Ontario Research Council on Leisure
Conseil ontarien de recherché en loisir

Leisure, Space, and Change
2009 Symposium

PROCEEDINGS

April 30th to May 1st, 2009

School of Human Kinetics
University of Ottawa
Ottawa, Ontario

2009 Symposium Organisers

Co-Chairs

Dr. Erin Sharpe
Dept. of Recreation & Leisure Studies
Brock University

Dr. Heather Mair
Dept. of Recreation & Leisure Studies
University of Waterloo

Local Arrangements

Dr. Paul Heintzman
School of Human Kinetics
University of Ottawa

The Ontario Research Council on Leisure would like to thank the School of Human Kinetics at the University of Ottawa for hosting the 2009 Symposium.

Ontario Research Council on Leisure
Conseil ontarien de recherché en loisir

Board of Directors

President: Bryan Smale, University of Waterloo
Past-President: Peggy Hutchison, Brock University
Treasurer: Don Reid, University of Guelph
Board Members: Paul Heintzman, University of Ottawa
     Heather Mair, University of Waterloo
     Erin Sharpe, Brock University

Ontario Research Council on Leisure
Conseil ontarien de recherché en loisir

Keynote Speakers

Opening Keynote Address
Thursday, April 30th, 2009

Dr. Tim Cresswell

Dr. Tim Cresswell is Professor of Human Geography at the University of London and a leading figure in the field of social and cultural geography. His research considers the role of geographical ways of thinking in the constitution of social and cultural life. In a field he has called "critical geosophy," Dr. Cresswell's work focuses on how spatially-related modes of thought inform various kinds of practice from the practice of ordering and domination to the practice of disorder and resistance.

Closing Keynote Address
"Celebrating Leisure Research: Past Reflections, Future Ruminations"
Friday, May 1st, 2009

Dr. Don Dawson

Dr. Don Dawson has been a professor of Leisure Studies at the University of Ottawa since 1982. His interests include social theory and cultural studies. He is currently participating in an experiential learning program that places university students in local elementary and high schools to act as mentors to at-risk children and youth.

Dr. Don Reid

Dr. Donald G. Reid is a Professor of planning and development in the School of Environmental Design and Rural Development at the University of Guelph. Dr. Reid's research focuses on community development and social policy, and tourism and recreation planning. Dr. Reid is engaged in researching the impacts of tourism in rural communities both in Canada and Africa. This research has identified the critical issues facing rural communities as they attempt to diversify their economies from purely primary sector based activity (farming) to service based industries (tourism).

ORCOL Symposium 2009

LEISURE, SPACE, AND CHANGE

Programme

Thursday, April 30th, 2009

Time	Event	
8:00-8:30am	Registration and Coffee (Tabaret 311)	
8:30-8:45am	Welcome and Opening Remarks	
8:45-10:00am	*Opening Keynote Address* Dr. Tim Cresswell University of London (UK) (Tabaret 311)	
10:00-10:15am	Coffee Break (Tabaret 311)	
10:15-noon	Concurrent Session A (Tabaret 315) ***Redrafting Natural Spaces*** Bryan Grimwood "Exploring nature-culture ethics by canoe: Relational thinking, morality and nature-based travel in Canada's cultural geography" Holly Donohoe and George Karlis "Leisure as transformation: An environmental geography perspective and a theoretical model" Cris Calley Jones "Pagans in space" *Moderator*: Garrett Hutson	Concurrent Session B (Tabaret 317) ***Globalising Leisure Pedagogy*** Mary Breunig and Samantha Dear "The role of leisure education in developing people's conscientization about the global community" [Extended session] Jacquelyn Oncescu and Holly Donohoe "The World Leisure Organisation student chapter program: Opportunities and possibilities for Ontario students" *Moderator*: Susan Arai
Noon-1:15pm	Lunch (Cafeteria)	

iv

1:15-3:00pm	Concurrent Session C (Tabaret 315)	Concurrent Session D (Tabaret 317)
	Leisure, Women, and Emotional Labour	***Youth and Young Adults***
	Felice Yuen "Aboriginal federally sentenced women experiences of leisure: A context for emotional labour" [Extended session]	Charlene Shannon "Youth victimization in recreation and sport settings: Strategies for creating safe spaces"
	Hannah R. Irving and Audrey R. Giles "Motherhood as a leisure enabler? Examining the child's role in facilitating the single mother's leisure experience"	Jocelyn Murtell "Youth, 'risk' and leisure space: Working towards an ethical representation of experience"
	Moderator: Lisbeth Berbary	Heather Boland and Paul Heintzman "The impact of a university outdoor education program upon students' environmental knowledge"
		Moderator: Dawn Trussell
3:00-3:15pm	Coffee Break (Tabaret 311)	
3:15-5:00pm	Concurrent Session E (Tabaret 315)	Concurrent Session F (Tabaret 317)
	Planning Public Leisure Spaces	***Community Institutions***
	Don Reid "Finding new ways: Transitioning the municipal leisure service"	Colleen Whyte and Darla Fortune "Communitizing institutions: The role of leisure in negotiating social change"
	Abbas Ardekanian and Abbas Hassani "Active dialectical and creative leisure planning and management"	Jacquelyn Oncescu and George Karlis "Social capital, leisure and transformation: The case of a school closure in a small town in Saskatchewan"
	Ryan Howard and Tim O'Connell "Possibilities for a community approach to risk mitigation: The Ottawa Valley whitewater adventure rafting industry"	Crystal Watson and Susan Tirone "The Black church in Nova Scotia as place: Young girls, leisure and Health"
	Moderator: Bryan Smale	*Moderator*: Charlene Shannon

Friday, May 1st, 2009

Time	Event	
8:00-8:30am	Registration and Coffee (Tabaret 311)	
8:30-10:15am	Concurrent Session G (Tabaret 315) ***Ethnicity and Leisure Participation*** George Karlis, Kostas Karadakis, Kiki Kaplanidou, Chiaki Inoue, J. Oncescu, and Amanda Sharaf "Transforming to a life of leisure: Senior Greek immigrants in Ottawa, Canada" Melanie Kornacki, J. Forsyth, A.R. Giles, & M. Heine "Understanding identity: Aborig-inal participants in sport and leisure" Chiaki Inoue "Cultural competencies in therapeutic recreation: A dilemma amongst practitioners and educators" *Moderator*: Erin Sharpe	Concurrent Session H (Tabaret 317) ***Clubs and Community Spaces*** Lisbeth Berbary and Diane Samdahl "Sorority spaces: Discursive discipline and possibility" Heather Mair, Dawn Trussell, Darla Fortune, and Myca Bateman "Conceptualising rural curling clubs as gendered leisure spaces" Dan Malleck "The pliant public space: Liquor licensing, social clubs and rational recreation in post-prohibition Ontario" *Moderator*: Susan Tirone
10:15-10:30am	Coffee Break (Tabaret 311)	
10:30-12:15pm	Concurrent Session I (Tabaret 315) ***Post-Industrial Leisure*** Amanda Sharaf "Is it leisure, work or both? The perspectives of federal government employees" Jacquelyn Oncescu and Brenda Robertson "How the changing roles of women have impacted leisure in a remote community" Don Dawson "Liquid leisure: Zygmunt Bauman and the meaning of space in leisure time" *Moderator*: George Karlis	Concurrent Session J (Tabaret 317) ***Controlling and Defining Public Spaces*** Susan Markham-Starr "The Halifax Common: 25o years of community use and debate (cows, cricket, circuses, Catholics, The Stones, and The Friends" Rasul A. Mowatt "Lynching as leisure: Impact on behaviour and sense of place" *Moderator*: Dawn Trussell

Friday, May 1st, 2009 (continued)

12:15-1:30pm	Lunch (Cafeteria)
1:30-2:45pm	Concurrent Session K (Tabaret 315) ***Leisure Meanings and Experiences/ Environmental Knowledge and Values*** Sam Elkington and Sean Gammon "Landscapes of flow: Finding place in place?" Jeremy Thompson and Garrett Hutson "Much more than throw-ing your body at rock: A case study on the environmental per-spectives of boulderers and access restrictions at the Niagara Glen" Joy Sammy "Exploring environ-mental values, place and commu-nity-based nature tourism: The case of Boabeng-Fiema Monkey Sanctuary, Ghana" *Moderator*: Susan Markham-Starr
2:45-4:00pm	***Closing Keynote Address*** "Celebrating Leisure Research: Past Reflections and Future Ruminations" Dr. Don Dawson Dr. Don Reid University of Ottawa University of Guelph (Tabaret 315)
4:00-4:15pm	Wrap up and Closing Remarks (Tabaret 315)
4:15-5:00pm	ORCOL AGM and Board of Directors Meeting (Tabaret 311)

The abstracts that follow are organised alphabetically by first author.

Sorority Spaces: Discursive Discipline and Possibility

Lisbeth Berbary
Visiting Assistant Professor
Recreation, Parks, and Tourism Studies
Indiana University

Diane Samdahl
Recreation and Leisure Studies Program
Department of Counselling and Human Development Services
University of Georgia

This study draws upon theories of Michel Foucault and Judith Butler to examine how dominant gendered discourse is disseminated, disciplined, and potentially reinterpreted or resisted in leisure settings. We draw upon an ethnographic study of a southern sorority to highlight how discipline was used to maintain and reinforce discursive boundaries around gender performance. Yet even within these strongly disciplined leisure spaces, women found room to challenge and reinterpret dominant gendered discourse, creating the possibility that these same spaces could become sites for transformation and possibility.

Discursive Discipline

After analyzing and interpreting the data from 20 participant observations, 17 two-hour formal interviews, and numerous informal interviews and observations, it became clear that this sorority exhibited a coordination of discipline and power focused on maintaining a specific reputation for the sorority. This power was both overt and covert, and it was used *on* and *by* the sorority members to uphold gendered performances that constructed and maintained that reputation. The data provide examples of hierarchical observation, normalizing judgment, and examination which represent three disciplinary techniques that Foucault described for maintaining and reinforcing dominant discourse. In this case, the goal of the disciplinary power was to maintain "acceptable" performances of femininity.

Possibility

Although Foucault is most widely referenced in terms of power that produces discipline and control, his work also speaks about the power to challenge and resist discursive expectations. Within this sorority, leisure spaces were not only sites for

reinforcing gendered expectations but were also sites for subverting and transforming those expectations. Examining the ways that discursive discipline was challenged and reconstructed within this sorority offers insight into the potential for women to reinterpret gendered discourse, take part in personal transformation, and raise important cultural criticism.

Conclusion

This study provides clear evidence of the power of gendered discourse in leisure space and the ways that discipline within such space often reinforces acceptable, normalized forms of gender performance. This relationship between discursive power and space force us to recognize leisure not as a neutral site, but rather as a site of contestation that is inextricably caught within matrices of dominant power relations. When left unchallenged these relations of power maintain dominant discourse and reinforce hegemonic expressions of self. However, as this study showed, the possibility to resist or re-interpret dominant discourse exists, even within a strictly disciplined leisure space. Such reinterpretation opens up the possibility for leisure spaces to become sites of political advocacy, cultural criticism, and social change. The possibility for leisure spaces to reinforce, recreate, and reinterpret dominant discourse illuminates leisure spaces as complicated sites for the negotiation of social existence(s).

The Impact of a University Outdoor Education Program Upon Student's Environmental Knowledge

Heather Boland   and   Paul Heintzman
School of Human Kinetics,
University of Ottawa

Experiential educators, recreation practitioners and leisure researchers are placing great emphasis on outdoor education programs. Outdoor educators seek to design programs that enhance participants' knowledge of the environment and the ability to transfer environmental learning to everyday life so as to bring about individual and societal change. The transfer of learning theory refers to the "application of knowledge learned in one setting for one purpose to another setting and/or purpose" (Leberman & Martin, 2004, p. 173). Previous research studies have discovered that outdoor education has an impact on participants' environmental knowledge. However, there

have been differences in impact depending on the specific outdoor education programs studied. For example, Kuru and Palmberg's (2000) research study on the outdoor experiences of 11 and 12 year old Finnish students concluded that participants could understand concrete environmental problems, such as littering, but had trouble comprehending the consequences and connections to other issues around the world. For these students knowledge was mainly based on issues that impacted their lives or problems they felt they could do something about. Therefore outside of their personal situations their environmental knowledge was limited.

The purpose of the current study was to investigate the influence of participation in a university outdoor education course upon the environmental knowledge of the participants. Appropriate to the small class size, qualitative methodology was used. Approximately one hour interviews were conducted with six university students six months after they completed a 14-day outdoor education course offered during the summer of 2007. The course covered "social, organization, technical, environmental and educational topics associated with group living, ecology and summer camping skills." Data analysis discovered that personal survival camping skills and self knowledge were themes alluded to by nearly all of the participants when asked about environmental knowledge gained throughout the course Some survival skills that participants mentioned included building fires, digging toilets, collecting wood, navigation, finding edible plants, tracking animals, food preparation and avoiding drainage into rivers. As a result one participant commented: "I know how to survive in the environment a lot better than I did before." However some participants thought more could have been taught regarding the environment itself, rather than trying to survive in the environment. Several participants indicated that the outdoor education course enabled them to grow as individuals rather than teach them about the natural environment. For example one participant stated that "when you're out in the woods…you really find yourself and you know who you are. So because of that experience, I sort of have more knowledge as to who I am because of the environment that I was in." These findings suggest that knowledge acquisition through the course may have been more leisure –oriented (camping and self-development) than environmentally oriented.

The Role of Leisure Education in Developing
People's Conscientization about the Global Community

Dr. Mary Breunig   and   Samantha Dear
Department of Recreation and Leisure Studies
Brock University

In classrooms, in board rooms, in popular media sources, and documentary films, the term globalization has become a bit of a buzz word. Although there is no one definition, globalization has been defined by the influential thinker and professor, Anthony Giddens (1990), as '"the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (p. 64).

It is rare to find the term globalization used without some reference to the terms global education and the global community (Burbules & Torres, 2000). Global educators have often drawn from the work of philosophers associated with leisure theory, including the progressivist, John Dewey and the liberatory pedagogue, Paulo Freire when constructing global educational ideals (O'Sullivan, 2008). In light of this influence, global educators teach from a social justice perspective, encouraging the development of students' conscientization (Freire, 1994). The objective of conscientization (the development of a critical consciousness) is to facilitate an educative process that further develops peoples' knowledges and provides people with the resources (e.g. critical literacy) for them to work toward liberation.

Given that we are currently living in a global community and that global issues are thus local issues and vice versa (Burbules & Torres, 2000), some understanding of what it means to be a citizen of this global community and how to engage in global education is important. But that said, the recognition that we live in a global community alone is not enough. Transformative liberatory action is needed – action that attends to some of the current and relevant global issues (Freire, 1994).

How might leisure educators interested in global education build upon the knowledges of progressivism, liberatory pedagogy, and other social justice pedagogies (e.g. experiential education theories) to develop conscientization through education – a global education that is transformative and works toward addressing issues of justice?

Further to this discussion, recent research suggests that global educators need to "mind the gap" between the a priori assumption that providing people with global experiences and knowledges automatically leads to changes in peoples' attitudes and behaviours (Jensen, 2002; Kolmuss & Agyeman, 2002; O'Donoghue & Lotz-Sistika,

2002). In fact, the attitude-behaviour relationship is increasingly being recognized as highly complex and not completely understood (Cottrel & Graefe, 1997; Cullen & Volk, 2000) and thus worthy of further exploration. Clearly, there is work yet to be done.

In consideration of the above and in light of this "work to be done," we propose to explore the following key queries during this session:

1. How can leisure educators and experiential pedagogues educate in such a way that we connect people's values and beliefs about the world with social and environmental action?
2. How can leisure pedagogues educate for conscientization (critical consciousness and social change/action)?

References

Burbules, N.C., & Torres, C.A. (2000). *Globalization and education: Critical perspectives*. New York: Routledge.

Cottrell, S., & Graefe, A. (1997). Testing a conceptual framework of responsible environmental behavior. *The Journal of Environmental Education, 29*(1), 17-27.

Cullen, G., & Volk, T. (2000). Effects of an extended case study on environmental behaviour and associated variables in seventh and eighth-grade students. *The Journal of Environmental Education, 31*(2), 9-15.

Freire, P. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed.* New York: Continuum.

Giddens, A. (1990) *The Consequences of Modernity*. Stanford: Stanford University Press.

Jensen, B.B. (2002). Knowledge, action and pro-environmental behaviour. *Environmental Education Research, 8(3)*, 325-334.

Kolmuss, A., & Agyeman, J. (2002). Mind the gap: Why do people act environmentally and what are the barriers to pro-environmental behavior? *Environmental Education Research, 8*(3), 239-260.

O'Donoughue, R., & Lotz-Sisitka, H. (2002). Some insights on the gap. *Environmental Education Research, 8*(3), 261-270.

O'Sullivan, M. (2008). You can't criticize what you don't understand: Teachers as social change agents in neoliberal times. *Brock Education, 17.*

Pagans in Space

Cris Calley Jones
Department of Recreation and Leisure Studies
University of Waterloo

This exploratory paper examines the intersection of spirituality, sense of place, and activism by synthesizing ideas from the geography of religion, pagan studies, and civil leisure. Leisure Studies has been identified as limited in its examination of the human-place experience (Crouch, 2006; Hammit, Backlund, & Bixler, 2006; Kyle & Chick, 2007; Mair, 2006; Smale, 2006), particularly in regard to the full range of dimensions involved in the social construction of place, in sense-making factors, and in the process underlying the construction of place meaning (Kyle & Chick, 2007). We have begun to examine place-making factors such as gender and sexuality (Aitchinson, 1999; Skeggs, 1999), embodiment (Crouch, 2000), and social world (Kyle & Chick, 2007), and while nature spaces have been identified as catalytic to the spiritual function of leisure (Heintzman, 2000; Heintzman & Mannell, 2003), we have not yet considered spirituality as a factor in the social construction of place within the leisure context.

To provide background, this paper briefly reviews the state of leisure research at three intersections: those of leisure + spirituality / religion; leisure + sense of place; and leisure + activism (civil leisure). I then explore what the geography of religion has to offer leisure studies, specifically in regard to the construction and conceptualization of sacred spaces, and finally, I examine 'witchcamps' as leisure sites where contemporary pagan spirituality transforms sense of place to environmental activism. Witchamps, part of a philosophical movement that synthesizes ecology, spirituality, and science (Hume, 1997), might be considered an emergent form of leisure (Rojek, Shaw & Veal, 2006) as demonstrated by their novelty and in their existence as spaces where environmental and cultural change is envisioned and practiced. Prefigurative in their politics, camps are intense retreat style annual gatherings where witches, pagans, and environmentalists share nature, spirituality, and community. Camps serve a variety of leisure functions including personal transformation, spiritual restoration, political-ecological development, community development, and just plain fun.

Geographers of religion and spirituality have given attention to 'official' sacred spaces such as churches, temples, mosques, and synagogues, and to particular sacred landscapes (i.e. the Ganges River in India or Uluru [Ayers Rock], a large sandstone rock formation in Australia), but the study of 'unofficial' or everyday sacred spaces is a missing piece (Kong, 2001). Pagan spiritual beliefs intersect with their sense of place in

such a way that the whole earth is considered sacred, sacred ritual space can be constructed in any place, and for witchcampers, political, social-justice, and environmental activism is spiritual practice. As such, witchcamps are fertile sites through which to examine spirituality as a factor in the social construction of place, the fluidity of sacred and everyday space, and finally, to explore the question of whether and how the sacrilization of spaces such as nature, might change ones relationship to the space.

References

Aitchison, C. (1999). New cultural geographies: the spatiality of leisure, gender and sexuality. *Leisure Studies*, *18*:19-39.

Crouch, D. (2000). Places around us: Embodied lay geographies in leisure and tourism. *Leisure Studies*, *19*:63-76.

Crouch, D. (2006). Geographies of Leisure. In C. Rojek, S. Shaw, & A. Veal (Eds.), *A handbook of leisure studies*. New York: Palgrave MacMillan.

Hammit, W., Backlund, E., Bixler, R. (2006). Place bonding for recreation places: Conceptual and empirical development. *Leisure Studies*, *25*(1):17-41.

Heintzman, P. (2000). Leisure and spiritual well-being relationships: A qualitative study. *Society and Leisure*, *23*(1):41-69.

Heintzman, P., & Mannell, R. (2003). Spiritual functions of leisure and spiritual well being: Coping with time pressure. *Leisure Sciences*, *25*:207-230.

Hume, L. (1997). *Witchcraft and paganism in Australia*. Carlton South: Melbourne University Press.

Kong, L. (2001). Mapping 'new' geographies of religion: politics and poetics in modernity. *Progress in Human Geography*, *25*(2):211-233.

Kyle, G., & Chick, G. (2007). The social construction of a sense of place. *Leisure Sciences*, *29*:209-225.

Mair, H. (2006). Community development: Creating spaces for deep democracy, social action, and resistance. *Leisure/Loisir*, 30(2):447-454.

Rojek, C, Shaw, S., & Veal, A. (Eds.). (2006). *A handbook of leisure studies*. New York: Palgrave MacMillan.

Skeggs, B. (1999). Matter out of place: Visibility and sexualities in leisure spaces. *Leisure Studies*, *18*:213-232.

Smale, B. (2006). Critical perspectives on place in leisure research. *Leisure/Loisir*, *30*(2):369-382.

Liquid Leisure:
Zygmunt Bauman and the Meaning of Space in Leisure Time

Don Dawson
School of Human Kinetics
University of Ottawa

Zygmunt Bauman (born November 1925) is a Polish sociologist and philosopher who has resided in England since the early 1970s. Bauman is best known for his analyses of modernity and postmodern consumerism. Dissatisfied with the confusion surrounding the conceptualization of modernity/postmodernity, Bauman's approach casts "solid" modernity (modernity *per se*) against "liquid" modernity (postmodernity). He has pursued this theme through a series of books published by Polity Press (Cambridge, UK) beginning with *Liquid Modernity* in 2000, followed by *Liquid Love* (2003), *Liquid Life* (2005), *Liquid Fear* (2006), and most recently *Liquid Times* (2007). Solids are structured and stable, able to adhere and resist displacement. Such is Bauman's metaphor for (solid) modernity. On the other hand, liquids cannot easily hold their shape and are fixed in neither time nor space. For liquids it is the flow of time that counts, rather than the space they occupy. Thus while solids have clear spatial dimensions, liquids travel easily and as such are a fitting metaphor for postmodernity. Leisure, as with all life in liquid modernity, moves along swiftly and is thus essentially temporal, a succession of new beginnings and endings as leisure cannot keep its shape or stay on course for long. Solid leisure space becomes an illusion for people in liquid modern society wherein "looseness of attachment and revocability of engagement are the precepts guiding everything in which they engage and to which they are attached" (Bauman, 2005, p. 4). Within liquid modernity community and place are *postulated,* projects rather than grounded realities – sought after yet elusive (Bauman, 2000). Consequently, leisure has become a pivotal point in the lives of many people seeking to fashion some sense of order, assert their identity and confirm their belonging in the face of the fragmented, chaotic life-world of liquid modernity (see for example Tony Blackshaw's *Leisure Life*, 2003, published by Routledge). This presentation will further examine the meaning of space in leisure time within the context of the critical discussions that Bauman's work on liquid modernity has initiated.

Leisure as Transformation:
An Environmental Geography Perspective
and a Theoretical Model

Holly M. Donohoe
Department of Geography and Environmental Studies
University of Ottawa

George Karlis
School of Human Kinetics
University of Ottawa

There is little doubt that we live in a global society that increasingly values leisure. As the demand for leisure time, space, and opportunities increases, it forces a set of corollary changes and increasing pressures on leisure infrastructures, services, and environments. Of particular interest to the geographer, is the potential for change in the natural environment. In recent years, geographical interest has focused on the negative changes associated with leisure activities. There is a significant literature set that clearly establishes negative environmental impacts as a well-established component of the contemporary leisure paradigm. For example, habitat destruction and wildlife disturbances are commonly associated with outdoor recreation activities such as alpine skiing and mountain biking while overcrowding and pollution are often associated with tourism activities such as heritage site and theme park visits. However, a growing number of researchers from a variety of disciplines are now recognizing leisure's potential contribution to positive transformation. For example, the literature suggests that leisure has the potential to contribute to enhanced environmental awareness and increased environmental conservation activities in leisure environments. This may include environmental initiatives such as recycling, carpooling, environmental education, and alternative energy programs. In fact, there is growing optimism that leisure can change its course and embody its capacity as a powerful and beneficial agent of environmental change; and as Edginton and Chen (2008) advocate, become a sustainable development exemplar.

Understanding the dynamics that exist between leisure and the natural environment is therefore essential for ensuring a beneficial change in course. To this end, this paper presents a theoretical model that depicts the opportunities and constraints that intercede between leisure as a force for positive change and the achievement of environmentally sustainable outcomes. The benefits of such a model

are to be tested through future research; however, the ambition is to enhance awareness of the relationship between leisure and the natural environment. The model's potential utility as a basis for understanding other leisure dynamics – such as those that manifest between the other pillars of sustainability – social, economical, cultural – are also discussed.

Landscapes of Flow: Finding place in place?

Sam Elkington   and   Sean Gammon
Division of Tourism, Leisure and Sport Management
University of Bedfordshire, United Kingdom

The adoption of the flow model (Csikszentmihalyi, 1990, 1992, 2000) in the leisure psychological literature is often used to explain and describe particularly powerful leisure experiences. Moreover, there have been countless studies which have explored the phenomenological qualities of flow experiences in leisure, and the utility of such experiences in other non leisure related contexts. For example, flow has been utilised in educational settings (Gammon & Lawrence, 2003), business leadership (Csikszentmihlayi, 2003), during internet usage (Rettie, 2001), relating to travel and tourism (Gnoth et al. 2000), and sports performance (Jackson & Csikszentmihlayi, 1999). However to what extent the environment mitigates the experience of flow has received little scholarly attention. Consequently this paper makes the case for espousing environmental psychology within the flow framework, and by doing so brings attention to the myriad of landscapes that both promote and frame such optimal experiences.

To support this proposition the authors refer to research undertaken by Elkington (2006, 2008) who explored the complex holistic experiences in flow from the perspectives of individuals taking part in serious leisure (Stebbins, 1992, 2007). The primary aim of the research was to identify pre- and post- phases in flow, and how such phases are linked and entwined – as well as identifying the many variables that affect each stage of the experience. Results indicate that a key contributor to achieving flow was the make-up of the setting in which the event took place; that being in an environment where the individual feels either familiar or comfortable, positively plays a part in the likelihood of flow occurring. This may indicate that repeated flow experiences (flow history) in such places create a type of template or schema (Fiske &

Taylor, 1984) which can act as a trigger to achieving the desired state on different occasions. In addition it is postulated that, along with the spatial qualities (E.g., size, lighting and acoustics etc) and the objects that lie within the environment, there is, in many cases, a social dimension (creating a socio-spatial schema) that features heavily in an individual's perception of place (Lee, 2003).

The implications of introducing an environmental psychological perspective to flow are many and varied. For example, there are obvious consequences to leisure service professionals who are more cognisant of the make-up of the environment in which an activity takes place; especially related to offering the customer spatial continuity and consistency. In addition, it not only highlights to the individual that flow experiences are isomorphic with place but also that the environment plays a significant role in both why and how they achieve optimal states. So as Lee (2001) argues, perceivers of landscapes do not just appraise them by asking whether they like them or not – they are now beginning to consider what the landscape can do for them.

Exploring Nature-Culture Ethics by Canoe:
Relational Thinking, Morality and Nature-Based Travel
in Canada's Cultural Geography

Bryan Grimwood
Department of Geography and Environmental Studies
Carleton University

Recreational canoe travel endures a popular status in the makeup of Canada's cultural geography, particularly in terms of offering individuals transformative leisure experiences that improve personal connections to nature and to other people. Such meaning derived from canoe travel has been said to persist or extend into the realms of our everyday lives (Raffan, 1988). Critical examinations of the canoe experience, however, have demonstrated that they perpetuate an under-theorized image of an external, non-social nature (Baldwin, 2004; 2006) – a nature that is predominately available for white, middle-class consumption and can silence heterogeneous others (Erickson, 2008; Newberry, 2003). Elaborations of similar social nature critiques have been integral to the critical human geography literature (Castree & Braun, 2001).

This paper introduces a developing research project that seeks to negotiate the transformational yet exclusionary spaces of nature experienced in recreational

canoeing, referred to above. More specifically, this paper considers environmental ethics in the contexts of Canadian wilderness canoe culture and how these can be understood, imagined, or retraced within a relational ontology in which modern binaries (e.g., nature/culture, human/nonhuman, mind/body, north/south, self/other) are abandoned. In an effort to understand how the moral geographies of wilderness canoeing may be reconfigured, the paper draws on the insights of human geographers (Castree, 2003a, 2003b; Hinchliffe, 2007; Smith, 2000; Thrift, 2008; Whatmore, 1997; 2002) and others (Latour, 1993, 2004; Haraway, 1991) involved in fleshing out a hybrid geography. This relational or hybrid worldview depicts a reality in which humans and non-humans exist as provisional identities in spaces of interconnection, nature-culture networks, performances, and flows. My suspicion is that the theoretical underpinnings of such relational thinking has the potential to provide space for reconstituting the moral aims of those sponsoring the back-to-nature benefits of canoe experience, while also addressing the predominately social nature critiques impressed upon canoeing.

The paper emerges from the conceptual and theoretical frameworks of a developing PhD research project. While empirical data will not be presented, some discussion will integrate insights into forthcoming two-tailed case study research, which explores the moral geographies of two canoeing 'places' and offers opportunities for knowledge sharing and reconfiguring apparent pervading divides (e.g., north/south, wilderness/civilization, and frontier/homeland).

Possibilities for a Community Approach to Risk Mitigation: The Ottawa Valley Whitewater Adventure Rafting Industry

Ryan Howard   and   Tim O'Connell
Department of Recreation and Leisure Studies
Brock University

Commercial whitewater rafting in North America, aside from downhill skiing and snowboarding, has one of the highest participation rates of outdoor adventure recreation activities. Across North America the industry is regulated at national, regional, and internal levels. Specifically within Canada the *River Rafting Standards,* enacted by Transport Canada in 1987 to regulated commercial river rafting governed only activities in the waters of British Columbia. These standards were enacted as a result of a series of rafting incidents resulting in fatalities in the early 1980's.

Whitewater rafting occurring in other parts of Canada has been left to regulate itself until recently when Transport Canada has set new regulations called the *Special-purpose Vessel Regulations* set to come into force for the 2009 rafting season.

   With adventure recreation and adventure tourism as a major economic drivers in the worldwide tourism industry, (Cloutier, 2000) a closer look at the industries standards, regulations, and policies is beneficial for both economical viability and the safety of the numerous participants. Whitewater rafting has the potential for high levels of risk exposure when compared to a low risk activity such as backpacking (Greenway, 1996; McLaughlan, 1995). Within the whitewater rafting industry, various certification, accreditation and training schemes attempt to mitigate this risk. In the Ottawa Valley rafting industry many of these schemes have been used to manage the industries risk exposure without third party (government) intervention. In some cases, third party intervention and regulation have caused divided risk mitigation standards, mitigation and certification competition, dilution of industry wide standards, and exaggerated safety concerns in other worldwide whitewater adventure industries (Chisholm & Shaw, 2004).

   This qualitative case study explored the perceptions of standards, qualifications, and policy within the Ottawa Valley whitewater adventure industry. Data was gathered using interviews of business owners and operations managers, river policy document analysis, and field notes as a participating raft guide during the 2008 summer season.

   Some initial findings indicate that, though the Ottawa Valley industry is competitive, a need for a community approach to risk mitigation is seen to be valuable. Owners and operators have indicated that meetings, guide trade-off training, and open dialogue would be a better approach to mitigating risk, rather than third party implemented national standards. The new standards implemented by Transport Canada are seen by owners and operators to lower the Ottawa Valley's actual current 'best practice' standards in some cases and do not address the necessary and relevant safety concerns between the various companies.

Cultural Competencies in Therapeutic Recreation:
A Dilemma amongst Practitioners and Educators

Chiaki Inoue
School of Human Kinetics
University of Ottawa

The profession of therapeutic recreation (TR) is premised upon Western values. Peregoy and Dieser (1997) stated that clients are expected to pursue functional independence, a dominant Western value, through TR services. Dieser and Peregoy (1999) also found major models, which the delivery of TR services is based on, including Leisure Ability Model (Stumbo & Peterson, 2004) are culturally biased assumptions, whereby assuming that individualistic values are reflected across cultures. TR specialists are challenged to understand cultural competencies in order to work effectively and ethically across cultures within models that comprise of cultural biases (Peregoy & Dieser, 1997). Moreover, TR educators are facing a dilemma when trying to incorporate cultural considerations rooted in a dominant, western value-driven field for future professionals.

In TR programs, the primary focus is often centred on the (dis)ability of participants. However, if the (dis)ability needs are met, would this indicate that cultural considerations are no longer necessary? To examine whether cultural differences do in fact exist within organized programs offered for persons with disability, the following study was conducted. The current study involved determining whether the six aspects of leisure satisfaction identified in the Leisure Satisfaction Measure (LSM; Beard & Ragheb, 1980) were perceived differently among participants of different ethnic groups. Participants were male wheelchair basketball players at least 18 years of age. Of the 112 participants, 63 were White, 19 were Hispanic, Latino, or Chicano, and 30 were Black or African American. Participants were asked to complete a Demographics Information Sheet and the LSM (Beard & Ragheb, 1980). Data was analyzed with one-way ANOVAs and Tukey HSD post hoc tests. Significant differences ($p<.05$) were found between Black or African American participants and White participants in the *Psychological, Educational*, and *Aesthetic* aspects of leisure satisfaction. A significant difference ($p<.05$) between Hispanic or Latino or Chicano participants and White participants was also found in the Psychological aspect of leisure satisfaction. No significant differences ($p>.05$) were found in the Social, Relaxation, and Physiological aspects of leisure satisfaction among the three ethnicities.

The study above revealed that some differences did in fact exist in certain aspects of leisure satisfaction among different ethnic groups of persons with disability. One implication of this study is that despite meeting necessary (dis)ability needs, ethnic differences do exist; hence, cultural consideration are still necessary in order to provide programs where participants are able to fully benefit from. This may require setting different goals for TR programs and diversifying recreation programs provided for persons with disabilities to meet various aspects of satisfaction in an increasingly diverse society. Furthermore, considering the current trends towards social inclusion within the community, meeting both cultural consideration and (dis)ability needs is essential. Changes in how leisure/recreation programs are planned and carried out needs to be re-examined, and thus TR educators along with recreation educators will need to provide future professionals with adequate educational training encompassing cultural competency, whilst acknowledging the nature of the dominantly western value-driven field.

Motherhood as a Leisure Enabler?
Examining the Child's Role in Facilitating the Single Mother's Leisure Experience

Hannah R. Irving   and   Audrey R. Giles, Ph.D.
School of Human Kinetics, Faculty of Health Sciences
University of Ottawa

With the majority of research on women's leisure focusing on motherhood as an inhibiting constraint to leisure (Bianchi & Mattingly, 2003; Brown, Brown, Hansen & Miller, 2001; Henderson, Bialeschki, Shaw, & Freysinger, 1996), it is important to examine the ways in which motherhood might also enable mothers to obtain a satisfactory leisure lifestyle. This study takes a Foucauldian approach to understanding constraints, in that we view them as always both inhibiting *and* enabling action. While Jackson (2005) has argued that constraints to leisure participation are not insurmountable obstacles, but rather negotiable as people adopt strategies to overcome constraints in order to attain their leisure goals, literature to date ignores the ability of single mothers to exercise power over their own situations and overcome obstacles to their leisure participation. The purpose of this study was to explore single mothers' leisure experiences prior to and since becoming a single mother to identify the ways in

which their child(ren) enable leisure practices as opposed to merely constraining them as current research presents.

Societal discourses create different social spaces in which single mothers live their lives and experience leisure. These spaces can both constrain and enable leisure practices for single mothers. Mothers and single mothers especially are socialized to believe that their care is the best care and that their needs are to come after those of their children (O'Reilly, 2004). These beliefs can be extremely problematic for single mothers, as all childcare and household responsibilities fall onto their shoulders alone. Nevertheless, while dominant discourses, such as an ethic of care, may constrain the leisure choices available to single mothers, these discourses do not fully determine the choices these women ultimately make concerning their leisure pursuits. By challenging patriarchal ideologies that place a woman in her home with her children, under the authority and supervision of her husband, single mothers can exercise what Foucault termed "modern power," where power can be productive and constraints can become leisure enablers as individuals become active agents in their lives (Fraser, 1989).

Foucauldian discourse analysis, which focuses on exploring the ways in which discourse informs individuals' understanding of the world and their places within it, was used to analyze semi-structured interviews with three single mothers. The results of analysis revealed that these women's leisure pursuits and lifestyles were transformed when they became single mothers. All three women identified barriers their child(ren) created to leisure participation, especially with regards to a decrease in available time for leisure. These women, however, did not feel that the quality of their leisure had decreased since becoming single mothers; instead, they simply stated that it had changed. These three single mothers presented evidence of their child(ren) altered their leisure preferences and provided them with opportunities to explore new and different leisure pursuits. Though the sample size was very small and not representative of the experiences of all single mothers, the research findings challenge research that suggests that children can act only to inhibit leisure.

Transforming to a Life of Leisure:
Senior Greek Immigrants in Ottawa, Canada

George Karlis
School of Human Kinetics
University of Ottawa

Kostas Karadakis   Kyriaki (Kiki) Kaplanidou
University of Florida

Chiaki Inoue   Jacquelyn Oncescu   Amanda Sharaf
University of Ottawa

Prior to 1950, less than 50 families of Greek descent lived in Ottawa, Canada. It was as a result of the major European immigrant influx to Canada – between 1950 and 1970 – that many Greek immigrants coming to Canada chose to settle in Ottawa. Indeed, Ottawa followed Toronto and Montreal respectively, as the preferred settlement area for immigrants that arrived during this period. By 1970, Ottawa had over 500 families of Greek descent, the majority of these families were comprised of two immigrants from Greece and their Canadian-born children (Tryphonas, Karakasis, & Sophianopoulos, 1985).

Today, Greek immigrants that arrived between 1950 and 1970 have entered their senior years. For most of these immigrants, this journey into retirement has resulted in a transformation from a life of work to a life of leisure. Immigrants who came from Greece to Canada arrived with a strong work-ethic, often working seven days a week (Chimbos, 1980). Indeed, for many of these immigrants, work became the central focus of their life. (Karlis, 2004). Now that these immigrants have entered their senior years and have retired from their places of employment, the main focus of their lives has shifted from one centred on work to one centred on leisure. This shift poses a significant challenge to many of these seniors who, having few if any hobbies and having seldom engaged in extracurricular activities, are now faced with the daunting task of filling excess free-time with leisure.

This study examines how senior Greek immigrants in Ottawa have adapted and transformed to a life of leisure from a life of work. Interviews were conducted with ten Greek immigrants (five men and five women) living in Ottawa. Interviews were also conducted with administrators of the Hellenic Community of Ottawa and its Seniors Recreation Centre. The results of this study indicate that senior Greek immigrants in

Ottawa: (1) have had a difficult time transforming from a life of work to a life of leisure, (2) rely heavily on their Canadian-born children to help them fill excess free time, (3) spend most of their leisure time engaging in family activities and assisting their children (e.g. by babysitting grandchildren) so that their children can be free to work, (4) prefer to engage in cultural recreation activities with other Greek immigrants offered at the Hellenic Community of Ottawa, and (5) like to socialize with other Greek immigrants at the Hellenic Cultural Seniors Centre. It is concluded that these seniors miss work and find leisure time difficult to fill.

Understanding Identity:
Aboriginal Participants in Sport and Leisure

Melanie Kornacki
School of Human Kinetics
University of Ottawa

Janice Forsyth
Faculty of Physical Education and Recreation and Faculty of Native Studies
University of Alberta

Audrey R. Giles
University of Ottawa

Mike Heine
School of Kinesiology
University of Western Ontario

Established in 1951, the Tom Longboat Award is the most significant award bestowed upon Aboriginal athletes in amateur sport within Canada; nevertheless, there is a dearth of research focusing on its recipients. The Tom Longboat Awards are administered annually by the Aboriginal Sport Circle, and are given to the top male and female athletes from each region; the regional recipients automatically advance as nominees for the prestigious national Award, which is presented to the most outstanding male and female athletes in Canada. The silence surrounding their stories is significant given that more than 250 Aboriginal athletes have received a Tom

Longboat Award since its inception in 1951. The almost complete lack of information on these athletes' sporting experiences perpetuates a serious deficit in our understanding of the contextual conditions of Aboriginal athletes' participation within the 'space' of sport.

As such, our SSHRC-funded program of research focuses on the experiences of these prestigious award winners in order to expand our understanding of the factors that enable and inhibit Aboriginal participation in Canadian sport and recreation. At present, our understanding of the experiences of Tom Longboat Award recipients is shaped by a small collection of short biographical accounts in sports encyclopaedias (King 2004) and by a few scholarly studies that incorporate the experiences of Tom Longboat recipients into a broader analysis on Aboriginal participation in sport (Forsyth, 2005; Paraschak, 2005, 2001, 1995; Hall, 2002). The academic research, limited as it is, clearly indicates that the experiences of Award winners are complex. The 'problem' from a scholarly and practical point of view is that the political, racial, ethnic and gendered divides these athletes have had to negotiate in order to gain entry to and succeed within mainstream sport system remain largely unexplored.

In light of that problem, this will paper will examine the complex negotiation of identity for Aboriginal sport and recreation participants who were "mainstreamed" into Eurocanadian sport and recreation programs. To do this, we will examine the literature on contemporary Aboriginal sport practices in Canada, focusing in particular on the experiences of Tom Longboat recipients. This examination thus represents the first step in our larger research project, which will incorporate interviews with approximately sixty recipients from 1951 to 1998. Our approach is informed by Indigenous methodology (Giles and Forsyth, 2007; Steinhauer, 2002; Smith, 2001; Wilson, 2001a; Wilson, 2001b; Weber-Pilwax, 2001). We have selected Indigenous methodology for the way it privileges Indigenous perspectives, concerns, and practices, and provides a distinct entry point for analyzing how colonization shapes our understanding of the scholarly literature as well as what counts as legitimate knowledge (Smith, 2001). Such an approach provides an appropriate framework for questions including: What discourses surrounding Aboriginal identities are most visible in the literature? Which ones are most visibly absent?

Conceptualising Rural Curling Clubs
as Gendered Leisure Spaces

Heather Mair   Dawn Trussell   Darla Fortune
Department of Recreation and Leisure Studies
University of Waterloo

Myca Bateman
University of Western Ontario

Curling clubs remain among the most prevalent sites for sport and leisure in rural Canada and yet relatively little is known about them or the people who frequent them. Further, nearly nothing is known about the role of the club in the lives of rural women. While few have assessed the challenges and opportunities faced by women engaged in rural leisure, important attention has been drawn to the extent to which women's leisure is constrained by traditional power structures (see for example, Hunter & Whitson, 1991; Trussell & Shaw, 2007; Warner-Smith & Brown, 2002). In this presentation, we ask: Can we think of small community curling clubs as spaces where social relations are constructed and re-constructed, and social change, even transformation, is fostered? What can we learn from these clubs that might give us insights into the forces working to construct women's leisure spaces in small communities and elsewhere?

This presentation reports on a recent, two-phase study undertaken with women curlers in a small community in southern Ontario. First, in-depth qualitative interviews were conducted with six women. The purpose of the interviews was to explore the reasons why women belonged to the club and how this related to their sense of being healthy in the context of living in a rural community. Next, we hosted focus groups with additional women curlers. The purpose of the focus groups was to foster a broader discussion about how the women use the club and their sense of belonging, as well as the ways they rationalise and articulate the reasons for their ongoing membership in the face of other demands on their time.

Using a critical constructionist framework deeply influenced by feminist geography, we present the results of the study and assess *how* and *why* these women belong to the club. In particular, we explore the ways they use their membership to resist, reinforce, and even transform traditional power relations. By building on the contributions of those who seek to inject leisure studies with feminist geographic approaches

(Aitcheson, 1999; Mowl & Towner, 1995), we argue for a nuanced and complex set of understandings of the ways that space is constructed and re-constructed over time.

We argue seeing these clubs as objectively defined 'facilities' – or settings where people engage in leisure and physical activity – helps to illuminate only part of the picture. Looking at these clubs as socially constructed leisure spaces imbued with the power relationships that structure social life can provide avenues for more theoretically-informed understandings of social relations in leisure. First, we argue that by foregrounding the experiences of women in these small curling clubs, we can see how these are '*gendered spaces*' and are thereby formed through the complex and changing interplay of power, knowledge, and access. Second, the location of this club can be understood as '*spatially gendered*' as the relationships unfolding inside are shaped by the material background of its rural setting.

References

Aitchison, C. (1999). New cultural geographies: the spatiality of leisure, gender and sexuality. *Leisure Studies*, *18*(1), 19-39.

Hunter, P.L., & D.J. Whitson. (1991). Women, leisure and familism: Relationships and isolation in small town Canada. *Leisure Studies*, *10*, 219-233.

Mowl, G., & Towner, J. (1995). Women, gender, leisure and place: towards a more 'humanistic' geography of women's leisure. *Leisure Studies*, *14*(2), 106-116.

Trussell, D.E., & Shaw, S.M. (2007). 'Daddy's gone and he'll be back in October: Farmwomen's experiences of family leisure. *Journal of Leisure Research*, *39*(2), 366-87.

Warner-Smith, P., & Brown, P. (2002). 'The town dictates what I do': the leisure, health and well-being of women in a small Australian country town. *Leisure Studies,* 21, 39-56.

The Pliant Public Space:
Liquor Licensing, Social Clubs and Rational Recreation
in Post-Prohibition Ontario

Dan Malleck
Department of Community Health Sciences
Brock University

In 1927 the Ontario government ended its decade-long experiment with prohibition and opened state-run liquor stores. The Liquor Control Act instituted the Liquor Control Board of Ontario (LCBO) was charged with managing this system. Seven years later, the legislation was expanded to permit drinking beer and wine in licensed public spaces (for simplicity, I refer to this as the liquor license).

With the creation of the LCBO, the government introduced a modified version of "disinterested management" (also known as the Gothenburg system) to the province. The state operated all liquor stores, and installed inspectors and tight control over the operations of private breweries, wineries and distilleries. Control, not profit, was the philosophy.

The 1934 legislation further privatized the system, with drinking being permitted in beverage rooms of licensed "Standard Hotels." This arrangement tested the "disinterest" of the system. The LCBO insisted that legal public drinking spaces were needed to undercut the illegal drinking establishments. But to do so, the legal places had to be viable, in other words: profitable.

Yet there was one space that remained squarely within the confines of the Gothenburg system: the club. The Liquor Control Act included provisions for "clubs" that allowed clubs, run on a not-for-profit basis, to be licensed. The consumption of beer in the club was to be of secondary importance to the club's main operations, whatever they may be. The Act did not, however, define "a club."

As a result of the vagueness of this proviso in the legislation, dozens of clubs of various forms and constitutions applied to the LCBO for a liquor license. The range of possible definitions of a "club" meant that the nature of liquor consumption in these spaces permitted a pliable and dynamic understanding of sociable drinking in public.

This paper attempts to unravel the complex issues relating to the licensing of social clubs. The Board had to assess individually each club, and evaluate its merits against an unstated idealized "club." From elite social clubs and athletic clubs, to ex-soldiers' clubs, union organizations, ethnic mutual benefit clubs and everyday local social clubs, the Board confronted a variety of ideas of proper socialization in semi-public space. It also

deployed a modified but still identifiable notion of "rational recreation," social activities with a broader, morally healthy mandate.

Mixing the morally questionable consumption of beer with the morally uplifting rational recreation ideology may at first seem incongruous; that is the point of this study. In the LCBO's activities in licensing clubs, we see stereotypes both manifested and undermined. The club had the potential to mimic most closely the prohibition-era speakeasy, or even the "blind pigs" that the Board sought to discourage with legal drinking spaces. Indeed, illegal drinking spaces had several features in common with legal licensed clubs. They had a restricted clientele; usually a patron needed to "know someone"; they were locked, and entry was controlled, a feature which made it difficult (in the case of blind pigs) for the police to raid, or (in the case of clubs) for the LCBO to inspect. The major difference, then, between a legal, licensed club and an illegal, unlicensed "joint" was respectable behaviour.

The Halifax Common:
250 Years of Community Use and Debate
(cows, cricket, circuses, Catholics, The Stones and The Friends)

Susan E. Markham-Starr
School of Recreation Management and Kinesiology,
Acadia University

In 1763, after five years of inaction, 240 acres were "laid out and registered for a Common for the inhabitants of the town of Halifax forever" (*Nova Scotia Land Grants,* June 23, 1763) This presentation will describe the events that led to the land grant; the concept of common lands; other commons in the colonies; the use of the Halifax Common for recreation purposes; the various encroachments and "improvements" that took place. Each encroachment was justified by the decision makers of the day, but can be criticized in hindsight:

In the name of the old and the poor, the blind and the sick, of education and religion, and of those who sought cheap home sites when living and needed a burying ground when dead, the Common land has been ravaged. Each encroachment has been justified by its sponsors; each facility has been needed, but the price eventually paid by the public has been high. (*Halifax Mail Star*, May 16, 1962)

Eleven generations have lived in Halifax since the Common was first discussed in 1758. Each generation accepted what past ones had established as fixtures of the community. A building which was an encroachment is now viewed as a valued service institution or a heritage resource. Over those 250 years, Halifax residents gradually saw their Common dwindle in size, but few reacted because of their inadequate knowledge of the original situation, and their acceptance of the developments as unchangeable. That is now changing.

I have been using this presentation to inform community and staff groups about The Common. That process has been interesting as the two groups view each other with suspicion. The newly formed Friends of the Halifax Common continue to "remind HRM government that its role is to protect the Common, not preside over its dissolution and degradation" (*Halifax Chronicle Herald*, November 14, 2008). Meanwhile Halifax Regional Municipality staff is caught between conflicting demands of various community stakeholders, whether elected or self proclaimed. Recent actions by the Capital District Health Authority and Dalhousie University to use Common land for their buildings and parking, and the use of the Common as the site for high profile concerts by the Rolling Stones and by Keith Urban have exacerbated the tensions.

The Halifax Common was originally granted for pasturage for cows. It then became a major open space for gardens, sports (cricket), and major events such as circuses, horse racing, Canada Games, Pope John Paul's visit, and the recent rock concerts. Along the way, the original 240 acre Common has diminished to about 70 acres of publically accessible open space through various encroachments that serve the medical, social service, educational, administrative needs of the citizens. The presentation focuses on the questions: If the Common is "for the use of the inhabitants of the town of Halifax forever" are these institutions removing land from public use? Or, are they providing additional public services to people? Who benefits? Who loses? Who judges? Who decides? What can an academic add to the discussion?

The Friends of the Halifax Common organization is finding its feet, gathering information, building alliances, encountering opposition, and seeking publicity. It is succeeding on that latter count, including a recent op-ed piece to "remind HRM government that its role is to protect the Common, not preside over its dissolution and degradation" (*Halifax Chronicle Herald*, November 14, 2008). The group has created an alliance with the Heritage Trust of Nova Scotia due to their mutual interest in preserving heritage. It does not appear to be building alliances with Halifax Regional Municipality (HRM) staff, rather it seems to be in opposition.

I have found myself in the interesting position of being viewed as an expert on matters related to the Halifax Common and giving presentations to the Friends of the

Halifax Common's inaugural meeting, to the Heritage Trust of Nova Scotia, and to HRM staff in recreation and property management. I have become a participant observer in this community process – thus I can review and analyze the activities in the process, the events in the community, the tensions that result, the role that this advocacy group plays in the political process, and whether or not it is having an impact. Will the Friends of the Halifax Common succeed? By April there may be an answer!

Lynching as Leisure: Impact on Behaviour and Sense of Place

Rasul A. Mowatt
Recreation, Park and Tourism Studies
Indiana University

An examination into the historically violent racial phenomenon of lynching in America opens many avenues of discussion and dialogue within the field of leisure research. An analysis of the photographs and archival texts demonstrate that lynchings were done as spectacles of leisure and fanfare that took place in many leisure spaces in communities throughout the United States. Crowds numbering into the thousands indicated that lynchings were an accepted social norm. Based on accumulated newspaper clippings, it has been estimated that from 1882 to 1927 that over 4000 Black men and women were lynched (White, 1992). This discussion of lynchings as violent acts of leisure more directly engages possible impacts on past and contemporary behaviour as well as conflicting meanings of place.

Johnson, Bowker, English and Worthen (2001) stated that, "to what extent non-visitation among rural Blacks reflects intergenerational angst associated with images of lynching and mob violence needs to be better explored" as it related to park usage (p. 118). The usage of photographic images in research is not aimed at determining "how we see the world but helps us devise questions and strategies for exploring it" (Denzin & Lincoln, 2000, p.281). Stewart and Floyd (2004) stated that, "visual imagery is a dominant aspect of western culture, and has a powerful influence on our leisure" (p. 447). Rose (2001) stressed that when looking at and interpreting images, truth is not being sought but rather justifications for our interpretations.

Stokowski (2002) stated, "the concept of a sense of place is used…to refer to an individual's ability to develop feelings of attachment to particular settings based on a combination of use, attentiveness, and emotion" (p. 369). For families and friends of the

lynched, these town centres, city parks, street corners, and trails invoked a sense of sadness, betrayal, injustice, and anger. For the spectators and supporters of the lynching, those same areas invoked a sense of pride, revenge, justice, and entertainment. The memories of these places have been forgotten and have only recently been rediscovered and remembered. While also the memory of other places have remained and are a painful reminder of what occurred, highlighting that "despite the assumed positive values that accompany the notion of sense of place…places are also fluid, changeable, dynamic contexts of social interaction and memory" (Stokowski, 2002, p. 369).

Postcards depicting nine separate lynchings provide the physical data of the lynchings that were researched in addition to background information (i.e. from archived eye-witness accounts, court proceedings, and secondary source documentation). These photographs are used to contextualize the event-like atmosphere, historical period that the lynching occurred, and the importance of the location selected. From this determination, past behaviour can be interpreted, the magnitude of lynching on the American experience can be highlighted, and the various meanings of places (conflicting) can be explored for "we must be insistently aware of how space can be made to hide the consequences from us, how relations of power…are inscribed into the apparently innocent spatiality of social life" (Soja, 1989, p. 6)

Youth, 'Risk' and Leisure Space:
Working Towards an Ethical Representation of Experience

Jocelyn Murtell
Recreation and Leisure Studies
Brock University

The theme of risk is central to the literature on youth, leisure and space. Youth seem to theoretically occupy an ambiguous space in public consciousness that makes people uncomfortable. Youth are consistently framed as a problem of being 'a risk' to society, and 'at risk' of becoming a problem for society. As Giroux (2003) and Malone (2002) claim, youth have become the ultimate 'other' on which the fears of the public are unloaded or projected. Dominant discourses of 'risky' youth play on the fear of adults and get used to justify a number of exclusionary practices. Green and Singleton (2006) claim that the social locations of class, gender, sexuality and race as well as individual

agency within the social world all contribute to the subjective experience of youth in leisure spaces. Malone (2002), MacDonald and Shildrick (2007) and Green and Singleton (2006) have all attested to the need to develop more studies that seek to understand how youth manage and negotiate the exclusionary practices that they encounter in public spaces. Eliciting narratives and visual representations of the experiences of youth in the leisure spaces they use may help to challenge the dominant narrative or discourse of 'risky other'. Researchers have begun to tackle issues of representation through community-based projects that use participatory methods. Visual methods, such as 'photovoice', seek to empower participants to represent their experience through photography and critically reflect upon their experience and the image making process.

My research seeks to understand the experience of marginalized youth in the leisure spaces that they use through the participatory visual method of photovoice. The first project will take place within a drop-in centre and temporary housing complex for youth and the second will take place within an after-school program in a subsidized housing complex in St. Catharines, Ontario. These two photovoice projects will attempt to engage youth on their experiences in the leisure spaces they use through photography. What leisure spaces do marginalized youth use? How do youth experience power while they are using leisure spaces? How do youth represent their experience in public space through photographs? How do youth feel about framing their experience through photography and presenting that experience?

Critics propose that participatory photography projects can further marginalize youth by exoticizing their experience as more authentic, while others argue that a public presentation of images created by youth, runs the risk of being framed by the media using dominant discourse (Walsh, Hewson, Shier, & Morales, 2008). How can researchers engage marginalized youth in research that seeks to understand and value their experience, but not further stigmatize youth through exoticized or romanticized framing? How do youth feel about taking control over representing their experience through images? At the end of a participatory photography project, do youth feel empowered?

Social Capital, Leisure and Transformation:
The Case of a School Closure in a Small Town in Saskatchewan

Jacquelyn Oncescu   and   George Karlis
School of Human Kinetics
University of Ottawa

The study of the social capital of communities has become a popular approach for contemporary sociologists concerned with understanding transformation, space and change. Contemporary social capital theorists such as Putnam, Bourdieu, and Lin describe social capital in similar yet different contexts. For Putnam, social capital is embedded in moral obligation and norms, social values (especially trust), and social networks (Siisiainem, 2000). Social capital directs its attention to the mechanisms that strengthen the integration of societal values, solidarity and togetherness that creates consensus and sustains a stable society. Bourdieu conceptualized social capital in and amongst social struggles or conflict. Social capital is the combined actual or potential resources that link to the ownership of networks or institutionalized relationships of mutual acquaintance and recognition, in other words group membership (Harvey & Levesque, 2007). For Lin (2001), social capital is rooted in social networks and social relations. Lin states that social capital is defined as "resources embedded in a social structure which are accessed and/or mobilized in purposive actions" (p.12).

The institutions of communities (e.g., schools, community centres, non-profit organizations) are explored as they change over time. Specifically, this study focuses on the role of rural community schools and their relationship with leisure networks, and social capital in rural communities. The question that needs to be asked however is, what happens when one of these institutions ceases to operate? Moreover, what impact does the closure of a community institution have on the leisure dimension of social capital, that is, the leisure lifestyle of community residents?

The purpose of this study is to examine the relationship between rural school closures, leisure networks, and social wellbeing in the form of social capital. A case study of a small Saskatchewan town that has been subject to the recent closure of its only community school is presented. The results depict the school as a focal point for leisure to occur, which further develops the social capital of its residents. The results also indicate that the leisure networks of community residents have been transformed as a result of the school closure. The closure of its only school signified more that the closure of an educational institution, it signified the closure of one of its limited structural leisure institutions as well.

How the Changing Roles of Women Have Impacted Leisure in a Remote Community

Jacquelyn Oncescu
School of Human Kinetics
University of Ottawa

Brenda Robertson
School of Recreation Management and Kinesiology
Acadia University

Remote communities often exist in resource rich areas where industries such as, mining, agriculture, and fishing occur. Due to the nature of the work, men have typically dominated employment in such environments, while women's work focused on caregiving within the home and for the community including acting as leisure facilitators and enablers. Resource depletion coupled with technological advances in communication and transportation have transformed the economic and social fabric of such communities, and in particular the roles played by women. In certain communities, the traditional resource extraction focus has changed to resource appreciation and the growth in industries such as ecotourism where the women have been called upon to assume paid employment positions in the service sector. Little is known about the impacts of women's entry into the paid work force on their own leisure and on the social fabric of their remote communities.

Since the 1970s women have consistently been entering the workforce, however very few changes have occurred regarding their roles as facilitators of family and community leisure opportunities (Stalp, 2006). Traditionally, women have played a significant role providing recreation opportunities through their unpaid labour in such communities, both as an act of care giving for others and as a means of satisfying their own personal social needs. Men seldom volunteer for similar reasons (Henderson, Bialeschki, Shaw, & Freysinger, 1996) and so how has recreation in such communities been impacted during these recent transitions. Research has also shown that volunteering is on the decline. Researchers have attributed this decline to women's increased level of participation in paid-work and their lack of free time (Henderson, et al, 1996).

This study explored the role of women in facilitating leisure in one remote community over a thirty-year period during which time the economy has changed from resource extraction to resource appreciation. Data were gathered using multiple

techniques including content analysis of a local newspaper, as well as of articles and books written about the community; focus groups; and key stakeholder interviews.

The findings indicate an active and engaged community that was socially cohesive as a result of the myriad of recreation opportunities facilitated by women for the community. As women's paid work time increased and volunteer time decreased, so did the availability of recreation opportunities even though others in the community had free time to devote to recreation service provision. Coinciding with the decrease in community recreation opportunities, many of which celebrated the uniqueness of the community space, was a rise in individual leisure pursuits by certain residents, such as ATV riding which negatively impacted upon the community spaces. The women reported having far less personal leisure time and free time was spent enabling leisure for family members by providing transportation to activities outside of the community rather than facilitating community leisure opportunities. The strong sense of social cohesion that once existed within the community as a result of the unpaid work of the women has become fragmented. Many residents now seek to satisfy their leisure needs outside their community and those who remain show little respect or appreciation for the local spaces that were once community gathering places.

The World Leisure Organization Student Chapter Program: Opportunities and Possibilities for Ontario Students

Jacquelyn Oncescu
School of Human Kinetics
University of Ottawa

Holly M. Donohoe
Department of Geography and Environmental Studies
University of Ottawa

The World Leisure Organization (WLO) is a non-governmental organization that draws its members from all parts of the world and from a diversity of professional and research areas that include: sport, physical activity, recreation services, tourism, parks, the arts and culture. Through a wide array of programs, services and initiatives, the WLO promotes leisure as an integral component to social, cultural and economic development. Partnerships and collaborative relationships, leisure advocacy, research

and scholarship enhancements, education opportunities are organizational priorities. With an eye to the future, the WLO supports the development of future leaders through an International Student Scholarship and the Student Chapter program.

Established in 2001, the World Leisure Chapter program enables individuals and groups to associate with the organization, to promote WLO goals on a local basis, and to share local perspectives with the global leisure community. The World Leisure Student Chapter Program has been purposefully designed to ensure that students throughout the world have an opportunity to contribute to and benefit from World Leisure priorities and strategies. A Student Chapter provides college/university students with opportunities to participate in WLO events, to pursue professional and personal development, to create networks, and to promote the student voice. It also provides students with an opportunity to connect on a local basis whilst gaining a broader perspective of trends, issues, strategies, and ideas advancing leisure worldwide.

The purpose of this presentation is to introduce the World Leisure Student Chapter program to Ontario students and researchers. Through critical review and interactive dialogue, the presentation will explore the potential interest, benefits, and constraints associated with creating a province-wide network of Student Chapters. Although the primary focus of ORCOL is to bring forth scholarly research, the Student Chapters are designed to foster interest and support for future leaders in the leisure domain. The opportunity to network and connect applied and theoretical means of knowledge amongst students, researchers, professionals, and communities is crucial for the future of leisure studies. The World Leisure Student Chapter program may provide an opportunity for Ontario students to lead by example, to establish Canada's first Chapter, to share knowledge and resources within the province, and to connect with students and researchers beyond provincial and national boundaries. As a first step, this presentation is to provide a platform for Ontario's student voice and the creation of a province-wide network of leisure students.

Finding New Ways:
Transitioning the Municipal Leisure Service

Don Reid
School of Environmental Design and Rural Development
University of Guelph

Local government provision of leisure service in Canada has had a long and thriving history. Early on, service provision was mainly devoted to parks provision but then rapidly widened to include a multitude of built facilities, like swimming pools and ice hockey rinks, to mainly accommodate active recreation pursuits. Later, more passive facilities such as libraries and museums were added to the public inventory. Much of this present infrastructure is now old and in need of significant renovation, repair or even replacement. Additionally, these amenities may no longer fill the needs of a modern public who is much more mobile, diverse and confronted with a wide array of options provided by the private and voluntary sector that did not exist when the public system was inaugurated. The very success of the public recreation system in creating the present infrastructure may now be the largest single obstacle it faces as it grapples with meeting the vast diversity of recreation needs that exist in today's population. However, many citizens particularly in rural areas remember with great affection the role these facilities played in their process of maturating to adulthood. This nostalgia may lie at the root of the negative reaction to suggestions of closure when they are not used sufficiently to make them financially viable. Ice hockey arenas have certainly contributed significantly to creating a 'sense of place' for many rural communities across the country and it would appear that, for whatever reason, these large and often outdated facilities are not going to be relegated to history easily. As a consequence of their iconic status and capital intensity, the recreation department may have difficulty resetting their role as they try to meet contemporary challenges and the divergent and sophisticated needs of today's population. This paper examines this issue through a case study where a municipality has been grappling with this very problem over the past five years or so. The paper examines the changes needed by the department and the community to meet this enormous challenge.

The results of the research in the case study community strongly suggest that a major reduction in infrastructure in order to free up funds for addressing the needs in the system for greater service diversity is not going to come about easily, if at all. As a consequence the recreation department will need to develop a new approach to their future work , if it has any chance to deal with the matter successfully, other than the

traditional '*direct service provision approach*', which has been their mode of operation to date. This paper argues that the '*community development approach*' to service delivery may provide that possibility.

Exploring Environmental Values, Place and Community-Based Nature Tourism: The Case of Boabeng-Fiema Monkey Sanctuary, Ghana

Joy Sammy
School of Environmental Design and Rural Development
University of Guelph

Place as a concept represents not only physical settings and activities within settings, but also the meanings and emotions people associate with those settings (Davenport & Anderson, 2005). Place and space have only recently been considered in the tourism literature (Gu & Ryan, 2008; Smale, 2006). Yet, tourism has the potential to drastically alter sense of place (Gu & Ryan, 2008). Place meanings that are historically rooted and grounded in tradition become threatened when communities must compete for places with other commoditized or generic purposes, such as tourism (Smale, 2006; Harvey, 1990).

Community-based nature tourism (CBNT) perhaps less generic than mass tourism, aims to meet both community development and conservation goals by providing alternative livelihoods to communities. Addressing questions about place meanings are important in the study of CBNT for two reasons. First, rural communities in particular in developing countries are often entirely dependent upon their environment for survival and are therefore intimately involved with place and second; unlike tourists, community members are not visitors and will therefore have a very different lived experience of the 'CBNT place' over time. As a mediator of the human-environment relationship CBNT has the potential to influence environmental values and place meanings. The shape and form of this relationship could contribute significantly to the sustainability of CBNT and effectiveness of CBNT as a conservation tool.

This paper will examine the impact of CBNT on environmental values and place meanings through a case study of the Boabeng-Fiema Monkey Sanctuary (BFMS), Ghana. The traditional animist religion of these twin villages protects two species of monkeys the Black and White Colobus and the Mona monkey. These monkeys are

considered to be the children of two deities that protect the villages. BFMS was created in the 1970s in response to the declining number of monkeys as a result of the influence of Christianity. Now the monkeys are protected by both formal legal and traditional rules and an estimated 14,000 tourists visit BFMS each year (NCRC, 2006 figures).

Field research was conducted from May 2007 to February 2008, multiple sources of evidence were used including, interviews, archival, NGO, academic and government documents, direct and participant observation, focus groups, a household survey and map survey data. Multiple sources of evidence enabled triangulation through converging lines of inquiry (Yin, 2003, p. 98). Data triangulation aims to corroborate the same fact or phenomenon through multiple sources.

It was found that tourism activities are unevenly distributed between Boabeng and Fiema and that this fact in combination with local history has created two distinct and diverging 'places' within the sanctuary. The divergence of place has impacted the ability of the communities to work together to manage BFMS, has influenced traditional animist environmental values and has shaped the conservation agenda and ability to achieve conservation goals. This paper argues that CBNT must incorporate environmental values and place meanings into development and management, if sustainable conservation and community development are to be achieved.

Youth Victimization in Recreation and Sport Settings: Strategies for Creating Safe Spaces

Charlene Shannon
Faculty of Kinesiology
University of New Brunswick

Communities often provide youth with opportunities to use their leisure time in ways that encourage positive development. Generally, researchers focus on the positive outcomes that occur within leisure activities and community recreation and sport environments. However, not all settings are considered or experienced as safe. Victimization or "bullying" (defined as repeated, intentional aggression in which there is an imbalance of power between the child who bullies and the child who is victimized; Nansel et al., 2001) has been found to occur in out-of-school programs and in various recreation facilities (Deakin, 2006; Nansel, Overpeck, Haynie, Ruan, & Scheidt, 2003;

Totten, 2004). Prolonged exposure to victimization in these settings can result in a wide range of behaviour problems such as depression and social anxiety (Cook & Laub, 1998; Khanna, 1999). To this end, recreation and sport settings may be community social environments in which youth experience negative outcomes and develop anti-social behaviours. The purpose of this study was to explore the challenges youth-serving recreation and sport organizations face related to victimization and what strategies they have used to promote protective factors that buffer participants against risks of being bullied.

Data were collected from 22 organizations in 10 towns/cities throughout New Brunswick. Face-to-face, semi-structured interviews were conducted with 54 individuals: 22 administrators of youth-serving recreation and sport organizations (e.g., youth sport leagues, municipal recreation programs, commercial recreation programs and services) and with 32 individuals within those organizations who worked directly with the youth in delivering programs or services (e.g., coaches, day camp or program leaders, lifeguards, playground supervisors). Interviews were digitally recorded and transcribed verbatim. Open, axial, and selective coding were used to analyze the data and develop themes.

The findings indicated that many of the administrators felt strongly that their sport or recreation setting should provide children a place to go without fear of victimization and converted this belief into a specific program or service objective. Ten of the organizations had written policies on bullying for parents and children to review prior to becoming program or service participants. Highly structured programs with a close supervision by mature leaders (university aged and older) who had received training related to preventing and managing bullying was described by many administrators as the "formula" for preventing bullying.

Situations involving competition among youth as well as opportunities for youth to "hangout" or "do nothing," were experienced by leaders as factors that increased the risk that bullying would occur. Three administrators believed the facilitation of supportive and respectful interactions among youth which fostered the acceptance of those who were different was an effective way of lessening incidences of bullying. While the findings from this study offer strategies for creating and maintaining "bully-free" recreation and sport settings, they also raise issues about how to create spaces in which young people can be and feel safe while balancing the need and desire for youth to enjoy unstructured leisure experiences away from close adult supervision.

Is it Leisure, Work or Both?
The Perspectives of Federal Government Employees

Amanda Sharaf
School of Human Kinetics
University of Ottawa

Introduction

Over the past forty years, Canadian society has witnessed a rapid change in the work force. The nature of work has changed thanks to advancements in technology and communications. When the nature of work changes, leisure also changes...or does it? If our daily lifestyle consists of work and leisure experiences, will one change if the other changes? Throughout the 1950s and 1960s, research emphasized a dichotomy between work and leisure where work and leisure were perceived as separate entities with separate processes affecting each other (Parker, 1971; Wilensky, 1960). Research by Wilensky (1960) included that of the "spillover", "compensatory", "segmentation", and "fusion" hypotheses that focused on the effects of work on leisure. Parker (1971) built upon the work of Wilensky as evidenced through his "extension", "opposition" and "neutrality" theories of the work-leisure relationship. Parker (1971) further developed the philosophies of "segmentalism" and "holism". Post-industrial perspectives of work and leisure are more harmonious, in the sense that work is becoming the new leisure based on the individual choice in certain advanced and wealthy societies (see Beatty & Torbert, 2003; and Lewis, 2003). The intent of the study was to examine the relationship between leisure and work amongst employees of a federal government organization. The objectives of this study were: (1) to determine how leisure is experienced among this population group, (2) to examine what relationship exists with respect to work and leisure among this population group, and (3) to explore the thoughts, feelings and emotions that are present when experiencing leisure at work.

Methods

The study group consisted of public servants within a federal government organization. The study employed a phenomenological approach in an attempt to understand people's perceptions and perspectives of a particular situation. Access to the study group was provided by a senior sponsor of the organization, who had secured 5 employees, all of whom abided by the parameters of the study. In-depth semi-structured interviews were conducted in a boardroom on the premises of the federal

government organization. The focus of the analysis was to establish common themes and to create an overall description of the phenomenon (Creswell, 1998).

Summary of Key Findings

The key findings of this study indicate that: (1) leisure tends to be experienced at work, (2) work offers a "leisure appeal", (3) leisure is a "state of mind" concept that is distinct from the obligations of structured work, and (4) support is found for traditional work-leisure theories, such as "spillover" and "compensation". The notion of leisure is transforming, where leisure is becoming integrated with work. Within the public service, topics relating to "quality of life" and "work-life balance" have emerged over the past few years. This study may prove beneficial as the results could be applied to real organizational situations. The findings could also contribute to the gap found in the existing body of knowledge on this emerging research area.

References

Beatty, J.E., & Torbert, W.R. (2003). The false duality of work and leisure. *Journal of Management Inquiry*, *12*(3), 239-252.

Creswell, J. (1998). *Qualitative inquiry and research design: Choosing among five traditions.* Thousand Oaks, CA: Sage.

Lewis, S. (2003). The integration of paid work and the rest of life. Is post-industrial work the new leisure? *Leisure Studies, 22*(4), 343-355.

Parker, S. (1971). *The future of work and leisure.* New York: Praeger Publishers.

Wilensky, H.L. (1960). Work, careers and social integration. *International Social Science Journal, 12*, 543-560.

Much More Than Throwing Your Body at Rock:
A Case Study on the Environmental Perspectives of Boulderers and Access Restrictions at the Niagara Glen

Jeremy Thompson   and   Garrett Hutson
Department of Recreation and Leisure Studies
Brock University

Currently, there are concerns about access restrictions to bouldering, a form of rock climbing, and other outdoor activities practiced at the Niagara Glen Nature Reserve

located near Niagara Falls, Ontario, Canada (Ritchie, 2002; Roth, 2007). The Niagara Parks Commission is currently in the process of exploring ways to balance protection of the natural area with sustainable recreational use (Ritchie). Although an abundance of research has been conducted on outdoor recreation participants and other stakeholders within a variety of settings (see Kyle, Mowen, & Tarrant, 2004), we are not aware of any research studies that explore the perceptions of boulderers toward the Niagara Glen. Exploring the different elements that influence recreation participation and place meanings at the Niagara Glen is important because access restrictions affecting all user groups will be introduced in coming months by the Niagara Parks Commission (Ritchie). The purpose of this study was to describe setting perceptions of a husband and wife climbing partnership toward the Niagara Glen using a case study approach. Specifically, this study was guided by two primary research questions: (1) What are the perceptions of boulderers toward the Niagara Glen? And (2) How can perceptions of boulderers be used to inform environmental policy?

The case study approach was used to analyze the couple's experiences and reflections using a place-based conceptual lens to highlight interactions with the Niagara Glen over 12 years (Stake, 2005). We immersed ourselves in the Niagara Glen with the participants of the study consistently over a four-month period with the purpose of deeply understanding the story of two individuals within their context. Data collection included collecting background information on the Niagara Glen and the participants, detailed field notes, informal conversational interviews, and formal tape-recorded interviews. Focus group interviews with the participants followed a semi-structured interview protocol with emphasis on memories and the significance of the Niagara Glen as a place to recreate. The couple's experiences at the Niagara Glen were analyzed through the activity of bouldering. Analysis elicited descriptive information about the different ways participants attached meaning to the site. Open coding of the transcripts and field notes consisted of ideas and themes noted in the margins, which were then categorized into meaningful clusters (Stake). Initial analysis was a combined effort of the researchers to ensure inter-coder agreement. Data chunks were then more broadly re-organized into themes and patterns. Finally, an overall story of the case was constructed by synthesizing all pieces of data.

Four major themes were identified with respect to setting perception including: (1) Specific rock memories, (2) Community and friendship, (3) Setting location, and (4) Environmental degradation. Bouldering seemed to be the catalyst that transformed the setting into a meaningful place for the participants in the study. Implications for environmental policy include suggestions for approaches to decision-making that not

only take an area's particular ecological integrity and history into consideration, but also the unique human perspectives and activities that shape places over time.

References

Kyle, G.T., Mowen, A.J., & Tarrant, M. (2004). Linking place preferences with place meaning: An examination of relationship between place motivation and place attachment. *Journal of Environmental Psychology, 24,* 439-454.

Ritchie, R.A. (2002). *Niagara Glen trail management system: Executive summary*. Niagara Parks Commission.

Roth, J. (2007, August). Glen nebula: Big trouble in little Niagara. *Climbing, 259*, 54.

Stake, R. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (3rd ed., pp. 443-446). Thousand Oaks, CA: Sage.

The Black Church in Nova Scotia as Place: Young girls, Leisure and Health

Crystal Watson   and   Dr. Susan Tirone
School of Health and Human Performance
Dalhousie University

Research has reported the increased risk of poor health among adolescents of African descent and the impact that has on their health in their later life (Bowen-Reid & Smalls, 2004). A growing body of literature suggests that involvement in church activities are known to have a positive impact on one's health (Marks, Nesteruk, Swanson Garrison & Davis, 2005). Good and Willoughby (2006) state that being part of a church community could act as a strong asset in the life of a young person because of its potential to aid in their personal development. The 'Black church' in Nova Scotia has a strong and vital history in the lives of persons of African descent. It is central and equal to both community and familial relationships because of its role in advocating for the rights of individuals of African descent in Nova Scotia.

This presentation provides the findings of a study that explored the role played by the church in the lives of young African Nova Scotian females from one indigenous African Nova Scotian community. It focuses specifically on how the church influenced leisure and health of the young participants. Afrocentricity and Black feminist

perspectives guided the inquiry to ensure the participants views were at the centre of the research and allowed the researcher to situate her perspective and experience in the analysis. Participants involved in the study were descendents of the community, four lived in the community and two lived outside of the community but with close family ties. The participants were also involved in their local African United Baptist Church. Six females aged 15 to 19 participated in individual interviews and a focus group. Thematic analysis of the findings resulted in three main themes. First, the leisure and health of the participants were often in opposition with specific reference to their definition of health and their leisure repertoire. Secondly, the participants were challenged by issues of trust as they attempted to develop and maintain relationships and learn and share information about health and leisure with those in leadership positions. Finally, a strong interconnection existed between family, church, and community in the lives of these young girls. This study recognizes the difficulty in separating these social factors when discussing the lived experiences of the participants.

This presentation will focus primarily on the influence of the church, the young girls' involvement within the church, as well as the benefits and the challenges of the church as a place for leisure. The current research supports the need for leisure and health service providers to explore innovative and alternative ways to provide leisure to racially diverse groups and mechanisms for promoting wellness as these groups face challenges in accessing mainstream leisure spaces.

Communitizing Institutions:
The Role of Leisure in Negotiating Social Change

Colleen Whyte   and   Darla Fortune
Department of Recreation and Leisure Studies
University of Waterloo

Within North American society, there has been a long standing practice of shifting community 'problems' onto institutional settings. According to Foucault (1994) these "dividing practices", transform a subject into an object; for instance "the mad and the sane", "the sick and the healthy", and "the criminals and the good folks". Two institutions where we continue to see indications of dividing practices are long-term care and prisons. Goffman (1961) referred to these as total institutions because they are

"place(s) of residence and work where a number of like-situated individuals cut off from the wider society for an appreciable period of time, together lead an enclosed, formally administered round of life" (p. xiii). Upon admission to long-term care, individuals discover that certain life roles are lost to them as a consequence of the geographical barrier separating them from the broader community (Gubrium, 1975). Similarly, a diminished sense of self comes from the loss of social relationships during incarceration (Pedlar, Arai, Yuen, & Fortune, 2008). This separation from community is of particular concern when we consider that one's level of community engagement is a significant factor in developing and maintaining personal quality of life (Kawachi & Berkman, 2001).

There have been recent attempts to advocate for a move away from an *institutional* framework, toward a more inclusive, *community* framework within long-term care and prisons, particularly women's federal prisons. Within long-term care, we have witnessed the emergence of relationship-centred care (Nolan, Davies, Brown, Keady, & Nolan, 2004) and partnership approaches (Carson & Dupuis, 2008), supporting a philosophy in which residents, family members, staff and community members commit to and promote true interdependence and reciprocity among all partners. Similarly, upon recommendations made by the Task Force for Federally Sentenced Women (TFFSW, 1990), Canadian federal prisons for women have adopted a 'woman centred' philosophy promoting empowerment and respect while encouraging shared responsibility for criminal activity, not only by the female offender, but also the government and the community, accepting and nurturing the social conditions which often produces criminal activity.

Despite these initiatives, it appears that the terms "ageing enterprise" and "prison enterprise" still best capture the isolating and socially divisive practices. The ageing enterprise describes the age segregated policies that single out, stigmatize, and isolate older adults from the rest of society (Phillipson, 1998), while the prison enterprise describes the neoliberal strategies that have contributed to the over-representation and stigmatization of racialized, young, and poor women in prisons (Maidment, 2006).

The prevalence of such policies and practices has prompted us to consider the potential role of leisure in *communitizing* institutions. In this paper, we draw attention to the daily living opportunities of residents in long-term care and women who are incarcerated in federal prisons. We highlight exemplary practices that currently use leisure as a means of forging greater community connections in both long-term care and women's prisons. Finally, we also suggest new and innovative approaches that further advocate for partnering opportunities among all citizens to enhance the level of community engagement for individuals in institutional living.

Aboriginal Federally Sentenced Women Experiences of Leisure:
A Context for Emotional Labour

Felice Yuen
Applied Human Sciences
Concordia University

Leisure is often examined as a space for personal freedom and choice. Such concepts become incongruous in the context of a prison— an institution whose main premise is the design of disciplinary spaces for surveillance (Foucault, 1995). Furthermore, as Clarke and Critcher (1985) argue, the identification of choice with leisure is misleading as leisure choices are limited to a certain range of options. More specifically, in the case of people who are incarcerated, their leisure is ultimately controlled by the correctional system. Nonetheless, it can be argued that leisure still exists within prisons. The purpose of this presentation will be to move beyond leisure as personal freedom and choice towards leisure as emotional labour and contemplation (Rojek, 2008) through a collective body. That is, leisure will be considered as a labour-intensive space requiring reflection and action with others.

The context of the presentation will be Aboriginal federally sentenced women experiences of cultural ceremonies, such as Sweat Lodge, Pow Wows, Talking and Drum Circles, within a federal prison. The data presented come from individual semi-structured interviews and a focus group. Twenty-seven Aboriginal women in a federal prison and four individuals who helped facilitate the cultural experiences with these women provided these data. As well, my reflexive journal is used to provide depth and breadth of understanding these cultural experiences.

The presentation will discuss the importance of relationships developed and maintained through cultural ceremonies and the emphasis placed by many of the Aboriginal women in prison on *inspirational* and *reciprocal* relationships. The women's relationships in ceremony provided a safe and open environment for expressions of healing, solidarity and resistance. As Marie reflected upon her experiences with others in ceremony, she stated, "*I don't think I would have had the courage to pick up the drum or the courage to start singing or anything like this. It's really a lot to do with…the people that are here*". Prisoners are conditioned to become *docile bodies* and *mindless cogs* (Foucault, 1995). Ceremony enabled the women to move individually and collectively, and to experience emotional labour and contemplation. In turn, they experienced the release of hurt and anger, creating a sense of solidarity, and resisting the impact of centuries of colonization within a prison environment and beyond. In connection rather

than separation (Surrey, 1991), ceremony enabled relationship with others, as the women reclaimed an identity, embraced their humanity and re-created the meaning and pride of being Aboriginal.

References

Clark, J., & Critcher, C. (1985). *The devil makes work: Leisure in capitalist Britain*. London: MacMillan.

Foucault, M. (1995). *Discipline and punish* (2nd ed.). New York: Random House

Rojek, C. (2008). *How to factor in plurality and diversity while preserving identity and solidarity?* A panel discussion at 10th World Leisure Congress, Québec, QC.

Surrey, J.L. (1991). The self-in Relation: A theory of women's development. In J.V. Jordan, A.G. Kaplan, J.B. Miller, I.P. Stiver, & J.L. Surrey (Eds.) *Women's growth in connection: Writings from the Stone Center* (pp. 51-66). New York: The Guilford Press.

Notes