

Data were collected from an online survey with a convenience sample of 486 Chinese international students at a Canadian public university. Our sample had slightly more male students (53.5%), undergraduate students (65.6%), as well as science and engineering majors (55.6%). Study variables include transnational leisure (seven items; Park et al., 2021), ethnic discrimination (six items; Wang & Yip, 2020), leisure satisfaction (one item; Walker & Kono, 2018), anxiety (seven items; Cao & Liu, 2015), and depression (eight items; Zhang et al., 2011). Table 1 lists bivariate correlations, means, standard deviations, and reliability coefficients for the study variables. Composite scores were calculated by averaging all the respective items and then submitted to path modeling in Mplus 8.8.

Results

The results of path modeling are presented in Figure 1. The global fit indices indicated a good fit. As expected, transnational leisure was positively associated with leisure satisfaction, which was negatively associated with anxiety and depression. The indirect effects of transnational leisure on anxiety and depression, through leisure satisfaction as the mediator, were both significant ($\beta_{Anx} = -.062, p < .001, 95\% \text{ CI } [-.097, -.032]$; $\beta_{Dep} = -.074, p < .001, 95\% \text{ CI } [-.113, -.040]$). Similarly, ethnic discrimination had indirect effects on mental health through leisure satisfaction ($\beta_{Anx} = .054, p = .002, 95\% \text{ CI } [.024, .091]$; $\beta_{Dep} = .065, p = .001, 95\% \text{ CI } [.030, .106]$), in addition to the direct effects. Our study adds empirical support to the role of transnational leisure in combating mental health issues among Chinese international students. We

raise concerns about the relevance of ethnic discrimination to international students' leisure life and its implications for their social and cultural ties with the mainstream society.

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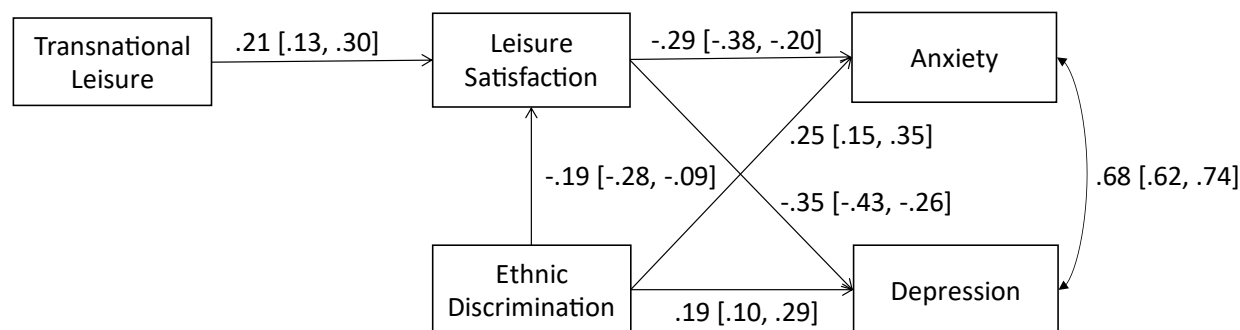
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Table 1*Zero-Order Correlations, Reliability Indicators, and Descriptive Statistics for Study Variables*

Variable	1	2	3	4	5
1. Transnational Leisure	.765				
2. Ethnic Discrimination	.01	.823			
3. Leisure Satisfaction	.21***	-.19***	-		
4. Anxiety	-.14**	.31***	-.34***	.868	
5. Depression	-.12**	.26****	-.38***	.74***	.821
<i>M</i>	3.15	1.73	5.73	2.10	2.08
<i>SD</i>	0.75	0.74	2.37	0.66	0.68
Scale	1-5	1-5	1-10	1-4	1-4

Note. $N = 486$. Values in the diagonal are internal consistency (McDonald's omega) score reliability coefficients.

* $p < .05$. ** $p < .01$. *** $p < .001$.

Figure 1*Path Modeling Results of Theoretical Model*

Note. Figure values are standardized coefficients [95% Confidence Interval]. All the coefficients were significant ($p < .001$). Model fit indices: $\chi^2(3) = 3.997$, $p = .264$; root-mean-square error of approximation = .026 (90% confidence interval [.000, .085]); comparative fit index = .998; Tucker-Lewis index = .994; standardized root-mean-square residual = .020.

Jasper National Park visitors' Trip Advisor Discourse on Climate Change Perceptions and Attitudes: Climate Grief, Guilt and Last Chance Tourism.

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Traditional Paper Presentation

Introduction

In this presentation we summarize discourse on TripAdvisor regarding climate change opinions and impacts shared by tourists visiting Jasper National Park. Changes to mountain destinations due to climate change is impacting the sustainability of mountain tourism destinations, as they become less appealing and more hazardous (Steiger et al., 2022). Tourism activity's contribution to the climate change crisis, demands increased attention to tourists' attitudes and reactions to climate change – so that we may target effective communications and behavior change campaigns (He et al., 2022). **Objective:** Through analysis of social media posts, we explored mountain visitors' discussion of climate change, including tourism's contribution to climate impacts.

Methods

Data collection entailed: (1) 17,224 Trip Adviser reviews of Jasper's top tourism attractions, from 2022 to 2019, were downloaded. (2) After a detailed review of the hospitality and tourism climate change literature by the authors, a vocabulary of climate change keywords was developed (e.g., climate change, global warming, glacier retreat). This keyword vocabulary was used to extract climate change-relevant reviews (n=982) from the rest of the corpus or SM text using Python. (3) Close reading of these reviews, using Nvivo, verified their content relevance. **Data analysis** involved two steps: (1) Computer-mediated discourse analysis including concordance analysis (Törnberg & Törnberg, 2016) examined the remaining reviews; this was followed by (2) human-implemented thematic discourse analysis (Braun & Clark, 2006) using NVivo v. 12.

Results and Conclusion

The following themes emerged: [i] climate grief, [ii] need for pro-environmental behavior, [iii] role of interpretation and education, [iv] disappearing attraction, [v] threat to destination competitiveness, [vi] need for corporate environmental responsibility, [vii] negative impacts of wildfires, and [viii] increasing eco-anxiety. Next, we found it necessary to re-visit the climate change perceptions literature to further organize our findings. We found the concept of climate grief, a natural response to ecological losses caused by environmental destruction of climate change, to be a useful lens to apply to our findings. Climate grief has the potential to be experienced more strongly and by a growing number of people as we move deeper into the Anthropocene (Cunsolo & Ellis, 2018). The concept sheds light on collective responses to environmental loss, while also helping us to better understand the emotional dimensions of climate change impacts. Our analysis of tourist's reviews found support for four of the five stages of climate grief that Running (2007) identified: denial, anger, depression, and acceptance. Our data also corroborated observations made by researchers who have studied tourists' reaction to climate change in mountain environments (e.g., Gossling et al., 2012; Groulx et al., 2019; Hanson-Easey et al., 2015; Lemieux et al. 2018); themes included last chance tourism, emotional responses such as guilt and awe, critiques of tourism operator and park management agency

policy and actions, and the need for collective, climate change action. Using insights from tourists' perspectives on climate change Jasper NP and their contribution to the climate change crisis, we make some practical recommendations for fostering greater pro-environmental action.

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Online Leisure Education Intervention and Lessons Learned

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Traditional Paper Presentation

Introduction

Leisure education (LE) helps participants develop positive leisure attitudes, identify constraints to and resources for leisure, and enhance leisure skills (Dattilo, 2021). One group that can benefit from LE is university students as they often struggle finding meaningful and healthy leisure amid strong academic pressures (e.g., Lee et al., 2020; Weybright et al., 2019). For university students, scholars have considered activity courses (e.g., yoga) as forms of LE (e.g., Jordan et al., 2018). However, our systematic review of LE literature identified no intervention designed for university students nor formal LE trials involving this group (Kono et al., 2021). Thus, we developed and pilot-trialed an online LE intervention designed to enhance mental health and well-being of university students. The purpose of this presentation is to share the characteristics and delivery design of our intervention and to discuss lessons learned from the trial.

Our Intervention

Our online LE intervention is an 8-week program delivered through a Moodle platform. The intervention addresses eight topics related to leisure and mental health: (a) benefits, costs, and balance of activities; (b) environmental resources; (c) personal resources; (d) constraining norms; (e) reflection and self-knowledge; (f) relationships; (g) emotions; and (h) habits for meaningfulness. Each topic involves a pre-module quiz, information videos on YouTube, learning activities, and a post-module quiz. Example learning activities include an exploration of new leisure/mental health resources and leisure-based gratitude practices on social media. Learning through these activities are shared via discussion forums with other participants and/or via a cloud-based journal only with the facilitator. We conducted a randomized, controlled pilot trial in Summer 2022. Of 51 students participated, 37 completed the intervention (attrition rate of 27.5%). Four surveys were conducted: baseline, midterm, post-intervention, and 4-week follow-up. We also interviewed 11 participants to learn about their intervention experiences. This presentation is informed by a combination of statistical results, initial interview findings, and the facilitator's reflections throughout the intervention.

Lessons Learned and Practical/Scholarly Relevance

As shown in Figure 1, some outcomes showed significant or approaching results, which supports the efficacy of our online LE intervention. First, because most notable changes occurred in the first four weeks, it is worthwhile to investigate if shorter online LE might be similarly effective. Shorter interventions are easier to implement and can also improve attrition rates. Second, we were able to establish facilitator-participant rapport through online interactions, with some participants preferring to share sensitive matters (e.g., mental health struggles) in their private journal. Timely and personalized feedback is clearly important. However, doing so with

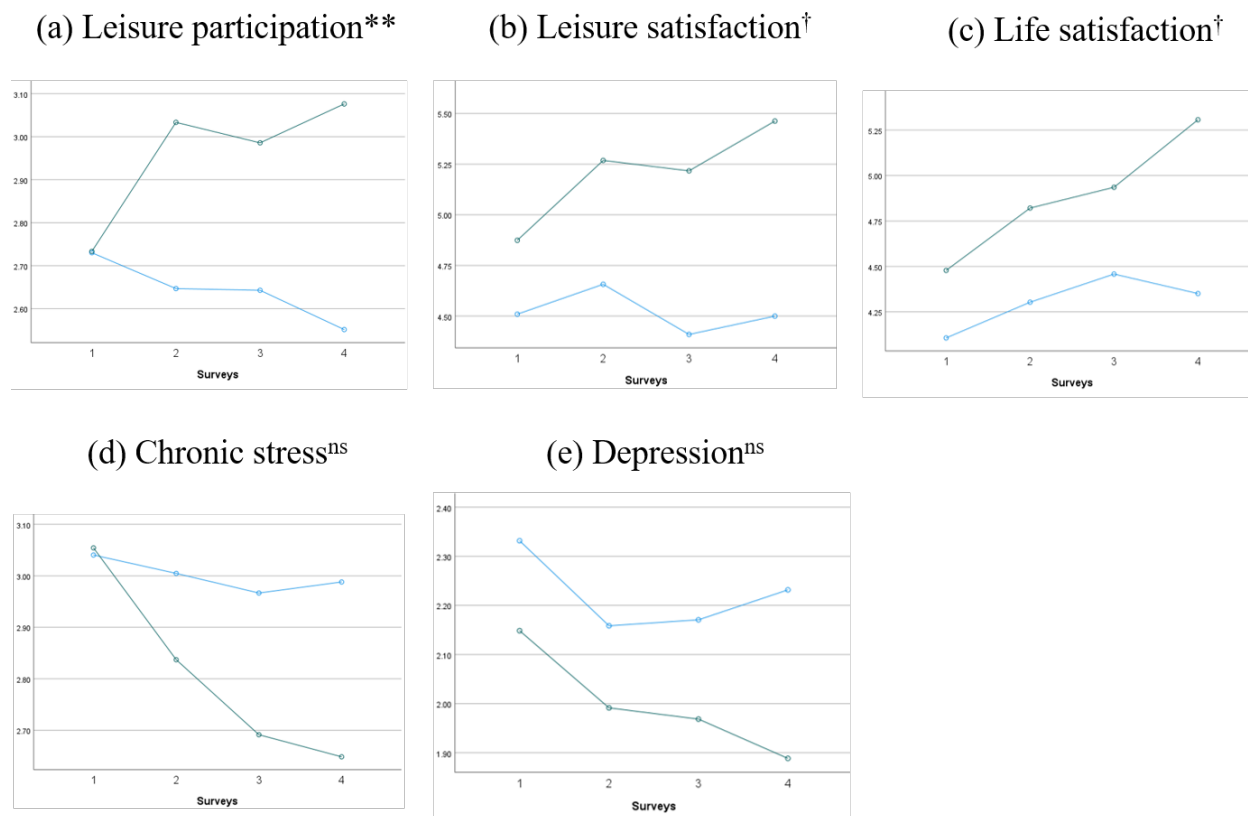
larger sample sizes poses logistical challenges. There is value to examining effects of employing trained assistant facilitators on rapport. Third, one main challenge was facilitating interaction among participants. We recommend using more sociable online platforms (e.g., Discord) that can be sustained after interventions periods, which may motivate students to invest in their relationships. In conclusion, our research supports the feasibility and efficacy of online LE, while it can be improved in terms of its length and participant-to-participant interaction.

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Figure 1

Changes in Quantitative Outcomes Through the Online Leisure Education Intervention



Note. Green lines represent scores of the intervention group. Blue lines represent scores of the control group. For surveys, 1 = baseline, 2 = midterm, 3 = post-intervention, and 4 = 4-week follow-up.

** $p < .01$, [†] $p < .10$, and ^{ns} $p > .10$, based on mixed-ANOVA of the interaction effects between the two groups and four time points.

“Surviving the Chaos”: Exploring Inclusion Through the Relationships Among Non-profit Organizations, Older People, and Policy Makers in the COVID-19 Pandemic

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Traditional Paper Presentation

Introduction

This paper critically explores the key role played by non-profit organizations (NPOs) in Montreal that supported older adults during the COVID-19 pandemic. We examine the pandemic’s impact on this sector and the future needs of this sector as they work to facilitate social inclusion for community-dwelling older adults.

Like all human beings, older adults need to participate in activities that bring meaning to their lives, beyond basic survival needs (Fortune & McKeown, 2016). A sense of meaningfulness is associated with being creative, feeling connected to self and others, having opportunities for choice and self-determination, and engaging in endeavors that reflect and express one’s cultural identity or values of the self (Baumeister et al., 2013). The non-profit sector is essential to community care infrastructure and is vital in supporting older adults to thrive. Although they are under-resourced, they are key sites of social innovation, creativity, job creation, and leisure engagement. Inadequate attention has been paid to this sector in both research and policy, yet its crucial role has become more visible during the pandemic. This project offers program and policy-relevant insights as well as opportunities for knowledge-sharing to support older adults, policy makers, and the non-profit sector.

Methods

Findings from this instrumental case study draw on descriptive data from 20 surveys of NPOs and thematic analysis (Braun & Clarke, 2006) of interviews with 15 NPOs, 5 policy makers, and 12 older adults. We explore the challenges faced by these groups alongside the promising practices that they developed during the pandemic. Focusing on the non-profit sector in Montreal, we use an intersectional lens to illuminate the precarity experienced by older adults and the NPOs that are charged with the primary responsibility for supporting social inclusion in local communities. Intersectionality (Crenshaw, 1989) allows researchers to grapple with the complexity of social identity (e.g., age, race, class, gender, ability) and is attentive to how privilege and/or oppression are experienced in local contexts. The non-profit sector in Montreal is a complex environment, as the city is divided into 19 boroughs, each with distinct characteristics and governance. Some boroughs were rendered more precarious than others at different times during the pandemic. Recent work on precarity (Butler, 2009; Grenier et al., 2021) provide resources for thinking through the heightened risk older adults disproportionately face in this pandemic due to inadequately organized and maintained conditions. As Tremain (2020) argues, *vulnerability* to COVID-19 is not an inherent property of the older body so much as a body “rendered vulnerable” by systemic attitudinal, institutional, and cultural circumstances.

Results & Discussion

The COVID-19 pandemic compels a re-evaluation of how NPOs provide care and services to older people. Findings will be used to examine how they adapted to the chaos, modified services (using telephone calls and Zoom), enhanced collaboration among organizations, and responded to funding challenges. At the same time, greater attention needs to be focused on the policies that inadequately support the NPO sector and the intersections of these policies with social connectedness and inclusion.

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Outdoor Recreationists in Gatineau Park: From Lived Experience to the Understanding of Latent Clusters

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Working Paper Presentation

Introduction

As the benefits of participating in outdoor leisure activities are numerous (Godbey, 2009), an understanding of outdoor recreationists' motivations and lived experiences is important. Generally, the recreation specialization and the serious leisure perspectives continue to be embraced widely for studying intense forms of leisure (Scott, 2012), and therefore they are helpful for understanding the lived experience of outdoor recreationists. The serious leisure perspective (serious, casual, and project-based leisure), which describes the ways people experience leisure activities (Stebbins, 2016), provides the strongest theoretical and empirical foundation for categorizing leisure activities presently available (Elkington & Stebbins, 2014; Stebbins, 2015). Recreation specialization (Jun et al., 2015; Lee & Scott, 2013) suggests that some recreationists do not simply participate in activities but are deeply involved in recreation (Bryan, 1977). This paper will focus on the serious leisure perspective which can be applied to outdoor activities in nature settings (Løseth, 2018). The experience of outdoor recreationists varies widely depending on the activity they are engaged in, their personal preferences, and the environment they are in (Le Corre et al., 2021; Komossa et al., 2020). For some people, engaging systematically in a serious leisure activity such as climbing may provide a profound experience (Rahikainen, 2020). Research on the nature of the outdoor recreation experience from a serious leisure perspective has highlighted the importance of intrinsic motivation (Gagné & Deci, 2005), skill development, social networks, and personal fulfillment (Lee & Ewert, 2019).

Purpose of the Study

The purpose of this study, which is one part of a larger study on outdoor recreationists' experiences, is to categorize the outdoor recreation experiences of Gatineau Park visitors based on the serious leisure perspective (serious leisure, casual leisure, project-based leisure). While Gatineau Park is a very popular park that attracts a large number of recreationists from the Canada's National Capital Region, few studies have been conducted on park visitors. Hopefully this study will provide park managers with insights into the characteristics of outdoor recreationists in Gatineau Park, which may be used to understand the nature of outdoor recreation experiences of different groups of participants, including immigrants, women, Indigenous people, and minorities. In addition, the clusters identified in this study could provide insight into how to segment outdoor recreationists in order to enhance their outdoor experience.

Methods

This exploratory study combines quantitative and qualitative techniques (Tashakkori & Teddlie, 2010). An attempt will be made to examine the different dimensions of outdoor recreation experience including the individual dimension (lived experience) and the social dimension. The first phase will examine the lived experience of outdoor recreationists through in-depth interviews (phenomenology). In the second phase, an extensive survey will be conducted to gather data on the leisure types (serious, casual, and project-based) of outdoor recreationists and cluster analysis will be performed. After collecting and analyzing the data, the

final interpretation will integrate results from the two phases and finally, suggestions for future research will be provided.

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An Existential Threat: Leisure and the Climate Crisis

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Alternative Paper Presentation

Climate change is occurring in conjunction with great social, economic, and political upheaval. Around the globe there are increasing conflicts over issues of social justice, economic disparities and seemingly increasing movements towards kleptocracies and fascist authoritarianism. Such struggles are also occurring alongside societal awakenings (and denials) about the oppression experienced by Indigenous Peoples through an ongoing system of colonialism that is, as Grande (2004) states, “a multidimensional force underwritten by Western Christianity, defined by white supremacy, and fueled by global capitalism” (p.19). From an Indigenous standpoint, these many conflicts are interlinked, undergirded by an anthropocentrism that has roots in the imperial and colonial projects that, in turn, are inextricably linked to the Reformation and Industrial Revolution. In 2018, UN Secretary-General António Guterres asserted that climate change presents an existential threat to humanity. While some may dismiss such an assertion as political rhetoric, there is increasing scientific evidence that our planet is undergoing significant, and potentially catastrophic, ecological change. Suggestions that humanity’s recourse is the choice between mitigation of global warming and preparing long-term adaptation strategies have become ubiquitous in the popular discourse surrounding climate change. Within these debates, where does leisure sit?

From an Indigenous critique, it could be argued that Western notions of leisure are also inextricably intertwined with histories of colonization. As Fox (2006) put forth, the word leisure’ did not exist in many languages, including the languages of Indigenous Peoples whose worldviews were centered around reciprocity and relationality (Wilson, 2009) and thus prioritized an existence rooted in respect for those non-human ‘relations’ that exist in the world and in the cosmos. In contrast, Western society’s conceptualizations of leisure are rooted in ancient Greek and Roman notions of labour, freedom and time (Hemingway 1996; Fox & Klaiber, 2006; Hunnicutt, 2006, Mowatt, 2017). In light of the suggestion that humanity is at an inflection point and in need of existential change to avert a climate catastrophe, it is imperative that space be created for critical engagement around how we understand leisure in relation to how we understand sustainability (Vaugeois, Parker & Yang, (2017) and how such understandings may contribute (or not) to an emancipation from the historical formations that have landed humanity at the current crisis.

Taking seriously the assertion that humanity faces an unprecedented moment of crisis, this *flipped presentation* will facilitate a *group investigation* about leisure, the ways in which our long-held conceptualizations of leisure may be exacerbating global climate change and the potential (or not) of leisure to contribute to efforts of mitigation and adaptation. To engage in this alternative format, it is suggested that participants listen to a pre-recorded podcast that can be found at the following web address: <https://leisureislife.wordpress.com>. However, dedicated time and a primer of information will be provided at the session.

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Experiential Learning Reaffirmed: Growth Through the Scholarship of Teaching and Learning (SoTL)

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Traditional Paper Presentation

How can we embrace a more inclusive future to ensure that we use best teaching methods to meet the diverse needs of our students learning styles? As professors in leisure studies and therapeutic recreation we have been advocates for experiential learning (EL) for the past fifty years. The embodiment of EL comes at the end of undergraduate study when students engage in an internship or capstone project. There are many purposes of work integrated learning (WIL), such as to apply the knowledge attained as an undergraduate student, and to build confidence in the transition from student to employee (or graduate student). Many leisure professors use Kolb's (1984) experiential learning cycle, which is based on having a concrete experience, reflective observation, abstract conceptualization, and active experimentation. As Kolb's model suggests, this is a four-stage learning cycle and students are asked to be reflective learners. As evidence, in EL courses many professors require students to maintain internship journals. These journals aid students as they progress through the model (Moon, 1999). Why do we continue to promote EL and what should we do to better facilitate WIL? These are important questions we should ask ourselves, to be self-reflective practitioners, and to be at the forefront of best teaching practices.

The FUSION Skills Development Curriculum is funded by a network of six Canadian universities. The FUSION curriculum is a series of online modules designed to complement existing EL opportunities (FUSION, 2022). It aims to enhance student learning in three 21st century skills: metacognition, communication, and complex problem-solving. Adopting FUSION as a pilot test and as a graded component in a leisure and recreation internship course, was done in collaboration with two internship professors. The research team included the FUSION lead at Concordia University, an educational consultant, and a graduate student as research partner plus the two professors. This group morphed into a working group focused on the Scholarship of Teaching & Learning (SoTL) (Hutchings & Shulman, 1999). As part of this endeavour, and to prepare manuscripts, our review of the literature provided significant learning about what we do (or should consider adopting) as facilitators of EL and WIL.

Linnenbrink-Garcia, et al. (2016), identified five design principles: Support competence, support students' autonomy, select personally relevant activities, emphasize learning & understanding, and support feelings of relatedness & belonging, to be used to support student learning. At the core, we believe that these design principles can be used to guide the university professor in their role as academic supervisor for EL and WIL. Adopting these five principles, if not already in use, should be easy to incorporate into EL and WIL courses; a realization that was crystalized using the ORID (Objective, Reflective, Interpretative, and Decisional) focused conversation method (Nelson & Nelson, 2017).

Weaving Kolb's EL learning cycle, with the FUSION curriculum and the five design principles by Linnenbrink-Garcia, will better supports EL and WIL; helping students acquire 21st century skills while meeting the needs of diverse learners. The impact will enhance our discipline through excellence in education and better inclusion.

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Meanings of Place in Sport-for-Development: A Case Study of Youth Perspectives of MLSE LaunchPad

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Traditional Paper Presentation

Introduction

Physical space influences youth's sport experiences. It is where their lived experiences happen, thus shifting the physical space to becoming meaningful places (Agnew, 2005). With sport-for-development (SfD) programming, safety is important (Spaaij & Schlenker, 2014). But do those spaces hold meanings beyond safety? Are those meanings consistent across participants? The objective of this project was to explore the meanings of one sport-for-development organization, MLSE LaunchPad (LP), to youth. Our research questions were: what meanings did youth associate with various spaces in LP and what were the patterns of their meanings?

Multiple perspectives of organizational culture (Martin, 1992, 2002) served as our conceptual framework as it aligned with the idea that youth experience spaces differently from adults and have varied meanings of them (Christensen et al., 2015; Yarwood & Tyrrell, 2015). The traditional perspective of organizational culture is *integration*, whereby meanings are consistent and shared (Schein, 1985). Meanings can also be *differentiated* by sub-units or groups, while others can be *fragmented* or having contradictory meanings (Martin, 1992, 2002).

Method

For this case study, we conducted go-along group interviews (Burns et al., 2020) in June and July 2022 with 18 youth. These were conducted as cohorts based on age (6-10, 11-14, 15+) and status with LP (members or staff). While walking through LP, participants were asked to comment on their experiences and feelings of different spaces outside and inside the building. Transcripts were inductively analyzed using reflexive thematic analysis, with particular attention paid to spaces with shared, different, and contradictory meanings from their perspectives (Braun & Clarke, 2020).

Results

Overall, most spaces in LP were associated with safety, inclusion, and community. Some were also associated with growth, fun, support, and convenience. The meanings connected with the atrium, kitchen, rock climbing wall, and equipment room were *consistent and shared* across most participants, and were related to positive interpersonal relationships. To illustrate, the kitchen was viewed as a welcoming and inclusive place because the chef accommodated for participants' nutritional, cultural, religious, and health needs. The classrooms, offices, and bleachers held *different* meanings to participants. Younger participants associated the bleachers with discipline, while older ones saw them as a place for relaxation and friendship. There were *contradictory* meanings around the street side and front façade, washrooms, and gymnasiums. Most saw them as safe, clean, and fun, but a few saw them as busy, unsafe, and not inclusive.

Conclusion / Discussion

Youth sport spaces are more than just gyms, rinks, and fields, which is especially important with SfD programming that intends to facilitate positive social outcomes. These spaces

hold diverse, individualized meaning based on age, gender, social relationships, and personal experiences. The findings emphasize the important role physical space plays in feelings of safety, which are also connected to inclusivity, belonging, community, and fun. While many commonalities in meaning exist, understanding where meanings differ helps develop spaces that are inclusive to all youth, not just most youth. The findings can inform program planning, delivery, and processes for youth sport-for-development with place in mind.

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Participation Pathways for Female Sport Officials

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Traditional Paper Presentation

Problem and Purpose

Participation by females in sport officiating roles remains low relative to males, reducing the visibility of females in these important sporting role model positions. The importance of having females in leadership roles as officials has been well documented to assist women and girls remain involved in sport, and assist others to enter the officiating profession (Tingle et al., 2014). The 2015 Victorian Government (Australia) Inquiry into Women and Girls in Sport and Active Recreation highlighted that increasing the number of females in sport officiating requires changes in at least three key areas: (1) how we design officiating pathways for women and girls, (2) promotion and recruitment practices for female officials, and (3) the enabling environment of education, training and support that drives their engagement in officiating. This paper examines how three sports govern and manage these issues, specifically their design of officiating pathways for women and girls, the suitability and efficacy of their promotion and recruitment practices for female officials, and the enabling environment they provide in relation to education, training and support for female officials.

Literature Review

A scoping review of research into female volunteer officials in community sport (Baxter, Kappelides & Hoye, 2021) highlighted that over the past two decades there has been a surge in female sport participation in countries around the world, however, the increase in sport participation and growth in demand for sport participation opportunities for girls and women has not translated to an increase in the number of females officiating in sport at all levels but a continuation of significantly lower numbers of women pursuing officiating positions relative to males. It also highlighted that the sport officiating environment is not a positive, nor welcoming one for female officials, and females face additional barriers to entry and progression as sport officials compared to males. Drawing on the work of LaVoi and Dutove's (2012) application of ecological systems theory to the context of female sport coaching at the individual/intrapersonal level, interpersonal level, organizational/structural level, and socio-cultural level, this study seeks to identify organizational and societal supports needed for female sport officials.

Methodology

We conducted a desktop analysis of the design of the officiating pathway and governance structure within three sports (Australian rules football, basketball and football (soccer), interviewed the state (provincial) staff who manage the development and recruitment of sport officials, and are in the process of interviewing 40 active female officials across these three sports. Data analysis is ongoing and will be completed prior to the conference.

Results, Discussion, Conclusions & Contributions

Our findings, which will be presented at the conference, will focus on how these three sports design officiating pathways for women and girls, the suitability and efficacy of their promotion and recruitment practices for female officials, and the enabling environment they provide in

relation to education, training and support for female officials. We will explore the implications of these findings for future participation of females in sport officiating roles.

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Building Resilience and Well-Being through Leisure Involvement and Flow Experience

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Traditional Paper Presentation

Introduction

During the COVID pandemic, separation from loved ones and changed daily routines limited many people's leisure pursuits to the home environment, potentially threatening individuals' resilience and well-being. Though seen as a vulnerable population, particularly given the disproportionate mortality rate early in the pandemic, some studies suggest that older adults may be more resilient, coping better with stressful events than younger people (Fuller & Huseh-Zosel, 2021). In this study, we used a participatory action methodology—photovoice—to understand how older adults maintain their well-being during a crisis.

Methods

A group of five older female participants were recruited through a local organization in Maine (US) during Spring 2021. To understand how the participants maintained their well-being during the pandemic, the research team engaged them in six weekly online focus group meetings, focusing on a different well-being domain (e.g., physical, psychological/emotional, cognitive, social, spiritual, and leisure) each week. During the meeting, participants were invited to explain their selected photography related to that week's well-being domain. All meetings were video-recorded and transcribed verbatim. Photo image data and transcriptions of the focus group discussions were analyzed through coding data, and exploring, formulating, and interpreting themes.

Findings

Overall, our data suggested that participants intentionally used a variety of leisure activities to foster their well-being and resilience. More than a simple distraction, leisure participation helped provide a sense of purpose in a time of limited social interaction. The state of flow was clearly not only accessible during COVID, but an essential pathway through which participants achieved wellness. Though unable to name this phenomenon, they could readily describe and apply it. For participants, challenge and mastery were essential to being continually involved in an activity. Novelty was not a critical driver, as several participants shared that they returned to a previous leisure interest with added challenges (e.g., resume sewing, but using new patterns). The notion of time passing in flow experiences was discussed in an alternate fashion, as COVID caused time to flow in an "alternate fashion." In the presence of the biggest time disruptor in our current era (i.e., COVID lockdown), time during leisure pursuits was still encased in mystery, continuing to hold flow as a theoretical construct.

Discussion

The study provides insight into how leisure involvement and flow experiences can help older adults maintain their well-being during a distressing time. Individuals used leisure participation as a proactive strategy to keep occupied and healthy. The theory of flow suggests that working toward self-chosen goals, facing challenges, and achieving mastery makes us, in that moment of mastery, happy (Csikszentmihalyi, 1990). The stories shared by our participants were consistent with the concept that people who focus on self-chosen goals that reward them are happier beings. What brings one a flow experience varies, though the activity is often leisure-

oriented, highly personal, and developed over time. It is recommended that leisure practitioners support their clients in setting goals and finding tasks to accomplish through their self-chosen leisure activity, thereby enhancing their resilience and well-being.

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Along Came a Virus: Leisure in a Dangerous Time. A hermeneutic phenomenological exploration of Black immigrant women's lived experiences of leisure during the COVID-19 pandemic

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Traditional Paper Presentation

Introduction

In my pandemic-era hermeneutic phenomenological study I explored the lived experiences of leisure and its meanings for Black immigrant women living in Canada during the COVID-19 pandemic. I conducted my research at a time in the pandemic before vaccines for the COVID-19 virus were widely available.

Method

Methodologically, my hermeneutic phenomenological study was underpinned by two complementary philosophies: Aristotle's philosophy of leisure (Hemingway, 1988; Owens, 1981) and Gadamer's (2004) theory of hermeneutic experience. I engaged in philosophical hermeneutic interviews (Vandermause & Fleming, 2011), augmented by visual methods (Margolis & Zunjarwad, 2018; Samuels, 2004), to gather stories and artistic and creative depictions of 11 participants' lived experiences of leisure. Participants were aged 17-36 years.

I analysed the interviews employing Hycner's (1985) phenomenological interview procedures, augmented with those proffered by Finlay (2014) and Brinkmann and Kvale (2018), as well as theory from fields within and beyond leisure to facilitate the interpretations of the findings.

Findings

My findings revealed that the pandemic had deeply shocked participants as familiar gathering places, such as churches and restaurants, were shuttered. Jobs and volunteer work were lost. Participants decried their lack of leisure, ability to socialize with friends, or travel. They attended church services online, though it disappointed, or found different ways of expressing their faith that brought comfort and succour.

I discovered that women found leisure derived from their cultural heritage traditions especially satisfying and leisure companionship within families strengthened their appreciation for their loved ones and affirmed their familial bonds. Family members became close companions; mothers and daughters shared culinary traditions, families made music together, engaged in heritage language learning, and played traditional African games. Embodying the African ethic of *ubuntu* (Battle, 1997) women working in healthcare found leisure in extending care and protectiveness to the vulnerable people they served in their work. Surprising friendships blossomed and deepened unexpectedly during the pandemic and participants expressed profound gladness for these.

Creative leisure such as painting, writing, dancing, and sewing, were cathartic for expressing political convictions and emotions, experiencing nostalgia, and evoking joy and happiness. Connection to the land, and cultivating, harvesting, and consuming plants native to their homelands gave comfort, satisfaction, and purpose to participants' pandemic leisure. Equally important was digital leisure. The internet not only meant that life could go on: banking, studying, reading electronically, playing games, working from home, it afforded plenty of entertainment too—though it palled with a surfeit of it.

Importantly, the pandemic revealed in stark relief, the leisures—and relationships—participants had taken for granted that had been sidelined by pandemic health restrictions and focused women on what was important in their lives.

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Where Are the Nonhumans? More-Than-Human Agencies in Nature-Based Leisure

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Traditional Paper Presentation

Introduction

The Anthropocene. It has been referred to by some as the sixth major extinction of the planet - a period of immense and permanent geologic change and uncertain planetary futures. What is certain, however, is that the anthropogenic impacts of the contemporary period, while unevenly distributed, are planet-wide. Even in nature-based leisure places like parks the environmental impacts of climate change and biodiversity decline are being felt and preservation activities have taken on new significance. It would seem that any path forward needs to be inclusive of all of those with a stake in the future, all those who rely on this planet (and parks) for their existence. As we reflect upon the last half century of Canadian leisure research and aspire towards a more inclusive future, we ask, where are the nonhumans? How might we better attend to, and account for, nonhuman agencies and their stake in planetary futures?

Theoretical Framing and Methodology

The purpose of this presentation is to illuminate the power of nonhuman agencies in generating more inclusive nature-based leisure scholarship and practice. The presentation is framed by posthuman philosophical, theoretical, and methodological approaches. We highlight parks for their recreational value and designation as protected areas - places where visitor experience and conservation are held in slippery tension - and as a space to expand on critiques of conservation premised on separating humans (both discursively and materially) from nature. This separation contributes in part to the limited recognition of nonhuman world-making in leisure practice.

The presentation builds upon scholarship critiquing anthropocentric conceptualizations of agency. That is, conceptualizations that relegate the capacity for agency to the human realm, and conceptualizations that map human physiology and behaviour onto nonhumans to reinforce difference (Jones & Cloke, 2002). Informed by posthumanist and more-than-human geographic scholarship, our presentation aims to mobilize conceptualizations of nonhuman agency that are i) creative and purposive (Jones & Cloke, 2002), ii) relational and interactive (Ren, 2010; Shotwell, 2016), iii) distributed (Latour, 2014), and iv) occurring across various scales of temporality and spatiality (Haraway, 2016; Tsing, 2015). More specifically, the presentation draws on sensory-based and walking-with methodologies (Springgay & Truman, 2019) to follow and trace the affective-material relations of being-with agential nonhumans in parks.

Findings and Discussion

In particular, we illuminate the agencies of four nonhumans - trees, mushrooms, rocks, and wind – as they are exercised ‘individually’ and relationally in three Ontario Provincial Parks. Through multimedia narrative vignettes, nonhumans are revealed as contributing agents in the making of leisure places and experiences. We show, for instance, how trees act in the capitalist production and distribution of firewood, how rocks and wind influence leisure behaviour, and how mushrooms (emerging from buried rhizomatic expanses) bring awareness to the spontaneous nature of leisure time to reveal more-than-human connectedness across leisure places. The presentation will conclude with a discussion on how the nonhuman agencies of

trees/timber, rocks, wind, and mushrooms introduce new considerations for socio-political dialogues relating to inclusive leisure futures, including intersections with climate change, conservation, capitalism, and the Anthropocene.

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Algorithmic Heteronormativity: Powers and Pleasures of Dating and Hook-up Apps

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Traditional Paper Presentation

Introduction

In early 2019, the dating app company Hinge updated its tagline from “The Dating App Made for Dating” to “Designed to Be Deleted” (Carman, 2019). Both taglines are worded to suggest that Hinge, unlike other dating apps, is designed to get users *dates* that will become serious, long term, monogamous relationships as opposed to simple casual sex. This marketing campaign is a coded attack against Hinge’s largest competitor, Tinder, which was designed using a swipe logic to gamify the dating experience, and thus to keep users on the app for as long as possible (Ferris and Duguay, 2019). In this paper we argue that Hinge and Tinder’s dueling visions of the relational ideal are not as irreconcilable as they might appear; rather, we argue that underlying the discursive imaginations of myriad dating apps’ features and affordances are normative sexual ideologies that discourage a range of non-monogamous sexual behaviors. In this way, we aim to theorize the conceptual link between app affordances and sexual ideologies. We ask: How do normative sexual ideologies manifest in app design, and how do these design features influence user behavior?

Approach

To address this question, we triangulate theories of sexual normativity and affordance theory with walkthroughs (Light et al. 2018) of multiple dating apps’ interfaces, promotional materials, and ancillary media (e.g., terms of service documents, social media posts). Apps were selected purposefully through a combination of typical case and deviant case sampling (Etikan et al., 2016). We focus primarily on several of the most popular apps in the North American context that are marketed to the general mobile device-using public, including Tinder, Bumble, Hinge, and OkCupid. In addition, however, we examine several nonheterosexual-targeted apps, including Grindr, SCRUFF, and Lex, to see how, if at all, the dominant sexual ideology is contested.

Findings

Our central argument is that dating app architectures are informed by and recapitulate a normalizing sexual ideology we refer to as algorithmic heteronormativity. Algorithmic heteronormativity describes digital infrastructures, features, and affordances that devalue queer sexual behaviors and expressions. We identify four normative sexual ideologies (gendered desire, hetero and homonormativity, mononormativity, and shame) that manifest through specific features and functions, including gender choice, compatibility surveys, and private chat. The social and behavioural outcomes of these features are highly contextual – the extent to which technologies make certain lines of action possible depends on the multifarious capacities, predilections, and circumstances of the user themselves. Nevertheless, the net effect of the reciprocal and gradational linkages between existing moral codes, digital matchmaking infrastructures, and individual behaviours in the contemporary context is the narrowing of the horizon of intimate possibility.

Significance

This work demonstrates the consequential role that digital leisure spaces and technologies play in the (re)production of normalizing power across the axes of gender and sexuality. Crucially,

however, it also points to several ways in which such technologies might be retooled and reappropriated in service of power's undoing. Implications for socially responsible industry practice and future research are discussed.

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Ethnic Cultural Dance, Ethnic Cultural Maintenance, Place, and Belongingness in a Multicultural Society

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Working Paper Presentation

Introduction

According to the Government of Canada (2015) an ethnocultural group is defined by the unique and shared characteristics recognized by the group. These shared characteristics of an ethnocultural group can come in the form of cultural traditions, ancestry, language, national identity, ethnic identity, country of origin, as well as others (Government of Canada, 2015). Ethnocultural maintenance is the practice of strengthening and preserving these characteristics (Issari, 2011). Within the field of leisure studies, research has been done focusing on the role of ethnocultural specific leisure activities and their place in ethnocultural maintenance among minority groups. According to Stodolska (2000), traditional leisure activities can help facilitate the retention of desired cultural elements. Cultural leisure activities were reported to assist in ethnic preservation amongst Korean Americans and helped in connecting these individuals to their homeland (Kim et al., 2002). When researching second generation immigrant Canadians, Tirone & Goodberry (2011) expressed the significance of traditional leisure activities in preserving ethnic identity. The leisure activity of Greek ethnic dance will be the focus of this master's dissertation. Specifically, the purpose of this study is to examine the perceptions of ethnic dance teachers regarding ethnic cultural dance, ethnic cultural maintenance, place, and belongingness in a multicultural society. The Romiosini Dance Group (RDG) is responsible for teaching Greek ethnic dance to members of group in Halifax, Nova Scotia. The group is run by teachers and teaching assistant whose perceptions may open an interesting perspective as to the role of Greek ethnic dance on ethnocultural maintenance.

Methods

Within the RDG, teachers and assistants are responsible for teaching dance to members of the Junior and Senior divisions of the group. The population group for this study was comprised of current and former dance teachers within the RDG in the last ten years. Purposive sampling was used to recruit participants for this study. Purposive sampling allows for the selection of participants based on specific characteristics (DeCarlo, 2018; Palinakas et al., 2015). The parameters of this study indicate that the required characteristics of the participants are to be a current teacher or teaching assistant in the RDG or to have taught within the group in the last ten years. Participants are also required to have had their role for at least one year. A phenomenological approach is currently being used to analyze data. With that in mind, according to Leedy and Ormrod (2016), 5-25 participants are ideal for lengthy interviews found within phenomenological studies. Data was collected using qualitative interviews. Specifically semi-structured interviews were used to allow participants to express their full thoughts, experiences and feeling regarding the topic (Jovechlovitch & Bauer, 2000). The interview guide was constructed following the examination of current literature in line with the purpose of this study. Pilot testing with two members of the dance group was also conducted to further assess the questions within the interview guide. Interviews were conducted either in person or virtually over Zoom. Following the interviews, recorded audio from the interviews transcribed using online software.

Results

In total, 16 interviews were completed. The data analysis section is the current stage of this project. Preliminary findings seem to indicate that dance teachers within the RDG believe ethnic dance is important for maintaining aspect of Greek culture. Additionally, it seems teachers believe the RDG has a significant role when it comes to multiculturalism, such as with sharing Greek culture and see potential for the group to continue pushing to participate in more events around Halifax. Further analysis is still needed before final results can be reported.

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Challenging Practices: Community Members' Participation in Data Analysis and Authorship

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Traditional Paper Presentation

Introduction

There has been a noticeable increase in the use of participatory approaches, such as community-based participatory research (CBPR) in leisure and sport literature over the past two decades (Cantor et al., 2022; Smith et al., 2022). While the goal of CBPR is to involve community members fully in the entire research process, the authors have noted that community members are frequently underrepresented in two critical facets of CBPR: data analysis and authorship. This exclusion is concerning, since it fails to uphold fundamental principles of CBPR, such as centring community voices, needs, and knowledge co-production (Israel et al., 2005). In this presentation, we examine the reasons why this may be the case, discuss why such practices are often problematic, and provided examples of strategies that researchers can employ to enable community co-researchers to become more fully engaged in CBPR in leisure and sport research.

Discussion

There are various reasons why community members are not fully engaged in data analysis in CBPR, including power imbalances that exist between researchers and community members (Golob & Giles, 2013), limited opportunities for community members to develop analytical skills (Schinke et al., 2013), the significant amount of time and resources required for community engagement in CBPR (Giles & Castleden, 2008), and a lack of appreciation for the knowledge that community co-researchers can bring to the research process (Jull et al., 2017). Some of the issues surrounding co-authorship in CBPR include publication guidelines that do not account for cultural variations in intellectual contributions, such as, oral knowledge sharing (ITK & NRI, 2007), researchers' perceived risks associated with community co-authorship, especially related to intellectual property (Castleden et al., 2010), and the difficulty of meeting the logistical requirements for consultation, particularly in cases where community members are not located in the same geographical area (Smith et al., 2022). These factors can prevent community members from fully engaging in the research process and may result in the exclusion of their valuable perspectives from leisure research process. Some of the strategies to more fully engage community members in the co-construction of knowledge and to recognize their contribution to the research process include bi-directional training (i.e., community members train researchers and vice versa) (Schmanda et al., in press), creating shared objectives, responsibilities, and timelines (Smith, et al., 2013), hosting knowledge-sharing sessions (Ray et al., 2022), employing a reciprocal research approach (Frisby et al., 2005), and engaging in collective reflexive practice (Wallerstein et al., 2020). Although CBPR can be resource intensive, we believe that when implemented effectively, it has the potential to realize the transformative aims that underpin the CBPR approach and the goals of leisure research with community.

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The Lived Experience of Young Adults with Disabilities During the COVID-19 Pandemic: A Qualitative Content Analysis Study

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Traditional Paper Presentation

Introduction

The COVID-19 pandemic was a challenging time for many in coping with fear of viral transmission, grieving overwhelming losses of life, and facing restriction measures. This confluence of psychosocial stressors may have been particularly salient for individuals with disabilities, as many had limited access to their required services early in the pandemic (Jeste et al., 2020). Furthermore, people with disabilities tend to have smaller social support networks and are more likely to live in poverty compared to those without disabilities (Tough et al., 2017). Therefore, people with disabilities are likely to have fewer resources to manage the pervasive social and economic impacts of COVID-19. To understand the COVID-related stressors young adults with disabilities faced early in the pandemic and the strategies they used to manage, this study analyzed forum posts from Ability Online, an online platform for young adults with disabilities.

Methods

Content analysis was performed on forum posts from March 1 - May 31, 2020. Two researchers abstracted data from the forums to analyze, including the post, the participant who posted, and the date/time posted. Out of 43 pre-existing forums, 36 containing information relevant to the pandemic were analyzed, totaling 3,534 posts. To increase credibility and accurate interpretation of the data, the two researchers analyzed the data separately, then compared notes to confirm consistency, finally completing an expert review to verify the accuracy of the interpretation of the data. Ability Online's Privacy Policy Statement explains that participants' personal opinions posted within the forums may be collected for various projects, including third-party research. However, before retrieving the forum posts, researchers asked Ability Online to inform their participants, and to ensure that participants understood that they could withdraw their posts if they preferred not to be included in the project.

Results

Three key themes emerged from the analysis, including challenges faced, coping strategies, and changes in leisure activities. The study participants reported stressors like those of the general population, though these stressors may have had a greater impact on this population in the long run. The main stressors discussed by participants were financial insecurity, inability to access essential items, a lack of social connections, and the inability to engage in usual daily activities. The study participants also provided many useful coping strategies, including the use of emotional and social support, active coping, positivity, and self-distraction. Unable to access their usual leisure environments, participants chose to substitute new activities or different formats, many noting that this meant adopting a more passive leisure lifestyle.

Discussion

Analysis of the forum data provided insight on the lived experiences of persons with disabilities early in the COVID-19 pandemic. The study findings are consistent with previous literature, supporting the assertion that people with disabilities shared stressors like those of the

general population early in the pandemic, but also experienced additional challenges that may have affected them disproportionately. Knowing some individuals opted for a more passive leisure lifestyle, leisure researchers may benefit from exploring whether people with disabilities are now able to resume their previous leisure pursuits. Practitioners can use this information to better support their clients, as many of the challenges reported may have a lasting impact on the population.

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Finding a Place for Leisure Time Crafting During COVID-19: Exploring Place Meaning

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Working Paper Presentation

Introduction

COVID-19 was declared a global pandemic by the World Health Organization in March, 2020 (WHO, 2020), causing economic and social impacts (Hall et al., 2020). In response to the pandemic, the governments of Canada encouraged residents to physically distance and at times isolate from each other. Concurrently, governments limited access to non-essential businesses and services (e.g., stores, leisure centres) to slow the virus's spread. Many people modified their living spaces to accommodate working and attending school from home (Goodwin et al., 2021), while also limiting their social interactions and group-based leisure activities (e.g., knitting clubs). Crafting can be an individual activity and a group or shared activity (Stalp, 2006) and social and digital media have enabled crafters to maintain social interactions and opportunities for learning techniques and inspiration (Pöllänen & Voutilainen, 2017). The benefits of crafting include positive self-identity, well-being, stress relief, social interactions, pleasure, relaxation, and a completed project (Clarke, 2020; Pöllänen, 2015; Stalp & Winge, 2008). Crafting spaces range from temporary crafting locations (e.g., kitchen table), semi-permanent locations (e.g., shared spaces), and dedicated locations (e.g., sewing room) within the home to out of home locations (Stalp, 2006).

These crafting locations have the potential to become meaningful places for the crafters. Place meanings form as people use a location, interact with its features and other users, and share experiences and recollections of those experiences (Mullins, 2009, Tuan, 1975). Therefore, place meanings are “thoughts, feelings, and emotion[s] individuals and collectives express toward place” (Kyle & Johnson, 2008, p. 111).

Methods

Currently there is limited research on craft-based leisure documenting and explain the value and meaning of crafting activities (Pöllänen & Voutilainen, 2017). The purpose of this working paper presentation is to explore how COVID-19 impacted participants' crafting engagement as the place for crafting evolved through the pandemic. Social media and Canadian crafting groups enabled distribution of an online survey to which 633 people responded. Qualitative surveys enabled collecting detailed data from a large geographic sample (Braun et al., 2021). Analysis was informed by the three stages of qualitative analysis outlined by Miles et al. (2020), line-by-line coding analysis (Patton, 2002), and consistent with place meaning research (Davenport & Anderson, 2005). Deductively, place themes were identified and further analyzed into crafting applicable themes. Analysis began independently by each researcher and was supported by organized vetting of the themes.

Results and Discussion

Preliminary analysis demonstrates that crafting place meanings focused on *social interactions* in isolation, face-to-face, and virtually around the act of planning, creating, learning, and sharing. The *crafters location* was the temporary, permanent, adapted, and virtual creative space with supporting elements (e.g., supplies, tools). Finally, *experience* within place captured the emotions (e.g., enjoyment, flow), escape, and atmosphere connected to crafting. This presentation provides insight from crafting experiences with a focus on the place of the activity

at a time when people adapted to COVID-19 restrictions to maintain work, education, and leisure. Therefore, crafting places are varied and have multiple meanings, demonstrating there is more to crafting than the completed craft.

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Leisure as a Coping Resource for Parent Caregivers of Children Living with Autism

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Traditional Paper Presentation

Introduction

An increasing number of studies have reported that parent caregivers are struggling to cope with various physical, social, psychological, and environmental challenges of caring for a child with disabilities, especially now more than ever while our society is navigating a global health pandemic (e.g., Pecor et al., 2021).

Method

This qualitative study explored the lived experiences of life challenges and leisure as a stress-coping resources among parent caregiver of children living with autism. The four mothers were recruited through local children's care centers for children with autism, as well as from online support groups within Southern Ontario. In-depth interviewing was used to explore parent caregiver experiences. This study employed a qualitative phenomenological case study method to ascertain meaningful themes.

Results

The results of data analysis demonstrated that parent caregivers face a number of barriers related to their leisure participation in four areas: (a) caregiving responsibilities and demands, (b) COVID-19 related barriers (c) time-related barrier and (d) interpersonal barrier. While there was a consensus amongst the participants that raising a child with autism has its tough days, these caregivers also acknowledged the true gift that is their children, who have guided them towards rewriting the narrative and challenging the norm. Moreover, the participants in this study were able to negotiate some of these barriers to participate in their leisure experiences that enhanced their stress-coping efforts. The results of data analysis also revealed that leisure was used as a stress-coping resource in four ways: (1) rejuvenation through leisure, (2) mood enhancement through leisure, (3) distance from stressors through leisure, and (4) social experiences through leisure.

Discussion

One of the distinctive findings in this study was that the participants experienced rejuvenation through leisure by means of relaxation pursuits and creative pursuits, which were likely to provide mental and physical breaks from caregiving-related responsibilities and demands and help cope with other caregiving-related stress (e.g., Bazzano et al., 2013). This study also revealed the participants experienced the different types of positive emotions such as pleasure, contentment, and energy during their leisure time, which were more likely to contribute to the enhancement of their mood. Social leisure with family and friends appeared to be a vital resource for coping with caregiving stress. In addition, the analysis of the overall themes and the findings of this study revealed that the parent caregivers engaged in pleasurable and relatively simple forms of leisure activities during their free time to effectively cope with caregiving stress (Yamashita et al., 2018). Their leisure was not something that took up a lot of their time or energy, and it was pleasurable and enjoyable in nature for the participants to engage in (Stebbins, 2015). This study discussed the importance of advocating for leisure education and casual forms of leisure among parent caregivers for effective coping with caregiver-related stress. Implications for further research and professional practice are discussed.

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Impacts of COVID-19 on Travel Behaviours for Canadian Baby Boomers

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Traditional Paper Presentation

Introduction

Early in the COVID-19 pandemic, the world tourism system faced the effects of lockdown orders at the local, national, and international levels (Filimon et al., 2022; Lee & Chen, 2022). Ongoing uncertainty and perceived risk continued to deter tourists from returning to normal travel routines (Rahman et al., 2021). Furthermore, vulnerable populations such as persons with disabilities and older adults experienced a lack of policies and resources that support safe travel during the pandemic (Dadashzadeh et al., 2022; Humagain & Singleton, 2021). At a local level, older adults' travel frequency and distance were impacted by perceptions of safety (Shaer & Haghshenas, 2021). Those transitioning into retirement often had to change their retirement strategies, trips, and family visits (Chung et al., 2021). Despite these constraints, some research suggests that older adults have used negotiation strategies (e.g., extensive planning, avoiding crowded destinations, and nature-based activities) to maintain some travel engagement (Humagain & Singleton, 2021). After an extended disruption, additional research is needed to understand COVID-19 pandemic impacts on travel for baby boomers who simultaneously experience aging and transition into retirement.

Methods

This paper presents findings from an ongoing longitudinal qualitative study with Canadian baby boomers over three years (2020 – 2023). The research was designed to explore participants' leisure experiences as they transition into retirement. However, the evolution of the pandemic over time influenced participants' perceptions and experiences of leisure, and researchers asked participants to discuss these experiences. Data are being collected through a multi-author online blog where participants create posts, share photos and comment on the posts of others. Forty-four participants were divided into five groups, and each group blogged for four 2-week sessions over three years. For the current presentation, data related to travel are being analyzed thematically (Braun & Clarke, 2006, 2019) to understand participants' experiences with aging, retirement, and travel in the global pandemic era.

Findings

Preliminary findings suggest participants' travel behavior during the pandemic varied. Early in the pandemic, travel was canceled or postponed, with some even returning home from trips unexpectedly. Then, the priority of re-engaging in travels was generally based on family connections and special occasions such as birthdays, anniversaries, holidays, and other traditions. In later stages of the pandemic, travel was often local and nature-based, including groups of smaller sizes. Participants described how travel behaviours changed as restrictions lifted and speculated on the future of travel. One participant noted, "I am ready to travel myself, and wonder how it will feel to be back in a plane and back hanging around airports. Prior to my retirement I spent a lot of time flying, and it was second nature to me. Now I think it will feel different, but I am ready to find out!" Other changes in travel motivations and decisions related to participants' risk management and perceptions of safety towards destinations. Throughout the

data collection, participants expressed nostalgia around travel, reflecting on past or canceled trips and discussed varying comfort levels around navigating public spaces as the pandemic evolved.

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Un-ravelling the Threads of the Uniform: Findings from a Critical Narrative Inquiry with Uniformed First Responders

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Traditional Paper Presentation

Introduction

In times of distress, uniformed first responders (UFRs) are the first formal line of care on scene and are responsible for providing care. Due to the obligations required of UFRs, they are considered to be at higher risk for experiencing traumatic stressors that may lead to mental health related concerns (Benedek et al., 2007; Fullerton et al., 2004; Meyer et al., 2012). In this work, I took up leisure as a space of care, healing, and restoration to re-center human spirit and as a means to critically question the harms of capitalism and ableism on the labouring (uniformed) body (Shaw, 2001).

Methodological Framework

This work employed the concept of *redress* – the idea of resisting, restoring, repairing, or reconciling to address: (1) parts of institutional culture that UFRs that perpetuate toxic resilience, (2) the lack of mental health care relations and support that exist within UFR cultures, and (3) the need for leisure spaces of care, compassion, and healing. Using the methodological framework of critical participatory action research (PAR) and narrative inquiry (Clandinin, 2016), this research was completed in collaboration with a local wellness center built for and by UFRs to offer wellness-based services in Southern Ontario. Taking up narrative storytelling methods (i.e., focus groups and interviews), 11 first responder participants (six police officers, four paramedics, and one corrections officer) were recruited to share their lived experiences. Conversations were centered around how first responders navigate the power relations that are a part of their employment (Foucault, 1977), are trained to adhere to a militant, pre-mediated habitus (Bourdieu, 1990), and are in positions to perform the expectations assigned to the uniform (Butler, 1990).

Findings and Discussion

The purpose of this presentation is to hold space for a high-level discussion of the findings of this work and offer policy-level and theoretical/methodological-level recommendations and supports that can be taken up in future praxis-based considerations. Through a reflexive, interpretive analysis (Smith et al., 1999), this presentation will unpack the three main threads that were identified as making up the material and symbolic constructs of the UFR uniform including: (1) relations of power that are a part of UFR employment, (2) the pre-mediated habitus perpetuated within UFR cultures, and (3) the directive performances expected of UFRs. A re-dressing of the identified threads is then offered as an opportunity to better understand the role leisure – conceptualized as a space for emotional coping towards restoration - - can play for first responders as they mentally/emotionally cope with the demands and expectations of their duties.

The intention of this work, and presentation, aims to make the case for how leisure as care, healing, and restoration can be used to begin to mend the broken systemic relations for UFRs and the public, as *all* persons are in need of care in our badly fractured care and justice systems. We believe this work can aid in re-imagining a more inclusive future by attending to

broken communal relations in alignment with upstream, justice-oriented movements that are advocating for restorative care and justice.

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Lady of Labour? Co-constructed Storying of a Korean Canadian Homemaker

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Working Paper Presentation

Introduction

Not only are Koreans projected to be one of the fastest-growing visible minority groups in Canada through 2031 (Noh, Kim, & Noh, 2012), but since the 1990s, the ‘Korean Wave’, or *Hallyu*, has marked a deep rise in popularity amongst North Americans around Korean culture (Jin, 2014). However, while we are seeing both this rise in population and cultural influence, leisure studies, even when it tends to explore Peoples of Colour, neglects Asians as a vast, complex group of multiple ethnicities (Tirone & Pedlar, 2000). Unfortunately, this erasure in much of euro-us-centric society and research fails to acknowledge the deep contributions and uniqueness of Korean culture and Korean lived experiences in a North American context.

Methods

Recognizing this erasure of Korean specificity in leisure research, this conceptual paper focuses on Korean immigrant housewife experiences in relation to their navigation of feminine identity and labour. In particular, I am using the notion of racial formations explained by Omi and Winant (1994), and conceptualizations of women’s care as means of meaning-making (Crotty, 1998; Jaggar, 1989). This is an attempt to close the gap in existing literature that has often erased Asian identities, Korean culture, and the interconnections of homemaking, labour, leisure, and femininity outside of whiteness. In using these theoretical concepts, this work situates Korean immigrant housewives’ labour, both historically and socially.

This work utilizes narratives as a representational format to provide relational, intergenerational, and cross-cultural narratives of lived experiences of a Korean housewife. As Delgado (1989) explained, the cure to oppression finds its potential in storytelling as “stories build consensus, a common culture of shared understandings, and deeper, more vital ethics” (p. 2414). Therefore, I pull from multiple theoretical ways of knowing that situate the narrative not simply in a Western, linear format but also one that is non-linear and co-constructed within the relationality of both the researcher and researched. I will use improvisational methods and narrative approaches to anchor myself as I engage relationally with my mother, a Korean immigrant woman whose job has always been a homemaker. This co-construction of narrative pulls from concepts of improvisational methodologies of collaborative narrative refraction (Berbary & Boles, 2014) to show how through engaging with *theorypracticing* (Berbary, 2020), our experiences and interactions become refracted through oneself and the previous generation. The narratives used to represent this data, therefore, not only represent the current moment but the history and social engagements that have shaped my mother’s generation, which has ultimately shaped my own.

Conclusion

Through improvisational methodologies, which can offer more accessible representations, and by pulling from notions of racial formations and gendered labour, I offer a transformative outcome through this work by daring to bring the personal in my writing. In doing so, I “inject narrative, perspective, and feeling” (Delgado, 1989, p. 2411) into otherwise scholarly work that illuminates the lived experiences of a Korean homemaker in a Canadian context, imploring listeners to think differently and consider otherwise.

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Queer Youth On The Prairies: Key Learnings From A Remote Participatory Research Project

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Traditional Paper Presentation

Introduction

Despite the recent ‘rural turn’ in queer studies, Johnson and Gilley (2016) demanded continued scholarship in rural geographies. In 2019, the author worked as the lead researcher on a Genderplay Project, running recreation programming (i.e., workshops where youth can learn skills for gender expression related to makeup, costuming, and drag performance) with transgender and genderqueer youth aged 14 to 24 years in rural and remote contexts. Within this participatory research context, the researchers and drag artists who hosted the workshop regularly debriefed. As “people structure experience through stories” (Sparks, 2005, p.191), this paper uses narrative inquiry to analyse and represent the stories told by the drag mentors and researchers about their experiences and observations mentoring youth.

Method and Findings

The data are based on audio recorded debriefs and the written and transcribed journals of the researchers (myself and one research assistant) and three drag artist mentors after the completion of the workshops. In these debriefs, we tell ‘what happened’ through stories about the beauty, successes, failures, and challenges of undertaking queer workshops in remote environments. However, Esterberg (2002) stated that ‘narrative analysis assumes that language conveys meaning and that *how* a story is told is as important as what is said’ (p. 181–2, emphasis in original). Further, as Sparks (2005) states, “cultural realities are constructed through narrative and storytelling” (p.191). As such, as a story analyst, I undertook what Smith and Sparks (2008) call ‘performative analysis’ that emphasized, for example, *how* the youth/mentor relationships were constructed. Through the telling of our stories, we showed how we made and remade our roles and identities (Smith and Sparks, 2008) as helpers, mentors and learners through experiences of teaching and moments of humility and humanity. These stories emphasized that youth needed more than we could give them, and that their learning came from the entire community hosted at the workshop, including social workers, community workers, mentors, researchers, and, most importantly, the youth themselves. I also use theories from rural queer studies to show how we created space for a rural queer subjectivity (e.g., Johnson & Gilley, 2016; Herring, 2010) and queer theory to work through our narratives of youth innocence (Dyer, 2019). I also show the labour of a rural heterosexual matrix that may acquiesce to binary identities of gay and lesbian but allow little space for genderqueer-ness (e.g., Butler, 2020) and systematically segregate youth from would-be mentors (Sedgwick, 1993). In the contexts of a recreation workshop, youth learn that they are okay, but also experience pleasure through an artistic practice and create new possibilities for themselves, their identities, and rural queerness (Driskill, et al., 2011; Lorde, 1993).

Conclusion

Placing rurality and queer youth at the centre, this narrative inquiry works through the complex role of the researcher and discourses of rural intolerance and youth innocence to find possibilities toward a more just and inclusive future.

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‘Return On[boarding] Investment’: Exploring Volunteer Onboarding Experiences on Newcomer Behaviours and Implications for Volunteer Board Performance

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Traditional Paper Presentation

Introduction

Volunteers are integral to all operations of sport and recreation organizations (Hoye et al., 2020). Exploration of the onboarding experiences (OE) of newcomer volunteers in a volunteer leadership context is lacking in current volunteer management and governance literature. The level at which an individual is onboarded (Bauer, 2010) affects attitudinal aspects of the individual toward their role (Sluss & Thompson, 2012). Examining OE allows for more discernment surrounding appropriate considerations to effectively optimize the acquisition of knowledge and information for newcomers and their integration within a volunteer board, thus aligning with the 2023 CCLR theme surrounding diversity and inclusion.

Organizational efforts to engage in onboarding activities elicit investment towards the newcomer and creates a foundational footing for the new member’s navigation and acclimation to the group. Understanding how information and knowledge are acquired, and the importance of the various interactions that should be taking place; fosters individual group members’ motivations and actions and instills the opportunity for both newcomers and the organization to be successful with onboarding. Accordingly, this presentation addresses how community-based delivery systems can effectively apply OE in an advantageous way.

Method

Seven semi-structured interviews (Patton, 2002; approximately 45 – 60 minutes in length) were conducted with newcomer volunteers of non-profit sport or recreational organizations. New board members were within one year of their tenure and presumed to have had a first-hand familiarity with the OE received from their organization (Gioia et al., 2013). Participants for this Masters’ project were recruited from those that showed interest through snowball sampling via social media, word-of-mouth, and non-profit organization connections. An inductive approach complemented with thematic analysis (Braun & Clarke, 2006) parsed-out and construed the data collected from each of the participants. Each interview transcript was imported into the NVivo© software program to help facilitate analysis. Codes were established by recognizing patterns within the responses. Codes were then condensed and presented as themes and subthemes conceptualizing the participants’ OE. To uphold rigor, themes and subthemes were debriefed with a supervisory research team to affirm their merit and reasoning.

Findings and Discussion

The OE of volunteer board members encompasses several themes that influence an individual’s experience. These themes (i.e., process, information and organizational knowledge acquisition, original intent to participate, and person-organization fit) are aspects for organizations to consider when onboarding new individuals to a group. Each theme offers insight to how they intercede in a more intrinsic manner for the newcomer, as well as relating to implications concerning organizational inclusivity and culture (Hoye & Doherty, 2011). Organizations that intentionally provide newcomers with an understanding of their corporate memory, who manage expectations by understanding an individual’s purpose for getting involved, and who adopt a group practice that offers new members the opportunity to prove

themselves; fosters feelings of trust, acceptance, and value for the newcomer. The individual OE unearths the level of investment that organizations are presenting to their new members. This helps individuals in aligning themselves with the organization and influences their personal motivations in being good stewards of the board.

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Constraints and Facilitators to Iranian Canadian Women's Visitation of Natural Areas in Canada

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Traditional Paper Presentation

Introduction

Iranian Canadians rank among the 10 most common ethnic minorities in Canada (Statistics Canada, 2013b, 2016). Despite their growing numbers, very few studies of Iranian immigrants have been conducted in Canada. To address this deficiency, I investigated the nature-based leisure experience of Iranian immigrants living in Edmonton. This presentation focuses on study findings arising from my interview with Iranian Canadian women.

Methodology

Working with the interpretivism paradigm and employing a hermeneutic phenomenological framework, I interviewed 11 Iranian Canadian women living in Edmonton to understand their experience of visiting Canadian-based natural areas. Then, I interpreted the opportunities and limitations of their natural areas' visitation.

Findings

Participants explained how they use and experience natural spaces in and outside of Edmonton city and described their attachment to Canada's nature in different words. They recalled good memories of events and gatherings with their friends and families in Edmonton's urban parks, such as holding birthday parties or religious events in Hawrelak or Victoria parks, camping in nature, or going to Banff and Jasper national parks with their friends. They emphasized how wonderful it is to access pristine nature in the city, such as ravines and trails, to escape the daily stresses, or visit national parks that helped them navigate isolation during the COVID-19 pandemic. They also highlighted the role of their families and friends who accompanied them, acting as the main facilitators of enjoying their visit to natural areas. These findings are compatible with previous studies of immigrants' nature-based leisure in host societies (Hurly & Walker, 2019; Peters et al., 2016; Rishbeth & Powell, 2013; Stodolska et al., 2017).

Furthermore, they highlighted several barriers that impacted their use of natural areas. They noted that cold weather and free-running dogs are the main constraints to their visit to green spaces in Edmonton. Some even felt excluded from Edmonton's natural spaces (especially those who wear Islamic hijabs) because of dog owners' behaviours or because there are many off-leash areas that they cannot visit. Since wearing hijab is a clue of being Muslim, it may influence other people's reactions. One participant said, "*They [dog owners] know Muslim women do not have a good relationship with dogs. So, they are aggressive toward us.*" Additionally, pit/dry toilets and mosquitos were other significant barriers. However, not all participants experienced these constraints.

Discussion

These constraints can be applied to all three of Crawford and Godbey's (1987) intrapersonal, interpersonal, and structural constraint levels. For instance, not feeling comfortable around dogs and avoiding dry toilets are related to Iranian culture, simultaneously relating to all three constraint categories. This study shows how constraining factors are interrelated

(Henderson, 1997) and supports an emphasis on the impact of socio-cultural systems (Crawford & Stodolska, 2008; Samdahl, 2005; Schneider, 2016). It also indicates that leisure researchers need to move beyond this classic categorization of constraints and come up with a new model that shows the interactions of various factors from macro to micro levels in the formation and impact of constraints, as well as the dynamic nature of leisure constraints across different cultures.

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Impact of the COVID-19 Pandemic on Youth Recreational Hockey in Southwestern Manitoba: Opinions and Observations of Player Parents and Hockey Association Directors

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Traditional Paper Presentation

Introduction

The health and societal benefits of programmed recreational team sports such as ice-hockey are well known. Benefits include physical health, psycho-social development (e.g. cooperation, discipline, leadership, development of social identity, feelings of belonging), motor skills acquisition, and sportsmanship (Bruner et al. 2017; Fraser-Thomas & Côté, 2006; Wells et al., 2008). There is a growing literature on the impacts of COVID-19 in numerous areas of academia, including restrictions on leisure and recreation, that lead to sedentary behaviour and its resultant negative impacts (Braidokiene et al. 2021; Chen et al. 2020; Dunton et al. 2020; Moore et al. 2021; Owen & Bould, 2021). This study collected data from the parents and directors of youth recreational hockey players registered for league play in southwestern Manitoba in 2020 and 2021. The goal of this study was to ascertain attitudes and perceptions towards the restrictions on play and observations of impacts, including physical and mental health of players and their families.

Methods

We coordinated with the three leagues in southwest Manitoba, one urban, two rural, to send out an email invitation to registered hockey families with a link to a Microsoft Forms questionnaire. The questionnaires for both groups, parents and hockey directors, were similar and were composed of questions developed to collect hockey cohort data (age, skill level), opinions and observations of impacts on players. Data were first analyzed descriptively. The open-ended, qualitative responses were examined using content analysis methods that recorded the use of key words and word repetition (Strauss & Corbin, 1998). The rural hockey data was grouped so that rural to urban comparisons could be made. We then compared the hockey cohort variables to the opinion and impacts data.

Results

The majority of responses were from parents (n=174) with players in the mid-age ranges and split almost evenly between house league and competitive rep league players. Most parents disagreed with the restrictions on play imposed by the Province of Manitoba, citing that there were enough safety protocols in place to continue play, and that if the players attended school, they should be able to play hockey; parents were therefore willing to allow their children to gather together regardless of the risks posed by the pandemic. Directors (n= 5) felt they had put in appropriate safety measures to allow play to continue. Three-quarters of the parents indicated the restrictions had negative impacts on their player, including lack of socializing and physical activity, as well as mental health deterioration. Parents also reported that they spent more family time together and participated in other activities while play was suspended.

Conclusion

This research documents the impacts of pandemic restrictions on youth hockey in the eyes of parents and directors. It details the frustration of parents and directors as well as their

observations of social, physical, and mental health of youth players. This is useful in understanding how the recent COVID-19 pandemic affected youth recreational sports participants and will help in developing mitigation protocols for these impacts in the case of future pandemics that restrict participation.

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I Don't Have to be Scottish? Identity and Belonging in Scottish Pipe Bands

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Traditional Paper Presentation

Introduction

Scottish pipe bands (SPBs) are music ensembles of bagpipes and drums, typically comprising approximately 10-30 members. Although rooted in a military tradition (Dickson, 2009), civilian bands were established in Scotland in the 1870s. The oldest Canadian SPB – the Sons of Scotland (Ottawa) was established in 1896. Today, there are more SPBs per capita in Canada than any country outside of Scotland (Walker, 2015), with an estimated 240 civilian SPBs found throughout the country (http://canadianbagpipelinks.info/pipe_bands.html).

Pipe bands consist of musical amateurs, whose participation can be understood as a form of “serious leisure” (Stebbins, 2020). Many participants devote substantial time and resources to their leisure pursuit. For example, it is not uncommon for members to regularly drive (or fly) for hours to attend rehearsals. What is especially notable, however, is that many members of SPBs outside the UK have no Scottish background or cultural connections whatsoever. The purpose of this study was therefore to explore issues of leisure identity and belonging based on an examination of Canadian SPB participants. Research questions guiding the inquiry included: How do participants come to know about and become interested in SPBs? To what extent are the cultural aspects of SPBs important to participants? How are senses of identity and belonging manifest in and through SPBs?

Approach

Data consists of observations and interviews conducted at the World Pipe Band Championships in Glasgow, Scotland, August 2022, and 25 interviews conducted in Fall 2022 and Spring 2023 via Zoom. Theoretically, this study draws upon several traditions, including cultural globalization (Anderson, 1991; Appadurai, 1990; Tomlinson, 2012), situated learning (Lave & Wenger, 1991) and communities of musical practice (Kenny, 2016), complemented by leisure patterns (Scott & Willits, 1998; Janke et al., 2010), leisure access (Devine & Mobily, 2017), possible selves (Cameron, 1999; Markus & Nurius, 1986), and sense of belonging (Baumeister & Leary, 1995).

Results

Several findings have emerged. One is the relative significance of culture as a factor in SPB. For those from Scotland, participation is normalized part of Scottish life. For those outside of Scotland, however, the importance of Scottish aspects is equivocal, especially in light of *cultural globalization* and changing demographics in Canadian society. For many participants outside of Scotland, what matters is a *sense of belonging* and the collective effort of working toward a polished performance as a *serious leisure* pursuit. A second finding relates to *leisure awareness* and *skill development*. In Scotland, SPBs are familiar and often taught in school as part of the government’s national Curriculum for Excellence (<https://sspdt.org.uk/curriculum-for-excellence/>). In Canada, awareness and learning is mostly based on word-of-mouth and proactive youth recruiting efforts. Unlike many other forms of music learning, pipe bands offer free instruction reflective of *situated learning*. Although pipe bands continue to be overwhelmingly white, non-white participation is growing. According to one pipe band leader in Canada, “In the next little while you’ll see a very multi-cultural look to pipe bands.”

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Towards Decolonial Futures: A Critical Ethnography of Tourism Education in Cape Coast, Ghana

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Traditional Paper Presentation

Introduction

Tourism education, especially in institutions of higher learning has grown to become an important area in tourism literature since the 1980s (Fidgeon, 2010; Liburd, Hjalager, & Christensen, 2011; Sheldon, Fesenmaier, & Tribe, 2011). This development, especially in the Global South, has been largely due to the growth in the tourism industry, and the consequent need to develop a pedagogical understanding into tourism. Much of scholarly work on tourism education, however, has predominantly focused on Global North contexts (see Fidgeon, 2010; Sheldon & Fesenmaier, 2013; Inui, Wheeler & Lankford, 2006) making the leisure field somewhat exclusive of works from the Global South. Ghana, like several other countries in the Global South, has seen massive changes in the tourism industry under both past and present governments. To provide the requisite expertise needed to match the growing tourism demand, tourism and hospitality education and training in Ghana became a developmental policy (Adu-Frimpong & Mensah, 2021). The tourism industry itself has been critiqued for the many ways it appears to be a tool for economic development, but with many impacts on socio-cultural systems and the natural environment. For instance, Britton (1982) critiqued the tourism industry one that recolonizes many communities, especially in the Global South. Grimwood, Stinson and King (2019) also assert that tourism production and consumption reproduce colonial relations, narratives, systems, and structures across time and space. This study unpacks tourism education and colonization relationships within the cultural contexts of the University of Cape Coast's Hospitality and Tourism Department.

Methods

Drawing on Grosfoguel's (2007) and Chambers and Buzinde's (2015) tourism's epistemological decolonization – a theoretical orientation that advocates a different 'epistemic grounding' rather than pursuing change within the context of prevalent Eurocentric paradigms - we conducted a critical ethnography in the Department of Hospitality and Tourism at the University of Cape Coast to interrogate tourism education and colonization relationships. Critical ethnography involves intensive empirical investigations of everyday, lived cultural reality (Foley, 2002) to address power relations in contexts (Marshall & Rossman, 2014). To generate data for this study, we conducted participant observations in common places in the department such as the study rooms, lecture halls, and library. Data was also generated through semi-structured interviews from 18 members of the department. This included 5 faculty members, 12 tourism students and 1 non-teaching staff.

We will utilize both descriptive and theoretical analysis for data that has been generated. Initial codes and themes will be generated from the data through inductive and deductive methods to represent the data collected (Steger *et al.*, 2013; Braun & Clarke, 2006).

Expected Results

Our expectation is that findings will illuminate tourism education dynamics in Global South contexts and draw the necessary attention from scholars from both the Global North and

South, allowing for a more inclusive leisure field. Also, we hope that results will offer alternative possibilities of tourism educational practices that unsettle colonialist thought, organization, and infrastructure of current tourism trends, policies, and practices that have existed in the Hospitality and Tourism Department, of the University of Cape Coast.

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Sustaining a Trauma-sensitive Sport Program in a National Community Organization

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Traditional Paper Presentation

Introduction

The occurrence of traumatic experiences in childhood can lead to a plethora of negative consequences including anxiety, depression, and an inability to regulate emotions (Anda et al., 2006; The National Child Trauma Stress Network, 2015). Trauma-sensitive practices paired with community-based sport programming can promote positive developmental outcomes for youth such as building self-efficacy, promoting resilience, and creating a sense of belonging (Gano-Overway et al., 2009; Massey & Williams, 2020). However, sustainability of this programming can be challenged poor planning, limited organizational capacity, and insecure funding streams (Whitley et al., 2015). Thus, it is warranted to explore how sport programs plan for sustainability and how they navigate sustainability challenges. This study aimed to explore the successes, challenges, and overall experiences of program sustainability, within the case of a nationally-run, trauma-sensitive, community-based sport program.

Methods

This was a study conducted with a national non-profit organization which provides recreational programming for underserved youth in clubs across Canada. The organization had recently implemented a nationally-funded sport program over five years across 13 clubs. An intrinsic case study methodology was adopted that involved conducting individual semi-structured interviews with 4 participants who were involved in leading program development and implementation. Data were analyzed using inductive thematic analysis (Braun et al., 2016), to map these participants' perceptions of their sustainability experiences.

Results

The participants valued the program and advocated for its maintenance and sustainability. Successful program sustainability included the delivery of quality training that equipped staff with the knowledge and resources to maintain evidence-informed practice. Additionally, sustainability succeeded through monthly staff check-ins which gave staff opportunities to learn from the experiences of other clubs and apply their findings within their own clubs. Challenges to sustainability included staff turnover, which led to losses in training knowledge, program capacity, and program maintenance. The decentralized nature of the organization, in overseeing the operations of several independently-run clubs, challenged sustainability; the adaptation of program resources and expectations to the variety of needs from each club required more staff capacity and funding, therefore, limiting program implementation and sustainability. Lessons learned and future directions discussed included the importance of sustaining trauma-informed practice within and beyond sport, and institutionalization of trauma-informed practice at every level of the organization.

Implications

The results of this study offered initial insights into practices and processes community organizations and leaders may use to enhance sustainability as they develop and deliver trauma-

informed sport programming. Sustaining trauma-informed practices may help foster more accessible and inclusive community-based programming for underserved youth beyond initial program implementation. As such, this study is aligned with CCLR17's objectives for promoting inclusion in research and practice.

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Follow-up of an Online Trauma-informed Training Program for a Nationally-run Youth-serving Organization

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Working Paper Presentation

Background

Childhood trauma can negatively impact an individual's self-esteem, coping abilities, and can lead to an increased risk of anxiety and depression in adulthood (Downey & Crummy, 2022). Trauma-informed practice is a strengths-based approach rooted in and responding to the effects of trauma and orienting youth towards trauma healing (Substance Abuse and Mental Health Services Administration, 2014). Training in trauma-informed practices can equip community program staff to understanding the widespread prevalence and impact of trauma on one's brain, physiology, and behaviour, respond to youth's trauma-related stress, and leverage protective factors in recreational activities associated with promoting positive youth development (The National Child Trauma Stress Network, 2015). To date, research on trauma-informed training has predominantly explored immediate participation outcomes, with limited work examining behaviour change (Purtle, 2020).

Purpose

The research question for this study is: How does participation in a trauma-informed training program influence staff's behaviour change? The uptake and use of trauma-informed practices can help create recreational activity environments that are more inclusive and barrier-free for the trauma-exposed youth. Thus, this study is aligned with CCLR17's theme of a more inclusive future.

Methods

This work is being conducted with a national recreation-providing organization which primarily serves underserved youth. The authors and the organization collaborated to construct a trauma-informed training program for staff. Participants will be program staff who participated in the self-guided, online, trauma-informed training program (~2 hours) at least three months prior to their involvement in the study. Staff will be contacted on a rolling basis to invite them to participate in the study. Semi-structured interviews will be conducted. An interview guide will be used to guide conversations in pre-determined directions. The interviewer will be flexible in using prompts and follow-up questioning based on participants' responses. The interview guide will be focused on how staff perceived the training program, successes and challenges of applying trauma-informed practices, youth's receptivity to staff's practices, and how the program can be improved to support their uptake and application of trauma-informed practices in their contexts. Interviews will be audio-recorded and transcribed. Transcripts will be analyzed using an inductive-deductive content analysis (Braun & Clarke, 2012). Deductively, the authors will use the theoretical domains framework (Cane et al., 2012) to categorize passages that are related to key behaviour change constructs (e.g., knowledge, skills, goals, social influences). Inductively, the authors will categorize any passages that they interpret as important or significant to this inquiry. Several categories will be created, modified, merged, and/or gathered under representative themes in line with the research purpose.

Implications

The study's findings will help understand the effectiveness of a trauma-informed training program on staff's behaviour change, and what works and what does not for staff when learning and applying trauma-informed practices. Academically, these findings can help support understandings of the processes that may support staff's learning of trauma-informed practices through training and experiential opportunities. Practically, these insights can help inform improvements to staff training, resources, and supports for the uptake of trauma-informed practices.

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A Critical Exploration of Neoliberalism and Women's Physically Active Leisure Experiences during the Transition to Motherhood

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Traditional Paper Presentation

Rationale and Purpose

Women are required to adapt to new and changing identities as they juggle the expectations that accompany motherhood in Western culture (Nash, 2011; Whiley et al., 2020). Research to date has largely focused on the experiences of elite and professional athletes during the motherhood transition (Appleby & Fisher, 2009; McGannon, Tataric & McMahon, 2019). Situating engagement in physically active leisure as a women's health issue (DiPietro et al., 2019; Limbers et al. 2020) we sought to gain an in-depth understanding of transition to motherhood more broadly. The purpose of this research is to explore how a neoliberal framework of motherhood influences mothers' engagement in physically active leisure.

Background

Gaining momentum as an approach to economics in the 1980's (Heinz, 2017), neoliberalism has extended globally to all areas of social life (Ptak, 2009) and describes the political paradigm in which we currently find ourselves (Heinz, 2017). Privileging a market economy lens, neoliberalism situates motherhood as an endeavor run by and for women, overlooking intersectionality and the gendered nature of work, at the same time failing to address the instrumentalization of women's work for social and political gains (Guney-Frahm, 2020; Whiley et al. 2021). Particularly significant is neoliberalism's reconstruction of feminism as "neoliberal commodified feminism", which relegates women to the impossible choice between being "good" mothers or "good" feminists (Whiley et al., 2021). Modern norms add the additional element of maintaining a fit and attractive physical self - alongside being both good mothers and good feminists (Dworkin & Wachs, 2004; Nash, 2011).

Methods

Guided by principles of narrative inquiry (Clandinin & Rosiek, 2007), we use data from our longitudinal study on first time mothers in two major cities in Canada. Interviews were conducted with thirty-eight women who were experiencing the transition to motherhood for the first time. The same group of mothers were interviewed at four intervals: once during pregnancy, and three times after birth (3, 12, 18 months). Using multi-level narrative analysis, the researchers analyzed each interview in its entirety and conducted thematic analysis to analyze the content of each story (Riessman, 2008).

Implications/Contributions to the Body of Knowledge

Participant stories highlight the untenable assumptions of neoliberal discourse that women can "have it all" successfully and equitably negotiate the complexity of multi-tasking expectations (Guney-Frahm, 2020), leading us to interrogate how neoliberal discourse informs how women perceive motherhood as well as how neoliberal discourse impacts their ability to engage in physically active leisure during the transition to motherhood. The narrative accounts provided in this research expose the inadequacies of a neoliberal paradigm to account for the

lived experiences of women as they transition to motherhood and seek to engage in physically active leisure. Finally, the women's stories provide evidence of both acceptance and resistance to neoliberal feminist discourses asserting women can "have it all" (Whiley et al, 2020). The theoretical implications of this research is well aligned with the Maureen Harrington Memorial Session on the Leisure of Women and Families.

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Gentrification, Neoliberalism, and the (Un)Sustainable

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Alternative Paper Presentation

Working through our own incommensurable (Muñoz, 2019; Tuck and Yang, 2012) attachments to place and our often-shared discomfort with a foreclosed future that we can't possibly *knowledge mobilize* our way out of, this presentation is an invitation to become (un)comfortable with our field's neoliberal positionality. We do this because we are alarmed at the ways the definition of *neoliberal* tracks with the defining characteristics of leisure which emphasize individual choice, meaning, and freedom, and often still dichotomize work and leisure (e.g., Dimanche & Samdahl, 1994). Wanting to avoid "privatized and commodified understandings and practices of leisure itself" (Rose, 2022, p. 4), we turn to critical tourism studies scholarship already-alert to these tensions (Bianchi, 2009; Higgins-Desbiolles, 2009; Higgins-Desbiolles, 2021; Mair, 2021). We reject the orientation to leisure as value-neutral, inherently good, or health promoting, and come to this place by storying instances where leisure is bound up and reaffirming of particular kinds of neoliberal state power in public space (Rose, 2022; Harvey, 2005; Lang, 2017; Kuntz, 2015).

We know we are not alone with a sense of creeping dis-ease that solar powered recycling bins and bike lanes sloshed in green paint will not bring our salvation (or worse, might be part of the problem). Before it was clear that the city "breathes and exhales whether the people do or do not" (Mowatt, 2022, p. 39), we tried tenants unions and police-led protests *as leisure*. We tried friendship and care (Moran & Stinson, under review). Mostly, though, we linger in meeting rooms on campus and write confessionals in the sidebars of MS Teams meetings, quietly admitting that we know our work is too little, too late, or too lacking in force to meaningfully effect change. It might be too late to stop, now. Or too late to start. We were in elementary school when these sorts of truth(s) about the dire state of our planet were called *inconvenient* (Berlant, 2022; Guggenheim, 2006). Reap what you sow: this is neoliberal fallout. In the rubble, we are either the sorts of people who (a) become attached to electrical boxes tagged in sharpie, harmonize with the static born from broken advertisement stands, and grieve rooftop bees but not a planet edging extinction, or (b) do not become attached at all. For us, "the question is not how to choose what to stay with but how to feel your way in" (Berlant & Stewart, 2019, p. 58). Holding constant both neoliberalism and our inevitable attachment (Berlant, 2022) to the fate of urban public space, this presentation is an invitation to feel.

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Le corps au cœur du voyage en contexte d'attitudes et comportements alimentaires dysfonctionnels ou Projet Vacad

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Présentation d'un document traditionnelle

Introduction

En contexte de COVID-19, les mesures de confinement ont instauré, pour les individus un environnement physique et social restreint, centré sur le domicile (Ransing et al., 2020). Cet isolement a augmenté le temps passé sur les réseaux sociaux en exposant les individus à des modèles corporels « inaccessibles », à la fois minces et musculeux (Fernández-Aranda et al., 2020; Thompson & Stice, 2001). En est résulté des perturbations de l'image du corps (PIC), menant à une hausse marquée d'attitudes et comportements alimentaires dysfonctionnels (ACAD), voire de troubles des conduites alimentaires (TCA, Corno et al., 2022; Vindegaard, & Benros, 2020). Face à cet enjeu contextuel, le voyage plus que jamais, s'offre comme une possible solution, parce qu'en changeant d'environnement, il permet de s'ouvrir à l'autre et au monde, afin de découvrir une multitude de référents culturels corporels au sein de populations diverses, et ce afin de se détacher du dictat corporel mentionné précédemment (Becker, 2007; Christin, 2000; Martin & Ricci, 2020).

Méthode

Ce projet vise à documenter l'influence du voyage sur les PIC auprès de populations qui présentent des ACAD. L'objectif spécifique 1 (OS.1) vise à explorer les relations entre voyage et image du corps par une revue de la littérature [revue faite; soumission article 1 en avr. 2023]. L'objectif spécifique 2 (OS2) vise à établir un portrait corrélationnel des PIC au sein d'une population québécoise présentant des ACAD et engagée dans un programme expérimental ([programme eLoriCorps](#) - financement [Fond. UQTR](#)) [CER-22-287-10.04 obtenu; soumission article 2 en sept. 2023]. La méthodologie est une étude rétrospective quantitative des données secondaires issues de la base de données du eLoricorps, qui contient un échantillon de 300 individus. L'objectif spécifique 3 (OS.3) vise à mesurer l'influence d'une expérience de voyage sur les PIC auprès d'individus qui présentent des ACAD [soumission article 3 en sept. 2024]. L'échantillon plus restreint ($N \leq 10$) et une méthodologie mixte à devis convergent, se justifient par un approfondissement souhaité dans l'exploration des relations entre les variables.

Résultats et discussion

Au niveau scientifique, cette recherche dont les résultats sont à venir, est la première au Canada, à notre connaissance, à aborder la problématique des ACAD en montrant les répercussions du voyage sur les PIC. Au niveau sociétal, cette thèse ouvrira des pistes pour améliorer la pratique « scientifico-clinique », par le développement de stratégies interventionnelles efficaces via l'approche portant sur le voyage. Ces deux niveaux s'intègrent afin de cibler les sociétés savantes pour une innovation conceptuelle et les milieux cliniques pour cette stratégie d'intervention. La population générale est aussi ciblée dans une perspective de donner/redonner le pouvoir aux individus sur leur santé mentale, ainsi que les différents organismes touristiques, pour leur implication et leur partage culturel, qui en ont plus que besoin à l'heure actuelle (visibilité touristique et retombées économiques). Ce projet traite d'un enjeu

d'envergure dans la mesure où les ACAD touche à ce jour, près de 48% de la population, sans oublier que nous avons tous, un corps, corps éprouvé lors du contexte pandémique mondialement vécu (NASEM, 2022).

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Something in the Way of Things: Notes from a Leisure Son, 2023

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Traditional Paper Presentation

Introduction

In 2009, informed by cultural studies and educational policy studies, a *Journal of Leisure Research* article challenged the field to think/re-think how Race and racism should be understood. It is argued, principally, that Whiteness should be treated as a fundamental aspect of a North American society and because of this research in and on leisure must be considered problematic due to our distinct processes of racialization. If power is not the context that Race is viewed within, then any use of Race can lead to flawed analyses, interpretations, and conclusions. The aim of the paper presentation is to revisit the initial article and its 2020 expansion in *Annals of Leisure Research*. Understanding Race as process/function of racialization could aid us in moving away from an identity and experiential understanding of Race.

Racial Projects & Theoretical Considerations

Mowatt (2009) presented five politically based racial projects based on five represented cases of leisure activity in order to better study the activities and intent of Whiteness in a society: 1) The Far Right – as the absence of non-White individuals; 2) The New Right – is the solidification of a White base through mainstream political means; 3) The Neoconservative – that preserves White advantage through denial of racial difference; 4) The Neoliberal – is the lessening of racial difference with a more restricted White advantage; and, 5) The New Abolitionist – is the active acknowledgement of Whiteness and the oppressive conditions of non-White populations. In Mowatt (2020), five distinct theoretical areas were presented as considerations for guiding future research: 1) Structural Privileges Theoretical Area – is a move away from an examination of experiences and to the activities of individual perpetrators that maintain a status quo; 2) Social Mechanism Theoretical Area – seeks to locate evidence of prejudice and other expressions; 3) Discursive Meanings Theoretical Area – the identification of evidence in symbolism and discourse (media and texts); 4) Cultural Reproduction Theoretical Area – as the identification of the processes that reify Whiteness; and, 5) Institutional Theoretical Area – emphasizes locating/focusing on material realities of populations of color that are created by systematic aspects of institutions and between institutions. While Whiteness is treated a point of discussion, it is merely a useful categorization of White Supremacy that is also not dependent on populations holding an accepted White identity.

Conclusion

As Mowatt (2020) argued, “Racial disparities will always exist in societies where the White right to rule is exclusive” (p. 4). Thus, perspectives in research and pedagogy obscure the maintenance of dominion over the lands and bodies of others (Mowatt, 2021). Within the context of the theme for CCLR17, this is unequivocally in the way of an inclusive future. In revisiting these prior discussions, there is a desired push to center structural power in studies and discussions of Race. In doing so, a discussion of where leisure research (and pedagogy) has been since 2009 can take place to possibly set some questions for the next ten years in-line with the fourth and potential fifth wave (Arai & Kivel, 2009).

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Strangers in a Dangerous Time: Encounters with Strangers While Walking During COVID-19

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Traditional Paper Presentation

Abstract

Public health initiatives aimed at reducing the spread of Covid-19 saw unprecedented levels of restriction on leisure activities that involved face-to-face social encounters with people we may not know well. The lack of incidental sociability caused by public health restrictions limited interactions with strangers and those outside of our social “bubbles.” (Glover et al, 2022). Even so, neighbourhood walking remained one of the few sanctioned activities in which people could engage lockdowns (Mehta, 2020). Accordingly, this paper sought to explore the potential social benefits and/or drawbacks of everyday interactions with strangers during a stressful life event. Forty-three research participants from a mid-sized Canadian city completed three phases of data collection to provide insight in the meaning of these encounters: (1) “walking diaries” in which participants recorded the people, places, and interactions they noticed during their walks; (2) a “mapping exercise” in which participants self-identified the boundary of the neighbourhood and illustrated noteworthy social interactions on their map; and (3) one-on-one interviews during which participants reflected on the social dynamics and interactions of neighbourhood walking during a stressful life event. From these data, three themes related to interactions with strangers were identified: (1) a sense of safety in their neighbourhood; (2) a sense of greater faith in the universe; and (3) a sense of brightness to their day. All told, this paper sheds light on the ways in which banal, seemingly insignificant interactions with strangers can have moderate social benefit to neighbourhood walkers during a stressful life event.

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Who's Gone Fishing? Exploring Diversity and Inclusion Towards Equity in Northern BC Freshwater Fishing.

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Traditional Paper Presentation

Introduction

Issues of racism, homophobia, and misogyny shape access to outdoor recreation resources, experiences, and benefits (Wigglesworth, 2021). Approaching outdoor activities as 'just leisure' occurring 'out there' beyond the influence of society is no longer tenable (Mullins, 2014). Increasingly, grassroots groups advocate, work towards, and celebrate diversity in the outdoors (Finney, 2014; Harrison, 2013; Nemani & Thorpe, 2016; Olive et al., 2018). How might resource managers respond in support of the constituents for whom they work?

This presentation reports on a study initiated by provincial Fisheries Biologists in the Omineca Region of Northern British Columbia (BC), and implemented in partnership with social science researchers at UNBC. The research is funded by the Freshwater Fisheries Society of BC (FFSBC). Together, they explored and are seeking to address the challenge that recreational fisheries management has systematically reflected and responded to preferences of license holders who are disproportionately white, older, and male. License sales show that regional participation in recreational fishing does not reflect (i.e. attract) the diversity of the regional population. The study aims to document why this is happening in the Omineca.

In BC, recreational fisheries management has typically been approached as fish and habitat conservation and enhancement through biological and ecological sciences, informed socially through creel, aerial, and other surveys of current recreational/sport anglers to assess their usage, preferences, and satisfaction (Pollock et al., 1994). This study, however, starts from a different position, taking a wider view that seeks to better understand relevant perceptions, experiences, and preferences among both fishers and non-fishers, and among people who identify as racialized, women, genderqueer, and/or 2SLGBTQIA2+, as well as the dominant white, older, male license holder demographic. The intent is to identify possible processes of inclusion and exclusion, and understand how they work, in order to recommend management practices to support more inclusive recreational fishing.

Methodology

The study uses a social constructionist approach that was operationalized, in part, using the theory of leisure constraints (Anderson et al., 2004; DeLuca & Demo, 2001; Fendt & Wilson, 2012; Reis et al., 2012; Shogan, 2002). The research design uses mixed social science methods. Three focus groups with anglers and three with non-anglers are being used to gather qualitative data about personal experiences, perceptions, and insights related to race, gender, and sexuality in recreational fishing. Responses from the focus groups inform the development of an e-questionnaire applicable to both fishers and non-fishers, which will be used to survey the regional population. The questionnaire examines demographics, fishing preferences, drivers and

constraints to participation, as well as representation and issues related to race, gender, and sexuality. The presentation will summarize initial findings from the research to date.

The study is novel in origin and innovation of social research methods for recreational fisheries management, particularly in response to current issues of social and environmental justice regarding equity, diversity, and inclusion in the management and provision of rewarding outdoor recreation opportunities and experiences for British Columbians now and for future generations.

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Leisure and Aging: Leisure for Older Adults Visiting Immigrant Children

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Traditional Paper Presentation

Introduction

This study aimed to understand the lived experience of "visiting" immigrant relatives and the role leisure plays in it. More specifically, this study explored whether leisure could help aging Persian parents visiting children in Canada with the cultural, familial, economic, and geo-political challenges associated with their visit. Culture shock may occur when one encounters a new culture and can result in "frustration, sadness, depression, and anxiety" (Kim & Mumbauer, 2019, p. 186). Leisure may help alleviate this shock. Here, leisure included "the activity itself, the activity's frequency, and its value to the participant" (Yoon et al., 2021, p. 1). This research also recognized the experience of *intrapersonal, interpersonal, and structural* leisure constraints (Crawford et al., 1991). Despite its prevalence and the "implications for integration, community development, etc.", visiting friends and relatives travel (VFR) is "relatively under-researched" (Griffin, 2014, p. 487). Aging visitor parents of immigrants, especially those from Persia, are also marginalized in scholarship and practice. This lack of attention is significant given the increase in immigrants to Canada and the rapidly aging population (Kats, 2000).

Method

Grounded in social constructivism and guided by a phenomenological approach, semi-structured, open-ended interviews were conducted with a purposive, non-probability sample of 14 visiting parents of Persian immigrants from Tri-Cities, BC, Canada. Each interview lasted around 40 minutes. Interviews were audio recorded, transcribed, and analyzed using Braun and Clarke's (2006) Reflexive Thematic Analysis (RTA). After data familiarization, latent thematic analysis (LTA) was employed to categorize the participants' multilayered perspectives, thoughts and experiences (Braun & Clarke, 2006; Gauthier & Wallace, 2022). Themes inductively identified were reviewed by all team members and recognized as representing the broad meanings communicated by participants. Accordingly, the themes were then defined and named, and a Thematic Analysis (TA) map was developed (Figure 1).

Results

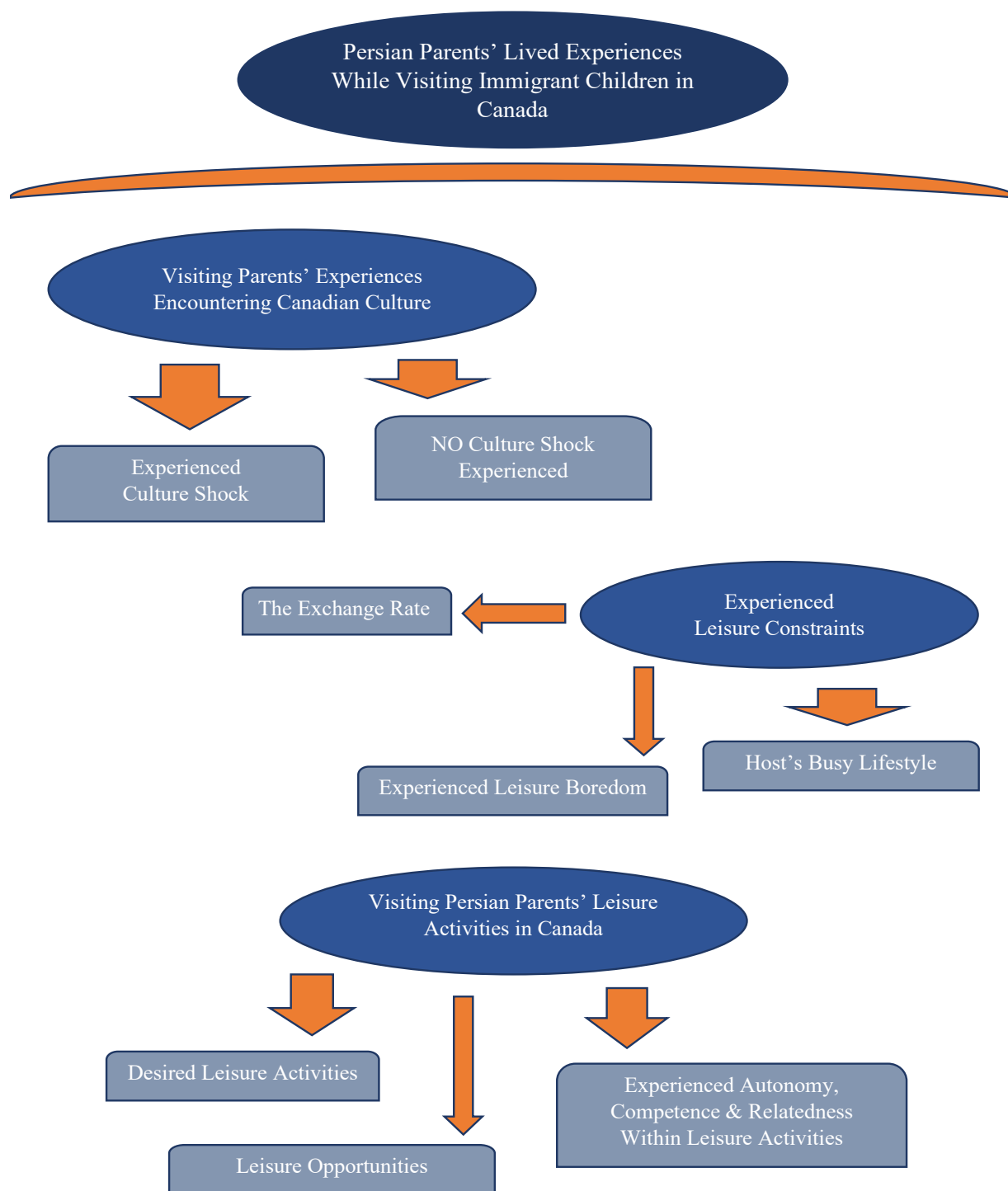
Overall, Persian parents' lived experiences while visiting immigrant children in Canada were characterized by three major themes: (a) *visiting parents' experiences encountering Canadian culture*, (b) *visiting parents' leisure constraints* (Crawford et al., 1991; Jackson, 1997) and (c) *visiting parents' leisure activities in Canada*. These major themes were explained by eight sub-themes. The first of these sub-themes distinguish between parents who *experienced culture shock* (Brown & Holloway, 2008; Lysgaard, 1955; Oberg, 1960), and those for whom *no culture shock was experienced*. Language barriers were considered a common source of shock in this scenario, despite some counterintuitive findings (e.g., *being able to connect with others despite the language barrier*). The second set of sub-themes identified three recurring constraints: (a) *the exchange rate*, (b) *the host's busy lifestyle*, and (c) *leisure boredom* (Iso-Ahola & Weissinger, 1990). The RTA process revealed that such deterrent factors impacted and shaped the nature of participants' desired type of leisure activities. The third set of subthemes captured adults' leisure experience while visiting relatives, including: (a) *desired leisure*

activities, (b) leisure opportunities and (c) experienced autonomy, competence, and relatedness within leisure activities (Kao & Chang, 2017). In my presentation these themes, supported by data, will be discussed and the existing literature extended. Practical implications for hosts/host communities will also be discussed.

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Figure 1
Thematic Analysis Map



Understanding Young Carers and their Leisure (UYCL): A Critical Participatory Action Research (CPAR) Initiative

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Emaan Fatima, Young Carer

Bernadette Sarmiento, Young Carer

Chloe Chomos, Young Carer

Traditional Paper Presentation

Introduction

Statistics Canada (2012) estimated there were at least 1.2 million Canadians under 25 years of age supporting a family member or friend with a long-term health condition, disability, or as an older adult. Literature suggests that young carers provide similar tasks to adult carers but are often hidden and unsupported, exposing them to several health risks such as anxiety and emotional distress (Becker & Sempik, 2019). Leisure experiences may have important implications for young carers; however, very little research has explored the experiences of young carers and leisure in that context, and even less includes the voices of young carers.

Grounded in critical youth studies, which challenges narrow conceptualizations of youth and taken-for-granted assumptions that children are *only* to be cared for rather than care for others (O'Dell et al., 2010), the purpose of this project was to expand understandings of young carers' experiences of care and how those care experiences shape leisure. More specifically, we aimed to privilege the voices of young carers, challenge dominant perspectives of young carers by bringing awareness to their unique experiences, and ensure young carers are better supported in their roles.

Methodology and Methods

Using critical participatory action research (CPAR; Watson & Shulman, 2008), I worked collaboratively with two young carer organizations and four young carers I had not known before who agreed to work with me on this project. Together, we co-facilitated research conversations of approximately 1 hour in length, with seven young carers. In these research conversations, we explored our care roles, what we do for fun or to refresh, and how we might be better supported in our care roles. We then used Critical Creative Hermeneutic Analysis (Lieshout & Cardiff, 2011), a participatory analysis process, to creatively illuminate young carers' perspectives of their experiences.

Findings

Our CPAR project brought attention to four key themes. 'There is Nothing Abnormal about Being a Young Carer: It's Just about Being Human' deconstructs dominant understandings of young carers and young people as dependent and in need of protection. 'Tensions in Understandings and Experiences of Young Carers' encapsulates the complexities involved in the

understandings and experiences of young carers and the contradictions that they constantly navigate in their care roles. ‘Leisure as Relational Moments of Rejuvenation in Everyday Life’ highlights the importance of leisure moments with others within young carers’ daily lives. Young carers described leisure as complex, malleable, and context dependent, challenging simplified, contemporary conceptualizations of leisure in the lives of young people. Finally, ‘Being Acknowledged as Relational Beings’ brings attention to the supports that young carers’ identified as being important to assisting them in their care roles. Particularly, young carers’ spoke about the role of relationships in supporting them in their lives.

Through privileging the perspectives of young carers, our findings contribute an alternative conceptualization of young carers and their leisure, filling gaps in policy and practice, and demonstrating the possibilities of involving young carers in actions and decision-making throughout all phases of the research process.

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Reflections on the Process of Co-Developing Community-Based Leisure Activities for Farsi-Speaking Immigrant Women in Ottawa

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Working Paper Presentation

Introduction

In partnership with local community-based PAND Settlement Services, our collaborative project seeks to explore the role of leisure in reducing isolation and strengthen community ties among Farsi-speaking Iranian women. In Ottawa, PAND Settlement Services provides culturally and linguistically focused settlement, training and support services, and programs for the 4000+ adults in the Farsi-speaking community since 2016. Settlement programs often focus on skill and resource development to secure employment, or programs targeted for children and youth. Foreign-born middle-aged and older immigrant women in Canada suffer from a loss of social support networks that can increase post-immigration cultural isolation (Shishehgar, 2015). They are also affected by the social determinants of health such as lack of economic resources, language fluency, stress, and ongoing concern for the well-being of family members in their home country (Rezazadeh & Hoover, 2018). These multiple challenges can adversely affect their mental and physical well-being (Amini et al., 2021). Leisure can provide potential social and health benefits including self-care (Petty & Trussell, 2021) enhanced social networks (Glover & Parry, 2008; Shaw 1994), social inclusion (Rich, Misener & Dubeau, 2015), and reduced loneliness and risk of depression. Yet the barriers to leisure participation can be significant and include an individual's linguistic capabilities in English or French, limited social networks, financial constraints, lack of leisure time, awareness of community resources, safety, and transportation. Family responsibilities and cultural restrictions are also common psychosocial/cultural barriers, whereas social support and culturally sensitive resources are powerful facilitators (Harrington, 2013; McKeown, 2021). These findings echo concerns raised within the Farsi-speaking community in Ottawa, particularly among middle-aged and older immigrant women who use PAND Settlement Services. While PAND Settlement Services offers an impressive suite of employment-related modules and webinars, they identified a gap in program activities in leisure, and few activities for older adult women.

Framework

The purpose of this project is to co-develop and facilitate asset-based leisure programming for immigrant Farsi-speaking women in Ottawa in a culturally responsive manner (Dattilo, 2021; Sharpe, 2000). Our collaborative partnership project with PAND Settlement Services adopts a Community-Based Participatory Research (CBPR) approach within an intersectional feminist framework (Henderson & Gibson, 2013; Crenshaw, 1994). This approach includes the integration of students as partners (Healey, Flint & Harrington, 2016), primarily Iranian Farsi-speaking doctoral students who possess a wide range of competencies to facilitate CBPR with PAND members. In our discussion today, we will share preliminary reflections on the first stage of our project to listen and learn from community participants. This working paper will contribute to scholarly discussions at CCRL17 on the role of leisure in immigrant women's lived experiences, wellness, and social connections. It will also contribute to discussions on

integrating students as partners in CBPR, and the practice of self-reflection in co-developing leisure activities (Suarez-Balcazar, 2020).

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Community Sport for More Inclusive City Branding? The Perceptions of Ottawa City Officials

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Traditional Paper Presentation

Introduction

City branding is more than just creating a positive image of a city through marketing campaigns; it is viewed as a practice for attracting inward investment and promoting community development through effective reputation management strategies (Kavaratzis, 2004). Sport's historical role in city branding was focused on large-scale event hosting related to economic growth and appealing to people outside the place (Richelieu, 2018): other possibilities have mostly been overlooked. City identity based on external group focus may not necessarily match the perception of the group of people inside a city, causing a sense of place brand alienation. Participatory place branding theory emphasizes the need for branding strategies that can positively impact not only a broader economic legacy but also the host community's capacity by engaging internal stakeholders in public consultations (Braun et al., 2013; Kavaratzis, 2017). Residents and local communities are important internal stakeholders when it comes to envisioning a city's brand since they live, experience, and embody the city daily (Henninger et al., 2016; Hereźniak, 2017; Lucarelli, 2018). However, research into the possibilities of incorporating sport initiatives in branding beyond mega-sport events is somewhat limited. To address the gap, this study aims to explore the possibility of using regional-based sport initiatives for more inclusive city branding.

Method

Semi-structured interviews were conducted with 17 individuals associated with the city of Ottawa who have a comprehensive understanding of how the city branding process is implemented and play a role as representatives by reflecting community opinions. Snowball sampling was used to recruit an initial respondent who identified relevant others (DeCarlo, 2018). Each individual was interviewed once for a period of between 30 to 90 minutes. The interview transcripts were analyzed using a thematic analysis to synthesize and identify patterns within the data (Braun et al., 2016). The initial codes were classified into three broad domains: City, Branding, and Sport. More relevant themes pertaining to the role of community sport in city branding were identified after a repetitive reviewing process (Braun et al., 2016).

Results

Community and recreational sport and daily physical activity can foster community ownership (Misener & Doherty, 2012), and can engage residents in the decision-making process (Golestaneh et al., 2021; Partington & Totten, 2012). Six themes emerged from the thematic analysis: "activating residents' engagement", "expanding community sport infrastructure" and "stimulating brand value creation" were presented as opportunities, while "maintaining a traditional approach", "managing multiple stakeholders", and "weak awareness of community sport" were identified as challenge. Results indicated the need for a more holistic approach to overcome existing top-down processes, external stakeholder power, and an economic focus. Despite these challenges, the study nevertheless indicates community sport provides a good opportunity for residents to contribute to a co-creative city branding processes as it reflects the voices of internal stakeholders and activates public governance in line with public values in

cities. The authors state the significance of leveraging community sport to empower a level of community decision-making and respond to a call for participatory and more inclusive city branding processes.

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Resistance through Participation: Using Local Perspectives to Conquer Assimilative Tactics in Western Sport for First Nations Communities in Manitoba

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Traditional Paper Presentation

Introduction

Indigenous peoples have been the subject of much research over time; however, this research has been primarily from “traditional” western ideologies and frameworks incompatible with Indigenous culture. Impartiality, a heavy hand in academia, imposes an absence in the researcher's perspective, bestowing a “view from nowhere” (Young, 1990) attempting to articulate another human's experience, further instilling images of the powerful, silent ruler and the vulnerable, exposed topic. This paper articulates academic and governmental institutions in their role of further oppressing racialized populations in Canada with assimilatory tactics historically envisioned to demolish any trace of Indigenous culture, and summarizes how information about Indigenous populations has been gathered, analyzed, and applied through a western framework, highlighting absences in researcher perspective. The development of western research, its innate demand for objective empirical data and a detached researcher, as well as the implications of an absence of researcher perspective on Indigenous populations are also discussed. This research utilizes personal, subjective storytelling and experience to articulate successes and trials of individuals in athletic mentorship roles (softball, hockey) for youth living in First Nations communities in Canada, while simultaneously investigating the researcher's experience.

Methods/Data Analysis

Historically, researchers of non-Indigenous descent, including- anthropologists, physicians, historians, professors, or classroom teachers who had limited knowledge on a subject “felt qualified to pass on their learning” (Wilson, 2008, p. 49). With that, intent to fulfill the role and obligations within the research relationship(s), or “being accountable to your relations” (Wilson, 2008, p. 77) is a primary consideration. Wilson (2008) notes an important aspect of why the Indigenous research paradigm is necessary is the development of a specific theory and methods of practice (p. 19). To maintain transparency and authenticity in pursuit of this knowledge, the focus group and one-to-one interviews will be semi-structured to elicit narratives and facilitate discussion, as well as prompt detailed histories within context (Barbour, 2011, p. 42). Journal entries from the researcher will also be recorded and analyzed.

Using Lawless & Chen's (2019) development of critical thematic analysis, Recurring, Repetitive, and Forceful (RRF) statements within the data affirm and contextualize resiliency in Indigenous culture, as well as oppressiveness in western Canadian societies. In a two-step coding process, the analysis consists of 1- extracting RRF statements and 2- finding what ideologies are being communicated.

Results

Stories of inclusivity and emancipation alongside exclusivity and ostracism combine to articulate a uniqueness in experience for Indigenous youth, whether living on or off reserve. Accessing transportation for activities, implementing recurrent programming, as well as showcasing Indigenous role models are examples of issues reflecting the faces of oppression

described by Young (1990). Journal entries made by the researcher serve to promote a parallel vulnerability within the process and reveal aspects of the researcher's experience approaching Indigenous inquiry as a self-identifying white female. Patterns revealed apprehension in the pursuit of Indigenous knowledge, a sense of belonging within the faculty, and several indications of frustration within the university system (i.e.- adhering to deadlines and inconsistency in financial assistance).

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Riding Towards Reconciliation: Exploring Pump Tracks as Venues for Decolonized Leisure

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Working Paper Presentation

Introduction

Over the last decade, the international biking community has witnessed a substantial increase in the development and use of pump tracks. Responses in online forums (e.g., Singletrackworld.com, pinkbike.com, mtbr.com) suggest pump tracks' success is due to their a) inclusivity and ability to create opportunities for demographics who cannot easily access mountain bike trails, and b) ability to make sustainable use of underused or vacant urban spaces. This burgeoning sporting venue, which started as a grassroots skills space, is now seeing global development in a variety of forums, from backyard playgrounds to community parks and professional racing circuits with substantial price tags. However, to date, no empirical research has been published on the phenomenon of pump tracks. Over the last two decades, sport has been increasingly employed for reconciliatory purposes globally (Gasser & Levinsen, 2004; Höglund & Sundberg, 2008; Ranjwani et al., 2022; Schulenkorf, 2010), referred to as the Sport for Reconciliation (SFR) movement (cf. Ranjwani et al., 2022). Notably, much of this work has been rooted post conflict regions and neglected settler colonial settings (Ranjwani et al., 2022), or colonies where settlers 'came to stay' (Carey & Silverstein, 2020), for example the land now known as Canada (Chen & Mason, 2019). Considering the inclusionary and sustainable nature of pump tracks in comparison to other community locations, they create potential for meeting places for the proliferation of the reconciliatory interactions. As such, from a Canadian perspective, pump tracks offer a potential location to support sport for the purpose of reconciliation between Indigenous and settler people. Through this study, I seek to explore the phenomenon of pump tracks as a venue for reconciliatory interaction and engagement between Indigenous and non-Indigenous peoples to advance SFR in Canada. Thus, I seek to answer the question, "can engagement in pump track development and use contribute to Canada's sport for reconciliation efforts?"

Method

Under the guidance of knowledge keepers and Elders from the yet-to-be-determined participating community, I will employ a community-based participatory research (CBPR) approach (Amauchi et al., 2022; Darroch & Giles, 2014), informed by Indigenous methodologies to investigate this phenomenon. The community selected will include a large urban Indigenous population and an established community pump track. Methods will be co-determined with an advisory board, though I anticipate that they will include semi-structured and/or go-along interviews (Moran et al., 2020) of key stakeholders including pump track users and community recreation staff and planners, and participant observation at the pump track. These methods would allow me to position myself as an active participant in the study and facilitate a collaborative strategy of inquiry (Kovach, 2021). The go along interview is effective for place-based leisure research, as it allows for the researcher and research participant to engage in experiences in "real-time," whereas other more conventional data collection methods would require retrospective or anticipatory responses. This study will follow ethics as dictated by the TCPS2 (2018), the OCAP Principles, and be subject to an ethics review by the University of Ottawa's Research Ethics Board.

This work will become foundational literature on the phenomenon of pump tracks. Further, this research is significant in the contribution to understandings of the proliferation of SFR efforts, particularly through “fringe” or alternative physical activity.

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Re-creation Through Recreation: Exploring Contemporary Perspectives of Indigenous Leisure

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Traditional Paper Presentation

Introduction

Indigenous populations within the land now known as Canada have suffered generations of systemic oppression. The cultural eradication-oriented aggressions of colonization are well documented and include, but are not limited to, language suppression (Khawaja, 2021), the involuntary relocation of communities, broken treaties, forced attendance of Indigenous children at residential schools, and decreeing traditional celebration or ceremony as illegal (Barker et al., 2017; Forsyth & Wamsley, 2006; Kubic et al., 2009). As a result of the colonial history, many Indigenous Peoples have been systemically prevented from knowing and celebrating their unique identities (Barker, et al., 2017). Empirical evidence has identified that participation in leisure can be an efficient catalyst or contributing factor to the formation of one's identity (c.f., Jun & Kyle, 2012; Kivel, et al., 2009; Iman & Boostani, 2012). However, the semantics underpinning the term leisure has been dominated by Eurocentric ideals (Iwasaki, 2007).

The purpose of this study is to explore the relationship between leisure participation and cultural identity among *Hul'qumi'num mustimuxw* (people) to support cultural revitalization and empower Indigenous identity. Specifically, the study seeks to identify *Hul'qumi'num* Indigenous leisure definitions and practices and examine whether they support *Hul'qumi'num* knowledge and promote *Hul'qumi'num* cultural revitalization, with specific reference to the community of *Snuneymuxw* First Nation.

Method

Qualitative data was collected through 10 conversational interviews with *Snuneymuxw* Elders, cultural leaders, and knowledge holders resulting in over 250 minutes of recorded speech that was transcribed verbatim. The stories and teachings received were analyzed, and shaped by a framework integrating the seven teachings of *snuw'uy'ulh* (Morales [*Su-taxwiye*], 2014), and concepts relating to identity and leisure. Accidental ethnography became both a method and a significant interpretation instrument while reflexively and rigorously acknowledging the author's experiences living and working within *Hul'qumi'num* communities as a *xwunitum slheni'* (non-Indigenous woman).

Results

The findings suggested that there are some similarities and a noteworthy disconnect between the definition of leisure presented in historical and contemporary Eurocentric leisure scholarship and *Hul'qumi'num* cultural perspectives. Overall, the findings supported the research on and with various Indigenous populations' perspectives of leisure globally (c.f., Fox, 2006; Iwasaki, et al., 2009; MacDonald & Steenbeek, 2015). Through the data analysis process, four key understandings were identified: 1) Relational interactions between people and places are integral to the development of cultural identity; 2) Traditions and teachings are communicated through leisure interactions and actions; 3) One's cultural identity and leisure identity are not independent of one another; and 4) Authentic engagement in culturally motivated leisure activities contributes to an increased salience of one's cultural identity. Through the interactional understandings of traditional beliefs and literary concepts of identity formation, the study illuminated a potential relationship between both traditional leisure practices activities of

'negotiated authenticity' and the development of cultural identity for *Hul'qumi'num* Indigenous people, with a specific focus on the *Snuneymuxw* First Nation.

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Boomer or Zoomer? Exploring the Role of Technology and the Intentions of its use in Leisure Among Canadian Baby Boomers

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Traditional Paper Presentation

Introduction

Since the beginning of the COVID-19 pandemic, people have become more reliant on technology to replace or maintain multiple aspects of their daily lives, including both work and leisure. Older adults are no exception in having to be creative as society adjusts to life during and post-pandemic. Prior literature highlighted the increasing digital divide experienced by the aging population and its consequences on individuals and society (Sheng et al., 2022). Baby boomers are stereotypically labelled as 'technophobes' (Jenkins, 2019) and uninterested in embracing technology as it advances (Haddon, 2022). Research findings have effectively challenged these stereotypes and shown that, in reality, older adults are increasingly adopting technology and actively participating in a wide variety of digital uses (AGE-WELL NCE, 2020; Elimelech et al., 2022; Genoe et al., 2018). For example, older adults use technology to engage in leisure, and to support their offline leisure activities (e.g., researching leisure opportunities) (Genoe et al., 2018). However, research regarding the intentions and use of technology for leisure in older adults is still in its infancy, specifically when it comes to understanding the subject in the wake of a global pandemic.

Methods

This presentation focuses on the findings of a multi-year (2020-2023) longitudinal qualitative study with baby boomers across Canada. Forty-four participants divided into five groups partake in the study, each group blogging in 2-week sessions four times each year. The multi-author blog allows participants to create posts, share images, and comment on other participants' posts with a self-chosen username to provide anonymity. The study is designed to explore the leisure experiences of participants as they prepare to retire, are in the process of retiring, and in life during retirement. Thematic analysis was used to understand and describe older adults' intentions and use of technology through retirement, its relationship to leisure, and the effects caused by a global pandemic (Braun & Clarke, 2019).

Results

Notably, reasons for using technology differed among participants and the activities they engaged in. Almost all participants used technology for leisure, while some also integrated it into their work life. Unique activities included weekly Zoom choral groups, Zoom fitness classes, discovering and connecting to volunteer organizations, and 'online shopping' trips with grandchildren to replace an annual tradition, among others. Other participants described utilizing

technology to fulfill their 'lifelong dream' or to do something they never had a chance to do. Specifically, one participant detailed how they have come to terms with being unable to become a pilot, so instead, they purchased a drone to 'fly' and see the world. This creativity was not unique to one participant; most participants described innovative and novel activities they participated in as e-leisure. Participants described these activities in a way that shed light on their skill advancement, innovation, creativity, and adaptability to technology before and during the pandemic. Furthermore, participants used technology to 'keep up' with advancements, take up various hobbies, learn new skills, stay connected with family and friends, continue to work or to begin a new job, and to help others.

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Leisure-Time Physical Activity for Adults with Moderate-to-Severe Traumatic Brain Injury: Reflections from an Outdoor Walking-Group Intervention

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Traditional Paper Presentation

Introduction

Traumatic brain injury (TBI) is a leading cause of death and disability around the world, and moderate-to-severe TBI may result in long-term or lifelong disabilities that prevent individuals from returning to a pre-injury way of functioning (Dewan et al., 2018; Andelic et al., 2018). Leisure-time physical activity (LTPA) is proposed for the management of long-term problems after TBI with mood, quality of life, and participation (Perry et al., 2020; Vanderbeken & Kerckhofs, 2017; Rimmer & Lai, 2017). However, promoting LTPA after moderate-to-severe TBI is challenging due to elevated PA barriers (Pham et al., 2022) and COVID-19 mitigation strategies in Canada that closed community-based fitness centres, including one housing a peer-based LTPA program named TBI-Health (Quilico et al., 2020). Autonomy-supportive walking-group interventions may be a cost-effective method of addressing these barriers stemming from promising reports about the resulting biopsychosocial benefits from participants (Quilico et al., 2022).

Method

A mixed-method design was used to explore the feasibility, acceptability, and effectiveness of a 6-week walking intervention (2 days per week, 60-90 minutes) with telehealth supports (e.g., Zoom meetings, social media page) for 16 adults (9 men; 7 women) with moderate-to-severe TBI recruited from a community TBI association during COVID-19. Feasibility outcomes included program participation, attrition, and safety. Acceptability outcomes included a program satisfaction scale and supplemental qualitative data about program experiences collected through 30-60-minute semi-structured Zoom-facilitated interviews. Exploratory outcomes included health-related pre- and post-intervention standardized questionnaires collected through a Zoom video conferencing platform (e.g., Positive and Negative Affect Schedule; Leisure Satisfaction Scale; Exercise Self-Esteem; Quality of Life after Brain Injury Scale).

Results

High participation rates (83%) and no major adverse events suggested the program was feasible. High satisfaction rates ($M = 9.2/10$, $SD = 0.9$) and the identification of three major themes about *Program Resources*, *Program Delivery*, and *Program Efficacy* suggested the

program was acceptable. Results from the exploratory pre-post standardized measures suggested the program may lead to significant reductions ($p = .002$) in negative affect for adults with moderate-to-severe TBI.

Discussion

This presentation will extend these results by further discussing the implementation and sustainability of peer-led outdoor walking-group programs as a cost-effective method of sustaining LTPA in the community for adults with TBI in the post-pandemic time frame. Moreover, telehealth supports will be discussed in relation to program delivery during unforeseen circumstances and for accessibility in remote locations. Best-practice approaches and implications for using autonomy-supportive LTPA for participation, leisure satisfaction, and quality of life after moderate-to-severe TBI will be considered. This presentation will contribute to the development of knowledge about the co-creation and implementation of sustainable LTPA programs in the community. An interactive component will allow attendees to discuss how knowledge about our LTPA program may be transferred and implemented among other populations and contexts.

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The Impact of Leisure on the Psychosocial Well-being of People with Atopic Dermatitis in Canada.

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Working Paper Presentation

Introduction

Atopic Dermatitis (i.e., eczema; AD) is a chronic, inflammatory skin disorder (i.e., disability) that goes through phases of remission and recurrence (Howells et al., 2019). According to the Canadian Dermatology Association (2017), an estimated 17% of Canadians may get diagnosed with eczema at some point in their lives. Although the exact causes of AD are unknown, a combination of genetic and environmental factors is believed to contribute to its development causing detrimental impacts on physical appearance, self-esteem, and mental health, which can impair early psychosocial development, impacting later social functioning (Beattie & Lewis-Jones, 2006).

Chronic illnesses present various physical and emotional stages that impact the overall quality of life and subjective well-being of individuals. The physical limitations imposed by the illness worsen pre-existing hardships, resulting in mounting stress and anxiety. Moreover, stress has been identified as a trigger for AD flare-ups (National Eczema Association, 2022) and recent data from Statistics Canada (2021) revealed that a quarter of Canadians reported experiencing high levels of stress, and relying solely on medication may not be the best solution. Indeed, prolonged use of steroid creams, a common treatment for eczema, can lead to withdrawal symptoms once stopped (Medicines and Healthcare Products Regulatory Agency (MHRA) & Commission on Human Medicines (CHM), 2021). This dependency on pharmaceutical drugs is unsustainable and may have adverse consequences for patients in the long run.

Earlier researchers have established clear links between leisure activities and positive well-being (Kuykendall et al., 2015; Perruzza & Kinsella, 2010; Reynolds et al., 2008; Zins & Poczocny, 2022) but there is limited research on how leisure affects well-being for people diagnosed with AD specifically. Nonetheless, studies by Ng et al. (2018) and Agner et al. (2008) confirm the negative impact of AD on individuals' quality of life and psychosocial well-being suggesting the need for alternative interventions. Since various research has demonstrated the potential of leisure and outdoor recreation to positively impact these variables, this study seeks to answer the question: What is the influence of outdoor recreation activities on positive psychosocial well-being and Atopic Dermatitis condition of patients?

Method

The purpose of this working paper is to investigate the impact of outdoor recreation on the psychological well-being of people with AD. The study will employ an experimental design approach and involve a sample of 102 participants (determined to detect a medium effect size of 0.5 at statistical power of 0.80 and 0.05 probability level), randomly assigned into two groups of 51. One group will be comprised of individuals with AD who engage in scheduled outdoor recreation (the experiment group), while the other group will consist of individuals with AD who will not be exposed to any specific intervention (the control group). Outdoor recreation will serve as the intervention and independent samples t-test will be used to compare the results obtained from both groups. If the findings demonstrate a statistically significant improvement in the experiment group, a second test (i.e., paired sample t-test) will be conducted to examine whether there are any improvements in their AD as well after routine participation in the outdoor

recreation program. This will be measured for the experiment group by pre- and post-intervention skin tests which can determine whether there has been any improvement. Figure 1 demonstrates the study design.

People with skin conditions are normally not considered as having a “disability” while planning for outdoor spaces and the evidence-based interventions of this study can contribute to improving their psychosocial well-being and overall quality of life. Furthermore, the findings of this research can assist healthcare professionals in developing and implementing effective treatment plans for their patients that incorporate leisure activities to improve their psychosocial well-being, instead of solely prescribing pharmaceutical medications.

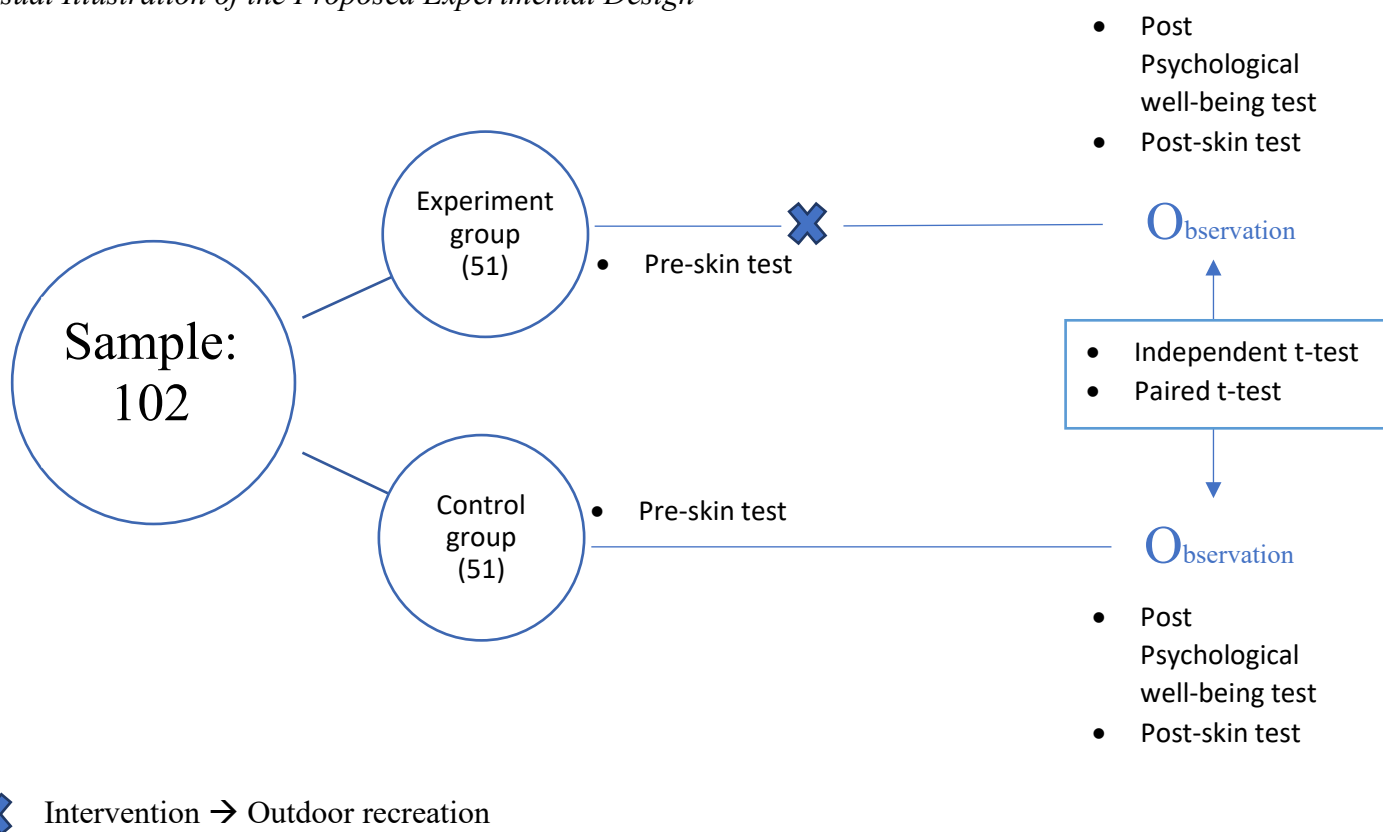
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Figure 1
A Visual Illustration of the Proposed Experimental Design



Equality Work at the Kitchen Table of Sport: Sport Canada Initiatives and Volunteer Leadership for Women and Girls in Cross Country Skiing, 1984-1994

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Traditional Paper Presentation

Introduction

This study traces the history and impacts of Sport Canada social policy through the Cross Country Canada (CCC) Women's Committee between 1984 and 1994. While "Title IX" legal requirements in the United States led to equal federal funding for men and women in sport, Canada moved in other ways. Among its initiatives, Sport Canada encouraged national sport organisations (NSOs) to form women's committees through the 1980s (Hall et al., 1990), leveraging volunteer leadership and unpaid work (Overgaard, 2019) to nudge sport and NSO's towards gender equality. The early CCC Women's Committee envisioned a more inclusive future for Nordic skiing.

Literature Review

Canada's social policy regime focused on sport among many concerns in the 1980s and 1990s. Federal sport policy incentives were part of a social policy regime that encouraged women in various sports and activities (Safai, 2013), including cross-country skiing. We investigate policy goals, funding, and impacts in the case of the CCC Women's Committee with a view on the voluntary leisure sector. Building on Janine Brodie and Isabella Bakker's critiques indicating federal funding initiatives of the 1980s led to the creation of grass-roots women's organisations that made democracy "more responsive to community needs" (2007, p. 31), we examine how the Women's Committee had a democratic role and potential for a gendered leisure politics of citizenship (Abu-Laban, 2008). Women led their own efforts for sport, leisure, and community development in local clubs, galvanised by the Committee.

Methods

Based on qualitative archival and oral history methods, we investigate how these women self organised. Archival sources include newsletters, documents, and photographs. Interviews were conducted using purposive and snowball sampling (Gratton & Jones, 2010), with the goal of rich description.

Analysis

Analysis suggests how liberal feminist sport policies and federal funding leveraged the social capital of women volunteering their leisure hours and how labourers in a voluntary sport sector worked to produce community-driven small scale gains among skiers. NSOs were well structured to propel federal funding initiatives and women's leadership was a capacity to tap. A leisure economy was evident in both community development and gender equality efforts (Freysinger et al., 2013; Thomas & Davies, 2005), however gendered norms subordinating women in sport also underpinned the efforts of emancipation and the achievement of equality within the framework of the federal policy regime and hegemonic sport assumptions. In Canada, federal funding for sport remained unequal for men and women.

Conclusion

Even as women volunteered to prepare a feast at the kitchen table of community-driven skiing, they were still constrained by the implicit gender norms and social policy regimes seating

them at the foot of the table within structural institutions. Nonetheless, the successes of the CCC Women's Committee also reveal a trajectory of democratic social change that both conformed to and challenged the organisational and gendered norms. Its relevance today highlights interactions of public policy and sport.

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Exploring the Role of Individual Identity in Sport Board Governance: What is the “I” in Team?

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Traditional Paper Presentation

Introduction

Community sport board volunteers hold a considerable amount of decision-making power that impacts sport opportunities for members within their region (Hoye & Cuskelly, 2007). Identity theory (Burke & Stets, 1999) states that individuals function based on a collection of identities resulting from their multiple roles in society (e.g., coach, parent, board president). Hillman et al. (2008) outlined that board members who possess multiple identity targets (e.g., family member, former athlete, coach) have the potential to take on multiple roles and affect the decisions and functioning of the board such as motivations, roles, and decisions. However, very little research has explored how volunteer board member role identities affect what decisions are made on sport boards, who holds the power to make those decisions, and in turn, how community sport is shaped in the region they govern. Thus, the purpose of this study was to understand the implications of board members’ salient role identities in regional sport boards, and their influence in facilitating (or inhibiting) strategic board operations.

Method

As part of a larger ethnographic study critically examining inclusive practices in regional sport governance, we utilized contemporary ethnography as a methodology to guide our data collection and analysis. Six regional volunteer-led community sport boards across a province in Canada participated in the study. A team of four research assistants collectively observed the boards’ meetings over the course of one year, resulting in a total of 58 observations. We also conducted semi-structured voluntary interviews with board members resulting in 30 interviews. We approached data analysis iteratively throughout our observations as well as during a focused analysis phase, using a narrative ethnographic perspective to understand *what* stories were being shared with us and *how* they were told (Gubrium & Holstein, 2009).

Findings

Our findings show identity targets like family, race, ability, gender, employment, and sport experience influence who held power on these boards. Specifically, three themes were constructed from the data: 1) identity hierarchies on boards, 2) role identities determining organizational relationships, and 3) role identities defining success. First, board members with similar role identities held the most power on the board and were gatekeepers not only what decisions were made, but whose voices were heard. Second, board members with aligning salient role identities dictated relationships with other boards and sport clubs within their organization, along with their governing body. Finally, identity hierarchies and organizational relationships determined how these boards defined “success”, thus how the board members perceived “successful” delivery of sport to their participants. Moreover, we found that referent power stemmed from the salient role identities of board members, resulting in the exclusion of board members from decision-making who did not hold similar role identities to the group majority. To conclude, we provide recommendations for how sport boards can create more equitable spaces

where all members are heard and included in the decision-making process. Our findings also contribute to understanding the social implications of power and oppression within role identity hierarchies when working with groups of volunteers. This study will also make new and important theoretical contributions at CCLR to leisure and sport management literature by applying role identity theory to understand who holds power and influences decision-making in volunteer sport board governance.

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“I Didn’t Know Who to Ask About How It Should Feel”: Postpartum Women Navigating the Return to Physically Active Leisure

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Traditional Paper Presentation

Introduction

Engaging in physically active leisure (PAL) is critical during the postpartum period due to its extensive social (Walsh et al., 2018), physical (Findley et al., 2020), and psychological (Liva et al., 2021) benefits. However, the drastic transformations to body and mind accompanying childbirth (Saligheh et al., 2016), coupled with the social and gendered expectations of motherhood (Henderson et al., 2016) impact and impede postpartum women’s confidence and engagement in meaningful PAL. Although PAL is encouraged by healthcare professionals after recovering from childbirth (American College of Obstetricians and Gynecologists, 2020), there remains a gap in how postpartum women are supported and informed about engaging in meaningful PAL after giving birth.

Method

Therefore, guided by a constructivist feminist theoretical perspective, the purpose of this study was to explore women’s experiences as they navigate PAL engagement during their first year postpartum. We interviewed twenty-three postpartum women as part of a larger mixed-methods research project. Data were interpreted using narrative analysis, where we sought to understand both *what* stories were shared and *how* they were shared with us (Smith & Sparkes, 2009). Participants’ interviews were analyzed for common narrative threads and stories, which were then categorized into larger narratives. Our team then re-analyzed those larger narratives to understand the social contexts surrounding participants’ stories and how that shaped what was shared during interviews.

Findings

As a result, three major narratives were interpreted through the data: 1) engaging in PAL through the transformations of motherhood, 2) lacking postpartum PAL support, and 3) supporting themselves and each other. The first narrative uncovered how (a) changes in identity (e.g., becoming mothers, distancing from athlete/exerciser identity), (b) navigating the “bounce back” narrative postpartum, and (c) gendered expectations accompanying these transformations hindered postpartum women’s PAL participation. Our second narrative unpacked how (a) unsteady sources of childcare support, and (b) a paucity of information and resources from healthcare professionals, led to many postpartum women feeling lost and unsupported while attempting to return to PAL. The final narrative reflects how participants engaged in PAL, despite navigating major transformations with little support, by (a) redefining what PAL meant, looked, and felt like to them, (b) seeking out their own information online and relying on personal knowledge, and (c) turning to friends and other mothers for informational and emotional support. As such, our findings uncovered how identity and physical transformations accompanying childbirth were layered with elements like guilt, demotivation, and loss, but also self-compassion and resistance, making meaningful PAL engagement complex to navigate. Further, the lack of childcare and healthcare support highlighted a critical gap in support systems for postpartum women, which forced participants to be self-sufficient and rely on other postpartum women to engage in PAL. These findings will make a substantial addition to CCLR’s

Leisure of Women and Families session because they not only contribute to the growing body of feminist leisure literature surrounding postpartum PAL experiences, but also inform healthcare teams, policymakers, and leisure service providers about the support that postpartum women need and deserve to engage in meaningful PAL.

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Can I find My Own Elder?: Trepidation Amid the Exploration of Indigenous Identity

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Working Paper Presentation

Introduction

This early-stage proposed work is a personal and vulnerable exploration of identity. Years ago, I engaged in research alongside adults with developmental disabilities to understand what cultural relevance meant to them living in a group home. The impetus for the research was my own personal uncertainty about cultural identity.

An Un-Storied History

I am adopted, presumably as a result of the 60s scoop campaign. My cultural identity was ascribed by an acquired Western European last name. This became apparent when I was in Grade 4. Our class was assigned a history project. "Write a report about your family's culture and present it to the class," my teacher said. I went home and excitedly told my parents. "What is our culture?" I asked. "Well," my mom hesitated, "Your last name is German. So, you might as well do it on Germany." And, that's what I did, and I didn't think much of it.

As an adult, I discovered a [albeit brief] paper trail of Indigenous ancestry in a file folder retrieved from post-adoption services. This was a surprise, and a relief. Culture is important to developing one's identity; if you don't have a culture, it can feel like a piece of you is missing. Stumbling across the word 'Métis' offered a sense of fulfilment, as though the rest of my story could be now be told.

Composing a Life

Inspired by Trudy Cardinal's research (2011) in which she questioned her responsibilities as an aboriginal graduate student choosing to undertake ethically responsible research with aboriginal peoples, I come to this work in a personal and relational way. And just as Cardinal experienced moments of unease, I feel a sense of unease proposing this narrative work to explore the potential of culture in my own life. To understand these tensions is to make sense of my own [un]lived stories of culture.

I am aware that the landscape of Indigenous identity is tense these days. Questions abound: What does it mean to be Indigenous? Who has the right to claim an identity to this culture? Is it safe for newcomers to explore? What assumptions might others make about my intentions to learn more? Will people trust my story? Can I trust my story? I take up this work with great humility and respect.

Proposed Methodology

This proposed autobiographical work into my [un]lived experiences of culture will be situated within the methodological framework of narrative inquiry (as conceptualized by Clandinin & Connelly (2000; Clandinin, 2013). When conceptualizing my research puzzle, I imagine the metaphor of a parade; an ever-changing life space where people live out stories in a particular place and at a particular time (Clandinin & Connelly, 1998). During my time in the parade, I've become awakened to the storied lives of people knowing/doing/being culture (Martin & Mirraoopa, 2003). How might I come to know/do/be culture, too?

Hopeful for engagement with Indigenous researchers/researchers experienced with Indigenous research and culture, this proposed autobiographical narrative creates space for inclusive leisure identity formation for those exploring who they are, and who they might become.

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Leisure Experience of Racialized Young Women Refugees in Canada

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Working Paper Presentation

Context

Research suggests that participation in leisure, encompassing sport, physical activity, and community-based recreational activities, is critical to assisting migrants in settling in a new country such as Canada (Ugolotti & Caudwell, 2021). Leisure researchers highlight the role of leisure in improving refugees' mental health and facilitating acculturation and integration into the host communities (Stack and Iwasaki, 2009; Hashimoto-Govindasamy & Rose, 2011; Silove et al., 2017; Hurly, 2019). However, leisure is embedded within power relations, and not all groups experience leisure similarly (Jackson & Henderson, 1995; Aitchison, 2013). It can be difficult for most immigrants, particularly racialized young women refugees, to maintain and enhance their physical and psychological well-being in a White-dominant sports context (Frisby, 2014). This project proposes to employ a postcolonial feminist lens (Mohanty & Carty, 2018) to explore issues of power relations and the intersecting concepts of gender, race, and class within the leisure context. This research will be guided by four research questions: (1) How do racialized young women refugees interpret and practice leisure? (2) How have the leisure experiences of racialized young women refugees changed in the Canadian context? (3) How are their leisure experiences shaped by power relations of, for example, race, gender, ethnicity and so on? (4) What strategies do racialized young women refugees use to negotiate these power relations in the process of making meaningful and enriching leisure experiences?

Method

I will invite racialized young women refugees between the age of 15 and 29 who have lived in Canada for more than one year. This study will be conducted in rural areas of British Columbia. Participants will be recruited with selection criteria including fluency in English or Farsi, as the interviewer is proficient in these languages. They will be asked to participate in two phases of the research, including semi-structured interviews and self-directed photography. In the first phase, I will interview participants to understand how participants interpret leisure. At the end of the semi-structured interview, I will invite participants to participate in the photovoice portion of the study. For approximately 30 days following the first interview, participants will be asked to capture at least one photograph each day that best represents both their leisure opportunities as well as constraints that confront their leisure practices. At the end of the 30 days, I will invite participants to participate in the second phase of the study to share, discuss and contextualize the photos they have taken. I will record all interviews, transcribe and analyze them using reflexive thematic analysis (Braun et al., 2014).

Expected Outcomes

The findings of this research stand to produce useful knowledge about the role safe and inclusive leisure opportunities can serve in fostering the health, well-being and flourishing of racialized young women refugees. The outcomes will contribute to Canadian society through building a community in which human rights are respected and equity, diversity, and inclusion are embedded in all aspects of life, including in leisure practices.

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Evaluating Virtual Programming in a Local Recreation-providing Organization

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Traditional Paper Presentation

Background

Several youth-serving organizations in Canada abruptly shifted their recreation program and service offerings from in-person to virtual methods because of COVID-19-related disruptions and club closures (Kelly et al., 2020; Whitley et al., 2021). Given these novel circumstances, it was warranted to explore how staff navigated youth program implementation. The purpose of this study was to explore how a youth organization developed and ran virtual programming, and offer recommendations for improvement of this programming. Given that underserved youth face poverty and inequity-related barriers to their participation, this study's inquiry may result in alleviation of these barriers and improved access to programs and services.

Methods

This case study was conducted within a local recreation-providing organization in an urban city in Ontario that operates several sites in under-resourced communities. The organization launched virtual programming in April 2020 for youth ages 6 to 17. Participants were 11 staff who developed and/or ran this virtual programming (7 women, 4 men, $M_{age} = 40.78 \pm 11.71$ years). Semi-structured interviews were conducted after 3-months of programming to explore staff's perceptions of developing the programming, successes and challenges encountered, youth's receptivity to programming, and areas for improvement. The interview guide was co-developed in collaboration with a community advisory committee to enhance the relevancy of the data collected. An inductive-deductive thematic analysis was used to generate patterns of meaning from the data (Braun & Clarke, 2012).

Results

Six themes were generated: (a) organizational directives, (b) the value of virtual programming, (c) staff training and preparation, (d) recruitment and retention, (e) activity planning, and (d) engaging club members. The staff felt supported by the organization, noted reduced barriers for geographically-distanced members, and saw value in continuing virtual programming as a complement to in-person programs. Staff felt that youth engagement was dependent on valuing their feedback and offering practical incentives to participate in programming. Program development and facilitation quality were dependent on staff being adaptable and flexible, having support for virtual content delivery, and effectively using technology. Programs were challenged by low membership and fluctuating retention despite diverse marketing efforts. Programming was perceived as successful when staff collaborated in program planning and reflection, exploring strategies to navigate challenges and improve future sessions.

Implications

Virtual programming helped to fill gaps in service offerings for underserved youth during dynamic and changing circumstances and brought more awareness to the demanding and shifting roles of staff in this context (Son & Berdychevsky, 2022). Academically, this study contributed to greater understandings of how staff may experience processes of organizational change during the COVID-19 pandemic, and its subsequent impacts on program procedures, practices, and outcomes. Recommendations offered for maintaining and improving virtual programming

included: (a) leveraging community partners' resources to support programs; (b) emphasize mental health supports for staff and members; (c) offer staff training in virtual content development and facilitation, and clearly define their roles; (d) support staff to plan and reflect on activities together; (e) create simple, tailored recruitment strategies based on youth's diverse needs; and (f) emphasize social interaction in programming.

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“Doing Things as a Family Have Never Been This Complicated”: Women’s Experiences With Family Leisure in the Vaccine Mandate Period

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Traditional Paper Presentation

Introduction

The lockdowns and restrictions associated with COVID-19 disrupted family life including family leisure (Fisher et al., 2020). Once vaccines were available, government vaccine mandates in some Canadian provinces allowed more opportunities for gathering while restricting between-province travel and access to family leisure spaces (e.g., facilities, restaurants, events) to those who were vaccinated. Family leisure researchers have identified the work associated with planning, organizing and facilitating family leisure (e.g., Shaw & Dawson, 2001) and that this work is primarily carried out by women (e.g., Trussell & Shaw, 2007). The pandemic intensified care demands of women both at home and in the workplace and brought to light several gender inequities associated with the pandemic (Power, 2020). The purpose of the study was to give women’s voices space to reflect on their lived experiences with engaging in family leisure, including the work and meanings, during the vaccine mandate period.

Method

This study was part of a larger research project (n=16) that has collected longitudinal data from individuals in diverse families in New Brunswick (NB), Canada on their experiences with the practice of family leisure. Previously participants were interviewed in 2017 and 2020 (6-7 months after lockdown). To discover women’s lived experience, phenomenology (van Manen, 1997) guided this study involving the 12 women from the larger study. All were engaged in paid employment, 9 had children, 10 had partners. They ranged in age from 30 to 53. All women had at least the initial 2 COVID-19 vaccines and 1 booster. Semi-structured interviews were conducted 7 months after all restrictions were lifted in NB, and a photo elicitation technique was used (Harper, 2002). Participants discussed their family leisure experiences and shared their social media posts about those experiences across the previous two years of changing COVID-19 restrictions. Data analysis occurred through reflective activities to determine themes (van Manen, 1997).

Findings

Participants described the ‘burden,’ ‘responsibility,’ and ‘challenge’ of facilitating and participating in family leisure in the vaccine mandate period as ‘emotionally exhausting,’ ‘extra work’ and ‘more complicated than ever’. Determining others’ adoption of preventative measures and assessing risk were viewed as necessary steps in the planning, decision-making, and boundary setting for family leisure. During activities, the effort and stress of being vigilant in protecting children and vulnerable older adults detracted from one’s own enjoyment and/or the feeling of being ‘fully present’ for the experience. Fatigue and frustration with assessing risk and negotiating precautions to be implemented with others, and a felt need to prioritize individual and family members’ mental and social wellbeing contributed to cycles of being less cautious. Letting one’s guard down offered ‘relief’ and more ‘moments of joy’; supported feelings of normalcy, hope, connection and belonging while also produced feelings of guilt about risky behaviour and worry about potential harm to others. The discussion will focus on how the findings enhance understanding of the relational (Afifi et al., 2016) and mental load (McKeown,

2021) women can experience related to family leisure when there is a threat to the physical and/or mental health.

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The Place of Pace in Young People's Bike-Riding

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Traditional Paper Presentation

Introduction

Through an examination of children's bike-riding, we consider the significance of pace in understanding children's leisure and childhood. The concept of pace encourages us to focus on the temporalities of childhood – the ways in which children move through time and space, the meanings ascribed to these movements, and the implications of these meanings on children and childhood (Amit & Salazar, 2020). As a topic, pace has gained some attention in leisure studies through research that characterized the 'pace trajectories' of leisure pursuits such as backpacking (Iaquinto, 2018) and global tourism (Germann Molz 2010), and showed how pace trajectories were associated with different ideological and ethical values. The study of pace in childhood has received little attention, perhaps because children's lives are governed by temporal regimes of multiple institutions of childhood including school, family, and after-school programs, or because a chrono-normativity oriented around Western capitalist values of productivity, regularity, and efficiency has intensified the pace of childhood (Freeman, 2010; Davidson, 2020) while also wielding disciplinary and exclusionary power (Knight, 2019). The notion of children having any autonomy in this context is certainly debatable, however we argue that bike-riding, through its opportunities for 'pace work', enabled children's autonomy.

Methods

Our analysis draws on data produced by 14 biking-active kids (aged of 10 to 16) in the summer of 2021. Participants were invited to participate in two forms of data production: the production of mobile videos of bike-riding, and follow-up 'sit down' interviews. The mobile video protocol involved lending riders an i-phone and handlebar mount for a period of two weeks, on which they would record their rides. Riders were encouraged to record at least eight videos of about two minutes in length. After the videos were collected and viewed, a follow-up interview guide was constructed. Follow-up interviews were held via videoconference. Of the respondents, seven were female-identifying, seven were male-identifying, and the racialized identities of all participants was White. Riders resided in areas defined as 'urban' (5) and 'suburban' (7).

Analysis

As a concept, pace work draws on Flaherty's (2010) concept of 'time work', which he defines as "all those efforts undertaken by people to customize temporal experience" (p. 11). Videos illustrated two prominent ways that riders engaged in 'pace work' to customize their riding experience in relation to speed and tempo. One was cruising, a decidedly slow style of riding along well-worn routes past favourite spots. Cruising was meaningful for how it allowed for spontaneity and afforded riders a way to claim their right to be in and of that place. The other was changing pace, or the frequent stopping, speeding up, and slowing down during rides. Control over pace was central to young people's construction of biking as a meaningful, adventurous, and emplaced mode of movement. We close by highlighting some of the ways that children's autonomy over pace was constrained by the spatial context in which they rode, as well as a broader social context in which children's temporal autonomy is increasingly rare.

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“This Type of Study Actually Makes it an Issue.” Navigating Diversity and Inclusion Research in Leisure and Sport

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Traditional Paper Presentation

Introduction

In this presentation I examine unexpected methodological dissonance (DeCino & Waalkes, 2018) during a research project. In the project, I investigated the experiences of self-identifying women LGBT*Q+ participants in the sport of cricket in Aotearoa/New Zealand (NZ), informed by a critical social justice paradigm (Wetherly et al., 2017). One of the proposed outcomes of the research was to contribute to an intersectional understanding of women’s experiences in cricket, and to contribute to NZ Cricket’s inclusion policies and programmes. It was approved by the my University’s Human Ethics Committee. A survey with both demographic questions and open-text response questions was distributed via the online Qualtrics tool (Braun et al., 2020). While unusual in the critical paradigm, open text online surveys can provide useful preliminary information, may be less confronting for some respondents than a traditional interview setting, and provide an opportunity for participate anonymously (Braun et al., 2020).

Findings

Some of the open-text responses were unexpected and challenged my role as a researcher. Most notably, some participants’ responses suggested that the research was insulting, that the questions made a non-existent problem into a problem, and that, in general, academic research on social issues “makes things worse”. These comments prompted me to reflect on my research values, as well as the values and assumptions underpinning critical social justice research. These reflections led to unanticipated methodological questions that require further examination (DeCino & Waalkes, 2018; Husband, 2020). In this presentation, I address three of these reflexive questions (Duffy et al., 2021):

1. Whose interests were being served by the research, in light of the comments?
2. Did my engagement with a critical social justice approach inadvertently create a space in which some participants felt unsafe?
3. What wider ethical implications exist outside of the ethical approval process for sensitive research that might have unanticipated impacts on respondents (Husband, 2020)?

Discussion

In this presentation I will engage with these questions to discuss how the challenges inherent in this research may be anticipated and responded to (Duffy et al., 2021). Addressing these questions will provide avenues for methodological development in the critical social justice paradigm. The presentation will encourage discussion about the implications for this and future research in critical social justice research in leisure and sport. Attendees’ own examples are welcome for further discussion.

*Takatāpui: embraces all Māori (the indigenous people of NZ) with diverse gender identities, sexualities, and sex characteristics (Kerekere, 2017).

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The Cultural Omnivore Hypothesis and Reading Habits: Testing Openness and Intrinsic Motivation as Explanatory Factors with Canadian Secondary Data

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Traditional Paper Presentation

Introduction

Within leisure studies, research on socio-economic status (SES) and leisure consumption often focuses on constraints especially when discussing the differences between individuals with high and low SES (i.e., Crawford & Godbey, 1987; Jackson et al., 1993). However, for this presentation we discuss the relationship between SES and leisure consumption drawing on the cultural omnivore theory (Bryson, 1996; Peterson, 1992; Silver & Mock, 2022). Additionally, we utilize reading as the leisure context to minimize constraints due to the highly accessible nature of reading (Kay & Jackson, 1991). According to the cultural omnivore, there is a culture produced by different SES's that facilitates different psychological perspectives and leisure habits. To be specific, the pattern associated with the cultural omnivore hypothesis is that individuals with higher SES possess a broader palette of tastes and preferences (including leisure) in comparison to individuals with a lower SES (Peterson, 1992). Although potential explanations of this pattern have been suggested, little research has been done to explore them for the cultural omnivore hypothesis. One often-speculated explanatory factor is openness to experience (Peterson & Kern, 1996). In addition, the notion of class as culture (Kraus et al., 2012) suggests individualism is a particular focus for those with higher SES. Thus, we draw on intrinsic motivation as a reflection of individualism and individualistic tendencies prevalent in individuals with higher SES as a potential mediator (Hagggar et al., 2014).

Methods

For the present analyses, we examined the relationship between SES, and breadth of book genre readership drawing on Canadian secondary data, specifically the 2005 Survey on Reading and Buying Books (SRBB) conducted by Canadian Heritage (2005). We conducted two linear regression analyses one between *SES* and highbrow genre readership and the second between *SES* and lowbrow book genre readership with openness (operationalized as novelty-seeking; Gocłowska et al., 2019) and intrinsic motivation added in as mediators.

Results

The results supported the cultural omnivore hypothesis with higher SES being associated with readership of a broad assortment of book genres. Specifically higher SES was associated with higher SES book genre readership and lower SES book genres readership. Additionally, both openness (novelty) and intrinsic motivation helped to explain this broad (readership of both higher SES associated genres and lower SES associated genres) tastes pattern observed (Figure 1).

Conclusion

Firstly, this demonstrates that the cultural omnivore hypothesis pattern is supported when testing reading habits. Additionally, this test provides support to two possible explanations to why the cultural omnivore hypothesis is occurring. Namely, individuals with a higher SES are more open to new experiences therefore, they consume a broad palette of leisure, and individuals with a higher SES are more intrinsically motivated due to individualistic tendencies that drive a broad consumption of leisure. These two explanations though seemingly counter to each other

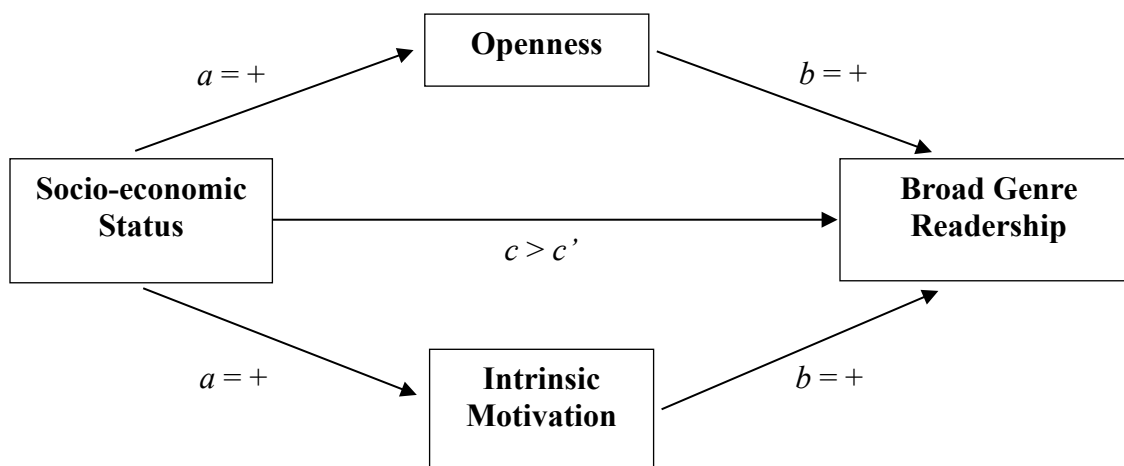
provide the beginning for discussing SES as a produced culture and the driving forces that explain consumption habits in that culture.

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Figure 1:

Visual Representation of Mediated Regression Analysis



Leisure, Human Rights and the World Leisure Organisation Charter for Leisure

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Traditional Paper Presentation

Introduction

While the idea of *human rights* has not featured prominently in the development of the study of leisure, interest has quickened in recent years (Veal, 2015; McGrath, Young & Adams, 2017; Caudwell & McGee, 2018). This growing interest prompted the revision of the World Leisure Organisation's (WLO) *Charter for Leisure*. The aim of the presentation is to introduce the revised WLO *Charter for Leisure*, highlighting its basis in human rights and its relevance for leisure research and practice.

Method

In 2017, the WLO Board asked the President of the World Leisure Academy, Atara Sivan, together with academy member Tony Veal, to coordinate the review of the Charter. A taskforce of 15 Academy members was established and on-line discussions of the Charter began. After several drafts a version was circulated to other leisure research organisations for comment. With these comments assessed and incorporated, a final version was submitted to the WLO Board, which approved it in 2021. The Charter was then posted to the WLO website. Following publication of the revised Charter, the WLO established a Leisure and Human Rights group, which is open to all interested individuals and is developing a program to promote the Charter and develop a program of research focussed on leisure and human rights (Sivan & Veal, 2021).

Results

The result of these efforts was the revised Charter, together with web-based supporting educational and research materials (www.worldleisure.org/charter/). The prime aim of the revision was to reinforce the relationship of the Charter with the UN international human rights system, particularly the Universal Declaration of Human Rights (UDHR) and the International Covenant on Economic Social and Cultural Rights ICESCR), both of which proclaim leisure to be a human right. The presentation will outline the ways in which the revised Charter reflects and expands on the relevant articles in the UDHR, the ICESCR and other UN human rights conventions, and provides links with leisure studies and practice. Brief details will be provided of a proposed inaugural research project of the Leisure and Human Rights group on 'Holding nation states to account for leisure rights', in which participation will be invited (Veal & Sivan, 2022).

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Decolonizing Research: Arts-based Analysis for Research With Communities Experiencing Marginalization and Oppression

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Traditional Paper Presentation

Introduction

Indigenous scholars have long argued that research perpetuates the oppression and marginalization of Indigenous communities. Tuhiwai Smith (1999) refers to research as “probably one of the dirtiest words in the indigenous world's vocabulary” (p. 1), while Kovach (2009) emphasizes how dominant research paradigms and practices reinforced certain ways of knowing (e.g., rational linear thought). As we consider how certain approaches have monopolized the knowledge enterprise, a need to develop alternative ways of knowing and understanding becomes apparent.

This presentation highlights the arts-based analysis used in a project that explored the healing and rehabilitation experiences of Indigenous women in the criminal justice system. The discussion will emphasize how the study, grounded in decolonization methodologies, employed an arts-based process to analyze the experiences of community workers who support Indigenous women in prison.

Background

Indigenous women are the fastest growing offender population in Canada. Moreover, the lack of knowledge regarding the unique circumstances of criminalized Indigenous women highlights an urgent need for understanding and identification of much-needed services and support. This presentation will present findings from sixteen community workers, highlighting their experiences of supporting Indigenous women who have experience in the criminal justice system. The purpose of presenting these findings is to discuss the arts-based process used to analyze the data from the one-on-one interviews that were conducted with the community workers. That is, the presentation will discuss *response art* (Fish, 2012) as a method of data analysis. Response art was originally developed for art therapists to respond to their clinical work. Response art is versatile and can be employed in an array of methods including self-care, to document countertransference, deepen empathic engagement, and allow for meaning making (Fish). As discussed by Kovach (2009), art fosters metaphors, symbolism, and interpretive communication, which can be used to move beyond conventional and restrictive binary and categorical thought patterns and language. *Sketchbook* illustrations (arts-based notetaking, Rohde, 2013), created from talking circles with Indigenous women in prison, will also be discussed— particularly how they deepened the connections made with the individual and informed the research analysis process.

Discussion

This method of analysis minimized the decontextualization of experience and colonized “ahistorical and acontextual nature of much ... ‘science’ [that] render the voices of the dispossessed and the marginalized group members mute” (Ladson-Billings, 2000, p. 265). It is our hope that this presentation will inspire and encourage researchers to engage in alternative ways to knowing so that the experiences of those who have been excluded, absent, or ignored may be honoured, felt, and heard.

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The Amplified Importance of Accessible Public Space for Families: Consequences of the COVID-19 Pandemic

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Traditional Paper Presentation

Introduction

Youth sport and physical activity (SPA) often require time and financial commitments (Felber Charbonneau & Camiré, 2020) from parents (or guardians) and thus can affect the whole family unit. Therefore, when exploring youth SPA, it is important consider both youths and their parents' experiences.

According to Social Ecology Theory (Bronfenbrenner, 1977), the sociocultural and the built environments of the family are important in shaping youth SPA experiences. The built environment, including availability and access to public spaces and infrastructure for participation, varies greatly according to community type (e.g., urban, rural). During the pandemic, when the ability for organized youth SPA to operate was limited (Brady, 2020; Cotnam, 2020), public spaces for informal participation became one of the few options available for families to engage in youth SPA. In Canada, COVID-19 restrictions were governed at the provincial level. Therefore, this presentation will explore the role of the built environment in Ontarian families' experiences with youth SPA during the pandemic, and implications for youth SPA post-pandemic.

Method

Drawing from a larger study, this presentation reports on an exploratory mixed methods collective case study. First, focus group interviews were conducted with 14 families (including 17 parents and 19 youth) in Ontario to explore their experiences with youth SPA during the pandemic and perceptions of value post-pandemic, with a focus on the built environment. Next, these interviews informed the creation of a questionnaire that was distributed to families from across Ontario (n=550; parents completed the questionnaire on behalf of the family). These questionnaires considered perceptions of value for post-pandemic youth SPA considering socioecological factors, including the built environment. The qualitative focus group interviews were analysed using a deductive reflexive thematic analysis (Braun et al., 2019), and regression analyses were conducted with the questionnaire data.

Findings

Two themes were identified from the qualitative data: 1) urban and rural families had different experiences with reliance on public spaces; and 2) public spaces became and are expected to continue to be a regularly used avenue for youth SPA.

The findings from the regression analysis indicated that families who felt that they had access to SPA infrastructure in their communities and were able to walk through their communities easily were likely to find value in new ways of doing youth SPA post-pandemic. This could indicate that families who lived in communities with access to public spaces for youth SPA were able to experience new ways of doing SPA during the pandemic, while families without such access in their communities were still unable to have these different experiences.

Overall, this study is relevant for CCLR 17 by revealing the important role that public spaces played for families' youth SPA during the pandemic and will continue to play post pandemic. While it is acknowledged that youth SPA can be exclusionary (e.g., Casper et al.,

2011; Tannehill et al., 2015), this study highlights the importance of access to public spaces in moving to a more equitable youth SPA landscape in Ontario. Specific suggestions are made for municipal policies and planning.

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Entanglements of Labour and Love: Weaving the Narratives of Pre-/Recently Tenured Academic Mothers of Colour Negotiating Care

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Traditional Paper Presentation

Background

Pre-/recently tenured mothers of colour face difficulty in negotiating caring apart from the academy during parental leaves. Experiences of academic mothers returning to work following parental leaves are well documented (e.g., Hillier, 2021); however, there is limited research attending to the experiences of racialized pre-/recently tenured mothers during leave in a Canadian context. The literature on academic mothers often described time “off” as a perceived threat to career advancement. This burden is particularly problematic in a North American context with the pressures of the tenure clock (*cf.* Davis, 2021). Academic careers are often influenced by deep personal interests and are sometimes described as works of “passion” (Cannizzo, 2018) and grit (Duckworth, et al, 2007). Passion, which ironically is derived from the Latin root “pati,” meaning “to suffer”, is often cited as the reason for blurring labour, personal interests, freedom (Cannizzo, 2018), and leisure; often creating circumstances where one might overwork, sometimes in less secure academic positions (Busso & Rivetti, 2014), in the name of passion and/or the desire to adhere to an academic or professional identity. Conflicting desires for fulfillment and satisfaction for both work and ‘life’ increase stress, pressure, and burnout among mothers in academia (Oakleaf et al., 2019).

Literature Review

A study by Caudroit and colleagues (2011) identified passion towards work as contributing to work/family and leisure-time physical activity interference among teachers. Another study describes how academic mothers are often found between contradicting discourses of “good mother” and “‘successful’ academic” (Raddon, 2002). Pressures to perform, “show up” and be a “good” mother create vulnerabilities for racialized pre-/recently tenured mothers to be absorbed in an *illusio* of overwork (Lupu, 2021), or an overcommitment to (Colley & Guéry, 2015) “passionate labour” (Cannizzo, 2018, p. 91) performed amidst the precarity and impossibility (Davis et al., 2022) of maintaining a balance between academic and family life (El-Far et al., 2021). Taken together, and with the increased stresses of parenting in an era of COVID-19 (Minello et al., 2021; Langin, 2021) and racial injustice, academic mothers are finding themselves unable to detach themselves from various forms of academic labour; labour that often interrupts leisure and care for oneself and their families (Oakleaf et al., 2019).

Theoretical Framework, Methods, and Results

Informed by these gaps, the aim of our analysis is to improve understandings of the experiences of pre-/recently tenured academic mothers of colour. Accordingly, we interviewed five women who held faculty positions and recently returned from their parental leaves. Our analysis, guided by feminist ethic of care (Gilligan, 1982) and braided narrative methodology (Quinones, 2016), reveal various tensions resulting from a separation from work due to parental leave. Along with other recommendations, our findings suggest that (1) facilitating spaces for

community-making for universality and a form of coping and (2) adjusting expectations by the institution to deliver, perform, or produce during a global pandemic may lead to creating more inclusive and caring workplaces for women in the academy.

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“My Life Starts Now”: Leisure’s Role in Young, Divorced Women’s Transitions Through Grief and Transformation

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Traditional Paper Presentation

Introduction

Marriage remains one of the most important social institutions organizing individuals’ lives (Eichler, 2012). When marriage ends in divorce, there is a profound personal and social disruption (Caputa, 2014; Catron & Chiriboga, 1991). While there has been a preponderance of divorce research, there remain significant research gaps, including a paucity of current research on the lived experiences of young women—in their 20s and 30s—without children, experiencing divorce (cf. Ahrons, 2007; Cooke et al., 2013; Lyngstad & Jalovaara, 2010; Stanley, Rhoades, & Markman, 2006). This group of women has distinct sociocultural influences, such as powerful gendered ideologies of femininity, coupledness, and pronatalism.

As with other ideologies, those affecting young, divorced women are often reproduced, maintained, and resisted within leisure contexts (Shaw, 2001). However, despite significant leisure connections, the leisure literature has largely ignored women’s experiences of divorce generally, with the exception of limited research on parental divorce (cf. Hornberger, Zabriskie, & Freeman, 2010; Jenkins, 2009). Furthermore, to my knowledge, no leisure research to date has specifically explored young women’s experiences of divorce to usefully highlight its connections to family, relationships, and popular culture, among other valuable considerations. As such, this dissertation research seeks to add a leisure perspective to exploring young women’s experiences of divorce. Specifically, the purpose of this study is to explore how young, divorced women (in their 20s and 30s), without children, are influenced by different gendered ideologies—including femininity, coupledness, pronatalism, and familism—along with other social, cultural, relational, and personal contexts and pressures.

Methods

Guided by the analytic lenses of narrative inquiry (Chase, 2005), this study used reflexive, dyadic interviews and interactive, small group interviews with twelve women to illuminate complex experiences in which leisure played a central role in how gendered ideologies were experienced, reproduced, negotiated, and resisted, ultimately impacting women’s quality of life and sense of self. Several frameworks informed this research, including transitions theory (Catron & Chiriboga, 1991) and intersectional feminism (cf. Collins, 2008; Dill, McLaughlin, & Nieves, 2007)

Findings and Discussion

This presentation will focus on discussing select findings of this work-in-progress that critiques and expands current conceptualizations of grief, transition, and transformation, drawing on the delineations of transitions theory (Catron & Chiriboga, 1991) through a feminist lens. Specifically, I will explore how young, divorced women experienced separation, liminality, and re-entry as they mourned lost selves and re-created new selves against the sociocultural backdrop of gendered ideologies. As Canadian leisure researchers move towards a more inclusive future, this research adds complexity to our thinking about the leisure of women and families, broadly, and particularly, how leisure contexts both confine and expand notions of self, femininity and relationships. As a feminist social justice project, the implications of this research will be

highlighted to expose the marginalization and stigmatization faced by young, divorced women and to share new understandings of their complex, lived experiences, and possibilities for resisting and re-imagining limiting narratives of women's divorce.

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Leisure and Human Rights or Social Justice?

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Traditional Paper Presentation

Introduction

While the traditional neglect of the concept of human rights by leisure scholars has recently begun to be remedied (Veal, 2015; Caudwell & McGee, 2018; McGrath, Young & Adams, 2017), the favoured concept in North America has been *social justice* rather than human rights (e.g., Allison, 2000; Stewart, 2014). The aim of this presentation is to examine the theoretical relationships between human rights and social justice in the leisure research context.

Method

This presentation is in the form of an essay rather than an empirical study. It therefore draws on the literature of leisure and human rights and social justice. It is not, however, based on a systematic review of literature, but on an informal exploration of sources.

Results

This study is a work in progress, so only interim results can be presented. The two concepts, human rights and social justice, have similarities; for example, both are concerned with the situations of vulnerable social groups. However, there are significant differences, the most notable of which is that the human rights idea is underpinned by a framework of national and international law. At the international level, this is based on the Universal Declaration of Human Rights of 1948 and associated international covenants dating from the 1970s. The latter are treaties ratified by the governments of UN member states. By contrast, the status of the concept of social justice is more informal and theoretical and less institutionalised. Human rights declarations and covenants make statements regarding the entitlements which a just society should accord to everyone, without discrimination on the basis of race, gender, etc. Social justice, however, is typically inter-sectional, focussing on the *injustice* or oppression actually experienced by marginalized groups, defined by race, gender, etc. However, social justice frameworks typically note that one aspect of the oppression of marginalized groups is denial of various human rights (e.g., Rawls, 1971/199 p.53; Young, 1990, pp.54, 91). The presentation seeks to explore how the human rights and social justice perspectives might complement rather than compete with one another.

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African American Mothers' Perceptions and Experiences of Leisure Before/During COVID-19 Pandemic

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Traditional Paper Presentation

Introduction

According to Lashua et al. (2021), the pandemic provided a time for people to reconsider the idea of leisure and leisure practices. The COVID-19 Pandemic also brought several concerns such as psychological stress and a decrease in leisure activity (Liu et al., 2021). According to Lashua et al. (2021), the pandemic provided a time to shed light on inequities in leisure such as socioeconomic status and gender. In the present paper, the focus is on leisure concerns of women, specifically in motherhood. Motherhood can be a difficult job and during the pandemic mothers' roles became even more critical and stressful (Schultz et al., 2021). Thus, understanding their leisure experiences is relevant and timely. Mothers disproportionately carry the load in planning leisure activities for their families and in some cases, can cause mothers to overlook their own leisure fathers (Kühhirt, 2012; Musick et al., 2020). Our paper discusses both mothers in family leisure and mothers in solitary leisure to capture a glimpse of the close relationship of leisure during motherhood. While there is research on mothers' leisure experiences and perceptions, there is limited research specifically focusing on African American mothers. Hallmon (2016) and Hallmon et al. (2020) are some of the few empirical articles discussing the factors that African American mothers consider when choosing activities for their families. Therefore, the purpose of this study was to better understand African American mothers' perceptions and experiences of leisure during the COVID-19 pandemic. Research questions addressed include: 1) What are the leisure perceptions and experiences of African American mothers both before and during the pandemic? 2) What leisure constraints do they experience?

Method

This exploratory study collected qualitative data from 10 semi-structured interviews with African American Mothers from the United States. African American was an identifier utilized in the study due to how the participants identified themselves. The interviews were centered around research questions. A pilot test was conducted with the interview guide to ensure that the guide was a good fit for the study. Due to COVID-19 protocols and distance from participants, interviews were conducted via Zoom. The interviews were audio recorded and transcribed verbatim. After transcriptions, we employed thematic coding guidelines from Braun and Clarke (2006) to identify central themes in the data. All transcripts were then read through multiple times thoroughly to guarantee each data item was provided "full and equal attention" (Braun & Clarke, 2006, p. 89). Throughout the analysis, several themes were identified and refined to address the research purpose.

Results

Central themes consisted of safety, adaptability, and strategies for negotiating constraints. The findings helped our research team gain a better understanding of how African American mothers choose activities for their families and for themselves. Embedded in these themes our participants discussed several factors surrounding technology, familial influence, and support systems. Implications of the findings are pertinent to the health and well-being of African

American mothers and demonstrate the need for further research. Further research could seek to apply theories such as CRT, Constraints and Barriers Model, and Intersectionality.

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TR Education in Canada: Conversations with Faculty on Knowledge, Skills and Values of Ideal Graduates

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Traditional Paper Presentation

Background

Studies on therapeutic recreation (TR) education in North America have, to date, focused on curriculum surveys that report on faculty and student characteristics, such as faculty workload and graduation rates of students, accreditation adherence as well as higher-level trend analysis (Autry, et al., 2010; Stumbo, et al., 2013). Few studies have sought insights into the scope of TR curriculum from the perspectives of faculty or students (cf. Paterson, et al. 2013). To address this gap in knowledge, the purpose of this research was to collect and share faculty insights and perspectives on the breadth of TR education in Canada, innovative practices and new concepts or issues that may prompt faculty to revise and update current curriculum priorities. Faculty members who teach TR at degree-granting institutions participated in individual interviews and were asked what they consider to be ideal graduate knowledge, skills, and values. Relatedly, participants were also asked how they foster these concepts within their own teaching through class content, evaluative components, and experiential education. Fifteen individual interviews with TR faculty were conducted. Interview data were transcribed verbatim and analysed following the thematic analysis guidelines described by Braun and Clarke (2006).

Findings and Implications

Findings highlighted an emphasis on core professional knowledge related to assessment, program planning, and documentation and evaluation. Specifically, participants described foundational knowledge, grounded in strengths-based practice as being the “what” of practice. Here, concepts, topics, and understandings of TR laid the foundation for building practice-based skills. Skills and competencies related to TR program implementation, inter-professional collaboration, creating and sustaining relationships, research literacy, conflict resolution, advocacy, and leadership were prioritized by participants. Strategies that enabled students to apply skills and develop competencies were described as the “how” of TR practice. Examples included in-class case studies and workshops, as well as practicums/ internships, and student-led research opportunities. Specific to research literacy, participants emphasized the importance of ensuring students possessed the ability to critically analyse, interpret and evaluate research that would inform and advance future TR practice. Finally, participants spoke about the “why” of TR practice by emphasizing the values of inclusion, social justice, and equality. An exploration of personal and professional values intended to develop moral citizenship was deeply engrained in coursework at all academic levels. This study sought to explore how faculty organize their classroom to foster student knowledge, competencies, skills and values in preparation for their entry into the field of TR.

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A Cross-Sectional, Survey-Based Study of Equity, Diversity, and Inclusion in the Canadian Climbing Community

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Traditional Paper Presentation

Introduction

Over the last decade, climbing has surged in popularity across Canada, amplified by the sport's debut in the Olympic Games (Farooqui, 2019). Despite the sport's rise in popularity, little is known about Canadian climbers, making plans for program expansion difficult.

Prior research (e.g., Ackerman, 2006; Kiewa, 2001; Slanger & Rudestam, 1997) has identified escape, competition, control, sensation seeking, and social influences as motivations for participating in climbing. Leisure constraints impacting climbers may be interpersonal (e.g., lack of companions), intrapersonal (e.g., lack of expertise), and/or structural (e.g., access fees; Evans & Gagnon, 2018). Due to climbing's rapid rise in popularity, there is a growing interest among organizations and researchers to understand equity, diversity, and inclusion (EDI) in the sport. To date, much of the research investigating EDI in climbing has focused almost exclusively on gender and been conducted outside of Canada (e.g., Evans & Gagnon, 2018; Hewitt & McEvelly, 2021). This study sought to offer insights into the demographics of the Canadian indoor climbing community, as well as the perceived constraints and facilitators to participating in climbing through an EDI lens.

Method

In partnership with Climbing Escalade Canada (CEC), the national governing body for climbing in Canada, a cross-sectional, online survey was developed, consisting of five parts: (1) Indoor climber characteristics, (2) Motivations for indoor climbing, (3) Constraints to participating in indoor climbing, (4) Perceptions of EDI in the indoor climbing community, and (5) Demographic information. The survey was distributed through CEC's network of indoor climbers across Canada in the Spring 2021. A total of 1,015 responses were received, of which 844 were fully completed and used in the analysis. Descriptive statistics (i.e., means, frequencies) were used to summarize demographic information and perceptions of EDI in indoor climbing, while inferential statistics (i.e., t-tests, analyses of variance) were used to compare findings based on gender and race/ethnicity.

Findings

The average survey respondent was white, heterosexual, young (i.e., 26-34 years of age), highly educated (i.e., \geq Bachelor's degree), and lived in a household that earns $>$ \$100,000 annually. Men indoor climbers reported being significantly more motivated by competition and control compared with women ($p=.03$), while women were significantly more likely than men ($p=.02$) and gender minorities ($p=.04$) to report social motivations. Women (3.65) and gender minorities (4.30) reported significantly more constraints to participation than men (2.83), $F_{2,841}=17.79$, $p<.001$, the most common being financial, health-related, and a perceived lack of self-efficacy. Racialized people reported significantly more constraints to participation (3.95) than white people (2.12), $F_{1,842}=23.97$, $p<.001$, the most common being financial, fear of discrimination and inclusion, and a perceived lack of self-efficacy.

The findings of this study provide valuable insights for program and policy improvement by CEC as well as its provincial and local partners. Specifically, the results are being used to

support the work of CEC's newly formed Diversity and Inclusion Committee (DIC). Future work within the sport of climbing can focus on improving the accessibility to climbing, as well as the overall sense of inclusion and diversity within the sport.

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Training for Tomorrow. Co-creating a Camp Counselor Training Program for Athletics Sports Camp

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Traditional Paper Presentation

Introduction

The success of camp counsellors is often closely related to their experiences during camp orientation and training (Wahl-Alexander, Howell, Andrew, & Richards, 2017). Camp staff who feel more engaged in their work and who believe they are part of a community at camp are more likely to benefit from this experience and return to work at camp the following year (McCole, Jacobs, Lindley, & McAvoy, 2012). While there is an expanding body of literature on camp counselor experiences, continued research is needed (Warner, Godwin, & Hodge, 2021). To the best of our knowledge this is the first study that focuses on the co-creation of a training program for camp counselors. Counsellors may provide unique insight into how to best prepare them to work at camp and the opportunity to provide feedback about training may enhance their connection to camp. Thus, the purpose of the study was to understand how we can work with counselors to better prepare them to work with children at camp.

Method

A pilot study was conducted at the end of summer 2021. Twelve camp counselors were provided with a questionnaire asking about the training they received and how training prepared them to work at camp. Four of the counselors responded. Results from the pilot study suggested the training they received for activity preparation and animation were effective in helping the counselors run appropriate recreational activities. However, greater information about emotional and behavioral disorders as well as opportunities for experiential learning and team building were needed. The pilot data were used to help create a 4-day training program for the following summer (2022). The training program focused on a series of modules designed around camp protocols, teambuilding, experiential learning, recreation animation, emotional and behavioural disorders, and behavior management. A follow-up research study was then conducted during the summer of 2022 to gain additional feedback about how the training program was received by counsellors. An exploratory case study design (Stake, 2005) was used to collect qualitative data from 2 separate focus groups. Focus group 1 was conducted at the end of the training and focus group 2 was conducted after 1 month of camp. Inductive qualitative content analysis (Elo & Kyngäs, 2008) was used to analyze the data sets separately.

Results

Overall, results from the first focus group suggests the creation of a positive work environment, training methods rooted in experiential learning, in-situ feedback from trainers, and learning about neurodevelopmental disorders helped to better prepare counsellors to work with children. Constructive feedback suggested that the training schedule was intense, training could be more balanced and more information about behavioral management and non-sport recreation were needed. Results from the second focus group suggested that camp counsellors were

enjoying their work at camp but felt that camp was taking an emotional toll on them. Counsellors suggested that team building and training opportunities should continue throughout the summer, more training and in-situ support could be given to address behavior, and more constructive and individualized feedback could be provided during training to help counsellors to be more prepared.

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Angler and Non-Angler Preferences and Diversity in the Omineca Region of Northern British Columbia, Canada

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Working Paper Presentation

Introduction

Fisheries management, particularly elements related to angler reference and satisfaction, are generally informed by feedback from currently licensed anglers. Recent license sale data for the Omineca Region of British Columbia (BC) indicate the main demographic of anglers are middle-aged men (Johnston, 2021), and it seems that there is an underrepresentation of youth, women, gender diverse communities, and other racialized communities. Women are less likely to purchase a license compared to men (Johnston, 2021), and data on gender diverse people does not exist. In addition, racialized communities are often underrepresented in the outdoors (Martin, 2004; Finney, 2014; Stanley, 2020) and fisheries managers are seeing similar trends in fishing (Spendlow, 2020; Blackburn & Van Ruskenveld, 2021). These issues are leaving fisheries managers wondering about the social and cultural norms leading to non-participation in the fishery and how they can address this issue to better include women, the 2SLGBTQIA+ community, and Black, Indigenous, and other racialized communities. The purpose of this work is to reach out to people who identify as belonging to one or more of the above-mentioned communities to explore their fishing-related preferences and constraints to accessing recreational fishing compared to the currently and historically dominant angling population.

Methods

The methodology is aimed at recruiting anglers and non-anglers from all backgrounds, as comparing these perspectives should provide a well-rounded overview of the Omineca recreational fisheries scene and provide steps forward for achieving an equitable, diverse, and inclusive fishery. Leisure constraints (Jackson, 1993; Jackson et al., 2009) and intersectionality (hooks, 2003; Crenshaw, 1991; 2017) are two key theoretical frameworks that inform the research. The chosen paradigm is social constructionism, the idea that people use social practices, social interactions, and language to structure and understand their own lived realities (Cunliffe, 2008; Wigginton & Lafrance, 2019). I will be using a mixed-methods approach, using focus groups with anglers and non-anglers and a subsequent digital survey. I will collect qualitative data on experiences of race, gender, and sexuality in within recreational fishing during the focus groups, and address topics such as fishing experiences, drivers and constraints to participation, and equity, diversity, and inclusion in the survey.

Expected Results

This research project will contribute to and enhance the existing body of knowledge within outdoor recreation leisure studies by sharing the perspectives of traditionally marginalized groups within recreational fishing in the Omineca Region and explore why people may not regularly participate in the fishery. Additional findings should include how fisheries managers

can increase angler participation and freshwater license sales, therefore increasing support for conservation efforts, while creating more inclusive, accessible, and diverse fisheries. As a novel study about non-participation in fisheries, I expect the lessons learned will be applicable to other management regions. This working paper is relevant to this conference as the results will contribute to making recreational fishing in British Columbia's Omineca Region more equitable and inclusive while embracing the diversity of people, ensuring fishing is a welcoming leisure space for all.

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Chinese Square Dance: An Analysis of Its Fast Growth with The Constraint-Effects-Mitigation Model

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Traditional Paper Presentation

Introduction

Chinese square dance, (广场舞 in Chinese) is regarded as one of the most popular leisure activities among middle-aged, retired and elderly women in China. Although modern iterations of Chinese square dance emerged as recently as the 1980s, this leisure activity has swept the entire nation, with over 100 million practitioners (China.org.cn, 2016; Xiao & Hilton, 2019). The exponential increase of Chinese square dancers in such a short time is a rare and multi-faceted phenomenon involving social and political influences such as rapid urbanization, population ageing and government support (Martin & Chen, 2020). However, academic research explaining the prevalence of Chinese square dance remains limited (Deng & Luo, 2018; Li, 2020). Few studies have comprehensively analyzed the reasons - both internal and external - for the recent, rapid growth of Chinese square dance in China. In most studies, its popularity is mentioned as background information to introduce the topic, with some studies listing physical and social benefits as reasons for increased participation.

Method

Incorporating the constraint-effects-mitigation model (Hubbard & Mannell, 2001), this research aimed to identify additional factors to explain the recent surge in the number of Chinese square dancers. Specifically, the research aimed to identify how motivation (e.g., intrinsic motivation - pleasure of hanging out with friends), constraints (e.g., structural constraint - crowded space) and negotiation (e.g., intrapersonal negotiation - improving physical fitness) interact with one another to jointly influence intention to participate in square dance. A sample of 304 people were recruited from square dance groups in various Chinese cities to complete an online questionnaire. Descriptive analysis, correlation tests, and structural equation modelling were conducted to analyze data.

Results

The structural equation modelling results revealed the positive effects of both motivation ($\beta = 0.31$, $P\text{-value} < .001$) and negotiation ($\beta = 0.54$, $P\text{-value} < .001$) on intention to participate in Chinese square dance. There was a strong positive and direct association between motivation and negotiation ($\beta = 0.60$, $P\text{-value} < .001$). Additionally, a direct negative association was found between constraint and negotiation ($\beta = -0.10$, $P\text{-value} = -0.057$). This research and its findings have both theoretical and practical significance. Academically, the study expands the Chinese square dance scholarship, helps researchers understand mechanisms of the phenomenon, etc. The study also illustrates the utility of the constraint-effects-mitigation model, contributing to model testing and theory building in this area. Practically, a holistic explanation (motivations, constraints, and negotiation strategies) for square dancers' intention to participate in this leisure activity will be meaningful in generating awareness and rationalizing this activity. A comprehensive understanding of square dance phenomenon may contribute to the quality of life of this significantly large population of middle-aged, retired, and older Chinese women and perhaps of the immigrant Chinese women in Canada who pursue a similar leisure activity. For

policy makers and service providers, the results of the study can shed light on what main constraints hinder square dance participation intentions and how appropriate policies and interventions can be made.

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POSTERS

“Learning to be With Yourself”: Developing Leisure Services in Women’s Transitional Housing

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Introduction

The purpose of this research was to qualitatively explore the general needs, interests, and abilities of women who have experience with incarceration and/or drug/alcohol addiction. CCLR17’s call for a more self-reflective future is mirrored in this project and focused on leisure of women. Guided by the principles of action research, this project included an iterative process of research, learning, reflection, and action. This framework aims to prioritize inclusivity, as it centers the perspectives of marginalized women who have largely been excluded in research, practice, and their communities (Belle-Isle et al., 2014; Boog, 2003; Dupuis, 1999; Yuen et al., 2012). This initiative represents a first research experience by a novice researcher negotiating challenging and sensitive topics while critically reflecting on privilege and positionality. The project was initiated through an undergraduate student internship with support from a MITACS grant.

In Quebec, there are limited services available for women re-entering communities after being incarcerated and/or in addiction treatment centers. This project was conducted in collaboration with a newly developed community organization that aims to support women who have completed an addiction treatment program, providing transitional housing and additional services contributing to reintegration. The research was initially guided by the following research questions; a) What are the life experiences of residents who may use the transition house, and b) To what extent do residents, employees and volunteers in the field understand the benefits of leisure and recreation? Additionally, this project aimed to lay the foreground for a sustainable partnership between the Transition House and the Department of Applied Human Sciences (AHSC) at Concordia University, and the development and implementation of leisure services at the residence.

Methods

Data collection took place during summer and fall of 2020; nine individuals participated in in-depth, semi-structured interviews conducted via ZOOM or telephone. Participants included women who have experience with incarceration and/or drug/alcohol addiction, women who have experience working in shelters and rehabilitation centres, and members of the Transition House leadership team. Significantly, these categories were not mutually exclusive, as some research participants working as professionals in the field also have experience with incarceration and/or drug/alcohol addiction.

Results

Using thematic analysis (Braun & Clarke, 2006), the findings detail gaps in existing reintegration services, an understanding of the risks of relapse, the long-lasting impacts of past traumas, and varying experiences of loss through addiction and recovery (i.e., loss of loved ones, loss of identity). Strategies for healing were also discussed; when accessible, participants

considered leisure to be beneficial and necessary during reintegration. Access to recreational opportunities helped facilitate a more holistic recovery process, highlighting leisure's potential for restorative justice at both individual and collective levels. Recommendations emphasize a strengths-based approach in which women are supported to learn about themselves through leisure (likes, dislikes, strengths, weaknesses), using a leisure education model, and having opportunities to autonomously engage in activities that foster wellbeing. Leisure in such a context can act as space to reshape and share self-narratives through creative expression (e.g., storytelling, mask-making, photography) as a tool for healing.

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Le besoin de développer une politique sociale du loisir(s)/recreation d'un point de vue personnaliste — Un bref regard du contexte canadien —

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Introduction

L'objectif de cette affiche est de promouvoir un bien-être spirituel optimum et une meilleure qualité de vie en termes de santé bio-psycho-sociale des personnes.

Méthode suivie

La position personnaliste affirme que « toute personne à une signification telle qu'elle ne peut être remplacée à la place qu'elle occupe dans l'univers des personnes » (Mounier, 1949/1969, p. 60). En ce sens, chaque personne aura à décider de son point de vue dans leur sacralité personnelle et leur spiritualité intrinsèque sachant que l'histoire est porteuse de la tragédie d'une humanité qui développe son histoire, mais que celle-ci ne sait pas véritablement l'histoire qu'elle développe (Weber, 1919/1959) considérant que la théorie du point-zéro sur la thèse de la sécularisation promet que plus la société se modernise, moins il y a de religion — à l'opposé, plus il y a de religion, moins la société se modernise — ne tient plus. Même encore : quiconque réclame aujourd'hui que le résultat des processus sociaux mène à la situation que la religion n'a plus de signification publique, et au mieux relégué aux affaires privées, est démasqué comme idéologique (Boeve, 2012). Bien que certains académiciens pour des raisons obscures voudraient enlever Dieu de l'équation, la pensée chrétienne que le monde progresse vers un objet final persiste toujours en contexte post-séculier (Robinson, 2019).

Résultats

Ce mouvement de fond d'une politique sociale du loisir(s)/recreation énoncé par Storey (1990) fut déjà évoqué par Burton (1977) qui souligne qu'il n'y a pas de définition rassembleuse du loisir(s) claire, précise, explicite et non-équivoque. De même, il existe une prolifération de définitions provoquant ces querelles inutiles et néfastes entre les spécialistes du loisir(s)/recreation causées surtout par la médisance des uns et des autres. Avant la pandémie, les travailleurs en loisir(s) performaient en silo. Le leitmotiv était de faire plus avec moins de ressources aux plans social et administratif tout en pensant différemment (Lavigne & Thibault, 2016). Cette approche est difficilement applicable aujourd'hui. Or, la dynamique de l'unité nationale au Canada est d'actualité et comporte des défis à surmonter face à des paradoxes inaliénables : *Comment parvenir à un Québec fort de ses identités nationales et économiquement stables avec une répartition équitable de la richesse ainsi qu'à l'augmentation de personnes plus en forme psychologiquement et physiquement dans un Canada uni et prospère en respectant l'unité dans la diversité ?* Le contexte de la pandémie Covid-19 a occasionné une légère hausse du temps de loisir(s)/recreation due à un accroissement de temps libre avec la résurgence d'activités de loisir(s)/recreation de types informels et spontanés, incluant les pratiques sportives.

Conclusion/Discussion

En paraphrasant Juliet B. Schor, n'oublions pas que déjà en 1992, elle prophétisait en ces quelques mots de s'échapper de la cage d'écureuil du travail et de rediriger nos intérêts aux biens matériels en redressant leur distribution quant aux inégalités et réaliser alors la promesse du temps libre qui est là devant nous. Elle affirme avec vigueur : cette fois-ci, faisons le choix au loisir !

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Encoding Fat Stigma: Body Ideologies and Digital Dating Architectures

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Introduction

Over the past several decades, it has become received wisdom in fields as diverse as psychology, sociology, women's studies, and leisure studies that mass media, such as television, film, and magazines, produce and sustain body dissatisfaction and disordered eating. Mass media are replete with unhealthy messages about attractiveness, ideal body shapes and sizes, self-control, and weight management, which audiences internalize (Giovannelli & Ostertag, 2009; Levine & Murnen, 2009). Despite the many structural differences between mass and new media, the latter influence consumers' body image in a similar manner as the former. Research demonstrates a modest but consistent relationship between use of networked media, such as social networking sites and dating apps, body image disturbance, and disordered body-related behaviours (Holland & Tiggemann, 2016). However, most studies approach these digital leisure technologies either as repositories of social comparison stimuli or channels for appearance feedback, effectively reducing them to passive intermediaries of interpersonal influence and overlooking the discursive significance of their own architecture. Hence, the current study explores how ideologies of embodiment are encoded within and perpetuated by the affordances of several of the most popular dating apps, including Tinder, Bumble, and Grindr.

Approach

This study employs Light et al.'s (2016) walkthrough method for the study of software applications' technological architecture and embedded sociocultural representations. Systematic inspections were performed of ten different geo-social networking applications (GSNA) which were selected purposefully through a combination of typical case and maximum variation sampling. For each GSNA, we first reviewed several auxiliary materials to get a sense of the app's vision of use. The first author then downloaded the app to their personal smartphone from the Apple App Store, registered for an account, traversed the app's various functions and features, and eventually deleted their account, all the while documenting any mediator characteristics and/or affordances that appear to index body ideologies.

Findings

The dominant body ideology that animates contemporary western society was found to be expressed through dating apps primarily via the twin logics of corporealization/objectification (bodily considerations are important, to the point that they take precedence over most others) and normalization/stigmatization (bodily states are morally unequal, with slender muscularity being superior to fatness). The former manifests through such design decisions as placing a premium on pictorial content, gamifying the matching mechanism so as to promote snap appearance-based judgments, and prioritizing corporeal identificatory categories. The latter manifests through under-representing fat bodies in promotional materials, neglecting to specifically regulate against appearance-based harassment or discrimination, using close-ended inputs with arbitrary value ranges for bodily features, ordering fat embodiments last in body type settings, and allowing for the blanket screening out of certain bodies from the pool of potential partners.

Significance

This work underscores how digital leisure spaces and digital leisure technologies are informed by and perpetuate hegemonic discourses vis-à-vis embodiment and appearance. Crucially, however, it also points to several ways in which such tools can be redesigned to mitigate anti-fat

prejudice and encourage pro-social, body positive behaviour. Implications for developers, policymakers, health promoters, and leisure researchers are discussed.

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Does Understanding of World Heritage Pilgrimage Routes Foster Awe-Inspiring Experiences? A Case of a Kumano Kodo Walking Virtual Reality Video

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Introduction

Before the COVID-19 pandemic, the World Heritage pilgrimage routes known as Kumano Kodo attracted Japanese and international tourists not only for religious reasons, but also for a sense of spirituality, physical wellness, and achievement (Kato & Prozano, 2017). Due to the pandemic, the number of tourists to Kumano Kodo, particularly inbound tourists, significantly dropped (Agara Kii Minpo, 2021). To provide tourism experiences during the pandemic, one of the destination cities has started distributing virtual reality (VR) tourism videos involving Kumano Kodo.

Walking on Kumano Kodo appears to provide people with not only general positive affect, but also awe-inspiring experiences (Ito & Kono, 2021). Awe-inspiring experiences have been examined in tourism contexts including nature-based tourism (Pearce et al., 2017) and pilgrimage tourism (Lu et al., 2017). Moreover, past studies showed VR experiences in a laboratory setting elicit awe because it promotes a sense of presence (or being there) and generates complex and vast stimuli (Chirico et al., 2016, 2017).

By conducting an open-ended questionnaire survey among 40 Kumano Kodo walkers, Ito and Kono (2021) revealed their awe-inspiring experiences. However, these tourists walked on Kumano Kodo with a *kataribe* (guide/storyteller) who explained the historical, cultural, and environmental significance of Kumano Kodo. Therefore, such information might have strengthened their awe-inspiring experiences while walking on Kumano Kodo. To test this possibility, the current research examines whether understanding of Kumano Kodo influences awe-inspiring experiences by watching a Kumano Kodo walking VR video.

Method

From July to October 2022, 51 undergraduate students (36 females with the mean age of 19.9 years) participated in this experimental study. After giving consent, participants completed a baseline questionnaire and watched a 2-minute Kumano Kodo walking VR video. After watching the video, they completed a post-intervention questionnaire. Participants were randomly assigned to either treatment or control group. Before watching the VR video, those in the treatment group were informed that the VR video was recorded on Kumano Kodo and were asked to review the Kumano Kodo brochure that the local government published for tourism promotion. Conversely, those in the control group watched the VR video without any explanations about the video and Kumano Kodo. The baseline questionnaire included the scale of individual dispositional awe (Wang & Lyu, 2019), whereas the post-intervention questionnaire measured awe-inspiring experiences: (a) feeling of awe and (b) small self-perception that refers to a relative diminishment of the individual self (Wang & Lyu, 2019). All responses were provided with a 7-point Likert scale.

Results

After confirming similarities in individual dispositional awe between the two groups ($t = -0.01, p > .05$), we conducted t -tests on awe-inspiring experiences between the groups. Null

results were identified for both feeling of awe ($t = -0.76, p > .05$) and small self-perception ($t = 1.06, p > .05$). Although participants in both groups reported experiencing feeling of awe ($M = 5.22$ for treatment and 4.88 for control) and small self-perception ($M = 4.27$ for treatment and 4.43 for control) to some degree, understanding of Kumano Kodo did not influence awe-inspiring experiences.

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Free-from Harm Work through Transformative Justice: Openings for Remediation, Community-Making, and Care-full Care Labour

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“Inclusive” futures are contingent on an understanding of the vast efforts needed to rebuild relations from past/ongoing harm. In this presentation we describe Transformative Justice (TJ) as our conceptual starting point for inquiry, informing ways of relating and interpreting stories in partnered inquiries. Shaped by Indigenous peoples of Turtle Island and Aotearoa (McCaslin, 2005), TJ attempts to unpack systemic harms and conditions that enable harm (Kim, 2021). In our work on genderacialised care labour, we engage in praxis through TJ to ensure that any relations we establish, methods we employ, stories we examine, and recommendations that may arise from our work recognises the TJ priority to do-no-more-harm. For example, in a Health Standards Organization report (Flanagan & Chen, 2022), safety in Long-Term Care Homes (LTCHs) through a TJ frame is exemplified by considering how “individuals under surveillance (i.e., frontline staff) are more likely to have direct connections to the harm and injustice of historical hyper-surveillance of people of colour, migrant, and 2SLGBTQIA+ communities” (p. 20). In another example, racialised non-white women’s welfare – how and by whom it is maintained – is of concern as it relates to mitigating arduous (Ungerson, 1983), emotionally labourious (Lopez, 2018), and uncertain livelihoods of women of colour in care work. “Welfare” describes one’s condition of being well and is often connected to how one’s wellness is facilitated/hampered by the government (Veenhoven, 2000). Though, TJ recommends developing pathways for reparation apart from government resource allotment and control. From a TJ perspective, worker welfare must be in the hands of the people for individuals to feel secure in their resource making, not made more vulnerable by government indecision and claw-backs.

Entangled Theory Framing Transformative Justice Inquiry

The very definition of leisure in women’s lives has been problematised in the leisure literature (Henderson, 1996). Stormann (1984) described leisure as an illusion for the everyday worker due to leisure existing in an industrial society focused on overconsumption and overspending. However, we imagine expressions of leisure in rest and respite from depleting care labour. TJ involves resisting the perpetuation of harms (i.e., genderacialised, exploitative labour) preventing respite, restoring energy (e.g., rest, quiet space) from the labouriousness of systemic oppressions, and seeking restitution for harm (e.g., community building, reporting). This is a radical approach to equity in LTCHs (especially in the present landscape of healthcare

in Ontario). Now, more than ever, radical and entangled theory is needed to disrupt the failing status quo. We advocate that TJ may be a more “humane and just approach than punitive discipline” (p.3, APA, 2008; Sandwick, et al., 2019) as it emphasizes remediating harm, supportive dialogue, privileging relationships, attending to root causes of misunderstanding, and developing collective accountability (Fronius, et al, 2019; Morrison, 2013; Zehr, 2014). As we strive to be as liberatory as possible, we plan to develop and share a TJ informed care considerations (Kim, 2021) that interrogate interest convergence, worth, (racial) capitalism, labour reproduction, and extraction (Ahmed, 2012, 2016; Bonnett, 2005; Wing, 1997) embodying *care-fullness* (McGregor, 2004; Sotiropoulou & Cranston, 2022) with which relationships, labour, and justice may be navigated and negotiated. Specifically, this presentation will present implications for future inquiry through TJ in leisure studies/science by sharing how we consider the tenets of TJ (alongside social reproduction theory, critical race feminisms, other intersectional anti-oppressive frameworks) in our work on precarious care labour and living.

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Divisions, Symbols, Interactions and Identity: The Gendering of Strength-based Fitness Spaces

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Introduction

Recreational strength training is a form of leisure dominated by men. Most of the pioneers of strength-focused fitness were men, and the ideas or products they established reflected this situation (Andreasson & Johansson, 2014). As a result, strength-based spaces (i.e., gyms) have historically been masculine institutions dominated by the perceptions and presence of men. Despite feminist movements and shifting body ideals bringing women into gyms, the gendered nature of the spaces, its activities and their physical outcomes have been shown to contribute to women's limited involvement in strength-based spaces (Coen et al., 2018; Dworkin, 2001; Fairhurst et al., 2020; Fisher et al., 2018; Johansson, 1996; Salvatore & Marecek, 2010). While it is important to note that one's physical activity level is not reflective of their human capital (Allain & Marshall, 2017), we need to consider how women's limited involvement in strength-based areas may be contributing to their decreased likelihood of reaching physical activity guidelines, therefore, putting them at an increased risk for various health concerns (Deng, 2013; Leenders et al., 2013; Statistics Canada, 2020; Tsutsumi et al., 1998). Furthermore, it is important to recognize how the gendered nature of gyms contributes to the perpetuation of stereotypical gender norms and power relations in fitness spaces and greater society. In order to alter leisure spaces and their culture to better serve women, a deeper understanding of the role of gender and its practices is required. Previous research has focused on the gendered divisions between strength and aerobic training, but few have applied Acker's (1990) theory of gendered organizations to understand space and culture.

Method

In this presentation, we explore women's gendered experiences within strength-based areas of gyms. We focus on the existence of a gender-informed structure within leisure spaces and cultures and the process in which it is developed and continues to be expressed, reinforced, or opposed. Informed by a case study design utilizing focus groups and one-on-one interviews, we examined the gendered experiences of 18 women between the ages of 20 and 65 with varying levels of experience in fitness spaces. The data were coded thematically using the five interacting processes contributing to gendering of organizations, as described by Acker (1990): divisions, symbols/images, social interactions, experiences of identity, and the fundamental and ongoing processes of "creating and conceptualizing social structures" (p. 147).

Results & Conclusion

Ultimately, these processes led to an analytical unit, patterned through male/masculine and female/feminine divisions in terms of advantage and disadvantage, exploitation and control, action and emotion, and meaning and identity. The findings suggest that these processes have contributed to a fundamental and ongoing gender-based culture, disproportionately limiting the experiences of women and maintaining the masculinized domination of the space. This critical reflection showcases the gendered emergence and maintenance of strength-based leisure while further exploring the role of gender in women's strength-based leisure experiences. In doing so, it contributes to a larger body of knowledge demonstrating a gender divide within fitness-based leisure and pushing leisure research toward a more inclusive, gender-informed future.

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Evaluation of Online Trauma-informed Training for a Nationally-run Youth-serving Organization

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Background

Underserved youth are disproportionately exposed to and affected by traumatic exposure (Walsh et al., 2019). Trauma can stem from abuse, neglect, and community violence, and may result in disrupted sense of self and impaired social relatedness (Dye, 2018). Recreation program staff can use trauma-informed practices to support trauma-exposed youth's needs for safety, choice, voice, collaboration, and empowerment (Levenson, 2020). Online training may help widely disseminate education on trauma-informed practices and shift staff's knowledge and attitudes to apply these practices in their work. Examinations of the links between trauma-informed training and behaviour change may offer evidence for the value of these training programs in recreation settings. The purpose of this study was to evaluate: (a) staff's satisfaction with a trauma-informed training program, and (b) the effectiveness of this program on staff's trauma-related knowledge and attitudes.

Methods

This study was conducted with a national recreation-providing organization which serves underserved youth. The authors and the organization co-developed a trauma-informed training program. The program was self-paced (~2 hours), online, comprised of written content, videos, and glossaries of terms, and content comprehension questions. Participants ($n = 146$) were staff who completed the program within a three-month period in 2022. Prior to and after the program, participants were assessed on trauma-related knowledge and attitudes and rated their program satisfaction at post-program only. To assess satisfaction, including content, delivery, assessments, and relevance/usefulness, a survey was developed (17 scale items, 3 written responses). To assess knowledge and attitudes, surveys were adapted from the Trauma System Readiness Tool (16 scale items; Chadwick Center for Children and Families, 2013) and the Attitudes Related to Trauma-informed Care scale (25 scale items; Baker et al., 2016), respectively. Quantitative data were analyzed using descriptive statistics and paired-samples t -tests to assess pre-post differences ($\alpha = 0.05$), and written responses were collated and summarized.

Results

Average grades on in-program questions suggested that staff comprehended the content well ($M = 85.26\% \pm 11.63\%$). Fifty-one staff provided complete pre- and post-survey data. Staff rated high satisfaction with the program ($M = 4.33 \pm .87$, max score = 5), and improved in knowledge ($M_{\text{diff}} = 6.29 \pm 1.79$, $M_2 = 7.81 \pm 1.48$, $t(50) = -7.83$, $p < .001$, $d = 1.10$ [large effect]) and attitudes ($M_{\text{diff}} = 5.49 \pm .66$, $M_2 = 5.78 \pm .71$, $t(50) = -4.81$, $p < .001$, $d = .67$ [medium effect]). Staff enjoyed the mix of written, video, and visual content, the self-guided and accessible format, and the usefulness/relevance of the content to their practice. Concurrently, staff desired higher quality video/audio, variety in questioning/assessments, more applied case examples, and opportunities for in-person, social learning.

Implications

This study contributes to knowledge of how trauma-informed training can influence staff's behaviour change. The findings demonstrated that trauma-informed practices can be

widely disseminated to build staff's capacity across the given organization. The evaluation also highlighted the need to improve content quality, and staff's preferences for hands-on, social, and applied learning to complement this program.

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Exploring the Experiences and Perspectives of Canadians with Stage 4 Cancer Related to Leisure-Time Physical Activity: A Qualitative Interpretive Description

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Introduction

Survival rates associated with advanced cancer are fortunately improving, but people diagnosed with this health condition often experience symptom burden, functional challenges, negatively impacted quality of life, and unmet supportive care needs (Cheville et al., 2008; Henson et al., 2020; Kemp et al., 2018; Li et al., 2019; Rojas-Concha et al., 2021). Leisure participation is frequently affected following cancer diagnosis (Shipp et al., 2015; Thomas et al., 2015). In older adults with cancer, leisure satisfaction and engagement in different types of leisure activities contribute to a sense of purpose in life (Chun et al., 2016). Participation in leisure-time physical activity (LTPA) has been found to be safe and beneficial for individuals with advanced cancer (Chen et al., 2020; Heywood et al., 2017; Nadler et al., 2019). However, little is currently known about patient experiences with LTPA, as well as how to develop appropriate clinical strategies supporting LTPA participation. The objective of our study was to explore the experiences and perspectives of Canadians with stage 4 cancer related to LTPA.

Methods

Using qualitative interpretive-description methodology, we conducted individual, semi-structured interviews with 20 Canadian adults diagnosed with stage 4 cancer. We sought information on: a) experiences with LTPA pre- and post-diagnosis; b) perceptions related to LTPA; c) facilitators and barriers of LTPA; d) information and support received regarding LTPA following diagnosis; and e) preferences related to LTPA programs and resources. We analyzed the transcribed interview data inductively to generate a thematic summary, in order to describe the participants' experiences and to identify relevant applications for clinical practice.

Results

The mean age of the participants was 50.7 years. Primary diagnoses included breast (n=12), lung (n=4), and other (n=4) cancers. The participants described their LTPA experiences as diverse and fluctuating, necessitating continuous consideration of cancer-related symptoms (e.g., fatigue) and risks (e.g., fractures). They also highlighted being intentional with their LTPA, through planning and prioritizing activities that were important and enjoyable and through making regular modifications. LTPA participation was connected to several health benefits, such as symptom relief, weight control, functional independence, and improved cancer-related outcomes. Moreover, important psychosocial aspects of LTPA participation included feelings of accomplishment and opportunities for social connections. Finally, the participants identified an important need for personalized support related to LTPA. They particularly desired professional support that is integrated within cancer care, while being tailored and accessible specifically for those living with advanced cancer.

Discussion

Although LTPA is important for Canadians with advanced cancer, this population remains underserved with respect to cancer care services focused on LTPA. The experiences of LTPA in people with stage 4 cancer are personal, often challenging, and associated with several health

benefits and psychosocial meanings. Further clinical and research efforts are needed to support safe, meaningful LTPA participation in this population. Specifically, there is a need to develop tailored LTPA support within Canadian cancer care that addresses the unique challenges faced by these individuals and incorporates their preferences. Other leisure activities beyond LTPA also warrant further exploration in the advanced cancer population.

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Volunteering During the COVID-19 Pandemic: The Experiences of Canadian Baby-Boomers

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Introduction

Volunteering has the potential to increase the well-being of people as they age (Huo et al., 2021). For the purpose of this poster presentation, volunteering will be considered as casual, serious, or project-based leisure (Stebbins, 2013). In the earlier stages of the COVID-19 pandemic, many volunteer opportunities disappeared or transitioned to virtual volunteering (Sun et al., 2021). The pandemic and the lockdown restrictions caused social disconnection and consequently took a toll on overall mental health, while increasing the demand for volunteers to use their time to support others (Bowe et al., 2020). The purpose of this poster presentation is to discuss changes to the volunteering experiences of baby boomers during the COVID-19 pandemic.

Methodology

We conducted a multi-year (2019 to 2023) longitudinal qualitative study on the leisure and retirement of Canadian baby boomers. Data are being collected through a multi-author online blog where participants write about their experiences related to retirement and leisure. There are 44 participants born from 1946 to 1965 who were split into five groups. Participants were invited to make their own blog posts, and/or to comment on the posts of other participants during four two-week periods each year over three years. Data are being analyzed using thematic analysis (Braun & Clarke, 2019). Due to the timing of the study and the COVID-19 pandemic, participants started to discuss how the virus and its related public health orders impacted their leisure experiences, including volunteering.

Preliminary Findings

The results that related to the volunteer pursuits of the participants included *volunteering virtually*, *new volunteer pursuits*, *discontinuing volunteering*, and their *motivations to volunteer*. Many continued to participate in their volunteer pursuits **virtually**: One participant discussed how he played guitar and sang for residents in a senior-living facility. He was able to play music outside for the residents in the summer, but “once the weather got too cold however, the outdoor concert opportunities were gone... on Halloween... I did a full "Zoom Concert" where the residents were watching on 2 different big screens TV's... I would gladly do another concert this winter and realize that it is Zoom or nothing”. Some participants **started to volunteer** after the pandemic began, making connections with those who were most isolated. Other volunteers **dropped their pursuits** due to burnout or to avoid getting sick: “This week I received requests from previous volunteer coordinators and have turned them down. While I like to volunteer... I don't have a desire to do those old activities. One of the legacies of COVID”. The **motivations** to maintain volunteering include making a connection with others, giving back to the community, personal growth, and to provide structure in retirement. Our findings demonstrate

that although volunteering changed, it continued to be a valued leisure activity among participants, who found meaning in sharing their time and skills with others during the pandemic.

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Long-Term Leisure Exercise Participation and Perceptions of Well-Being in Serious Exercisers Over the Age of 50

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Introduction

Research findings consistently indicate that regular involvement in physical activity is an effective approach to promoting a healthy lifestyle. In particular, studies have shown that older adults who engage in exercise over an extended period, such as recreational exercisers and master athletes, generally experience superior overall health compared to sedentary individuals of the same age (Zampieri et al., 2015). Consequently, active older adults demonstrate improved physical attributes, including increased muscle mass, strength, tone, and maximal oxygen uptake (Stratas, Karlis, Gravelle, Lagacé, 2022; Zampieri et al., 2015). Stratas et al. (2022) found that long-term maintenance of exercise is far more complex and less understood given that most studies tend to investigate exercise involvement over a short duration of time as opposed to over several years. The purpose of this study is to explore the role of long-term leisure exercise in serious older exercisers and their perceptions of well-being.

Method

This study utilized an interpretive symbolic interactionist perspective grounded by phenomenology as a methodology along with the serious leisure theory (Stebbins, 2017). 27 participants (5 women and 22 men) aged between 50 and 78 years (Mean age= 60.5) met the selection criteria and completed the required in-depth face-to-face interviews lasting between 60 and 97 minutes.

Results

Four main themes emanated from the interviews regarding participants' perceptions of well-being resulting from their decade-long participation: improved self-perception of body image and appearance, self-management of health conditions and personal autonomy, regulation of the mental state, and social engagement and inclusion.

Conclusion

The findings suggest that engaging in long-term leisure exercise can serve as a powerful coping mechanism for the aging process. Long-term physical activity positively impacts various aspects of participants' lives, including self-perception, body image, health management, personal autonomy, mental well-being, and social engagement. Tom aptly summarized the importance of long-term exercise, stating, "It benefits everything in your life."

Recommendations

Recommendations for leisure and health practitioners for long-term leisure exercise participation should include encouraging involvement in peer support groups to create a supportive environment where older adults can openly share exercise strategies and discuss challenges faced in maintaining exercise participation as they age, as well as building partnerships with local community organizations, senior centers, and healthcare providers to encourage exercise participation, and organizing group activities and social events that combine exercise with social interaction to create a sense of community and belonging.

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‘Home’ Ongoing in Landscapes in Transitions: Conceptualising the Translocational ‘Home’ as Journeys of Seeking and Locating the Self

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Background

Within the leisure field, ‘home’ is taken up from a privileged and uncritical perspective. ‘Home’ in leisure studies/sciences is recognized for its potential to facilitate a sense of place, personal control, and encourage self-expression (Bhatti & Church, 2000). Accepting common assumptions about the home risks discounting other possibilities for conceptualizing the ‘home’ differently. Increasing (im)migrations in an era of unrest and (re)settlement (Blunt & Dowling, 2006), including those necessitated by conflict (Oleksiyenko et al., 2020) and its subsequent impacts (e.g., displacement), make ‘home’ complicated for translocating individuals. For this presentation, persons translocating (Anthias, 2012) are referred to as individuals who immigrate, work abroad temporarily, seek refuge in places outside of their birth country, and/or maintain connections to a diaspora (Aguilar, 2015) or another ‘home’/land. Often, ‘home’ is thought of as a stable and reliable entity that is often longed for and/or returned to (Pennartz, 1999; TED, 2013).

Theoretical Framework

‘Home’ may be complex for translocating individuals, who might consider ‘home’ in multiple locations. ‘Home’-making and pursuing (a) home (Taylor, 2015) during transitions, and creating homes-in-transit (Veridiano-Ching, 2008) even when one might physically “be” ‘home’ (Taylor, 2015, p. 195), prove its complexity, messiness, and non-finality (Ralph & Staeheli, 2011) that must not be overlooked any longer. As life is not static (Boas et al., 2020), translocating individuals enter *landscapes in transitions*; experiences immersed in the dynamism, complexity, and fluidity of the new ‘world’ in which they find themselves living (Xu, 2017). The (re)settlement process, including the adjustments it necessitates, can be spatio-geographically, emotionally, and culturally disruptive (Massey & Higgins, 2011). Such disruptions emphasize the need to critically think about ‘home’ and through a different frame—perhaps one that problematizes simplistic and universalized Euro-US-centric understandings (Beckles-Raymond, 2019) through articulations found in bodies of literature outside leisure studies/sciences. A deeper exploration of the ‘home’ ongoing through the frame of *landscapes in transitions* (Xu, 2017) is a starting point for which ‘home’ may be taken up differently.

Purpose and Relevance

Informed by critical mobilities, diasporic, and socio-anthropological literatures, our presentation will offer insights on how leisure scholars might disrupt common assumptions about ‘home’. We offer a conceptual starting point of *landscapes in transitions* (Xu, 2017) to express critical and self-reflective possibilities for ‘home’ to be taken up to better reflect dynamic realities of individuals-in-settlement-flux. Imagining ‘home’ as part of a landscape in transitions (Xu, 2017) may be a first step to (re)imagining more inclusive and just futurities (Berbary & Mohamed, 2022) starting with interrupting a taken-for-granted concept like the home (Tomas & Lopez, forthcoming). If ‘home’ is experienced during a state of transit, ongoing-ness (Pink & Leder Mackley, 2014; Tomas, 2022), ‘in-betweenness’, and “unofficial-ness” (Shutzer, 2012, p. 354), understanding ‘home’ as something dynamic, ever-changing (Beckles-Raymond, 2019).

Further, ‘home’ *as-self* might create more compassion and appreciation for the ‘home’ ongoing for individuals who translocate and/or experience disruption (Massey & Higgins, 2011) during (re)settlement rather than render them home-less or apart from the spaces we call home, too.

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SPECIAL SESSIONS

Engaging Struggle: The Deconstruction of the Academy in Leisure Studies**Special Session:** Round Table Discussion**Chair:** Simon Barrick, Department of Experiential Studies in Community and Sport, Cape Breton University, Canada, simon_barrick@cbu.ca

Felice Yuen, Applied Human Sciences, Concordia University, Canada

Daniel Henhawk, Faculty of Kinesiology and Recreation Management, University of Manitoba, Canada

The proposed round table event emerges from our work as guest editors on a special issue with the same title whose publication is forthcoming in *Leisure/Loisir*. Our aim was to create a space where leisure scholars could reflect on how they engage in struggle: struggle with conducting research that is meaningful to oneself and one's community, struggle with having one's identity acknowledged and respected, struggle with finding one's place in academia, and struggle with navigating an academy that is implicated in upholding systems of colonialism (Henhawk et al., 2023). More specifically, this special issue advanced generative conversations held in the lead-up to and throughout Canadian Congress on Leisure Research (CCLR) 16. These crucial conversations were driven by pressing societal injustices such as the murder of George Floyd and the subsequent amplification of the Black Lives Matter movement, the rise of anti-Asian hate tied to the COVID-19 global pandemic, and the death of Joyce Echaquan (Atikamekw First Nation woman) in September 2020 underscoring anti-Indigenous racism in the medical system in Canada. The discussion concentrated on our individual and collective positionalities, the existence of systemic racism throughout the academy, and power differentials embedded within academic practices related to teaching and research, and Canadian Association of Leisure Studies (CALS) as an academic association. Through this roundtable event, we aim to foster a sustained dialogue across the conversations from CCLR 16, the Engaging Struggle special issue, and into CCLR 17.

We have four main objectives for this roundtable discussion. First, the special issue guest editors will reflect on their experiences in curating the special issue. They will discuss strategies implemented to center an ethic of care (Reich, 2021) throughout the special issue process, such as employing an open review process whereby special issue author teams were paired to review one another's submissions directly. Second, the Editor-in-Chief of *Leisure/Loisir* – Dr. Rebecca Genoe – will discuss their perspective on the role of the special issue topic within the journal and leisure studies field more broadly. Third, several special issue manuscript authors will be invited to reflect on how their individual manuscripts, and wider experiences, connect to their individual and/or collective engagement with struggle in the academy. Questions will be posed about the authors' impressions of the special issue review process. Fourth, a wider conversation will be nurtured by inviting everyone in the room (panelists and audience members) to dialogue about what can be done to foster a leisure studies community that more fulsomely prioritizes justice, compassion, and equity, in ways that create a more supportive community.

We anticipate that this roundtable discussion will draw further attention to various struggles facing leisure studies academics, help promote the special issue, and continue carving out spaces in CCLR for deeply reflexive and communal conversations, perhaps even moving towards meaningful change. We see this proposal as being ideally suited to the conference theme

– *A Half Century of Canadian Leisure Research: Towards a More Inclusive Future* – given its focus on the trajectory of Canadian leisure research (both historic and future).

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Leisure, the Far-Right, and Unloved Communities: How Leisure Studies Can Play an Important Role in Researching, Exposing, and Combatting Far-Right Extremism.

Special Session: Themed Sessional

Chair: Luc S. Cousineau, Co-Director of Research, Canadian Institute for Far-Right Studies; Université du Québec à Montréal, International Network on Technology, Work, and Family

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“Are There Any Other Male Friendly Subs on Here?” - Online Men's Rights Groups as Simultaneous Communities of Care and Entrees Into Soft Misogyny, Supremacist Discourses, and Pipelines to Radicalization.

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Common understandings of leisure (in research and the public) most often centre on types of community that allow individuals to meet the fundamental need “for meaningful social connection, to be part of a group, and to belong” as well as to “‘heal’ modern alientation” (Glover & Sharpe, 2020, pp. 1, 5). This “modern alienation” can be a refraction of the exclusionary nature of communities (Neal et al., 2019), and/or a response to feelings of exclusion from the broader community of acceptable social discourse. It is within this interstitial space of modern alienation and seeking connection where we find men’s rights activist and other “unloved” communities (Cousineau, 2021b; Fielding, 1990). More than simple collections of individuals, when these groups form around a perceived alienation from the mainstream they become spaces “to which [people] belong” and believe that they “can act together to create change;” Southern’s (2007, p. 336) definition of a community of care. Men’s rights communities of care, like other communities of care (Benner, 2000; Watermeyer, 2020), are safe spaces constructed for support, belonging, participation, understanding, connection, collaboration, and respect. But, they are simultaneously locations of misogyny, male supremacism, and anti-feminism (Cousineau, 2021b; Mamié et al., 2021; Meszaros, 2021).

The notion that men’s rights activist groups can be seen as communities of care is likely to make you uncomfortable. These groups hold deeply problematic views that see surges in popularity whenever events positively (e.g., #metoo) or negatively (e.g., overturning of Roe v. Wade in the United States) effect women (broadly speaking) and feminist political action. However, within these groups, members exhibit close connections, inter-group support, and commiseration. It is exactly the care and inclusion of the community that brings members into these leisure spaces, places them into a technological ecosystem that serves to inculcate and radicalize their thinking toward supremacist ideologies (Cousineau, 2021a), and allows them to begin to see themselves in what Devries (2021) calls the “collective avatar.” The collective avatar, in this case, is a disaffected man trying to ‘get by’ in a social locale where they see women as having influence or dominance over men.

This paper aims to establish these online men’s rights groups in quasi-anonymous internet space (and their fleshy counterparts) as leisure communities of care, making the argument that this is essential to their appeal to prospective members and key to their ongoing success. Then, it will draw out how those leisure communities of care are the most important avenue to the anti-feminist and misogynistic radicalization of some of the men who get involved in these communities. It is through cultures of leisure inclusion and belonging that these communities of exclusion and violence (in many forms) come to be.

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What's 'Right'? The Far-Right's Presence in Online Mommy Groups

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As the far-right continues to utilize the digital realm to push harmful rhetoric, conspiracy theories, and various forms of hate-speech and misinformation (Fielitz, 2018), further examination of how the far-right is impacting and infiltrating online communities is crucial. One community in particular-- the 'momosphere' (Gibson 2019) -- has gained significant popularity amongst 21st-century mothers. As a form of technologically mediated leisure, mothers' use of information and communications technologies (ICTs) offer new opportunities to connect, communicate, and share with others through a source of community (Valtchanov et al. 2016, 51). Valtchanov et al. (2016) highlight that these online connections occur as part of mothers' leisure and aid in the building of friendships, where women can experience environments of support, solidarity, and fun. As new mothers enter the momosphere in search of community, and 'expert-guided', child-focused approaches to mothering, these spaces are often perceived as a handbook on how to engage with moral gold standards of mothering. Enacting feelings of either validation or mother-blaming for those who defy social norms (Blum 2007; Lee 2008), mommy support groups then play a pivotal role in the social surveillance of motherhood (Douglas and Michaels 2004); ensuring these classed, traditional, Eurocentric views on adequate child-rearing are preserved. Due to this, these communities have also been criticized as reproducing middle-class, white, nuclear ideologies of intensive mothering (Hays 1996).

In line with the far-right's intention of preserving women's roles as 'traditional' mothers and wives (Blee 2020), the construction of the ideal mother within the momosphere must be recognized as being a crucial archetype for white supremacy and remains in-line with the movements' mission (Latif et al. 2020). Taking up this line of inquiry, we explore the question: How is far-right rhetoric mobilized within the momosphere, and in turn, how do far-right values impact white, middle-class hegemonic conceptualizations of 'ideal' mothering, including leisure practices? Employing the use of feminist methodologies (Harding 2018), our qualitative investigation will consist of a discourse analysis of four North American Facebook Mommy groups. In doing so, it is our goal to illustrate the far-right's covert presence in the momosphere, with particular attention to the impact far-right rhetoric, hate speech and misinformation has on 'expert-guided' advice circulated within these communities, and in sustaining traditional, harmful notions of the ideal mother.

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“It’s a family event”. Fun and Freedom for All: Anti-Mandate Protestor and Cloaking White Supremacy

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In early 2020 Canada reported its first confirmed case of COVID-19. Since this case was reported the Canadian government and Canadian citizens have grappled with how to cope. While some people chose to participate in traditional leisure practices such as reading, arts and crafts, playing board games, online activities, or sex to help cope with this stress (Berdychevsky, 2022; Liu et al., 2022; Shen et al., 2022; Takiguchi et al., 2022), others have chosen to protest the usage of masks and other public health mandates/measures. Canadian Anti-maskers, or as they refer to themselves ‘Freedom Fighters’ (FF), are a vocal social movement prevalent in western Canada, but with a presence throughout the country. FF believe that health mandates are violations of the Canadian Charter of Rights and Freedoms, and through protest, attempt to challenge public health and governmental authority.

This paper will present the argument that the FF movement is linked to expressions and maintenance of white supremacy and nationalism that seek to reproduce the white heteronormative nuclear family. To do so, the FF used communal activities or ‘freedom rallies’ to cloak their participation in structural violence in community and family leisure practices. Freedom rallies were family events that involved a range of activities, including bouncy castles and face painting, happening alongside hate speech disguised as political rhetoric. They often resulted in enforcement actions taken on parents and adult individuals for violations of health mandates. This paper seeks to map out these leisure-based rallies and their connection to larger issues of structural violence. Specifically, it will address how the rallies act as defence mechanisms against agendas, policies, and ideologies that attempt to undo the naturalization of the white heteronormative nuclear family, and how leisure activities based around the family are reactionary, located in structural violence, and expressions of love and care.

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Community Contestation Between White Supremacism and Male Supremacism: Policing the Boundaries of Belonging on an Internet Hate Site

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Many young men turn to the internet in their recreation time, seeking online communities of ‘digitized leisure’ (Silk et al. 2016) to receive validation and support from other men and gain a sense of belonging based on shared interests and beliefs. These online community spaces serve as crucial resources for many young people in the West who, due to neoliberal state retrenchment, have become alienated from many places that formerly provided a sense of meaning and acceptance. While some of these spaces can be described as a net social good such as those for marginalized groups or activists, other online communities have come together over white supremacy, misogyny, and homophobia. Studies have found these have proliferated on social media sites, web forums, and various online networks over the past decade (Banet-Weiser and Miltner 2016). Given the abundance of internet hate sites and algorithms recommending extremist content, these young men can be drawn into far-right online communities that provide spaces where they share their grievances.

This study assesses how community and consensus are formed on Stormfront, a major white supremacist digital space. It finds that rather than Stormfront being a safe haven for extremist beliefs (Bowman-Grieve 2008), certain portions of this site have become contentious and prone to infighting. I find that users are fractured over movement ideology - white supremacy or male supremacy. While many scholars argue these two ideologies are commonly united, I find users battle over these diverging views on the forum. I argue that the community boundaries between extreme right groups may not be as porous as previously thought. As opposed to solidarity and support forming on the site (Gaudette 2021), users attempt to exclude and shun those who do not align with main ideological vision.

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Challenging Ideas of Inclusion to Work Toward a More Just Future

Special Session: Round Table Discussion

Chair: Darla Fortune, Department of Applied Human Sciences, Concordia University
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Karen Gallant, School of Health and Human Performance, Dalhousie University

Aly Bailey, Department of Health, Aging and Society, McMaster University

Simon Barrick, Department of Experiential Studies in Community and Sport, Cape Breton University

Luc Cousineau, International Network on Technology, Work, and Family; Université du Québec à Montréal

Meridith Griffin, Department of Health, Aging and Society, McMasters University

Eric Knee, Department of Health and Sport Sciences, Adelphi University

Fenton Litwiller, Faculty of Kinesiology and Recreation Management, University of Manitoba

Kimberly J. Lopez, Department of Recreation and Leisure Studies, University of Waterloo

Sammie Powers, School of Sport, Recreation, and Tourism Management, George Mason University

Alayna Schmidt, Department of Parks, Recreation and Tourism Management, Clemson University

Introduction

The notion of inclusion has received considerable attention in leisure studies and related disciplines, often referring to practices contributing to belonging. Generally, leisure experiences promote inclusion when they connect people to the social life of their communities and provide meaningful opportunities for connection (Fortune et al., 2021; Gallant et al., 2019). However, when organizations take up inclusion as a legal obligation or check-box approach rather than a meaningful commitment, normative, ableist, racist, and ageist values go unchallenged. Instead, communities are expected to assimilate into leisure spaces under the guise of so-called “inclusion” (Mitchell & Snyder, 2015).

Background

Literature often highlights leisure’s inclusionary potential. Litwiller et al. (2017) pointed to growing evidence suggesting that participating in community-based programs and spaces contributes to inclusion for individuals with mental illnesses by offering opportunities for social connections that may lead to personally meaningful relationships. In another example, Fortune et al.’s (2021) study of community art hives found older adults experienced welcoming and inclusive leisure spaces where they could connect with other community members around shared interests.

Being intentional and attending to inclusionary processes contributes to experiences of belonging (Whyte & Sharpe, 2016). As studies by Fortune (2020) and Gallant et al. (2019) found, inclusionary practices help create comfortable settings within which individuals are likely to experience belonging. It is possible, however, that spaces of belonging for some individuals are spaces of harm for others (Glover, 2018; Mitchell & Snyder, 2015). Indeed, within leisure spaces, there exists both the possibility to nurture community connections and the potential to exacerbate marginalization and exclusion (Griffin et al., 2022b).

People who often experience marginalization, such as people who are racialized (Stodolska, 2015), people with disabilities (Anderson, 2012) and queer youth (Litwiller, 2018), are commonly subjected to discrimination in leisure spaces. Theriault (2017) observed that

although leisure practitioners may employ promising practices related to LGBTQ inclusion, they could also unintentionally reinforce prejudice. Structural limits to inclusion are also found in the digital world, where unequal power relations are reified on social media even within spaces that are ostensibly “inclusive” or feminist (e.g., #YogaForEveryone; Bailey et al., 2021; #BodyPositivity; Griffin et al., 2022a; #Feminism; Lopez et al., 2019).

Purpose

Arguably, an important goal for leisure researchers is to enhance leisure’s inclusionary potential and work toward a more just future in research and praxis. The collective capacity to realize this goal comes from sharing what we mean when we talk about inclusion, actions conducive to inclusion, and the challenges that undermine inclusion. The purpose of this roundtable discussion is to interrogate the relationship between leisure and inclusion. Researchers, whose work highlights wide-ranging examples and theories of inclusion, will share their perspectives and then guide an interactive dialogue inviting attendees to discuss insights on inclusion. The overarching goal of this session is to identify possibilities and confront challenges related to inclusion to enhance leisure’s inclusionary potential. We plan to incorporate key ideas from this discussion into the introduction to the upcoming special issue on leisure, inclusion and belonging for *Leisure/Loisir*.

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Taking the Mystery out of Academic Publishing: A Panel Discussion

Special Session: Panel

Chair: M. Rebecca Genoe, Faculty of Kinesiology and Health Studies, University of Regina, Rebecca.genoe@uregina.ca

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Darla Fortune, Department of Applied Human Sciences, Concordia University

Toni Liechty, Department of Recreation, Sport, and Tourism, University of Illinois

Alejandra Black, Taylor & Francis

Introduction

Leisure/Loisir is the official publication of the Canadian Association of Leisure Studies. The journal publishes a wide range of leisure research (e.g., outdoor recreation, tourism, physical activity, sport, therapeutic recreation, arts) in English and French. Leisure/Loisir aims to reflect the interdisciplinary nature of the field of leisure studies and welcomes empirical, conceptual, and methodological submissions, as well as brief reports. Manuscripts submitted to Leisure/Loisir undergo double blind peer review (Leisure/Loisir, n.d.).

Purpose

Writing and submitting a manuscript to an academic journal for peer review can be a daunting task, particularly for students and early career researchers. However, open discussion about the process may instill confidence and mitigate pitfalls authors may face in publishing leisure research. The purpose of this panel discussion is to explore the publication process, from writing the first word to proudly sharing the published article. This session will consist of two parts. In part 1, panel members will address the following objectives:

- 1) To explore key factors that contribute to effective manuscript preparation
- 2) To describe how the peer review process works
- 3) To consider how to respond to reviewers
- 4) To explore options for promoting published articles.

Panel members will share their experiences with the publishing process including perspectives as writers, reviewers, and associate editors. Below, we provide a brief overview of information that will be shared to address each objective.

Objective 1: Key factors in effective manuscript preparation

Panel members who have extensive experience in coordinating reviews for manuscripts will discuss characteristics of well-written manuscripts along with pitfalls that writers may encounter. Suggestions for preparing effective manuscripts will be provided.

Objective 2: How the peer review process works

We will describe the peer review process, including what happens once a manuscript is submitted and the steps along the way. The value and challenges of the peer review process will be considered. Finally, suggestions for providing comprehensive and supportive reviews that are aimed at strengthening manuscripts will be explored.

Objective 3: Responding to Reviewers

We can all relate to receiving challenging reviews that can be difficult to swallow as authors, yet the aim of peer review is to strengthen academic work. Panel members will explain what they look for after a manuscript has been revised and resubmitted and will offer suggestions for dealing with challenging reviews.

Objective 4: Promoting your article post-publication

Congratulations, your article has been published! Now what? Leisure researchers hope our articles reach a broader audience, including professionals, policy makers, and students and researchers within and outside of our field. In this section, we will focus on how authors can promote their publications using social media and other outlets, including a brief description of altmetrics and how they can be used to enhance awareness regarding your article. In part 2 of this session, we intend to create a welcoming environment whereby audience members are invited to ask questions about or share their experiences with academic writing and publishing. Our experienced panel is well-situated to answer questions regarding writing and publishing leisure research.

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On ‘Public’ Parks: The Politics of Urban Public Parks During and Post-Pandemic Special Session: Panel

Chair: Teresa Hill, Faculty of Kinesiology and Physical Education, University of Toronto,
teresa.hill@mail.utoronto.ca

Dr. Kyle Rich, Faculty of Applied Health Sciences, Brock University

Dr. Troy Glover, Faculty of Health, University of Waterloo

Dr. Erin Sharpe, Faculty of Applied Health Sciences, Brock University

Abstract

Public parks provide a location to develop social relationships and inclusion, participate in leisure activities, and generally enhance quality of life. However, parks are also political and contested spaces. In the context of neoliberal policy agendas, cities have increasingly privatized public space, and policed, stigmatized, and displaced specific populations (Trussell & Mair, 2010; Walks, 2009). The COVID-19 pandemic highlighted the importance of parks as public spaces and revealed the tensions that exist in determining who has the ‘right’ to public spaces (Mitchell, 1995).

For individuals experiencing poverty and homelessness, social services have been strained, and close living quarters and poor ventilation in shelters leave many looking for alternative sleeping spaces (Gray, 2021). At the same time, parks are sites for the expression of urban gentrification (Mullenbach & Baker, 2020). The use of ‘park circles’, paintings on the ground of public parks to determine spatial allocation and ensure social distancing, resulted in the increased surveillance of park spaces under the guise of maintaining public health (Rich & Sharpe, 2022). These examples during the COVID-19 pandemic led to conflicts and clashes between protestors and police. As we begin to move toward post-pandemic futures, parks remain contentious and contested spaces. This panel will engage scholars who have examined politics and power struggles in the context of parks. With CCLR addressing the potential of leisure to produce inclusive futures, this panel will offer important and timely conversations about development, equity, class, social inclusion, and public park spaces in Canada.

Panellists

The panel will discuss (1) the importance of parks as public spaces for communities to gather, socialize, seek solitude, and engage in leisure activities, (2); how the COVID-19 pandemic highlighted and intensified the discrepancies of park usage (3); how the contestation of park usage might be best addressed as we move toward post-pandemic futures.

Teresa Hill will highlight the importance of parks as accessible spaces of care and survival for individuals experiencing homelessness. She will describe the role that public spaces play in the lives of individuals experiencing homelessness, and explain the risks associated with pushing individuals out of parks into increasingly marginal spaces.

Drs. Rich and Sharpe will discuss gentrification and how broader political ideologies impacted policy related to parks during the pandemic. They will highlight how measures such as park circles are implicated in longer-term trends in public policy that privilege wealthy park users at the expense of others.

Dr. Glover will offer cautionary thoughts on municipal efforts to meet expanding park and open space needs by incentivizing privately-owned public spaces (POPS). He will examine evidence about the accessibility, or lack thereof, of POPS and their promise as a supplemental approach to providing high-quality public spaces to local communities.

Dr. Oncescu will detail how political ideologies associated with leisure access provisions amplify the value and use of parks and open spaces for rural low-income populations. She will describe the contradictory role of public and private recreation and sport provisions that inform what is ‘accessible’ and the connection to parks and open space leisure participation for equity deserving populations.

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Care in the Academy Beyond Neoliberalism

Special Session: Workshop

Chairs: Kimberly J. Lopez, Lisbeth A. Berbary, Department of Recreation and Leisure Studies, University of Waterloo, Canada, Becoming Coalition

Workshop Description

The purpose of this workshop is to describe, situate, and discuss practices of caring in the academy beyond neoliberalism to create openings for resistance of toxic expectation and performative, neoliberal “excellence” during a time of struggle for social, political, and public health stability (Lopez, et.al, 2022). In celebration of our colleagues already doing this work and our own fruitful mentorship experiences, we articulate how engaging caring relationships in this way creates supportive space to productively navigate personal tensions in justice inquiry in an era of ongoing social awakening. We move towards frames that centre care and relational mentorship (over conventions of personal achievement and recognition) in shaping ourselves and each other as co-activators (Berbary, 2020) – individuals who amplify, reiterate, further momentum. To Berbary (2020), to activate means to deliver force, to accelerate a reaction—a co-activator sits in the struggle, but rather than center themselves, decentres their own identities where they are not relevant and instead serves as a conduit, pushing messages, delivering force, accelerating mobilization and organizing, and activating a call from within those communities for which “this” particular identity struggle resides. Through concepts of relational mentorship (Lopez, et al, 2022), co-activating (Berbary, 2020), and theorypracticing (Berbary, 2020), and conscientization (Freire, 1970) we share the sacred work (hooks, 2014) of teaching and learning together through this workshop and invite others to share their humanizing practices that help make this work, our connection to each other, and the acknowledgement of our full selves in a disembodied system more real.

Proposed Workshop Format (90 minutes)

- Opening (5 minutes) – Lisbeth A. Berbary and Kimberly J. Lopez of Becoming Coalition
- Discussants (10 minutes each)
 - Jaylyn (Care as a space for supported discomfort)
 - Mel (Care as TA)
 - Kelly-Ann (Care as refusal)
 - Jermal (Care as self-preservation in EDI)
- Introduction to discussion (10 minutes) - Lisbeth and Kim
- Roundtable discussion and report out (30 minutes)
- Closing (5 minutes) – Lisbeth and Kim

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Relational Mentorship for Justice-oriented Scholarship: Space for Care, Reckoning, and Supported Discomfort

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“Caring educators open the mind, allowing students to embrace of world of knowing that is always subject to challenge and change” (hooks, 2003, p. 91).

Opening

In advance of the conference, the authors of this paper engaged in a conversation through *Leisure/Loisir* to discuss the struggle of peer and relational mentorship as a move to humanize relations the academy in leisure studies, particularly during difficult times. Our intention was to reflect our reconfiguration of hierarchical mentorship conventions and centre caring, collective, teaching-learning relations. By returning to *cultural protocols* (Bordeaux, 2021), *love*, *thinkacting* (Berbary, 2020), *theorypracticing* (Berbary, 2020), and attentiveness to the affects of our full selves we, the authors, will discuss the difficult and “sacred” (hooks, 2014) work of supporting one another’s goals, celebrating milestones, and above all else, prioritizing well-being above our individual or academic achievements (Minnett et al., 2019) in the neoliberal academy.

Intention

In practicing *conscientization* (Freire, 1970) and acknowledging Black, Indigenous and of Colour literature (hooks, 2003) that informs this discussion, we focus this presentation on: (1) locating relational mentorship amongst existing mentorship approaches, (2) articulating relational mentorship and our experiences of it, and (3) the ways relational mentorship can serve as a critique-in-practice of long-standing academic performances.

Offering

To offer context to the ideas we will be presenting, we will fold in our reflections on how deep caring relations formed over the development of *[name removed for anonymity]* Doctoral dissertation and *[name removed for anonymity]* Master’s thesis. Through these reflections, we interrogate rugged individualism and the myth of meritocracy (Minnett et al., 2019). The authors of this paper advocate that relational mentorship requires deep reflection through discomfort to ultimately, deepen resistances to identity politics and hold space for collective well-being, and even celebration, during difficult times. This presentation will contribute to the overall discussion by sharing our reflections on difficulty, gratitude, and shifts in perspective born out of the adoption of theorypracticing (Berbary, 2020). To advocate for a more inclusive future within the academy, we consider how relational mentorship might create openings for resistance of toxic expectations and performative, neoliberal templates for excellence especially during struggle for social, political, and public health stability.

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Toward a Logic of Love and Care as Refusal of Neoliberalism in the Academy

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"I smell the evasive whiff of the otherwise" – Bayo Akomolafe

The university has long positioned itself as a haven of enlightenment, but García-Peña (2020, p. 27) reminds us that the university is "an individualistic racial-capital regime" and will never be safe, in fact, it distorts our way of being (García-Peña, 2020). The logic of our colonial capitalist world, neoliberalism, is "uncaring by design" (Chatzidakis et al., 2020, p. 10), and because the university is a microcosm of the world (Walcott, 2021), this logic governs relationality, forcing us to act in ways antithetical to our human nature to be *in* and *with* community, and instead, demanding we view one another as adversaries. These coercive and controlling systems concretize *care-lessness* (Chatzidakis et al., 2020) through daily practices of extraction, exploitation, separation, competition, poor wages, toxic productivity, and hyper-individualism (Becoming Coalition, in press). Care-lessness reigns in the university through its "labour exploitation, its gentrifying practices, its endowments built on misery, its class privilege often camouflaged in multicultural garb" (Kelley, 2016). The university's care-lessness has been on full display during the ongoing Covid-19 pandemic, as accessibility accommodations and mask mandates were swiftly abandoned in service of and for capital accumulation, with little to no regard for people's health and safety. Intellectually, we know that the care-lessness of the university is not right and we need to become in right relations with each other, our mind-bodies, and "the intricate life web of the more than human" (Akomolafe, 2017, p. xxix). But must we abandon the university? Walter Rodney and other revolutionary intellectuals say 'no', that being *in* the university does not mean we must be *of* it (Harney & Moten, 2013).

In this presentation we offer thoughts on stealing away the university's liberatory knowledges while fervently refusing its care-less values and logic through a logic of love – the *will* to bring great satisfaction to our own lives and the lives of others (hooks, 2001). We must therefore become 'scyborgs' – 'coalitional ghosts' in the machine (Becoming Coalition, in press; paperson, 2017), by creating 'fugitive spaces...the undercommons' (Harney & Moten, 2013), which has at its core, a logic of love. Care, one of the many components of love, is an enduring practice involving fostering all that is necessary for the flourishing of life, both human and the more-than-human (Chatzidakis et al., 2020). Communal *theorypractices* (Berbary, 2020) of loving care opens new possibilities for being *in* the university while subverting daily institutional care-lessness. We must exist with "deliberate attention to care" (Becoming Coalition, in press) by engaging in humanizing loving practices through interconnectedness, with-ness, slowing down, thinking with, and writing alongside each other toward liberatory objectives, and showing up in loving ways for non-natal kinships (Akomolafe, n.d; Bierria et al., 2022; Young, 2019; Young, 2020). We do this not just to survive but to *thrive* in the *traumascape* (Tumarkin, 2005) called the university. We do this, not just to avoid reproducing the violent status quo but to synthesize anew. And importantly, we do this to retain our humanity...for to love and to care, is to *be* human.

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Reimagining Student-Teacher Relations Through Care in the Academy

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While current social research on the impacts of care in educational spaces exists, it emphasizes the importance of student-teacher relationships simply to achieve ‘academic excellence’ (Hagenauer, Hascher, & Volet, 2015; Lauria & Mirón, 2005). As such, a call for reconsidering the ways that euro-us-centric/colonialist practices have informed teacher-student relations is needed. As students of the academy, we intend on challenging traditional education, which we see as a terrain of struggle, dominated by capitalist and settler colonial structures. We know that too often, in reconsidering the structures of the academy, people merely do “settler moves to innocence” (Tuck & Yang, 2012, p. 1), to alleviate their feelings of guilt and responsibility, without changing much at all. To avoid such performative change, we then draw upon collective praxis, “a kind of politically conscious gestalt, which brings the personal awareness that the historical and contextual conditions that led to oppressed circumstances need not stop with the individual” (Mirón, 2016, p. 4). Therefore, using collective praxis, this presentation will illuminate the ways we use acts of care in academic spaces to cultivate hope by challenging notions of professionalism.

Harney and Moten (2013), two scholars who are deeply impassioned to create more caring spaces within academia, recognize that any attention towards professionalism forces us to suppress passion, reject unknowings, and focus inwards without deep connections to others. Any other disposition is then deemed unprofessional, incompetent, irresponsible, and ultimately bordering on criminal. In other words, “[w]hat is deemed professional is based on a very particular look, particular language or particular English dialect, a particular timetable, [and] a particular set of relations” (Becoming Coalition, in press). In stepping away from professionalism through collective praxis and moving away from *the way things are*, we are calling to reimagine what education might look like when care is instead brought to the forefront through subtle acts of ‘unconventional’ (i.e. anti-colonial) communication. This is a political act, and as Mirón (2016) reminds us, political acts have room within universities as “the school is inexorably a site of cultural and ethical/moral politics” (p. 1). Therefore, to challenge the violences that perpetuate colonialist ways of thinking and acting, to challenge “competition, individualism, [...] professionalism, excellence, and success” (Becoming Coalition, in press, p. 4) we come together in this conversation to talk about the many possibilities that move us, through professional refusals, towards more “liberatory reimaginings that interfere with, reorganize, and make mess of the academy” (Becoming Coalition, in press, p. 16). As our society has increasingly become saturated with buzzwords such as “social justice” and performative acts of care which we need to leave behind, we must then reimagine education, moving us into a space intended for us to grow right from our tender years.

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Collective Self-Care as a Political Act for EDI Professionals

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Introduction

The need to resist racism and colonialism has been brought to the forefront as universities are in a moment of reckoning with their participation in historical and political injustices (Berbary & Mohamed, 2022). The solution for many universities to correct these injustices is to hire "diverse" people in equity, anti-racism, diversity (EDI) roles and offices to "fix" the institution's problems (Walcott, 2022). In the eagerness for institutional preservation through EDI initiatives, the question remains of how the university will prepare diverse workers to survive an institution that wasn't created for us, even in EDI offices.

Given the competing interests and existing systems within the institution, EDI professionals find themselves in the predicament of sustaining the institution's reputation while the institution inadequately reciprocates such care. As we, those from historically targeted backgrounds, navigate daily systemic inequities, we struggle to show up as our full selves on the frontline. We are tasked with and are inadequately positioned to maintain other people's mental health, while navigating their daily traumas of the violence of our society in a space where even we ourselves are not psychosocially safe (Tai et al., 2020). This is not to discount the necessity of the offices or the people in them for our impact is great and felt by many—yet we too are the people who fall through the cracks. Thus, as Lorde (1988) declared, "caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare" (p.125). In other words, we must realize EDI professionals in institutions are under-supported. The call to action is to rise and treat our EDI workers' collective self-care as an act of political warfare.

Collective Care: The Requirement

Self-care must be more than caring for oneself and move beyond liberal rhetoric of individual transformation. This discussion will address the need for our institutions to recognize self-care as part of and a necessity of *collective care* in EDI offices among the individuals who work in them. Our work is to construct policy and change culture with deep institutional accountability and structural change (Madzima & MacIntosh, 2021). Such work begs the question; how can EDI professionals reconcile all that they are witness to and responsible for—dismantling, i.e., white supremacy, colonialism, status quo, especially with a lack of resources (Charbonneau, 2019)? As activist Angela Davis stated, "anyone looking to make a change in the world has to care for themselves. Engaging in self-care means that we can incorporate into our work, as activists, ways of acknowledging and hopefully, moving beyond trauma." To support the change within institutions, collective self-care must be established as an essential job activity for EDI professionals and their efforts to combat systemic racism and oppression. We cannot expect to be incomplete humans and professionals. We are here to help others support their physical, mental, and emotional well-being, and we should also be afforded the same care to continue protecting ourselves from such structural violences. We know that every person deserves to be whole, and that self-care is not a luxury. It is a necessity!

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Global Conversations: Positioning Leisure Studies for the (Post?) Pandemic World**Special Session: Panel**

Chair: Heather Mair, Department of Recreation and Leisure Studies, University of Waterloo
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This panel discussion session will bring together current and former leaders of leisure organisations from around the world in an effort to spark a global conversation about the role of leisure networks and organisations in regard to supporting and advocating for leisure. They will offer insights into where the field and its networks/organizations should be headed in the future. Panelists will reflect on shared challenges at a global level, which gain renewed relevance in the (post-)pandemic context, including digitalization and the green transition.

This proposal emerges from the work of The Academy of Leisure Sciences (TALS) Global Relevance Committee¹, whose members include global and regional networks and organizations from around the world. This panel session follows in the wake of similar global conversations celebrated in congresses organized by these organizations, and it is intended to become a recurring, itinerant panel session, providing a space for longitudinal observation of these phenomena in events organized by these networks and organizations.

Confirmed organizations to date include Canadian Association for Leisure Studies (CALs), The Academy of Leisure Sciences (TALS), World Leisure Organization (WLO), Leisure Studies Association (LSA), Australian and New Zealand Association for Leisure Studies (ANZALS). Chaired by Professor Heather Mair, panelists will:

1. Reflect on contemporary challenges facing their organization as well as the study of leisure more broadly.
2. Share their knowledge and experience in regard to where leisure and students of leisure should be putting their energy in order to secure a bright future for the field and leisure as a human right.
3. Explore how cross-disciplinary connections, as well as connections with the leisure industry, can be enhanced from the Leisure Studies field for a mutually beneficial exchange in the face of the current challenges.

¹ The organizations represented on this committee are: TALS, ALSA, AEME, ANZALS, CALS, LARASA, LSA and WLO.

Interdisciplinary and Impactful Sport Research

Special Session: Workshop

Chair: Kyle Rich, Brock University krich@brocku.ca

Larena Hoeber, University of Regina

Corliss Bean, Brock University

Janelle Joseph, University of Toronto

Andrea Bundon, University of British Columbia

Robyn Smith, Brunel University London

Jackie Robinson, Manager, Research & Evaluation, MLSE Launchpad

In this workshop, we will review activities and outputs from a year-long knowledge mobilization event series titled: *Interdisciplinary and Impactful Sport Research*. Building on literature related to knowledge mobilization (e.g., Patte et al., 2022; Schaillée et al., 2019), interdisciplinarity (e.g., Goc Karp et al., 2016; Mair, 2006), and participatory and action-oriented research methodologies (e.g., Schinke et al., 2013; Spaaij et al., 2018), these events sought to develop skills and capacity in knowledge mobilization, translation, and exchange in Canadian sport research. We worked to develop both practical skills and means of creating and leveraging resources to engage in interdisciplinary and impactful sport scholarship. These activities also facilitated the creation of networks and the flow of information between sport scholars, policymakers, and practitioners from across Canada. The proposed workshop will capture learnings from these events and will unfold in three segments.

Initially, we will review the activities undertaken as part of the event series: (1) a field school on knowledge mobilization and translation, (2) a workshop on writing teaching case studies, and (3) a community forum which brought together students, researchers, practitioners, and policy makers to discuss and build capacity for engaging in research partnerships. Participants will receive the theoretical and practical resources that informed these activities or were created through them, before breaking into small groups to engage in discussions. The discussion groups will serve to build networks of students and scholars from a variety of backgrounds, career stages, and geographic locations, and to engage in friendly conversations about experiences, questions, concerns, and reflections on interdisciplinary and impactful research practices. The discussions will be participant-led but facilitated by workshop leaders who will use the resources provided (and general learning from the event series) as a guide. Participants will select into a small group discussions on one of the following themes:

- (1) Managing interdisciplinary research teams across university departments and units, faculty and staff roles, and university community members.
- (2) Unpacking emerging and promising practices for knowledge translation, exchange, and mobilization activities with a view of understanding how to assess, determine, and measure the effectiveness of selected approaches.
- (3) Discussing the challenges and opportunities of engaging community members and different types of organizations in various stages of the research process.

Last, we will return to the larger group to recap our smaller group discussions and engage in a final open question and answer period. At this point, we will share handouts with participants that include a list of relevant readings, resources, source materials, and websites useful for extending understanding about knowledge translation, exchange, and mobilization. In a closing “head, heart, feet” exercise, we will pose the question of “what’s next?” and encourage

participants to critically reflect on and share their thoughts on the future of sport scholarship in Canada and how we might continue to diversify the way we construct knowledge in the space and work together across academic, political, and social institutions to better serve the various publics.

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The Critical Role of Leisure for the Wellbeing of Canadians: Impact of the Canadian Index of Wellbeing

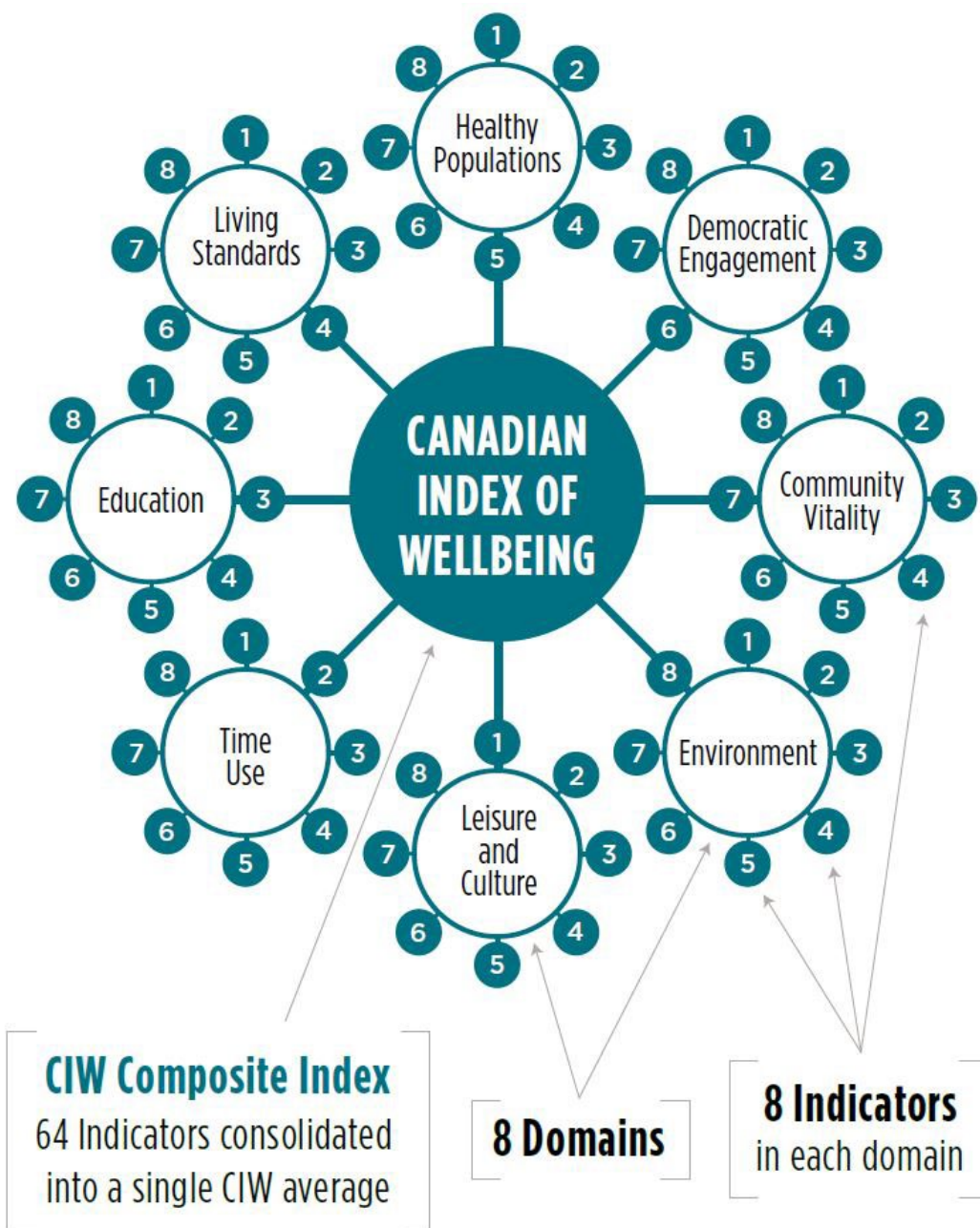
Special Session: Themed Session

Chair: Bryan Smale, Canadian Index of Wellbeing and Department of Recreation and Leisure Studies, University of Waterloo, Waterloo, Ontario, Canada smale@uwaterloo.ca

In this introduction to the themed session, a brief overview describing the development, application, and impact the Canadian Index of Wellbeing (CIW) is presented (see Figure 1), with a particular focus on the trends and implications of the Leisure and Culture domain on the wellbeing of Canadians. Selected findings from parallel research programs of the CIW at national, provincial/territorial, regional, and local levels are used to illustrate the importance of leisure, and point to strategies and policy implications that have emerged for enhancing the quality of life of Canadians, especially for those who are most marginalised.

This brief introduction to and overview of the CIW provides context for the presentations in this themed session on “Leisure and wellbeing”, each of which illustrates the way in which leisure can contribute to wellbeing.

Figure 1.
The Canadian Index of Wellbeing Conceptual Framework



Leisure and Flourishing: The Association of Diverse forms of Leisure Participation with Optimal Wellbeing

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Introduction

The relationship between leisure and wellbeing has long been of great interest in leisure studies (Iwasaki, 2007; Mannell, 2007; Mock, Mannell, & Guttentag, 2016). From a psychological perspective, the concept of wellbeing has developed over the last few decades (Deci & Ryan, 2008; Ryff, 1989), shaped largely by the positive psychology movement (Seligman & Csikzentmihalyi, 2000), which developed in response to the previously dominant focus on mental illness and that its absence is what primarily defined wellbeing (e.g., Jahoda, 1958; Ryff, 1989). In contrast, positive psychology sees wellbeing in terms of optimal functioning and even flourishing (Deci & Ryan, 2008; Keyes, 2002). The two main categories of wellbeing within psychology include subjective wellbeing (e.g., positive and negative affect, life-satisfaction; Ryan & Deci, 2001) and eudaimonic wellbeing (sense of purpose, mastery, personal growth; Deci, & Ryan, 2008; Ryff, 1989). Building on these two main aspects of wellbeing, Keyes (2002) proposed that beyond subjective and psychological wellbeing, social wellbeing (e.g., social integration, making a contribution to society) is a key component of functioning, and developed a typology of *languishing* and *flourishing* (with moderate mental health as a mid-point). Beyond psychological wellbeing, languishing and flourishing have been linked with physical health, activity limitation, and sick days. However, little research has been done to show how participation in various dimensions of leisure might be associated with this languishing/flourishing typology. Thus, we examine the ways diverse forms of leisure may be linked to languishing, being moderately well, and flourishing.

Methods

We draw on data collected by the Canadian Index of Wellbeing (CIW) in Waterloo Region in 2018 with over 4,500 adult participants. The survey assessed diverse aspects of wellbeing, perceptions of quality of life in the community, leisure participation, and demographic characteristics. For the present analyses, we focus on scales that assessed six aspects of wellbeing, namely, social leisure (e.g., socializing with friends), cultural leisure (e.g., festival attendance), home-based leisure (e.g., reading books for pleasure), physically active leisure (e.g., moderate, vigorous), and media-based leisure (e.g., time spent playing computer games or watching TV). Drawing on Keyes's model of flourishing, we use ratings on life satisfaction (subjective wellbeing), psychological well-being (self-perceptions that one's life activities are worthwhile), and social wellbeing (sense of belonging), combined these ratings, and then divided them into approximately three tertials yielding groupings for languishing, moderately well, and flourishing.

Results and Discussion

By focusing primarily on the languishing and flourishing groups and comparing their mean ratings of participation in different forms of leisure, the results showed that flourishing was linked to greater participation in cultural, social, home-based, and physically active leisure (i.e., significantly greater than those in the languishing group). Rates of time spent playing computer games and watching TV were greater for those in the languishing group compared to the

flourishing group. Thus, it appears that certain forms of leisure reflect flourishing and others are linked with languishing. The nature of these associations remains to be explored; in particular, whether leisure contributes to flourishing or if flourishing facilitates certain forms of leisure participation.

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Expérience de loisir et bien-être psychologique des personnes âgées de plus de 50 ans au Québec : analyses comparatives des résultats de trois études menées entre 1999 et 2021

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Contexte

Selon les consultations menées par le Canadian Index of Wellbeing (CIW), le domaine du loisir et de la culture ressortent comme un déterminant majeur du bien-être. En effet, dans les études menées dans la communauté, le loisir se révèle avoir une contribution marquée pour la qualité de vie des individus et de la communauté. La pratique d'activités de loisir est propice à soutenir un fonctionnement optimal des individus à tout âge de la vie (Freire, 2018). De plus, de telles pratiques constituent une forme de participation sociale qui elle est posée comme un des trois piliers d'un vieillissement en santé (OMS, 2002). Une telle participation prend sa valeur dans le sens que la personne trouve dans les activités dans lesquelles elle s'engage (Jansen, Druga, & Sauve, 2011). Plusieurs auteurs affirment l'importance du maintien d'activités significatives pour un mieux vieillir (Baltes & Baltes, 1990; Aguerre & Bouffard, 2003). Il importe donc de s'attarder à faire le portrait de l'expérience de loisir des aînés pour mieux être en mesure de proposer des avenues pour en optimiser l'impact pour leur santé mentale et physique. En 2020-21, une étude a été menée afin de dresser le portrait des diverses composantes de l'expérience de loisir (pratiques, besoins, attentes, motivation, etc.) des personnes de 50 ans et plus au Québec. Cette recherche s'inscrit en continuité avec deux études similaires réalisées l'une en 1999 et l'autre en 2009-2010.

Méthode

Un devis quantitatif par sondage postal ou en ligne contenant quelques questions ouvertes a été utilisé pour réaliser cette étude. Un envoi postal a été fait auprès d'un échantillon de 3500 personnes choisies aléatoirement à partir de la liste de la Régie de l'assurance maladie du Québec. Le sondage en ligne a été aussi distribué via diverses organisations pour aînés et associations de retraités. Un total de 559 personnes a complété le sondage.

Analyses secondaires comparatives des données

Considérant que l'étude de 2020-21 a été menée en pleine pandémie, il est pertinent de procéder à des analyses comparatives entre les trois études afin de mettre en exergue comment la pandémie a pu influencer l'expérience de loisir. De plus, les données des études antérieures ayant montré un lien important entre diverses variables de la satisfaction en loisir et le bien-être psychologique, il est d'autant plus intéressant d'approfondir cette question. Des analyses ont ainsi été menées en considérant divers cohortes soit les moins de 65 ans, les personnes de 65 à 75 et celles de plus de 76 ans afin de documenter les liens entre certaines dimensions de l'expérience de loisir et le bien-être psychologique selon l'avancée en âge. C'est précisément ces résultats qui seront présentés dans le cadre de cette communication.

Conclusion

Cette analyse secondaire des données sera utile pour approfondir la compréhension du rôle de l'expérience de loisir pour des personnes aînées dans un contexte de pandémie.

Cette étude a reçu un soutien financier du Ministère de l'éducation du Québec

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Leisure Experience and Psychological Well-Being of People Over the Age Of 50 in Quebec: Comparative Analyses of the Results of Three Studies Conducted Between 1999 and 2021.

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Context

Based on consultations conducted by the Canadian Index of Wellbeing (CIW) with Canadians, the Leisure and Culture domain emerged as critical to overall wellbeing. Indeed, in all of the CIW's community-based research, leisure was an important contributor to both individual and community quality of life. The practice of leisure activities is conducive to supporting optimal development at any age of life (Freire, 2017). Moreover, such practices constitute a form of social participation that is identify as one of the three pillars of healthy ageing (WHO, 2002). Impact of leisure participation in the sense that the person finds in the activities in which it engages (Jansen, Druga, & Sauve, 2011). Several authors affirm the importance of maintaining meaningful activities for better aging (Baltes & Baltes, 1990; Aguerre & Bouffard, 2003). It is therefore important to focus on portraying seniors' leisure experiences in order to be able to better propose avenues to optimize their impact on their mental and physical health. In 2020-21, a study was conducted to draw a portrait of the various components of the leisure experience (practices, needs, expectations, motivation, etc.) of people aged 50 and over in Quebec. This is a continuation of two similar studies carried out, one in 1999 and the other in 2009-2010.

Method

A bill of quantities via postal or online survey containing a few open-ended questions was used to conduct this study. A mailing was made to a sample of 3500 people chosen randomly from the list of the Régie de l'assurance maladie du Québec. The online survey was also distributed through various seniors' organizations and retirement associations. A total of 559 people completed the survey.

Secondary comparative analyses of data

Considering that the 2020-21 study was conducted in the midst of a pandemic, it is relevant to conduct comparative analyses between the three studies in order to highlight how the pandemic may have influenced the leisure experience. In addition, since data from previous studies have shown an important link between various variables of leisure satisfaction and psychological well-being, it is all the more interesting to deepen this question. Analyses were conducted by considering various cohorts, including those under 65, those aged 65 to 75 and those over 76, to document the links between certain dimensions of leisure experience and psychological well-being according to advancing age. It is precisely these results that will be presented in this presentation.

Conclusion

This secondary analysis of the data will be useful to deepen the understanding of the role of the leisure experience for seniors in a pandemic context.

This study was supported by Ministère de l'éducation du Québec

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Leisure Repertoire and Civic Engagement Repertoire and Wellbeing Among Older Adults

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Introduction

Many scholars have associated leisure with older adults' wellbeing (Mannell, 2007; Smale et al., 2022). The idea that a diversity of leisure activities engaged in by older adults provides benefits is referred to as "leisure repertoire" and represents the number of different leisure activities in which a person engages (Mobily et al., 1991). Similarly, research on ageing has noted many individual benefits from older adults' social participation (Adams et al., 2011) and their contributions to the maintenance and enhancement of their families, communities, and society (Villar, 2012). Referred to as "generativity", such engagement includes activities such as looking after children or dependents, educating and mentoring younger generations, and commitments to civic and political issues (Villar et al., 2021). Although scholars have associated generativity with the wellbeing of older adults and, ultimately, the experience of successful aging, there are still some areas to be explored more closely (Villar et al., 2021). In this study, "civic engagement repertoire" – or generativity – refers to the number of socially supportive activities in which a person engages, building an analogous approach to "leisure repertoire". Thereafter, the purpose is to examine the relationship between "civic engagement repertoire" and "leisure repertoire" and older adults' wellbeing.

Methods

Data were drawn from a survey conducted in 2018 by the Canadian Index of Wellbeing (CIW) with respondents from Nova Scotia and only those 55 years of age or older ($n = 8,651$) were included. Subjective wellbeing was measured along a 10-point scale from 1="very dissatisfied" to 10="very satisfied", civic engagement repertoire as a measure ranging in value from zero to 24, and leisure repertoire ranged from zero to 23 with higher values representing greater diversity of participation. After controlling for selected demographic characteristics, regression analysis was conducted.

Results and Discussion

Results indicate that both civic engagement repertoire and leisure repertoire have significant positive associations with wellbeing among older adults ($b = 0.055, p < .001$ and $b = 0.087, p < .001$ respectively). A significantly stronger correlation between wellbeing and leisure repertoire ($b = 0.076, p < .001$) was found than between wellbeing and civic engagement repertoire ($b = 0.022, p < .001$). Leisure repertoire has a stronger relationship with wellbeing among adults aged 55 to 64 ($b = 0.11, p < .001$) than those aged 65 to 74 ($b = 0.069, p < .001$) and 75 and older ($b = 0.097, p < .001$). Civic engagement repertoire is more strongly associated with wellbeing in adults aged 75 and older ($b = 0.071, p < .001$) than for those aged 55 to 64 ($b = 0.064, p < .001$) and 65 to 74 ($b = 0.046, p < .001$). After controlling for main effects, a sense of belonging to the community moderated the association between leisure repertoire and wellbeing ($b = 0.022, p < .001$), but not between civic engagement repertoire and wellbeing ($b = 0.064, p < .001$). These findings suggest that leisure repertoire and civic engagement repertoire can play an important role in the wellbeing among older adults.

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