

Exploring Tourism Inclusion: Perspectives of Older Adults in St. Jacobs

by

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

Abstract

The profit-driven and pro-growth tourism industry, driven by capitalist models, has long exploited resources from communities and caused inequities (Fletcher, 2011; Becken and Kaur, 2022). The COVID-19 pandemic's interruption of tourism has not only revealed its vulnerability, but also created an opportunity for researchers to reconsider its problematic practices and advocate for a potential shift toward greater sustainability and resilience (Ma et al., 2020; Becken and Kaur, 2022; Bellato et al., 2022). One approach is regenerative tourism, which prioritizes the well-being of destination communities by leveraging tourism resources for regeneration (Pollock, 2019). Acknowledging the unique characteristics of each community, regenerative tourism promotes collaboration among all stakeholders to address diverse community needs inclusively (Becken and Kaur, 2022).

Existing literature on regenerative tourism suffers from a notable gap in the limited attention given to the involvement of older adult residents as community stakeholders in tourism. The ways in which tourism can benefit older adult residents remains relatively unexplored (Chang et al., 2022). Therefore, this proposed research seeks to explore the tourism needs and participation of older adult residents in St. Jacobs Village, aiming to promote inclusive stakeholder engagement for a marginalized group. To achieve this, Arts-Based Research methods, focus group, and individual interview were employed to gain insights from older adult participants and facilitate the sharing of their experiences and perspectives on St. Jacobs Village's active engagement in tourism.

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List of Abbreviations

BIA – Business Improvement Area

IGL – Intergenerational Learning

RT– Regenerative Tourism

RTO4 – Regional Tourism Organization 4 Inc.

SDGs–Sustainable Development Goals

TCPS 2– Tri-Council Policy Statement

UNWTO– United Nations World Tourism Organization

ERIC– Ethical Research Involving Children

Chapter 1: Introduction

1.1 Introducing the Problem

This section aims to present the issues within the contemporary tourism industry, particularly in the aftermath of the COVID-19 pandemic, and emphasizes the significance of addressing these issues. The tourism industry has been driven by a capitalist agenda prioritizing growth and profit (Fletcher, 2011; Cave and Dredge, 2021). The capitalist agenda has associated the growth of tourism as a mechanism to advance capitalist expansion (Fletcher, 2011). As such, the dominated capitalist market of tourism has caused the flow of revenue out of host communities and into the hands of global actors (Fletcher, 2011). That is, the dominance of capitalism in tourism activities has led to increased resource exploitation and inequity both within and between communities (Becken and Kaur, 2022). An essential concern associated with profit-oriented tourism practices and resources exploitation is the overgrowth of tourism (Comerio and Strozzi, 2019).

Overtourism has resulted from a combination of power imbalances between the industry and the local communities seeking to achieve economic opportunities through tourism (Rothman, 1998; Higgins-Desbiolles and Bigby, 2022). Demonstrating the power inequities the UNWTO (2015) illustrates that only five cents of every tourist dollar spent circle into the local economy. This illustrates the extractive practices, limited benefits returned to local communities, and the burden placed on communities where overtourism happens. While the United Nations' Sustainable Development Goals (SDGs) highlight the need to conserve natural resources and address water insecurity (Rasoolimanesh et al., 2020), the framework merely seeks to mitigate

rather than eliminate the damaging impacts of tourism activities on destination communities (Bellato et al., 2022).

The COVID-19 pandemic restrictions created a global pause in tourism which unearthed the vulnerability of the industry (Ma et al., 2020). This signals a problematic phenomenon as it suggests that the capitalist tourism agenda fails to establish resilient destinations capable of withstanding external pressures through tourism practices and resources. During the pandemic, public health measures such as travel restrictions, lockdowns, and physical distancing severely impacted multiple sectors, including accommodation, transportation, food and beverage, and retail (Cave and Dredge, 2021). Based on the estimations of the United Nations World Tourism Organization (UNWTO), tourism ranked the third-largest export category globally, accounting for 7% of global trade in 2019 (UNWTO, n.d.), the international tourism sector reported a \$320 billion loss in export revenue due to a 300 million decrease in international tourist arrivals in the first five months of 2020 (Abbas et al., 2021). On this note, the impacts of the COVID-19 pandemic on tourism were not only disastrous in financial terms but also an indicator of necessary radical departures from the traditional capitalist framework as its vulnerabilities were exposed. In other words, the pandemic and its impacts on the tourism industry has provided an opportunity for researchers to rethink the tourism industry outside of its current structure and system (Becken and Kaur, 2021; Bellato et al., 2022; Carr, 2020).

According to Higgins-Desbiolles (2010), sustainability in tourism is difficult to achieve due to the inherently unsustainable nature of the corporatized tourism industry. This industry is driven by the ideology of continual growth and consumerism, and extracts resources beyond the Earth's limited capacity (Higgins-Desbiolles, 2010). Higgins-Desbiolles (2010) states that

“sustainable tourism necessitates a clear-eyed engagement with notions of limits that the current culture of consumerism and pro-growth ideology precludes” (p.125). In other words, sustainable tourism and its practices still prioritize the interests of a selected few rather than adhering to an ideology that serves to benefit all and future generations. Acknowledging the limitations of the sustainable tourism, there is a need for a paradigm shift towards tourism practices that may enhance the destination communities where tourism takes place. In 2010, Higgins-Desbiolles advocated for a conscious shift away from a destructive value system towards a conducive system that supports holistic agenda and promotes equity and justice in tourism (Higgins-Desbiolles, 2010). As highlighted earlier, the COVID-19 pandemic has provided an opportunity for this long overdue transformation of the tourism industry.

A move towards regenerative tourism (RT) may help address some of the shortcomings of sustainable tourism. RT is a tourism framework that perceives tourism activities as interventions aimed at developing the capacities of destination communities (Bellato et al., 2022). RT encourages innovative and inclusive place-based approaches in tourism by integrating practices with local communities and ecological processes, enhancing the wellbeing of both human and non-human (Bellato et al., 2022). The regenerative paradigm is rooted in practices across various sectors such as regenerative agriculture and economies emphasizing creating conditions for renewal and restoration (Bellato et al., 2022; Dredge, 2022). Unlike the sustainable development approach, RT aims to enhance the capacities of destination communities, foster a harmonious relationship between hosts and guests, and recognize tourism as an integral part of larger socio-ecological systems (Bellato et al., 2023). When implemented effectively, RT holds the potential to reform the uneven and inequitable distribution of the benefits generated from tourism

among all members of the destination community (Ooi and Shelley, 2023).

1.2 Research Context

This section offers an overview to the research context of my proposed research study, outlining its objectives by synthesizing insights from existing RT literature upon which it builds. Past studies on RT highlight the importance of inclusive stakeholder participation, involving individuals with diverse roles, collaborating to enhance the well-being of the local community through mutual learning (Bellato et al., 2022; Tomassini and Cavagnaro, 2022; Zaman et al., 2022). This approach aligns with the emphasis in degrowth empowering local communities, prioritizing their knowledge, values, and needs (Andriotis, 2018). It is important to recognize that no one-size fits all model is appropriate under the RT approach, and tourism activities should be customized to meet the diverse needs of all stakeholders within a community through inclusive participation and decision-making. However, a lack of clarity in implementation of RT contributes to one of the challenges in engagement. As Sheldon (2020) suggests, a significant challenge in this type of transformational engagement is to fundamentally shift the values of all decision-makers from short-term profitability to the long-term collective well-being of the communities. While RT is beneficial in healing and nurturing damaged destinations, each destination community possesses its distinct characteristics. As a result, each destination community should follow a unique regenerative path that incorporates aspects of economy, culture, and values to define RT, this means there are no standardized sets of indicators to follow in this regard (Sheldon, 2022).

In adopting an inclusive tourism approach, it is crucial to incorporate marginalized and

vulnerable populations often overlooked (Thakur et al., 2023). For example, scholars have highlighted the idea of engaging the skills of community members of all age groups in tourism to ensure a fair distribution of power in the tourism development process, valuing older adults' knowledge and promoting the presence, role, and voice of young residents in tourism research (Dolezal and Burns, 2015; Canosa et al., 2016; Ooi and Shelley, 2023). Examine the intergenerational relationships within communities has potential to examine how diverse groups experience the presence of tourism (Kalavar et al., 2014).

The research conducted by Ooi and Shelley (2023) highlighted the importance of placing the community before visitors in the implementation of RT. Specifically, the study (Ooi and Shelley, 2023) emphasized the allocation of tourism resources to involve local children and families in rural regional settings through specialized extra-curricular educational programs. These programs were developed in collaboration with local tourism services and destinations, with the aim of enhancing the well-being of both children and parents through education, with the goal to enrich the local community (Ooi and Shelley, 2023). Based on a review of the literature, this example seems to stand out and, there is a noticeable gap in both theoretical and empirical research connecting RT with marginalized groups such as older adults and children. The inclusion of older adults' perspectives is crucial, as it not only aligns closely with RT's transformational potential of inclusive stakeholder participation but also encompasses the viewpoints of various community groups regarding tourism.

Based on the aforementioned gaps, the primary focus on my proposed research aims to explore older adult residents' experiences and perspectives of tourism, and the potential role regenerative tourism plays in empowering specific stakeholder groups by shifting tourism

practices toward a regenerative and inclusive tourism approach. The objectives of this research are as follows: 1. To ascertain how older adults have experienced tourism in St. Jacobs and the changes they have observed over time to their community; 2. To document and determine the interests of older adult St. Jacobs residents, attending to their diverse views, values, and priorities in support of regenerative tourism practices; and 3. To understand the opportunities and challenges in the process of engaging older adults for the development and implementation of regenerative tourism in St. Jacobs.

1.3 Study Context

In terms of the study context, the chosen study site is St. Jacobs Village, in Ontario, Canada. Established in 1852, St. Jacobs Village is a small town with Mennonite heritage located outside of Waterloo Region (Explore Waterloo Region, 2024; The Village of St. Jacobs, 2024). The village is known for its heritage buildings, events, and attractions with a unique atmosphere (Explore Waterloo Region, 2024). Additionally, the village is surrounded by natural features such as the Conestoga River (Explore Waterloo Region, 2024). St. Jacobs Village was selected as the study site due to its historical development and long-standing connection to tourism. Specifically, the village underwent a transformation from a declining community to a thriving tourism destination during the 1970s to 1990s (Dahms, 1991). This transformation towards tourism development led to significant population increase, and a growth in enterprises capitalizing on the village's heritage and location (Dahms, 1991). Nevertheless, the emergence of tourism development and existing financial challenges among the residents has caused older order Mennonite families to explore alternative income sources (Zhang, 2014). At the same time, the presence of a significant number of newcomers has played a crucial role in reshaping the

village's image and perception towards development (Mitchell and De Waal, 2009).

As St. Jacobs Village strategically leverages its cultural and natural assets for tourism development, certain traditional or less efficient establishments have disappeared, replaced by new ventures, leading to a profound transformation into a consumptive state driven by tourism (Mitchell, 2013). Mitchell (2013) categorizes this transformation as 'creative destruction' or 'functional displacement' and 'creative enhancement' or 'functional displacement'. Creative destruction involves entrepreneurs pursuing economic profit by adopting innovative practices to spur growth, often when existing economic activities lose competitiveness. This process, rooted in capitalist practices, poses challenges, potentially resulting in overtourism and negative impacts on local communities.

Dowla and Boluk (2023) assert that rural communities, such as St. Jacobs Village, are particularly vulnerable to overtourism as they lack the capacity and resources to cope with its environmental, social, and economic effects. When discussing spatial separation in St. Jacobs, Mitchell (2013) observes that, apart from one establishment selling quilting supplies, there is no indication of Mennonite presence in the downtown area. In addition to the spatial separation, the village's tourism development is largely driven by corporations seeking financial gain rather than prioritizing preservation since the 1970s (Mitchell, 2013). Hence, the selection of St. Jacobs Village as the study site is based on its active engagement in tourism development, its geographical setting, and the dynamic needs of its residents. A literature review is conducted to further explore the research on degrowth, RT, and the presence of older adults in leisure and tourism literature, exploring their applicability in comprehending the diverse needs and perceptions of residents regarding tourism in St. Jacobs.

Chapter 2: Literature Review & Conceptual Framework

2.1 Introduction

This research centers on examining the participation of older adults as integral stakeholders in tourism within destination communities. This involves identifying issues arising from traditional tourism practices, the power imbalances present between stakeholders, and specifically, drawing attention to the neglected insights of these two stakeholder groups. Accordingly, my proposed study aims to comprehend how RT may address these issues of exclusion fostering inclusive stakeholder participation through a transformative paradigm shift. Specifically, the research seeks to explore the incorporation of older adults within the RT framework. A few authors have explored this topic through the lens of Maori cultural knowledge, considering its intergenerational timeframes with the aim of achieving long-term healing (Matunga et al., 2020, Becken and Kaur, 2021). While no studies in RT specifically focus on older adults, Ooi and Shelley (2023) investigated the regenerative potential of tourism by involving a similar marginalized age group: children, from an intergenerational perspective; the authors note that this aspect remains relatively unexplored in the field of RT.

To provide a comprehensive understanding of the current state of tourism studies, the literature review focuses on three primary areas of interest: degrowth, RT, and older adults in leisure and tourism literature. Moreover, the literature review analyzes the intersections between these key areas and identifies the gaps in the existing literature. Specifically, the intersections between these key areas necessitates a discussion on degrowth to mitigate the social, economic, and environmental crises stemming from the growth imperatives within the tourism sector (Hall

et al., 2020). In this regard, degrowth seeks to identify concerns related to equity, rights, and power imbalances within destination communities (Higgins-Desbiolles et al., 2019; Boluk, et al., 2020). This aligns with the principles of RT, which presents an opportunity for a transformative shift in the tourism industry that encourages inclusive stakeholder participation (Bellato and Cheer, 2021; Duxbury et al., 2021).

2.2 Degrowth Research

This section of the literature review will examine the current research on degrowth including various themes such as, the background of degrowth research, the issue of overtourism which degrowth responds to, a focus on promoting equity rights and empowering local communities, and finally, the challenges associated with implementing degrowth initiatives.

2.2.1 An Overview of Degrowth

Andriotis (2018) argues that “in search of transforming the world and as a reaction against capitalism and its negative effects, degrowth became an activist slogan” (p.14). The shift towards degrowth stemmed from the economic and environmental consequences resulting from the unlimited growth that surpassed the capacity the planet holds, which arose from the dominant ideology of the pursuit of economic growth that started in the 1960s in industrialized countries (Andriotis, 2018). Similarly, Hall et al. (2020) states the concerns about social, economic and environment crises led by the damages of growth imperatives have prompted a call for alternative solutions for a more sustainable future.

According to Lundmark et al. (2020) and Andriotis (2018), the paradigm of degrowth has been taken up by tourism researchers in the forms of critiques on consumerism, equality, and

growthism, but the recognition of degrowth in the context of tourism is still recent and has been peripheral. The potential of degrowth gained early attention in tourism studies as a result to the interest in overtourism (Lundmark et al., 2020). Hall (2009) emphasized the necessity of recognizing both the positive and negative impacts of tourism, highlighting the significance of the industry as a part of the broader socio-economic system. Lundmark et al. (2020) also highlighted the growing awareness within the general public on the portrayal of tourism as being “environmental-friendly” or “alternative” despite it not being the case. Hall (2009) proposed that adopting degrowth strategies could aid in qualitative development and staying within the capacity of available resources.

Paulson (2017) suggested that the difference between voluntary and involuntary degrowth are the result of how the notion of “development” has been perceived in different contexts. For example, economic recessions and pandemics are not regarded as voluntary degrowth as they may have little long-term impacts on growthism given their nature of involuntary degrowth processes (Paulson, 2017). In other words, while the need for degrowth in tourism has been long overdue and the transformative opportunity have possibly been spurred by the COVID-19 pandemic, it remains essential to establish sustainable and voluntary approaches to achieve degrowth in tourism.

2.2.2 Degrowth and Overtourism

Lundmark et al (2020) stated the increased attention of degrowth in tourism is often associated with the emergence of interest in overtourism, which occurred after the first international degrowth conference in Paris. A major social process that accelerated the tourism growth imperative is the 2008 economic crisis, which was deemed as a mechanism for the

recovery of the capitalist economy (Fletcher et al., 2019). The political, economic, and environmental concerns of overtourism especially affect communities in third world countries in the cost of tourism activities' exploitation of resources, environments, culture, and values of the majority of residents that is not so different from colonialism (Srisang, 1992). Some examples of the burden of local residents include rising housing costs, overcrowded streets, and unequal distribution of benefits among residents (Andriotis, 2018). Specifically, socio movements and protests campaigns have been seen led by frustrated residents in Barcelona against overtourism and touristic housing development (Milano et al., 2020).

Higgins-Desbiolles and Bigby (2022) stated that overtourism has recently brought concerns to local communities' rights and benefits all over the world, from urban areas in Europe to remote natural areas in Asia and Australia. The negative impacts of overtourism have been present long before the term became relevant, as a result of the power imbalances between the tourism industry and the local communities that wished to achieve greater economic opportunities from tourism practices while not affecting their quality of life and enjoyment of place (Rothman, 1998; Higgins-Desbiolles and Bigby, 2022). In particular, Dredge (2017) highlighted that the gap of disparity has increased due to poverty, social and economic marginalization, and has not been addressed by governments, agencies, and the private sector. To address the issues of overtourism, shifting from a capitalism model to sustainable forms of travel and consumption is crucial (Andriotis, 2018).

2.2.3 Challenges of Degrowth Implications in Tourism

This section will discuss the primary challenges associated with the implications of degrowth in tourism. These challenges include the collaborative involvement of various actors,

the distinctive attributes specific to destinations, and the pressure of the dominant pro-growth capitalist tourism model. According to Lundmark et al (2020), degrowth in tourism is approached by diverse actors involved at different scales. For example, is it essential to consider the roles of individual consumers, entrepreneurs, business networks, and governments in the implication of degrowth activities, at the same time how degrowth may be perceived differently by these actors (Lundmark et al., 2020). In this sense, the distribution of power and wealth must be emphasized and considered to establish voluntary degrowth initiatives. A shift from the current capitalist model is needed to achieve degrowth in tourism with the collective efforts from various actors at different scales. By adopting such an agenda, instead of some voices being overlooked, the voices and perceptions of different actors will be considered.

Lundmark et al (2020) also highlighted a challenge in regard to degrowth implications in tourism is that, the specific locations and contexts must be considered when implementing degrowth, as it goes against the existing policies, norms, and tourism development strategies of different places. Moreover, one must acknowledge the challenge of taking degrowth beyond just the alternative approach of tourism (Lundmark et al., 2020). That is, diverse approaches like degrowth must withstand the pressures of capitalism to move beyond its dominance to become useful and make impacts (Higgins-Desbiolles and Bigby, 2022). One example of degrowth that has gained increasing attention in the literature since the onset of health crisis is regenerative tourism.

2.3 Regenerative Tourism Research

This section of the literature review centers on regenerative tourism (RT), more specifically,

it explores the Tourism CoLab's RT framework outlined by Dredge (2022). Additionally, the review will address the challenges associated with the implementation of RT.

2.3.1 An Overview of Regenerative Tourism

The tourism sector has historically followed and operated within the dominated capitalist approach focused on growth and profit-making (Cava and Dredge, 2021). Recognizing by scholars in tourism studies as an alternative response to the industry's vulnerabilities exposed by the COVID-19 pandemic (Ma et al., 2020; Ateljevic and Sheldon, 2022; Bellato et al., 2022), RT shifts away from the traditional capitalist approaches to tourism. As its name suggests, it aims to generate positive returns for the destination communities in the forms of environmental, social, and economical returns through tourism initiatives (Bellato et al., 2022). RT is distinguished from sustainable tourism, which has the goal to minimize social and environmental impacts of tourism practices on destination communities; however, it still operates within the dominant capitalist agenda and prioritizes financial gains (Bellato et al., 2022). RT represents a complete departure from the profit-driven approach that exploits local resources in exchange for financial gains. According to Bellato et al. (2023), a universal definition of RT is yet to be adopted. Nevertheless, Pollock's (2019) work provides insights into the fundamental aspects of RT:

Regenerative Tourism is based on a fresh understanding that the visitor economy is general and the destination, in particular, is not an industrial production line but a living, networked system embedded in a nature system called Nature and subject to Nature's operating rules and principles. (p.7)

RT promotes the well-being of destination communities through visitor economy, nurturing and flourishing the communities through regeneration (Pollock, 2019). One important element of

RT is its inclusive and place-based approaches that incorporate Western and Indigenous knowledge systems (Bellato et al., 2022). This involves acknowledging and integrating local people's ways of knowing, being, and doing, which are often disregarded or overlooked, into tourism practices (Bellato et al., 2022). Different from the traditional one-size-fits-all approach of tourism development, RT emphasizes the recognition of distinctive geographical features, human history, culture, environment and needs of communities (Becken and Kaur, 2022). This place-based approach ensures that RT practices are location-specific, therefore encourages the development of unique destinations, and promotes the connection and collaboration among all stakeholders (Becken and Kaur, 2022; Mathisen et al., 2022). In essence, RT demonstrates respect for local context and empowers diverse stakeholders to provide their unique contributions, leading to the establishment of a robust inter-connected system and the attainment of mutual benefits (Becken and Kaur, 2021; Bellato and Cheer, 2021). While the broad concept of RT is introduced, there is a necessity for a specific RT framework to systematically structure the ideologies and characteristics associated with RT. The following section will particularly discuss the Tourism CoLab's RT framework.

2.3.2 The Tourism CoLab's Regenerative Tourism Framework

Tourism has traditionally been viewed as a linear system, focusing solely on the resources extracted and the waste produced (Girald and Nocca, 2017; Dredge, 2022). Within this linear system, the various positive and negative impacts stemming from tourism activities often go unnoticed (Girald and Nocca, 2017). This poses a problem as tourism practitioners may neglect the negative impacts of tourism, and in the event of economic, environmental, and social crises related to tourism, it is automatically assumed that the crises will be dealt with by external

entities' intervention, such as the government (Dredge, 2022). In contrast to the linear system, RT suggests a shift in the primary objective of tourism towards nourishing destination communities through tourism activities, rather than extracting economic wealth and natural and human resources (Dredge, 2022). Operating under this ideology, the Tourism CoLab, an Australian-based social enterprise, leverages expertise in environmental planning, community engagement, and policy research to innovatively promote RT education, research, and practice in communities across diverse cultural contexts (Dredge, 2022). As a result, a RT framework has been developed, incorporating the RT principles established by the Tourism CoLab including Community, Living Systems, Wellbeing Economy, Place, and Nature. Together, the Tourism CoLab's RT framework illustrates the core tenets of the RT approach collectively and highlights their intersections (see below).

Figure 1. The Tourism CoLab’s Regenerative Tourism Framework



Note. The image was created from the Regenerative Tourism Course to illustrate the pillars of practice. From "Introduction to Regenerative Development & Tourism" by The Tourism CoLab, 2024, (<https://www.thetourismcolab.com.au/regenerative-tourism-intro>). Copyright 2024 by TheTourismColab.

2.3.3 Community Positive

RT aims to foster community well-being by facilitating mutual learning and knowledge exchange among residents, tourists, and various stakeholders (Zaman et al., 2022). Within the RT framework, embracing holistic ways of knowing holds particular significance as it encourages

mutual learning and provides Indigenous communities with a platform to share their knowledge and wisdom in tourism practices. Matunga et al. (2020) further elaborate that in Indigenous communities in New Zealand, sharing knowledge holds equal importance to sharing resource. As previously mentioned, RT takes an inclusive approach that advocates for the involvement of all stakeholders. This approach ensures that all members of the community have the opportunity to actively engage in tourism planning and decision-making processes, thereby ensure the community is placed at the center of tourism practices (Duxbury et al., 2021). Moreover, a crucial aspect of RT involves prioritizing the hosting community over the desires of travelers (Boluk and Panse, 2022). This also signifies that hosts should choose to represent themselves on their own terms rather than conforming solely to the needs of the travelers (Bellato and Cheer, 2021).

2.3.4 Wellbeing Economy

As a part of the regenerative mindset, ensuring the fair and equitable distribution of income and value created by the tourism market holds significant importance (Cave et al., 2022; Becken and Kaur, 2022). This implies that the economic gains derived from tourism initiatives should be regarded as a part of the reciprocal and mutual benefits for all stakeholders within the destination community. This approach addresses the issue of earnings flowing away from local communities to dominant global entities (Fletcher et al., 2019). Furthermore, Day et al. (2021) argue that within the regenerative mindset, financial capital should not solely serve as the means to sustain businesses; instead, it should be recognized as a valuable resource contributing to the well-being of the local community. For instance, a tourism firm in New Zealand practicing RT utilizes its profits gained from tourism to support local youth who lack the financial means to participate in

the same recreational activities as tourists (Major and Clarke, 2021). A similar case is echoed by Nitsch and Vogels (2022), where jobs created by RT practices not only enhanced the villagers' quality of life but also aided in promoting gender equity and connected those who are traditionally marginalized to opportunities.

2.3.5 Living Systems

RT calls for the adoption of a living systems worldview that encourages the flourishing of social-ecological systems within destination communities (Ateljevic, 2020; Dredge, 2022; Major and Clarke, 2021). For instance, several authors emphasized the significance of fostering mutual interdependence and interconnectedness within all living entities (Eisenstein, 2013; Ateljevic, 2020). Within this perspective, tourism practitioners must acknowledge the impact of their activities and initiatives on the surrounding systems and respect the boundaries of these systems to mitigate potential effects on other sectors (Zaman et al., 2022; Becken and Kaur, 2022). In other words, the living systems approach urges individuals to become increasingly mindful and cautious of their activities within a community.

Successfully adopting this worldview requires the collaboration among all community stakeholders. The need to cultivate shared values, mutual understanding, and collective efforts to transition effectively toward a living systems approach has been highlighted by various authors (Bellato and Cheer, 2021; Cave et al., 2022; Boluk and Panse, 2022). For example, a tourist attraction focused on the Blue Penguins in New Zealand, consciously restricted business growth as their commitment to prioritize ecological limits and boundaries (Amoamo et al., 2018). This decision was a collaborate effort involving local authorities aimed at establishing legally enforceable limitations on public access tour hours (Amoamo et al., 2018). The benefits of the

enforcement, such as land restoration and wildlife protection were also communicated to the community to gather public support (Amoamo et al., 2018). This illustrates that RT's living systems approach takes into account the well-being of all living entities and aims to mitigate the impacts of tourism practices.

2.3.6 Nature Positive

RT presents an opportunity for tourism stakeholders to reconsider their obligations towards all living systems. Sanford (2011) states this point when discussing the responsibilities of businesses:

Humans have an inescapable responsibility to ensure that the planet receives an appropriate return for the investment it has made in us. It is actually the business of business to fulfill this aspiration on the part of the planet. (p.34)

This displays the notion that as human beings, it is imperative for us not only to be mindful of our activities as the resources are being extracted from nature but also to acknowledge our responsibility in utilizing extracted resources for the regeneration of nature.

In connection with the living systems aspect of the RT framework, the concept of nature positive makes up an important part within the living systems. Becken and Kaur (2021) highlight that the health of the natural system is essential for all human systems, including the tourism subsystem. RT has emphasized this perspective by highlighting holistic ways of knowing, as it is present in Aboriginal Australian knowledge, where humans are seen as ethically responsible custodians of the earth and acts in symbiosis with people and nature (Bellato et al., 2022).

Fundamentally, the natural processes of composting and recycling matter to enrich the soil serve as the origin of regenerative practices (Dredge, 2022). Nature, acting as our teacher, guides

us in designing principles that support diversity and circularity through tourism practices (Dredge, 2022). It is worth noting that this responsibility extends beyond business practitioners; it involves all stakeholders, including visitors and local community members (Higham et al., 2021). This is a collective commitment to decarbonization and reducing the biophysical footprint of tourism activities (Higham et al., 2021). This commitment is needed for restoring the Earth, which has suffered damage from the growth of tourism activities.

2.3.7 Place Positive

The place positive aspect of the RT framework involves collaborative, place-based decision-making that recognizes the uniqueness of different places, considering their geographical, historical, cultural, and environmental attributes (Becken and Kaur, 2021). This approach to decision-making promotes place-specific solutions, which is based on a shift in values and culture of tourism that encourages mutual respect, appreciation, and interpersonal connections (Cave et al., 2022). For example, this may involve developing awareness and learning from Indigenous wisdom, knowledge, and practices (Cave et al., 2022; Dredge, 2022).

By emphasizing community and place, this approach contributes to the creation of a regenerative economy that nurtures a healthy and resilient community (Day et al., 2022). On top of that, RT framework aims to foster shared beliefs and behaviors among locals and visitors, such as respect for nature, to promote a sense of emotional linkage between them (Zaman et al., 2022). Similarly, Pung and Chiappa (2020) suggest that visitors should explore the local lifestyles to become aware of and connect with the place, therefore fostering greater place attachment. In summary, the vision of RT is to bring residents and travelers together, encouraging them to appreciate and love the places they inhabit and travel through (Tomassini

and Cavagnaro, 2022).

2.3.8 Challenges of Implementing RT

While RT presents considerable opportunities and benefits, it is inevitable to acknowledge and address the challenges inherent in its implementation (Cave et al., 2022). In discussing the paradigm shift towards RT, Dredge (2022) emphasized the significance of investing in human development to facilitate a conscious development toward becoming co-creators of the future. Similarly, Bellato and Cheer (2021) emphasized the difficulties in fully optimizing RT's potential due to practitioners' limited knowledge and understanding of RT approaches, potentially leading to community's lack of engagement in utilizing RT practices. Fundamentally, the successful implementation of RT relies on the foundation that the practitioners possess a conscious understanding of RT. As previously mentioned, Sheldon (2022) emphasizes that every destination community has its unique economic, culture, and value characteristics. As such, each community should forge its own individualized path to RT practices. The absence of standardized indicators in RT poses challenges for destination communities' engagement as they collectively participate in RT practices. Dredge (2022) states that a significant challenge to advance the RT agenda is to evolve our thinking from a "me" to "we" mindset. The adoption of an RT framework may encounter resistance within the tourism industry as it strives for long-term transformation and challenges the industry's current power dynamics and growth-oriented values (Bellato et al., 2021; Cave et al., 2022). Without the right mindset, overcoming this challenge is not possible.

2.4 Older Adults in Leisure and Tourism Research

Older adults' participation in leisure activities has been examined to improve understandings

about healthy aging (Adams et al., 2011; Chang et al., 2014; Janke et al., 2006; Sala et al., 2019). This section examines the current state of scholarly literature regarding the effects of older adults' wellbeing when engaging in leisure activities. Additionally, the section will explore the inclusion of older adults within tourism studies to understand the current knowledge base and the foundation my proposed research seeks to build upon.

Several studies have explored the impact of leisure activities on the social relationships, health, and wellbeing of older adults (see for examples Adams et al., 2011; Chang et al., 2014). The impact of aging may result in declined physical and cognitive function, as well as reduced social networks (Chen and Freeley, 2013). In the case of this study, such changes may impact older adult residents' experiences living in St. Jacobs Village. Therefore, engaging in leisure activities could become a health-promoting behavior that mitigates the effects of limited social connections (Chang et al., 2014). Interestingly, older adults' participation in leisure activities has been found to contribute to successful aging among older adults from diverse genders and cultural backgrounds (Sala et al., 2019). For instance, a study by Sala et al. (2019) reveals that engaging in leisure activities has been positively associated with three indicators of successful aging: cognitive function, physical function, and mental health. Thus, the scholarship on older adults and leisure engagement signals some positive relationships.

Studies exploring the relationship between older adults' engagement in leisure is important as it provides empirical evidence on how leisure affects their health, therefore offering potential implications for refining retirement and LTC policies (Janke et al., 2006). While participation in leisure activities generally enhances the wellbeing of older adults, certain studies take a further look by categorizing activities, such as informal, formal, and physical (Janke et al., 2006), or

social, productive, and spiritual (Adams et al., 2010). Such categorization would further enhance the understanding of which leisure activities have the most positive impact on older adults' physical or mental wellbeing (Janke et al., 2006). Studies have explored the relationship between older adults' participation in leisure and their wellbeing from multiple aspects (Adams et al., 2011; Chang et al., 2014; Sala et al., 2019); however, the current scholarly literature that examines older adults' wellbeing within tourism studies remains limited (Chang et al., 2022).

A recent systematic literature review mapping the existing state of knowledge on older adults' wellbeing in tourism revealed only 26 articles pertaining to older adults and tourism (Chang et al., 2022). Based on the limited literature in on older adults and their engagement with tourism Chang et al., (2022) called for holistic theoretical frameworks that incorporate various disciplines such as psychology and sociology to better comprehend the well-being of older adults in tourism. Furthermore, the authors note that quantitative methodological approaches are dominant, making up 69% of the eligible studies, which potentially limits the richness and depth of data as older adults' lived experiences and narratives may not be captured and represented (Chang et al., 2022). Importantly, the perspectives of older adult residents regarding tourism have received minimal attention compared to older adult tourists (Chang et al., 2022) as such, exploring the experiences of older adult residents will take the focus of this study.

A recent Special Issue in the *Journal of Tourism Recreation Research* focused on identifying and examining the experiences of 'marginalized guests' in tourism (Thakur et al., 2023). Although 'senior citizens' have been identified as a marginalized group in need of opportunities for empowerment in tourism, the study predominantly focuses on the viewpoints of older adult tourists rather than residents (Thakur et al., 2023) similar to Chang et al.'s (2002) findings

leading to their call to focus on older adult residents' perspectives of tourism practices and development. To illustrate, Tomljenovic and Faulkner's (2000) study is the sole academic source identified to date that examines the impact of tourism on older adult residents. The study focuses on Australia's Gold Coast, a region faced significant tourism development and urbanization, the study aims to understand the perceptions of aging population in a growing destination regarding potential negative impacts of tourism (Tomljenovic and Faulkner, 2000).

Employing a quantitative approach, the study compares the evaluations of tourism by older and younger residents using perceptual statements across 9 factors rated on a 5-point Liker scale (Tomljenovic and Faulkner, 2000). Some of these factors include accessibility impacts, environmental impacts, economic benefits, social impacts, and safety impacts (Tomljenovic and Faulkner, 2000). As such, the limited research on older adult residents in destination communities is a clear gap in the literature, as well as employing qualitative methods to appreciate their experiences with tourism development. The results show that older residents displayed greater tolerance toward the presence of international tourists yet were more sensitive toward crime and safety issues in their neighborhoods compared to their younger counterparts (Tomljenovic and Faulkner, 2000). At the same time, older adult residents perceived the economic benefits tourism brings to the community less favorably compared to younger residents who are benefited from the employment opportunities created by tourism, as older adult residents would no longer have personal gains from its economic contribution (Tomljenovic and Faulkner, 2000).

While tourism scholarship has mostly overlooked older adult residents, Tomljenovic and Faulkner's (2000) study is of great importance because it highlights the existence of diverse

perceptions and voices among stakeholders of different age groups within destination communities. My proposed research study aims to attend to the research gaps established here recognizing the exclusion of older adults in destination communities. Engaging with this specific community stakeholder group, is important to examine within the framework of RT for two main reasons. Firstly, RT commits to an inclusive and place-based approach; it recognizes holistic ways of knowing and integrates the perspectives of residents into tourism practices tailored to specific places (Bellato et al., 2022). This means the knowledge and perspectives of older adults should be acknowledged, sought, and valued to ensure they are incorporated in tourism planning within communities, therefore fostering holistic and local-specific RT practices. Similarly, some authors propose that comparing the perceptions of tourism between older adult residents and younger counterparts would generate valuable insights (Chang et al., 2022).

Secondly, the guiding principle of RT is to promote the well-being of destination communities through tourism (Pollock, 2019); however, enhanced community wellbeing cannot be achieved, or at least would remain incomplete, until all community stakeholders are considered. Given the current state of tourism research, older adult residents are a group that are underrepresented in tourism (Chang et al., 2022). The need to consider the voices, needs, and experiences of older adult residents in tourism would contribute to RT, instead of traditional tourism practices that prioritize and favor certain but not most, or all community members.

2.4.1. Enabling and Sustaining Factors of Authentic Partnerships

To include an underrepresented population in leisure and tourism research, specifically through an Arts-Based research approach exploring older adults' perspectives, researchers must consider several factors. I have decided to draw insights from Dupuis et al.'s (2011) work with

older adults living with dementia and their concept of an ‘authentic partnership’ when collaborating with diverse stakeholder groups. Specifically, Dupuis et al. (2011) outline five enabling and sustaining factors of an ‘authentic partnership’, which are as follows:

1. Connecting and Committing

This factor seeks for the inclusion of diverse stakeholders while providing equal representations to all (Dupuis et al. 2011). Additionally, the needs, roles, expectations, strengths, and resources of all should be discussed and incorporated to contribute to the partnership. This factor aligns with RT’s inclusive stakeholder participation.

2. Creating a Safe Space

According to Dupuis et al. (2011), this factor ensures a space where all individuals feel comfortable both emotionally and physically, without being judged or ignored. Similarly, Canosa et al. (2018) in their research and advocacy for the inclusion of young people in tourism research highlight that researchers must acknowledge the potential for unintended stress when working with children in tourism studies, and researchers should maintain attentive. I plan to incorporate this factor in my work with older adults.

3. Valuing Diverse Perspectives

Dupuis et al. (2011) encourage partners to seek clarifications to ensure all voices are heard, understood, and included in decision-making. For my proposed research study, a crucial component, specifically during the creative arts session, is to engage in continuous communication with participants to confirm their insights are heard, instead of making assumptions.

4. Establishing and Maintaining Open Communication

This factor recognizes both verbal and non-verbal forms of communication (Dupuis et al., 2011). In other words, the communication process should be inclusive and meet the needs of all stakeholders. Similar to efforts to engage children in research, who may be vulnerable of being excluded from participating in research due to their age or language proficiency, researchers should view these “obstacles” as opportunities for more creative ways of engagement and communication (Canosa et al., 2013, Graham et al., 2013).

5. Conducting Regular Critical Reflection and Dialogue

Lastly, Dupuis et al. (2011) emphasize the need to constantly facilitate critical thinking to reflect on whether an ‘authentic partnership’ has been maintained among all partners.

2.5 Theoretical Framework: Feminist Ethic of Care

A feminist ethic of care will serve as the theory for my proposed study. This section will examine the historical background, applications, and criticisms surrounding the feminist care ethics. The primary focus in this section will center on Fisher and Tronto’s (1990) and Tronto’s (2013) phases of caring.

2.5.1 Gilligan’s Ethics of Care

The early works of care ethics trace back to Carol Gilligan, who studied the differences between the voices of “justice” and the voices of “care” within Kohlberg’s moral development theory (Gilligan, 1977; Tong, 2003). Gilligan (1977) contends that Kohlberg’s theory exhibits gender-bias, and favors the further development of voices of “justice” into universal and mutual ethical principles, with the voices of justice being primarily and traditionally presented by men. In contrast, the voices of “care”, emphasizing the needs and perspectives of others, are

traditionally associated with women and less likely to be developed into universal ethical principles (Gilligan, 1977). Taking a feminist perspective, Gilligan (1977) argues that the voices of “care” ought to be regarded as equally significant as the morality of justice deeply embedded in Western culture. Gilligan (1977) calls for a paradigm shift towards developing a theoretical framework that allows women’s voices to be heard in women’s terms (Gilligan 1977; 1995).

Tong (2003) echoes Gilligan (1977) in two aspects. Firstly, various feminist approaches to ethics, such as political and maternal perspectives proposed by Tong (2003), are all centered on women but avoid imposing universal standards or uniform answers to complex moral problems. Cockburn (2005) states that ethical approaches aiming for uniformity are irrelevant since universal social inclusiveness would still marginalize those whose needs cannot be homogenized. The reason is that these approaches allow one to recognize the diverse situations faced by men and women due to their social and biological differences in various situations and aspects of life. Secondly, Tong (2003) argues that feminist ethics allow people to revise or rethink Western ethics, challenging its traditional depreciation or devaluation of women’s moral experiences in opposition to men’s interests and rights. While the concept of care has historically been associated with women, when discussing women’s relationships to the transformation of society and culture, Gilligan (1995) states:

Listening to women’s voices clarified the ethic of care, not because care is essentially associated with women or part of women’s nature, but because women for a combination of psychological and political reasons voiced relational realities that were otherwise unspoken or dismissed as inconsequential. (p.123)

In essence, feminist care ethics provide valuable insights in exploring and incorporating the

voices and experiences of women, as well as other equity deserving groups who endure from the unjust use of unequal power within traditional Western societies.

2.5.2 Fisher and Tronto's Caring

Building on Gilligan's (1977) ethics of care, Fisher and Tronto (1990) extended the conceptualization of caring, arguing that caring is distinct from what has been inherited from Western philosophical traditions when viewed through the lens of feminist theory. Fisher and Tronto (1990) began their exploration by stating that survival sets the foundational context of caring, portraying it as something that we have no choice but to participate in as a species. Furthermore, Fisher and Tronto (1990) emphasized the social dimension of caring because caring activities are linked to the survival of a species instead of isolated individuals. The social aspect of caring; however, becomes problematic as the potential for conflicts lies within the social interactions between individuals during the challenging process of obtaining material resources for caring activities (Fisher and Tronto, 1990). In line with Fisher and Tronto's (1990) perspectives, Gilligan (1995) highlighted the problematic nature of the relational aspect of caring, pointing out that patriarchal construction of relationships has historically obligated women to engage in special obligation of care within families and societies.

Fisher and Tronto (1990) state that political dimensions of power and equity permeate all caring activities, acknowledging the inevitability of conflicts in the caring process. Notably, the authors state that even with increased societal resources devoted to caring activities, the potential for conflicts in the caring process remains (Fisher and Tronto, 1990). Similarly, within the context of degrowth initiatives in tourism, Hall and Seyfi (2020) stressed the difficulty and social and political complexity of altering consumption patterns and lifestyles of visitors in destination

communities. As such, the authors acknowledge that the process extends beyond mere economic or environmental issues but equity issues within and between societies must be factored in, and voluntary degrowth can be achieved when a common understanding that welfare is not solely achieved through tourism growth imperatives but is tied to issues of wealth distribution has been established among stakeholders (Hall and Seyfi, 2020). On this note, the unequal distribution of power, given the social nature of caring, significantly impacts the voices and experiences of those providing care, as well as influencing the choices regarding who receives care.

Prior to a detailed discussion of the care-receiving process as Fisher and Tronto's (1990) four phases of caring, Tronto (1998), in a separate study, examined the power dynamics within society and the underlying factors that may impact the potential care receivers' ability to receive care. Specifically, Tronto (1998) highlighted the challenges associated with acknowledging our vulnerability and the needs for care as a society, where both are often linked to perceptions of weakness. Consequently, those perceived to receive more care from others are considered to be from vulnerable groups (Tronto, 1998). Due to this reason, society tends to identify specific groups easily defined as vulnerable and recipients of care to contrast with our own invulnerable autonomy (Tronto, 1998). For example, although older people are in need of greater care than many others, the caring needs of older people are being perceived as vulnerability, regardless of the actual situation (Tronto, 1998). As another example, this phenomenon can be observed among individuals belonging to racial or ethnic minorities.

That said, this phenomenon undoubtedly represents another problematic issue and a display of the power imbalance of our society. From an ethics of care perspective, this phenomenon hinders society from viewing care in old age as a normal part of the complete life process,

despite care being a universal need for everyone at different stages of life (Tronto, 1998). Likewise, according to Johansson and Wickström (2023), vulnerability is rooted in an individual's openness to show their pain and weaknesses with others. In this regard, Fisher and Tronto (1990) assert that traditional perceptions of caring are flawed as they emphasize the actors involved rather than the caring activities.

A general summary of the concept of caring has been provided by Fisher and Tronto (1990):

We suggest that caring be viewed as a species activity that includes everything we do to maintain, continue, and repair our "world" so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all of which we seek to interweave in a complex, life-sustaining web (p.40).

The opportunity for society to both receive care and care for others becomes crucial in fostering a harmonious community that not only takes care of human needs, but also the needs of the broader environment and interconnected living systems. Yet, achieving this ideal state of caring remains challenging until societies are able to cope with human vulnerability and the needs for care, embracing care as an intrinsic and normative part of human life (Tronto, 1998). Fundamentally, an understanding of the role of care in establishing interconnections and relationships between caregivers and care receivers throughout the entirety of life is essential (Tronto, 1998).

Fisher and Tronto (1990) argue against the adoption of universal standards for caring, maintaining and repairing our world under a feminist approach. Importantly, caring does not require specific groups like women, being obligated to disproportionately contribute to sustain our society or environment, recognizing that the needs of different groups vary based on

historical and cultural contexts (Fisher and Tronto, 1990). RT integrates a care ethics perspective and living systems approach which supports forging complex stakeholder connections through caring; however, this has not been adequately attended to in the tourism literature. The following section will detail the phases of caring by Fisher and Tronto (1990) and Tronto (2013).

2.6 Fisher and Tronto's Phases of Caring

2.6.1 Caring about

The *caring about* phase involves several aspects of caring such as knowledge, skills, resources, and time (Fisher and Tronto, 1990). This phase of caring evolves into a process of selecting, based on the limit of what one can actively care about. This limit may be constrained by one's capacity and is typically fewer than the number of things requiring to be cared about (Fisher and Tronto, 1990). However, a societal challenge arises when certain groups are being put into the roles and assigned the responsibility of caring for the repair and maintenance of our world (Fisher and Tronto, 1990). They are often being pressed to standard that extend their caring process beyond their capacity, whether it be in terms of knowledge, skills, or time (Fisher and Tronto, 1990). In other words, the "typical" care givers are being selected by society and assigned with the responsibility to care about more than they can manage.

2.6.2 Taking care of

Differing from the previous phase of caring, *taking care of* elaborates on the responsibility for sustaining caring activities (Fisher and Tronto, 1990). This phase of care place emphasis on the continuous time commitment and explicit knowledge essential for taking care of a person or situation (Fisher and Tronto, 1990). As a result, the ability to exercise judgments, command

available resources, and predict outcomes based on one's knowledge and skills becomes crucial. An example provided by Fisher and Tronto (1990) illustrated the unequal power dynamics and disproportionate responsibility within this phase of caring, specifically highlighting the "caring woman" who, despite limited power, takes the heavy responsibility to push forward the caring process regardless of the deficiencies.

2.6.3 Caregiving

The responsibility assigned from the preceding phase intensifies in *caregiving*, demanding extensive and detailed knowledge during the process (Fisher and Tronto, 1990). The caregiver must assess the condition of whom or what is receiving the care constantly and remain adaptable to make necessary revisions as needed (Fisher and Tronto, 1990). The authors argue that women, particularly in home and workplace settings, frequently experience a shortage of time and resources to take control of caregiving situations (Fisher and Tronto, 1990). Despite these challenges, the responsibility often falls on them, contributing to the alienation experienced by caregivers, especially those in paid positions, which could lead to higher probabilities of conflicts during the phase (Fisher and Tronto, 1990).

2.6.4 Care-receiving

As the final phase of caring, *care-receiving* centers around the response of the recipient of care (Fisher and Tronto, 1990). In this phase, care-receivers are considered to possess knowledge about their needs, being the ones experiencing them (Fisher and Tronto, 1990). As a result, the strategy of self-help may come into play, with care-receivers teaching themselves caregiving skills and collectively providing care within groups (Fisher and Tronto, 1990). Nevertheless, the challenges of self-care arising from limited skills and knowledge may prompt them to seek the

assistance of caregivers, potentially leading to conflicts between them (Fisher and Tronto, 1990). This dynamic also holds true when larger institutions and the government act as caregivers, with care-receivers likely having little to no control over how their needs are assessed and defined in the process (Fisher and Tronto, 1990).

2.6.5 Caring with

Tronto (2013) expanded the original four phases of caring by introducing a fifth phase known as “caring with”. In this phase, the identification of new needs during the previous phases prompts a return to the initial phase of caring, and initiates a new cycle of the caring process (Tronto, 2013). This implies that instead of concluding the caring cycle at “care-receiving”, the previous four phases create a continuous ‘feed-back loop’, restarting the cycle when new needs arise in the ongoing process of caring. Based on Tronto (2013), continuous engagement in the caring process leads to the development of the fifth phase, “caring with”. By doing so, this engagement in care would form a sense of trust among individuals as they recognize caring as a collective and persistent effort for everyone (Tronto, 2013). Though there is a perception that the phases of care form a process with a goal of completion of the caring activity, and ideally that each phase is a precondition for the next, the authors recognize that care can be messy and complex. As such, the phases of care are in fact intertwined instead of happening in a linear fashion (Fisher and Tronto, 1990). According to Fisher and Tronto (1990), caring activities involve individuals with diverse histories and perspectives.

Secondly, the fifth phase of caring places emphasis on the importance of solidarity of caring. That is, Tronto’s (2013) “*caring with*” requires collective efforts from all individuals when engaging in the long-term caring process. In the context of using tourism resources to care for

the community, the collaborative commitment and trust of all community stakeholders, beyond one's personal interests are necessary. In other words, this collective effort is essential for sustaining the ongoing caring process and fostering a sense of mutual care among all community members. Fisher and Tronto's phases of caring (1990) present a framework outlining the expectations of both caring activities and those involved. Nevertheless, the inherent complexity of caring practices may lead to ineffective patterns and potential conflicts during implementation. The following section will concentrate on examining the power dynamics within caring.

2.7 Caring and Power

Power imbalances represent the root cause of various issues in caring across diverse contexts, including households, communities, and workplaces. Numerous scholars emphasized the importance to drift away from universal standard of ethics and caring (Cockburn, 2005; Fisher and Tronto, 1990; Gilligan, 1977; Tong; 2003). When discussing caring and power, it is important to recognize the correlation between the interests of those providing care and those receiving it, along with their respective positions of power. As mentioned by Fisher and Tronto (1998), certain groups are labeled as "vulnerable" in society as the easy solution for those who wish to prevent themselves from expressing vulnerability, thus avoiding the perception of weakness, thereby raising concerns. Silvers (1995) argues that the social system tends to readily label individuals as deficient, compelling them to accept lesser quality care than they could provide for themselves, even if the dependent person is genuinely more competent than society perceives. According to Silvers (1995), this is done for the convenience of those providing care. As an illustration, this is similar to having individuals obligating themselves to be exposed to

criminals so that the police have someone to rescue (Silvers, 1995). Overall, Silvers (1995) contends that certain groups of people are deliberately and unjustly made vulnerable or claim incompetence to establish trust in those providing care. Illustrating with the example of women's social obligation to adhere to a perceived dependency on men, Silvers (1995) demonstrates a power imbalance in caring that ultimately serves the interests of those in positions of power.

In cases, this demonstration of power imbalances neglects the needs of those considered "vulnerable". The dominance of voices and powers allow certain groups to impose their perspectives on others through caregiving, while the diverse needs and levels of dependence within certain groups are being overlooked (Cockburn, 2005). When discussing the imbalance of care, Tronto (2013) says:

All humans need care everyday of their lives; for some, their care needs are very well met, for others, their care needs go unmet. In general, those who receive more care are the ones who have the greatest resources, those with fewer resources receive less care. This imbalance is, as many have noted, a fundamental injustice. (p.1)

It is important to acknowledge the phenomenon described in this quote holds true in many different settings at various levels. Tronto (2013) further elaborated on this quote by providing concerning examples to showcase that the imbalance and uneven care grow even greater at the global level. For example, in many regions of the world where children are suffering from food insecurity are exposed to the greatest risks of transforming disease, yet they receive the least care (Tronto, 2013). While the example describes a more serious issue than what my proposed study aimed to explore, the consideration of power imbalances and their connection to whether care

needs are met or not is something I must take into account before beginning my fieldwork.

Revisiting Gilligan's (1977) work becomes imperative, emphasizing the importance of seeking and hearing difference voices. While older adults often bear the burden of the issues of being labeled vulnerable without assessing and acknowledging their actual caring needs, children are similarly targeted as the being vulnerable and recipients of care. The reason is that the dominant group identify their own viewpoints as most important and impose them as universally applicable, while those (children) who do not correspond to these viewpoints are perceived as liabilities or inferior (Cockburn, 2005). Smart et al.'s (2001) study on children's experiences post their parents' divorce challenges the perception of children's homogenous image. For example, children's experiences within the same family can be distinct, and their response to care is different as they are not passive recipients of care (Smart et al., 2001). Fisher and Tronto (1990) emphasize that:

Caring acquires its meaning in social contexts, such as the household, the market-place, or bureaucracy. In order to reshape caring activities we ultimately need to reenvision social institutions. The women's movement of this generation has made very important contributions to this process. To build a feminist future we need to stretch our imaginations so that we can discover new visions of society in which caring is a central value and institutions truly facilitate caring (p.62).

Labeling certain groups as "vulnerable" and enforcing universal standards of care not only silences their voices but also hinders their needs being identified, ultimately excluding them from active participation as community stakeholders. To summarize, societies must recognize

vulnerabilities and the necessity for care as inherent processes of life to foster a true ethic of care. This encourages responsiveness to others, fosters understanding of diverse needs, and promotes interconnected relationships between individuals.

2.8 Critiques of an Ethic of Care

An ethic of care is valuable in helping us to reflect on the caring experience, making ethical guidelines, and exploring the power dynamics involved during caring (Fisher and Tronto, 1990). Yet, this approach faces criticism from several authors who argue that it is vague, ambiguous, inappropriate for feminism, and prone to unnecessary universalization (Davion, 1993; Allmark, 1995; Hassan, 2008; Sybylla, 2001). To expand on such critiques, Allmark (1995) specifically puts forth concerns regarding the vagueness surrounding Noddings' (1984) ethics of care, debating that the 'feminine' approach essentially creates 'one-caring' situation where the individuals being cared for are placed above principles. Drawing on examples from Noddings' work (1984), such as recognizing a mother as the 'one-caring' figure and assisting her child to avoid penalties at school or the philosophical dilemma of sacrificing one innocent person versus allowing several innocent people to get killed, Allmark (1995) argues that there are no clear limits to the extent of '*care*' and no distinct rationale guiding these limits.

Similarly, Fisher and Tronto's (1990) definition of caring as "a species activity that includes everything we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible (p.40)" has also faced criticism for being too broad and ambiguous. Specifically, Sybylla (2001) contends that most parts of this definition, such as "so that we can live in it as well as possible" can be broadly interpreted in many ways and therefore, can support various

policies, even including potentially harmful ones like fascism. As such, Fisher and Tronto's (1990) theory has been critiqued for its lack of precision and concerns about its effectiveness in praxis without a means of distinguishing the ideal caring from those that are not ethically sound. Despite this critique, Sybylla (2001) echoes Fisher and Tronto's (1990) contributions to care theory emphasizing that caring practices cannot be rigorously defined. However, Sybylla (2001) suggests the need to adopt a definite principle to serve as the ethical foundation for constructing and evaluating caring conduct.

Another criticism faced by care ethics, particularly regarding Noddings' (1984) work, is that their theory is inappropriate or unsuitable for feminism. Several authors argue that Noddings' feminine approach of ethics does not empower women to develop independent thinking but rather reinforces the obligation to care (Keller, 1997; Hassan, 2008). Similarly, Davion (1995) criticizes the idea that ethical caring is driven by a sense of duty, depended on "natural caring", which is an innate characteristic. Furthermore, Davion (1995) states that if a woman compromises her own values by supporting her husband's racially or homophobic actions, this action of care would hinder the development in her individual morals. Davion (1995) proposed the need for an ethical guideline to distinguish between what is just and unjust to address these concerns in an ethic of care. That is, Davion (1995) questions whether acting ethically, in the context of caring, includes displacing one's values under an unjust dilemma to maintain a caring relationship with their family. In conclusion, Davion (1995) argues that Noddings' ethics of care is deemed inappropriate in situations involving racism or homophobia.

The final critique of the ethics of care centers on its tendency towards universalization. Specifically, Fisher and Tronto's ethics of care (1990) is criticized for its unnecessary

universalization by suggesting that “caring” should be considered the central concern of human life (Sybylla, 2001). Sybylla (2001) argues against this universalization, contending that various aspects, including freedom, can also and should be considered the central concern of human life instead of caring. In opposition to the sameness associated with universalization, Sybylla (2001) further explains that the essential values of liberty and dignity of choosing one’s way of life should outweigh caring. Moreover, Sybylla (2001) debates that there is no need to go against ‘masculine’ values of independence in the process of adopting ‘feminine’ values of care and nurture. The author believes it is possible to construct an ethical framework that recognizes both the reality of human dependence and the freedom of thought and action to a certain degree (Sybylla, 2001).

In summary, the critiques of an ethic of care highlight the importance of refining its definition for enhanced clarity, which would make the feminist theory a more inclusive approach that accommodates different values and concerns. This is crucial in making an ethic of care a more practical application in various contexts.

2.9 Ethics of Care in Tourism Studies

In the realm of tourism studies, a few authors have adopted a feminist ethics of care perspective (Pritchard, 2014; Boluk and Panse, 2022; Higgins-Desbiolles and Monga, 2022). To illustrate, Jamal and Camargo’s (2014) study explores the justice of racial issues in sustainable tourism development in Quintana Roo, Mexico. The authors employ a combination of ethics of justice and care to guide tourism policy towards creating a just destination with appropriate representation of the local Mayan residents and their culture during tourism marketing (Jamal

and Carmago, 2014). On a different note, Whitmore et al.'s work (2015) focuses on the tourists' viewpoint, exploring the ethics of care in the context of medial tourism. Through a multi-method study, the authors highlight the practice of ethics of care by informal caregivers - friends and families accompanying medical tourists – who feel a sense of responsibility to care for the medical tourists (Whitmore et al., 2015). However, few studies in tourism have integrated feminist viewpoints, as highlighted by Pritchard (2014). According to Pritchard (2014), feminism's commitments to social critique and recognition of multiple truths hold significant potential in tourism research. However, in contrast to various other disciplines, feminist inquiry has yet to establish itself as an independent subfield within tourism. According to Pritchard (2014), as a heavily female-dependent industry, the tourism sector reflects gender inequities across almost all occupations due to limited female influence in both corporate boardrooms and academic settings.

With that being said, the following part specifically discusses several tourism studies that have integrated a feminist ethics of care. The research by Higgins-Desbiolles and Monga (2022) effectively captures the potential and explanatory significance of the feminist ethic of care in the context of tourism and events businesses. Through the lens of a feminist ethics of care, the authors emphasize how such businesses can contribute to addressing social issues and building the purpose economy (Higgins-Desbiolles and Monga, 2022). The case study focuses on GOGO Events, a firm in the tourism and events sector, whose transformation into a social enterprise resulted in positive social outcomes (Higgins-Desbiolles and Monga, 2022). Specifically, this transformation was based on the idea that tourism and event businesses can offer training and employment opportunities to individuals marginalized within the community, this can be viewed

as a part of the contribution to building the purpose economy in Southern Australia (Higgins-Desbiolles and Monga, 2022).

As mentioned previously, a feminist ethic of care aligns well with the RT framework, and within the specific context of RT, it has been taken up by a few scholars. Boluk and Panse (2022), for instance, employ a feminist ethic of care in their empirical study, exploring the work of women TSEs and their contributions to challenging unjust systems and supporting just and regenerative futures through daily business operations. As another example, Tazim Jamal mentions that future tourism academics researchers must take responsibility of the ethical responsibility to incorporate community service-learning research in both pedagogy and praxis through an ethic of care (Correia and Dolnicar, 2021). Jamal, in collaboration with various authors in another work, state that the positive aspects of tourism is grounded in principles such as justice, responsibility, and an ethic of care (Kircher et al., 2022). In praxis, this means to seek for democratic and ethical tourism that actively contribute to the conservation and sustainability of environment, which align with the principles of RT (Kircher et al., 2022). Similarly, Boluk et al. (2023) have adopted a feminist ethic of care to analyze the contributions of Canadian women in TSEs towards regenerative practices in tourism. The significance of TSEs adopting a care mindset is directly connected to their active participation in RT activities aimed at redesigning tourism. This involves caring for the ecosystem within which tourism operates and making a positive impact both educationally and financially on the local community (Boluk et al., 2023). Furthermore, Dredge (2022) advocates in their work that “instrumental and outsourced notions of responsibility should give way to a personalized ethic of care for all others (p.272).”

The preceding section has addressed the existing status of tourism studies integrating a

feminist ethic of care. While this reveals a potential research gap, a comprehensive examination of the identified gaps in the literature review will be conducted in the following section.

2.10 Gaps in the literature

As outlined in the previous section, in the broad context of tourism academia, feminist theory has not been widely taken up to the extent that it constitutes a subfield within tourism research (Pritchard, 2014). Feminist tourism scholars find themselves marginalized within academia due to its dominant masculine perspective that overlooks the interests of minorities (Figueroa-Domecq et al., 2015). As an inclusive and holistic tourism framework, RT is in alignment with the ethics of care as it centers on caring for and nurturing communities through the utilization of tourism resources. However, despite its suitability, there is a lack of discussion and empirical studies taking up a feminist ethic of care to guide analysis on RT in praxis. Notably, Boluk and Panse (2022) showcased the potential of employing an ethic of care in RT research:

Using an ethic of care lens has allowed us to see the impacts created by our informants, supporting new mindsets which focus on being in relation with others, contemplating one's contributions to their community, reverence, and work to enhance opportunities in the future. Furthermore, their decisions and actions in line with regenerative practices have led to ripple effects which are crucial in the tourism sector. (p.363)

On this note, the work conducted by Boluk and Panse (2022) provides a valuable foundation that significantly guides my proposed study. This study will also draw on the findings of Bellato et al. (2023). The authors assert that RT is a relatively under-researched concept, with much of

the existing literature being exploratory, and additional empirical investigations are needed to demonstrate the transformational potential of RT (Bellato et al., 2023). Furthermore, a gap in the current literature concerning the exclusion of Indigenous and marginalized knowledges is highlighted by Bellato et al. (2023). The authors recommend a more comprehensive investigation and analysis of power relations in regenerative development to promote inclusion and empowerment (Bellato et al., 2023).

While the concept of RT has recently gained scholarly interest, there is a demand for evidence to illustrate RT practices through empirical studies, particularly incorporating case studies, and within the geographical context of Canada. Among the 28 academic sources I identified on RT, only Boluk and Panse's (2022) work focuses on regenerative tourism practices specifically within the Canadian context. Furthermore, of the 17 empirical studies identified, only 4 utilized case study research as the methodology (Owen; 2007; Izquierdo-Gascón and Rubio-Gil, 2022; Mathisen et al., 2022; Morón-Corujeira and Fusté-Forné, 2022).

The emergence of RT, aimed at potentially fostering inclusive community stakeholder engagement, still suffers from this significant gap. While the existing literature on RT offers comprehensive insights into various aspects of transforming the current tourism model for the long-term benefits of destination communities, there is a notable gap in the limited attention given to the involvement of older adults as stakeholders in tourism, as well as exploring ways in which tourism can benefit them. With limited examples in existing literature on older adults' participation in tourism, my proposed research study aims to contribute to the scholarships (Mitrofanenko, 2013; Higgins-Desbiolles and Bigby, 2022; Ooi and Shelley, 2023). Higgins-Desbiolles and Bigby (2022) illustrate a case where tourism undergoes a transformation

towards a place-based governance model. This transformation opens opportunities for older adults within the community to pass knowledge to younger members and inform visitors about their Karajarri culture (Higgins-Desbiolles and Bigby, 2022). This case not only highlights the potential benefits of including older adults in the context of tourism but also illustrates the integration of Indigenous culture within the tourism domain. Given RT's emphasis on Indigenous knowledge, perspectives, and holistic ways of knowing (Becken and Kaur, 2021; Major and Clarke, 2021; Matunga et al., 2022), it brings attention to another gap in the current literature on RT: how the knowledge of older adults is valued or recognized within the tourism practices of the destination community.

Despite the presence of the above-mentioned research gaps, RT and its ideologies hold significant potential in supporting marginalized age groups within destination communities. For example, an Aotearoa New Zealand tourism business owner state that their revenue generated from tourists were utilized to facilitate the participation of local children in tourism leisure activities that may otherwise be inaccessible to them (Major and Clarke, 2021). This gap has also been highlighted by Ooi and Shelley (2023), who emphasized the need to explore how RT practices can utilize tourism resources to support highly tourism-dependent communities, in this case, through a program called Children's University Tasmania. When discussing the regenerative opportunities tourism offers, Ooi and Shelley (2023) state: "Indeed, tourism offers opportunities that can be regenerative and can engage, intergenerationally, with children and families. Yet this is an underdeveloped field (p.359)". While Ooi and Shelley's (2023) work also lays the foundation for my proposed study, it primarily focuses on children, without specifically looking into the involvement of older adults, which distinguishes my study from theirs.

When it comes to older adults' participation in tourism, an insightful research study to draw inspiration from is the work of Dolezal and Burns (2014), which evaluates the relationship between asset-based community development (ABCD) and community-based tourism (CBT). This research aims to engage both young and older adult community members in tourism activities while emphasizing community empowerment to drive community development (Dolezal and Burns, 2014). Additionally, it addresses criticisms of CBT, which often targets the elites of the community rather than addressing the needs of the poor (Dolezal and Burns, 2014). This research is significant as it demonstrates a pathway for directing RT research to address the gap in engaging multiple generations of community members in tourism activities, particularly from a community development standpoint. Likewise, according to Mitrofanenko (2013), the significance of intergenerational aspects is becoming increasingly relevant in the context of sustainable development due to the aging global population, yet the mutual Intergenerational Learning (IGL) among the generations is not explicitly addressed. Presently, the empirical studies on RT still lack an exploration of older adults' participation in tourism and how tourism resources can contribute to community well-being by identifying and addressing the needs of the elders.

Chapter 3: Methodology

3.1 Onto-Epistemological Perspective

In general, ontology is the study of being, it examines “how things are”, and offers researchers the pathway to investigate concepts and topics critically (Crotty, 1998; Berbary and Boles, 2014). Similarly, Scotland (2012) emphasizes that ontological assumptions concern with what constitutes reality. On the other hand, epistemology concerns the nature of knowledge formation, and on this note, how knowledge is created and acquired by an individual (Scotland, 2012). Moreover, researchers can utilize epistemology to analyze their perspectives on the nature and presence of objects through various epistemological stances (Berbary and Boles, 2014).

As a researcher, I do not strictly follow a particular epistemology stance. At first, the epistemology stance that resonates most with me is objectivism. According to Crotty (1998), “objectivism assumes that things exist as meaningful entities independently of consciousness and experience, that they have truth and meaning residing in them as objects (p.5)”. In other terms, reality exists independently of our interpretations as human beings. This means that the meanings of things are inherent within them and exist unaffected by human interaction, therefore, the meanings are not a product of interaction between objects (Berbary and Boles, 2014). Moreover, Crotty (1998) notes that “epistemology is concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate (p.8)”.

Despite leaning towards objectivism originally, I do not fully identify as an objectivist. I echo objectivism in the sense that I believe the influences of my personal values and beliefs on

the research process should be limited to avoid bias. I am not against the constructivist view that meanings can be constructed based on an individuals' unique experience. Crotty (1998) argues that under constructionism, meanings are not inherent in the object and are discovered, but rather constructed by people. In fact, I acknowledge that objectivism can also be problematic because it completely separates subjectivity from research, disregarding the thoughts of both the researcher and the participants, which in fact introduces a form of subjectivity.

In this regard, I will advance my proposed research study within the framework of social constructivism. This approach resonates more with critical theory and feminist perspectives. When discussing feminist research, Crotty (1998) states that social constructionism provides valuable insights into the concept of reification, whereby 'things' are posited in society through objectification. In essence, social meanings, traits, behaviours, and norms are shaped by historical and cultural constructs (Crotty, 1998). Crotty (1998) illustrate its differentiation from objectivism through an example, suggesting that while biological traits and autonomy do have influences, the distinctively feminine qualities and behaviors observed in social life are not solely determined by gens and hormones.

This proposed study encompasses older adult participants, and I have chosen to reference my onto-epistemology approaches based on Canosa et al.'s (2018) insights. Canosa et al. (2018) specifically discussed the considerations essential for child-inclusive research elaborating on Kellet's (2005) concept of 'power' in research, emphasizing the need to assess whose interests our research serves, which is the foundation for implementing a child-centered approach. Framed through the lens of a feminist ethics of care, my proposed study, as indicated in the literature review section, places a focus on power relations in care. In this case, I must be mindful of the

empowerment of participants, particularly those who may be marginalized or oppressed; this is the key in ensuring that my study places child participants at the core of the research.

3.2 Theoretical Perspective

Berbary (2014) states that in research, theory serves as a guiding framework for researchers to navigate their content and methodology. Essentially, a researcher's approach to collecting and analyzing data varies depending on their selected theory. According to Crotty (1998), the theoretical perspective is a way of viewing and comprehending the world. I believe that theories are interconnected with one's onto-epistemological stance, and they collectively shape a person's interpretation and understanding of the world. In essence, adopting feminist theory will not only guides me through the research process but also helping making meaning from my observations of the world. In a research context, this implies that my theoretical perspective not only directs how I conduct my research but also influences how I engage with the people and environment around me.

3.3 Methodology

According to Cotty (1998), "methodology is the strategy, plan of action, process or design lying behind the choice and use of particular methods and linking the choice and use of methods to the desired outcomes (p.3)". This means that it guides researchers to format an outline of why, what, where, when and how data should be collected and analyzed (Scotland, 2012). For my proposed study, I have decided to employ an Arts-Based research as the methodology.

3.4 Arts-Based Methods

This section will delve into Arts-Based methods in current literature, with a focus on how these methods have been taken up in the field of tourism scholarships. The main reason for employing an arts approach is to cope with older adults' involvement in research. This section will offer an overview of Arts-Based methods, outlining their strengths and challenges specifically as a method for engaging older adults. Moreover, this section will examine how Arts-Based methods align with the objectives of my proposed research study in St. Jacobs Village.

Leavy (2020) highlights the emergence of Arts-Based Research practices as a new methodological genre in the 1990s, caused by a shift in academic research based on Arts-Based therapies in the 1970s. This shift drew interest from healthcare, special education, and psychological researchers due to Arts-Based practices' restorative and empowering potential (Leavy, 2020). Leavy (2020) argues that similar to earlier qualitative research, Arts-Based Research practices represent an alternative paradigm that may challenge traditional research values regarding what constitutes research and knowledge. Arts-Based practices integrate artistic ways of knowing and could be described as 'novel and uncomfortable' (Jones, 2006). Such approaches may conflict with dominant institutional value relying on a solid knowledge foundation based on hard data (Eisner, 1997).

Leavy (2020) draws on the synergies of artistic and qualitative practices to illuminate and improve understandings of people's circumstances, furthermore disrupting and challenging biases from dominant narratives. Moreover, Arts-Based approaches may be implemented to any or all phases of the research process including data generation, analysis, interpretation, and

presentation (Leavy, 2020). As such, the strengths of using Arts-Based Research practices are illustrated in Table 1 below.

Table 1. The Strengths of Arts-Based Research

Strengths	Description
New Insights and Learning	The capability of the arts to capture process mirrors the unfolding nature of social life cultivates new insights and illuminates aspects of the social world and human experience.
Problem-Centered	Address real-world problems through ethical practice of transdisciplinary approaches to research.
Forge Micro-Macro Connections	Adopt micro-macro connections to explore, describe, or explain the connections between individual lives and the larger contexts in which we live.
Holistic	The synergy between the form and content, as they shape each other. The use of multi- or mixed-methods designs.
Evocative and Provocative	The arts are known for being emotionally and politically evocative, captivating, aesthetically powerful, and moving.
Critical Consciousness, Raising Awareness, and Empathy	Create critical awareness or raising consciousnesses through exposing people to new ideas, stories, or images.
Unsettle Stereotypes, Challenge Dominant Ideologies, and Amplify Marginalized Voices and Perspectives	Frequently focuses on communicating information about the experiences associated with differences, diversity, and prejudice.
Participatory	The participatory nature of ABR brings stakeholders into the research process, allows them to consume and experience the arts.
Promote Dialogue	Facilitates conversation and cultivates understanding.
Multiple Meanings	Opens up multiplicity in meaning making depending on the viewer and the context.
Public Scholarship, Usefulness, and Social Justice	Advances public scholarship and conducts research that is useful.

Note. Adapted from *Method Meets Art: Arts-Based Research Practice* (pp.21-28), by P. Leavy,

2020, Guilford Press. Copyright 2020 by Guilford Publications, Inc.

Similarly, Salma et al. (2023) explored the strengths and challenges of employing Arts-Based data collection methods, drawing from a scoping review of 16 studies on Arts-Based methods with immigrant and racialized older adults. According to the authors, the strengths include “enhanced social connectedness”, “enhanced transparency and quality of findings”, and “self-empowerment” (Salma et al., 2023). Specifically, these strengths of Arts-Based methods were observed to enhance intergenerational connections, social connection with peers, and a sense of belonging among older adults (Salma et al., 2023). At the same time, it was noted to have therapeutic effects and ensure the quality of findings through enhanced non-verbal communication and accessibility (Salma et al., 2023).

Although Arts-Based methods are valuable for exploring older adults’ perspectives, it is equally important to acknowledge the challenges this methodology presents. Salma et al. (2023) categorize the challenges into three groups: “resource limitations”, “cultural and language barriers”, and “limits to meaningful engagement”. Research utilizing Arts-Based methods often demands time and energy from researchers to educate participants about the data collection process, which may also lead to participants losing interest or impact their willingness to participate (Salma et al., 2023). The lack of meaningful engagement in Arts-Based Projects can stem from differences in individuals’ expectations, preferences, and capabilities (Salma et al., 2023).

The strengths outlined above are in line with the objectives of my proposed research. My research aims to cultivate critical awareness by exploring the experiences and stories of older adults living in St. Jacobs. By adopting an Arts-Based approach the research aims to amplify the

perspectives and voices of individuals often overlooked or marginalized within communities particularly through engagement with an Arts-Based Project, ultimately advocating for dialogue in tourism planning within St. Jacobs Village. Accordingly, to facilitate meaningful engagement through Arts-Based Projects and overcome the aforementioned challenges, it is crucial to take into account the expectations, preferences, and capabilities of participants. When discussing a transformation of tourism and ageing research approaches, Sedgley et al. (2011) state:

Its subject-centred, 'bottom up' strategy allows older people to have more control, involvement and ownership of the research and become co-producers and co-learners in the research process. (p.432)

Therefore, researchers must ensure that research prioritizes participants' needs over their own, enabling opportunities to capture new insights from holistic ways of knowing while promoting meaningful dialogue among stakeholders. Sedgley et al. (2011) advocate for incorporating older adults' emotions, agency, and individuality into research processes, drawing from their experiences with tourism. Thus, large-scale quantitative methods may not be effective in capturing the subjective and individual aspects of older adults' lives and behaviours, which makes story-based research approaches more appropriate (Sedgley et al., 2011).

In line with the strengths of Arts-Based Research as proposed by Leavy (2020), Sedgley et al. (2011) argue that research should promote the social inclusion of older adults, thereby challenging stereotypes and creating positive impacts on their lives. To reflect these insights within my proposed research, in the first phase, my plan involves consulting participants regarding their interest in participating in the second phase of the research, which focuses on an Arts-Based Project. Specifically, I intend to inquire with participants what kind of Arts-Based

products they may be interested in co-creating which aligns with a bottom approach to research.

3.5 Data Collection

This section will center on data collection techniques. This study has four phases of data collection. It is worth noting that the number of phases of data collection was not pre-established but a consequence of the researchers' interest to continually engage the older adults in an ongoing dialogue to better understand their experiences in the village framed by an Arts-Based Methodology. As a result, the group of older adult participants changed each time, and more older adults were keen to engage in the dialogue. Each of the three meetings with older adult residents were set up as a focus group, and the participants varied each time depending on their availability, health, and interests in engaging; however, the walk-along interview supported both one-on-one and group interviews based on the nature of some of the stops along the way, such as an ice cream stop. The initial phase of the research involves participants participating in a focus group discussion (see Appendix A). A Graphic Interpreter was on-site capturing the main themes of the discussion in the initial focus group. The second focus group leaned on a handbook that was co-created by the researcher and his supervisor encouraging further probing our older adult participants about their lived experiences of tourism in the village. We adapted interview questions and techniques used in other arts-based projects (see Appendix B). To gain a deeper insight into the lived experiences of participants in the village, we joined participants on their weekly village walk. Aligned with arts-based approaches, I drew on a creative analysis, with some visual representations. Specifically, I drafted several comics emergent from my initial analyses to visually illustrate what I understood of the participants' experiences and shared these

during the second phase of data collection during the walk. The intention was to check my assumptions about my initial analyses and get the older adults' insights and feedback to enhance the images and how to frame, refer, and title the illustrations.

In the third phase, researchers facilitated a session where participants gathered to brainstorm ideas of creating a creative arts-piece, expressing their opinions and perspectives on tourism. This session was originally designed to be a co-creation session; however, this session rather resulted in a dialogue about important images that may be included on a welcome sign to inform visitors about St. Jacobs' unique attributes. At the end of the session, researchers presented the comics, engaged in member checks to ensure accuracy, and participants filled in the text bubbles with their comments. Lastly, an individual interview was conducted with the Recreational Service Director from the retirement home to synthesize the collected data from participants. All participants' responses have been audio-recorded as a part of the data collection. Participants have been informed that the sessions will be recorded in advance. The recordings have then been transcribed for the purpose of the analysis.

3.6 Ethical Research Involving Children

This study follows Canosa et al.'s (2018) principles of conducting responsible and ethical research involving children. The reason is that the principles proposed by Canosa et al. (2018) could also be applied to research with another marginalized age group, older adults. At the same time, there is a lack of established guidelines for responsible and ethical research involving older adults, but given the lack of representation of both groups in tourism and RT literature, Canosa et al.'s (2018) principles will be adopted. Canosa et al. (2018) have outlined the key principles in the Ethical Research Involving Children (ERIC) initiative. This Initiative was developed in

collaboration with organizations such as the United Nations Children’s Fund (UNICEF) and Child Watch International, aiming to enhance ethical practices in research with children (Graham et al. 2013). Specifically, Canosa et al. (2018) and Graham et al. (2013) have identified and discussed seven key commitments designed to guide research conducted that focuses on aspects related to human dignity, rights, and well-being of children and youth, especially when international standards for such research are lacking.

I plan to primarily follow the discussion of Canosa et al. (2018) and Graham et al. (2013) on the seven key ethical commitments for conducting my proposed study. The ethical commitments are as follows:

1. Ethics in research involving children is everyone’s responsibility
2. Respecting the dignity of children is core to ethical research
3. Research involving children must be just and equitable
4. Ethical research benefits children
5. Children should never be harmed by their participation in research
6. Research must always obtain children’s informed and ongoing consent
7. Ethical research requires ongoing reflection

3.7 Procedures Involving Older Adults

This section explains the rationale of the inclusion and design of multiple phases of data collection, reflecting back on Dupuis et al.’s (2011) sustaining factors of working with diverse stakeholder groups. It emphasizes the importance of creating a safe environment and ensuring all perspectives are heard through continuous communication (Dupuis et al., 2011). Firstly, among the three phases of data collection with older adult participants, two were conducted in the

retirement' home, and one was conducted in the village. Both settings were familiar to the participants, ensuring they feel comfortable and safe. Secondly, Canosa et al. (2018) highlight the importance of researchers remaining attentive while dealing with stress during research. During our data collection, participants' willingness to express their opinions varied, especially in group settings. Therefore, one-on-one conversations were utilized during phase 2 to ensure every participant had the opportunity to express themselves stress-free.

Establishing and maintaining open communication is crucial, as all stakeholders' needs must be attended to (Dupuis et al., 2011). In alignment with Arts-Based methods, creative ways of engagement and communication must be developed (Canosa et al., 2013, Graham et al., 2013). This factor was considered and specifically incorporated into the handbook during phase 2. The handbook was developed based on the format of the *Mind's Eye Project Activity Book*, used to allow Jamaican children to express their insights about tourism (Gamradt, 1995). This was an important resource because there is limited scholarship on engaging older adults in tourism, as such, similar to children, older adults have been a neglected stakeholder group. To ensure participants were engaged in diverse and creative ways in the Arts-Based project, several questions in the handbook asked participants to associate St. Jacobs' and tourism development with colors or animals as a form of sentence completion. These questions were adopted from Soulard et al. (2021)'s work.

While my Arts-Based project employed approaches utilized by Gamradt (1995) and Soulard et al. (2021), the older adult participants were not asked to prepare the artworks by themselves in our time spent together. The purpose of this approach was intentional, specifically to ensure that no pressure or unnecessary stress was placed on older adult participants heeding Dupuis et al.'s

(2011) and Canosa et al.'s (2018) advice. This project was designed as a continuation of a broader project led by my supervisor Dr. Boluk, examining sense of place in St. Jacobs and in consideration of some of the lessons learned engaging with older adults. Specifically, we were guided with this project, by a recent intergenerational postcard project engaging participants from the same retirement home who responded to their own memories and experiences in the village in response to children's visual images depicting village assets drawn on postcards. The Recreational Service Director and Boluk's research team shared that some participants found writing challenging. Therefore, it was deemed that the handbook probing participants' responses to color and animal associations may support me in my analysis and prepare artwork in the form of comics to reveal the experiences shared. Dupuis et al. (2011) emphasized that all perspectives must be heard and understood. To illustrate this, the third phase of data collection involves continuous communication by performing member checks to ensure that the artwork I prepared accurately captures participants' experiences and insights, rather than me making assumptions.

During the final focus group, the workshop designed to allow all participants express their creative artistic ideas collectively, one participant initially planned to perform a flute piece was unable to attend due to health issues. That said, the participant was consulted with and confirmed that they wish to include their favorite song, *Imagine* by John Lennon in this session. In conclusion, the procedure showcases the importance of including and understanding all voices through diverse ways of data collection while working with older adults.

3.8 Data analysis: *Thematic Analysis*

This section will delve into the analytic techniques employed. The desirable analytic technique for my study is *Thematic Analysis*. According to Mishra and Dey (2022), a thematic

analysis serves the purpose of identifying subtle, recurring patterns or processes in the collected data, providing explanations for observed phenomena.

The thematic analysis process followed Braun and Clarke's (2006) guidelines and used an inductive coding approach, where themes were developed from the data from 'bottom up'. Terry et al. (2017) described this approach as a data-led analysis that sets the foundation by interpreting the data. The reason for choosing this approach is because the data collected revealed new insights that remain limited in the current scholarly literature that examines older adults' wellbeing within tourism studies (Chang et al., 2022). In other words, the limited prior research on this topic makes this approach valuable for generating exploratory data. Moreover, thematic analysis is a common approach used in tourism scholarship (Walters, 2016; Baum et al., 2016).

To conduct thematic analysis on qualitative research data, the first step involves *familiarizing oneself with the data* while aligning the data with the guiding theory and relevant literature in my research (Braun and Clarke, 2006; Roberts et al., 2019). The second step is *generating codes*, labels were generated systematically for repetitive data that are relevant to the objectives (Braun and Clarke, 2006). To achieve this, a line-by-line coding method was employed in Microsoft Word, where different font or highlighted colors were used to represent the codes. Line-by-Line coding allows for the detection of patterns that might otherwise go unnoticed when using chunk coding (Mishra and Dey, 2022).

The third step of Braun and Clarke's (2006) thematic analysis guideline is *constructing themes*, this involves combing and clustering relevant codes together to develop potential themes. The themes developed at this stage were not yet concrete. A mind map has been used to visually

improve the clarity of the themes' relations. The fourth step is *reviewing potential themes*, I ensured the themes were distinct and not blurry, as suggested by Braun and Clarke (2006). During this stage, several themes have been combined, and some have been turned into sub-themes. The fifth step is *defining and naming themes*, where all themes were formally defined based on their relevance to the stated objectives. The final step is *producing the report*, where the themes were illustrated in a write-up with examples from transcripts (Braun and Clarke, 2006). The next chapter will present the results of my analysis.

3.9 Study Participants and Recruitment

My proposed study identifies a distinct stakeholder group, namely, older adult residents in the St. Jacobs Village region. Potential participants were recruited from a retirement home through the Recreational Service Director. A total of 12 participants participated in this study. All participants were eligible for participation as they met the following criteria: **1.** Residency in the St. Jacobs Village region, **2.** Participants must be aged 65 years or older **3.** Participation is voluntary. Participants will not be inappropriately excluded on the basis of attributes such as culture, gender, race, ethnicity, and disability.

3.10 TCPS 2: Research Involving the Older Adults

Addressing ethical consideration is crucial, particularly given the involvement of older adult participants in my proposed research. Following the guidelines outlined in the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS 2), special attention will be given to older adult participants (2018). TCPS 2 (2018) emphasizes that elderly people's physical

and social needs, such as mobility and transportation support should be considered while including them in research. This approach has been supported by our study, as the recruitment and setup of the research environment were developed in consultation with the Recreational Service Director at the retirement home. Moreover, instead of requiring participants to read the information package, researchers provided one-on-one oral explanation of the study, while oral consent was obtained from each participant to accommodate potential reading and hearing impairments. Lastly, all participants have been informed that their participation in the research was completely voluntary, and participants retain the right to withdraw from the research at any stage (TCPS 2, 2018).

Chapter 4: Results – Listening to Older Adults about Tourism

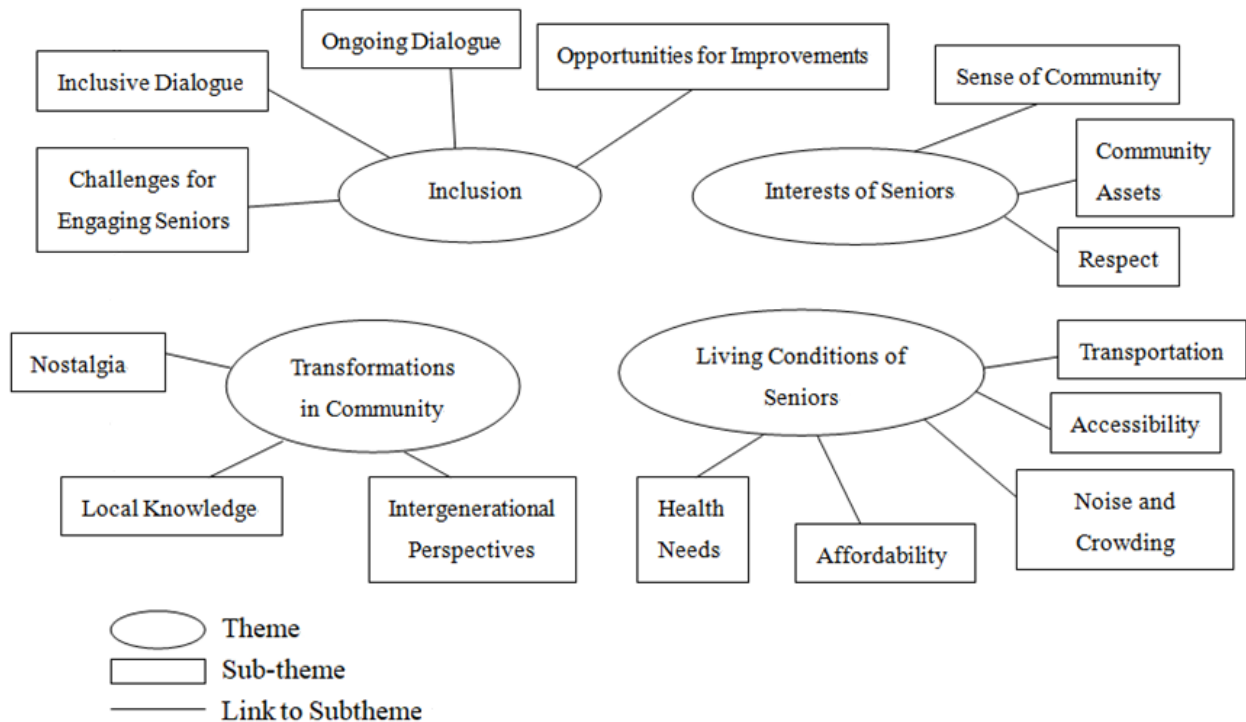
The results are presented in this chapter. In particular, the findings from the thematic analysis are discussed. In addition, the final version of the co-created visual representations with the participants has been presented.

4.1 Data Analysis

Thematic analysis was conducted on the data collected from all phases of data collection. As a result, four themes and corresponding sub-themes relevant to the objectives have been identified. The analysis process involved examining transcripts from each phase of data collection separately, with codes developed for each phase. A comprehensive list of the codes, incorporating example quotes from all phrases has been created and can be found in Appendix D. At this stage, the codes were analyzed collectively to develop the themes. In summary, the transcripts indicate that participants' discussions relate to four key themes:

1. Attending to Transformations in Community
2. Learning into the Interests of Older Adults
3. Enhancing the Living Conditions of Older Adults in St. Jacobs
4. Considering Opportunities to Enhance Inclusion

Figure 2. Themes and subthemes identified in this study



4.2 Themes and Subthemes

4.2.1 Theme 1: Attending to Transformations in Community

This theme emerged as participants shared their memories of St. Jacobs Village and reflected on the various ways the Village has changed over the years. Participants specifically reflected on attractions that previously existed and how the needs of future generations of residents may differ from theirs.

Sub-theme: Nostalgia - Yearning for what used to be in St. Jacobs

The sub-theme “Nostalgia” emerged specifically during discussions with participants from nearby areas who were familiar with St. Jacobs in the past, regardless of their duration of residency in the village. The participants shared **nostalgic memories of attractions and assets**. One participant who went to school from grade 1 to grade 8 in St. Jacobs and whose family’s residency in St. Jacobs started in 1908 described an experience in the Village after school:

“Well, he's got, he had a candy store. Just up the hill on Main Street [...] He used to have candy in bulk and after school sometimes if my mother gave us a dime or

a quarter to spend, we'd run over there before we went home.” (Sophia, local, phase 1)

The participant described a candy store owned by a local Mennonite mailman in the past. Based on the participant’s duration of residency in St. Jacobs Village, it is suggested that this candy store was a community asset established prior to the Village attracting tourists in the 1970s (Dahms, 1991). As such, the candy store illustrates a community asset enjoyed by local residents rather than visitors. A special aspect of the participant’s experience of visiting a candy store with friends after school is the emotional value the experience generated based on the relationships they had visiting this community asset. Participants are reflected on the economic value of the experience considering the number of candies they were able to purchase with the small amount of money they had as children which contrasts the affordability challenges the participants now face in the village, which will be discussed later in theme 3. Some community assets highlighted the arts and culture of St. Jacobs Village and contributed to its uniqueness. Another example of a community attraction that previously existed and highlighted these aspects was the ice cream caboose. One participant who lived in Waterloo and has lived in St. Jacobs for 4 years described: *“You went on the train and you've got the ice cream [...] Yeah, **everybody knew** about the ice cream caboose. (Paige, 4 years, phase 1).*

*“I have come to St. Jacobs for years and years and years [...] here used to be so many artisans, there were glass blowers, there were wheat weavers, there was a quilter, we got quilt shows, we had quilt setup. **Uh, that's what I miss about St. Jacobs.**” (Paige, 4 years, phase 1).*

The ice cream caboose has been described by the participant as a community asset that was well known not specifically by an individual but by the community in the past. Although the caboose is no longer serving ice cream, it remains in its original location today. Other

community assets mentioned by Paige include glass blowing, wheat weaving, and quilting stores. The disappearing of such an asset highlights the absence of arts and culture in St. Jacobs Village and it is missed by the informants. These valuable assets that existed in the community have been captured and represented in the Graphic Interpreter's work. Please see Figure 4 for details.

Famous assets such as the ice cream caboose were valued and are now missed by some residents in St. Jacobs Village; because of the experiences they generated. That said, because of the changes endured by the community, such assets no longer exist and as such, younger residents, immigrants, and visitors have not had the opportunity to engage with such assets and might be less aware that they never existed. Drawing attention to the importance of such community assets from the perspective of older adults begs the question, what other assets are missing from the village from other perspectives? Clearly, it is important to consider the perspectives of all groups in building inclusive stakeholder tourism participation. Recognizing and attending to the perspectives of older adults and children is an important gap in tourism literature (Poria and Timothy, 2014; Boluk et al., 2022). Attending to generational differences will be particularly examined in the analysis of the subsequent sub-theme.

Sub-theme: Considering Intergenerational Perspectives on St. Jacobs

Although only one participant reported having family living in St. Jacobs Village, four participants shared their thoughts on the **differences between their generation and the next** based on their observations. Participants specifically discussed the varying perspectives and needs of the next generation within the village. It is worth noting that these differences were not described by the participants as either negative or positive, nor were they viewed as a result of or a contributing factor to the Village's transformation. A participant who lived in Kitchener and has

lived in St. Jacobs for 1 year described:

“I don’t think they would come and tour it [the Village] like our generation. It’s a different generation. The schoolhouse up there is a place affiliated with Drayton. In any time I’ve been in there, it’s not the young people, maybe they come in the evenings, I don’t know. It would be quite different with the next generation.”
(Diana, 1 year, phase 2)

It is clear that the schoolhouse, like the glassblowing and wheat weaving shops mentioned earlier, is a part of St. Jacobs Village’s arts and culture. This suggests that although the schoolhouse still exists in the Village, it is still less recognized and valued by younger residents and visitors due to the limited presence of arts and culture in the community. As a result, participants observed a noticeable difference between the way young people tour the Village and how themselves did. Specifically, several participants mentioned the significance of the schoolhouse throughout all phases of data collection. For instance, one participant expressed a desire for the schoolhouse to host more plays, *“we could open more plays [...]”* (Vera, 4 years, phase 2). Additionally, another participant described what they enjoy in St. Jacobs, *“[...] another thing that makes me feel good is the fact that the little schoolhouse [...] the shows that they pull out, some of them are really very good.”* (Sam, 2 years, Phase 3). Sam clearly recognizes the schoolhouse and the plays as an important community asset for older adults, yet it has been less explored by younger residents or visitors, and it highlights a generational difference in terms of values and needs.

The schoolhouse theater serves as a part of the Village’s arts and culture. However, generational differences create a gap in how older adult residents, younger residents, and visitors perceive and value its significance as an arts and culture community asset. To enhance relationality in tourism, the schoolhouse could be made more relevant by incorporating it into

guided Village tours for visitors. Such storytelling could include other past community assets, such as glassblowing studios and quilting shops to foster a sense of connection between hosts and guests. By doing so, residents and visitors would acknowledge the significant value of arts and culture, enhancing its presence in the village.

Additionally, the participant expressed uncertainty regarding the cause of this difference. When researchers further probed into what participants think young people are attracted to, the participant mentioned, *“It’s just a different world out there, they got their own things to do. What they do is quite different than what we did.”* (Diana, 1 year, phase 2). This signals an opportunity for hosting inclusive dialogues to foster mutual and intergenerational understanding between stakeholder groups of distinct age demographics. This also aligns with RT’s emphasis on identifying blind spots and hidden assumptions by connecting people and listening to all ways of knowing (Dredge, 2024). Considering opportunities to enhance inclusivity in the village was recognized and advocated by the Recreational Service Director, specifically in considering the roles of leaders in the community.

The potential involvement of BIA was mentioned as an important stakeholder to build community connections,

“I would hope that the Business Improvement Association would be more involved in the residence around here [...] I think it would make sense for them to reach out to the group settings and offer more, more involvement.” (Recreational Service Director, Phase 4)

Furthermore, when discussing BIA’s advertisement strategies or older adult residents’ involvement, the Recreational Service Director also mentioned, *“Seniors aren’t as mobile as the average person walking down the street and they know what’s here.”* (Phase 4). This highlighted the need to consider the different levels of awareness regarding community transformations

among older adult residents and other stakeholder groups due to their mobility limitations, such considerations will also be further explored in the practical implication section. The key point is that older adult residents should not be disregarded due to physical disability or mobility limitations. Similar findings by Gomes and Eusébio (2023) indicated that accessible rural tourism products should promote social inclusion and empowerment and reduce the constraints faced by people with visual disabilities when visiting a destination. Gomes and Eusébio's (2023) research focused on the perspective of tourists with disabilities, which this research attends to. Specifically, participants in this study were older adult residents with disabilities, given their limited mobility and accessibility needs which makes them distinct for the purposes of accessing local tourism resources in comparison to younger residents.

The data not only highlights the intergenerational differences between St. Jacobs' residents, but it also demonstrates the reciprocity between generations. For instance, when describing what potential improvement or asset the community is lacking, a participant noted:

"I thought of one thing, but it's not for our generation. I can see maybe, like a fairground for the kids. Well, Ferris wheel and that's like a place to take your kids to." (Sophia, local, phase 2)

In this example, the participants reflected on their personal experience and proposed a potential asset that has been and continues to be missing in the community. At the same time, this asset is something that may be deemed valuable for younger generations. Much like the examples from the nostalgia sub-theme, participants reflected on their personal experiences within the community, specifically recognizing the significance of past community assets, such as the candy shop, in helping them develop friendship during their childhood. In this case, they were suggesting the development of new community assets, such as the fairground, that could

have a similar function for future children in the village. Doing so could enhance the relational ties of younger residents and visitors may develop with the community.

Older adults being seen and heard, and asked to share their opinions is a form of inclusive dialogue, and the importance of inclusive dialogue is its potential to establish integrated intelligence. This brings ideas from stakeholder groups with diverse lived experiences and knowledge and enables a community to collectively consider improvements that might otherwise remain unheard. This form of intelligence is sometimes linked with local knowledge, which will be discussed further next.

Sub-theme: Conveying Local Knowledge

According to Canagarajah (2002), local knowledge consists of beliefs held by communities that differ from those valued at other levels. The local knowledge of St. Jacobs Village is evident in our data. For instance, while Mennonite heritage and culture in St. Jacobs are important attractions for visitors, older adult residents possess deep local knowledge about the Mennonite's way of life, history, and their presence in the village. *"You're referring to a whole different life down here because of the thank god of the Mennonites."* (Sam, 2 years, phase 3), *"You can come and see Mennonite. You gotta come one Sunday morning maybe see if they're going to church."* (Diana, 1 year, phase 3), and *"The Mennonite community is going down too, they are more and more modernized."* (Noel, 7 years, phase 3). In these examples, participants recognized the importance of the Mennonites to St. Jacobs, demonstrated an understanding of their routines within the village, and commented on how their community has progressed over time. These are examples of unique local knowledge that does not exist elsewhere.

On this note, the Recreational Service Director highlighted the uniqueness of the buggies in

St. Jacobs Village. Moreover, they suggested to improved signage for enhanced visitor and traffic awareness:

“Just be respectful of that, that they are going to be turning at some point. So kind of, don’t be zooming around them. Because I mean, that’s going to spook the horse. [...] That’s just the way it is in St. Jacobs, that there are horses and buggies.” (Recreational Service Director, phase 3)

The figure below is one of the co-created visuals of a participant’s animal association with St. Jacobs Village. It specifically highlights the local knowledge of older adult residents regarding the changes the village they experienced in terms of traffic conditions, and how the changes might impact the unique transportation of horses and buggies in the Village.

Figure 3. A participant associated the animal horse with St. Jacobs



The challenge is that unique local knowledge, such as rules, values, and norms may not be effectively conveyed to visitors through simple signage alone. It is essential that tourism places the unique characteristics of a place at its center (Major and Clarke, 2022; Dredge, 2024). Awareness of local knowledge could ensure that tourism does not disrupt the community, and by prioritizing the place helps integrate local knowledge into the tourism experience.

Local knowledge has also been reflected through our participants' nostalgic memories or lived experience. To illustrate, when discussing the specialty food local to St. Jacobs, a participant described their experience of visiting a restaurant that permanently closed two years ago:

“Seven years ago, I moved to here and very often we came to visit here, but hasn't now for two years[...]We came for the special food once a month [...] for a men's club.” (Noel, 7 years, phase 2).

The restaurant and its special food no longer exist, yet the participant's association with a group and their monthly gatherings is a form of unique practice and local knowledge. This knowledge involves information about community assets and practices that no longer exist and would be unknown to future generations of residents and visitors. Furthermore, the regular gatherings at this restaurant showcase the participant's relationality within the community. That is, the participant's sense of belonging to a specific group and the significance of the restaurant as a relational community asset.

Another example is, one participant discussed an artist, Peter Etril Snyder, who captured the scenery of St. Jacobs Village and owned a gallery within the community:

“Didn't he have a studio here in town? Just like a studio house where he lived and worked. I've been in that house, opposite the church [...] now what? Toys thing or something? Toy soup! Right on the corner of Main Street” (Diana, 1 year, phase 3)

This response emerged during participants' discussions about Snyder's artwork. That said, only one participant was aware that Snyder once operated a studio and shop in St. Jacobs Village, in the house he lived in on main street. This represents a unique form of local knowledge that could inform next generations of residents and visitors about assets and practices that existed in the community. An aspect of RT is to use stories and the uniqueness of places to enhance and

animate the visitor experience, ultimately fostering positive host-guest relationships (Dredge, 2024). However, local knowledge about significant past and present community assets is also missing from the contemporary tourism experience.

In conclusion, this theme and its sub-themes examined the transformations in St. Jacobs Village from the perspectives of older adult residents. It mainly documents the changes and their significance to older adult residents and the next generation. The interests and challenges faced by older adults, which may be related to these transformations, will be explored in the following sections.

4.2.2 Theme 2: Learning into the Interests of Older Adults

The data collection showcased that older adults' interests have been overlooked, and they have been excluded from conversations about local assets or changes that could affect them. To improve their experiences, it is essential to explore and understand their specific interests. This theme reveals to the specific aspects of the St. Jacobs Village that older adults value, and attends to the interests they pursue. In all phases of data collection (1-4), participants were asked to reflect on elements that may enhance their own **quality of life**, as well as that of others within the community.

Sub-theme: Reflecting on the Importance of a Sense of Community

McMillan and Chavis (1986) proposed four elements of the definition of sense of community including membership, influence, reinforcement, and shared emotional connection. Together, McMillan and Chavis (1986) defined sense of community as:

“A feeling that members have of **belonging**, a feeling **members matter to one another and to**

the group, and a shared faith that members' needs will be met through their commitment to be together." (p.9)

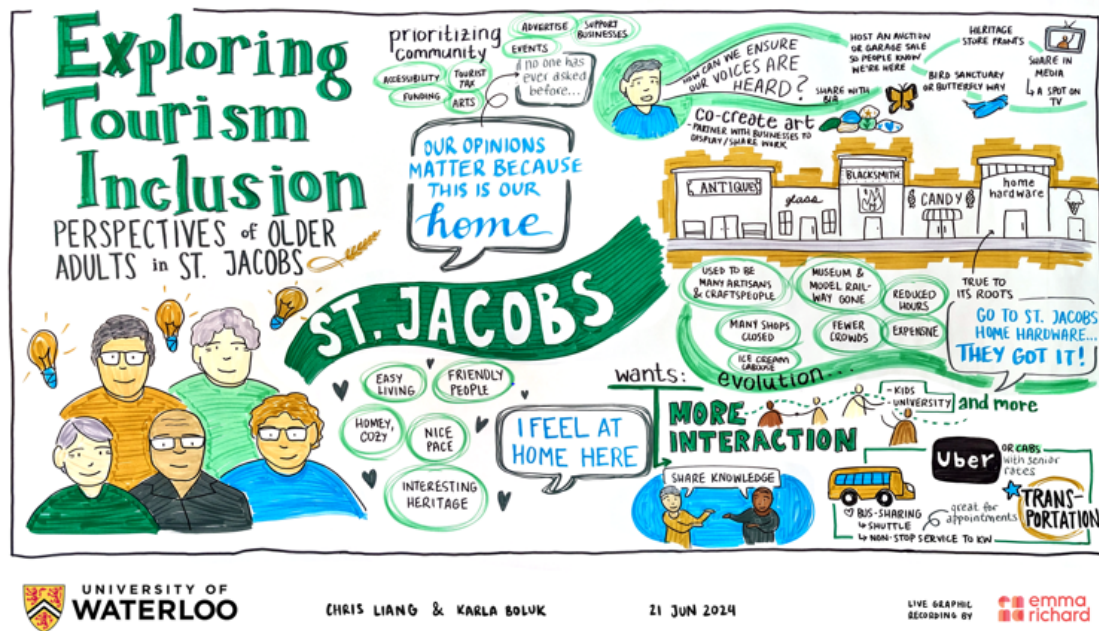
Elements of McMillan and Chavis' (1986) definition of sense of community showed up in the analysis. To illustrate, one participant who lived in the community for seven years described, "*It's a **second home**.*" (Noel, 7 years, phase 3). Other participants expressed similar sentiments. For example, one mentioned, "*All you clearly treat this as your home with respect and love.*" (Sam, 2 years, phase 3). These expressions reveal a sense of belonging among the participants as they referred to the community as their home. Moreover, this sense of belonging demonstrates a shared commitment within the group, as outlined by McMillan and Chavis (1986). That said, this sense of community could be further strengthened by fostering inclusive dialogue and sharing the voices of older adult residents within the community.

When discussing the importance of asking for older adult residents' opinions about St. Jacobs, a participant who lived in the community for 4 years described:

*"It's home, we are home here, this is our home, and it's very important. It's just like oh; our individual self holds important things for us to know by name. **We like to know where we live** and I believe it's everything to do with that."* (Vera, 4 years, phase 1).

Vera's quote has been captured and presented by the Graphic Interpreter in their work. It emphasizes the importance of valuing the opinions and interests of older adult residents because this is their home; this is an important aspect of RT, which prioritizes the community. Please see the figure below for details.

Figure 4. The graphic interpretation piece and its capture of the themes of the focus group



An important insight that emerged in every phase of data collection is the lack of opportunities for inclusive dialogue between older adult residents and the rest of the community. Specifically, participants established they had never been consulted or invited to participate in community dialogues before. While this will be further explored in the following sections, in summary, older adult residents expressed a desire to share their insights and experiences with the rest of the community. For instance, Vera highlighted the importance of this by explaining, “*We are home here [...] We like to know where we live [...]*”. This reflects to older adult residents’ sense of community through not only the need of older adult residents to share what they individually value about the community but also to stay informed about changes in it. The upcoming sub-theme will further explore how the village’s assets might enhance participants’ sense of community.

Sub-theme: Opportunities to Enhance Community Assets

This sub-theme emerged when participants described the key assets of St. Jacobs and **what they value** about the community. These assets ranged from St. Jacobs’ unique atmosphere to its

restaurants, and the market. In addition to being valued by the resident, some participants mentioned that they believe these assets are what draw people to the community. For example, one asset of St. Jacobs that participants value is the market. One participant, originally from Kitchener, described the market like this, *“I used to come here, like from Kitchener, we go shopping. **And that was the big deal.** We were going to St. Jacobs, to the market.”* (Sam, 2 years, phase 3). This response highlights the market’s importance to the participant. Specifically, it was special and important for the participant and their family to travel from Kitchener to visit and shop at the market. Beyond the values of assets derived from the participant’s personal experiences, the market’s uniqueness is what makes it an important asset of St. Jacobs that makes it distinctive from other places. A participant explained, *“I mean, and it used to always have something unique. That's why I wanted to do a lot of Christmas shopping up here.”* (Diana, 1 year, phase 1). This suggests that the participant appreciate the market’s offerings for special occasions like Christmas shopping in comparison with other places. A similar sentiment resonated with others such as Nathan who described the market’s attractiveness, *“The big thing about St. Jacobs is the market [...] the market can keep people coming.”* (Nathan, 7 years, phase 3). This indicates that the market is not only valued by residents but acts as a tourism catalyst drawing people to the community. While such a physical asset provides goods and merchandise for residents and visitors, another important asset highlighted by several participants, is the atmosphere of St. Jacobs Village.

The atmosphere of a community influences how individuals perceive the community. Specifically, some participants referred to a sense of belonging salient in McMillan and Chavis’ (1986) definition of a sense of community. One participant particularly mentioned, *“I like the*

country atmosphere. It is small and if we go downtown, very homey, cozy. And especially the people are very nice.” (Vera, 4 years, phase 1). Several factors contribute to how the participant perceived St. Jacobs Village’s atmosphere as an asset. Specifically, the village has been described as small, country community with friendly people that promotes a feeling of being and feeling welcomed and a feeling of coziness that support a sense of belonging. Beyond this, another participant mentioned, *“The pace is very calming and it's not rush, rush, rush all the time [...] The people, they're very nice people of their culture. That is really different from what I am used to.” (Bella, 1 year, phase 1).*

During phase 2 of the data collection, Vera noted that the color association with St. Jacobs is blue. They explained that this association is developed from the color of St. Jacobs’ sky and the “uplifting homelike, and inviting” attributes of St. Jacobs. These insights have been captured in co-created visual comic 2, which is attached below.

Figure 5. Participants’ associated colors with St. Jacobs



Bella’s experience in St. Jacobs Village aligns with Vera’s in that the village, including its downtown, is small and supports a slower pace, contrasting the pace of cities on St. Jacobs’

periphery (i.e., Kitchener, Waterloo) where many participants have resided. To understand the reason why older adult residents value the pace of St. Jacobs Village, it is important to consider the acceleration in the pace of life in modern communities. In particular, Mayer and Knox (2009) associate this to the global economy's focus on capitalism and specifically profit maximization and consumption. This also corresponds to the issue of contemporary pro-growth that is supported by the tourism industry outlined by Becken and Kaur (2022). According to Mayer and Knox (2009), the accelerated pace of life could lead to increased stress, and as such may promote individuals to seek a community with an authentic setting that offers local values and identities. The fact that participants viewed the slower pace of St. Jacobs Village as an asset confirms this notion, and it is evident that a slower pace is preferred by older adult residents. Overall, the atmosphere contributes to the uniqueness of St. Jacobs Village, setting it apart from the environments that many participants are used to in other regions. On this note, the uniqueness of St. Jacobs Village shapes a way of life for locals, which needs to be respected by visitors. The next sub-theme will explore this in detail.

Sub-theme: Respecting Locals' Way of Life

This sub-theme emerged from participants who expressed opinions, sometimes concerns about the need for visitors to respect the **locals' way of life**. In particular, respect for individuals of Mennonite background is a concern that is significant for participants. For example, a participant from Kitchener, who is familiar with the Mennonite way of life, articulated concerns regarding the disruptions caused by visitors to the local Mennonite church:

“All these cars would be parked along the side of the road. They didn't come from church, no. And that's because they're all visitors [...] that's when they come to see them [Mennonites], see them in their outfits.” (Diana, 1 year, phase 3).

As participants previously revealed, Mennonite culture and heritage has been and still is a significant part of the village that attracts visitors. Although the Mennonite community is no longer the predominant group in St. Jacobs Village (Dowla and Boluk, 2023), participants emphasized the importance of respecting their lifestyles and culture. In this example, Diana described their observation of visitors from outside of the community parking their vehicles near the Mennonites' church during their service to see them in their traditional attire, and their horses and buggies. The presence of visitors could be problematic and disturb the Mennonite community. Diana further explained the presence of a police officer on-site, preventing visitor from taking unauthorized photos of the Mennonites,

"[...] they were coming out of their service in that, all the men out the one side, all the women out the other and kids, and then the men get the buggies and they all hop in and then move on the way they go. Yeah, but when the police are there because they think that you know they're going to jump out and 'oh stop and I will take a picture', I imagine that's what the thoughts of the police are." (Diana, 1 year, phase 3).

This indicates that although the participants were not of Mennonite background, they acknowledged the Mennonite way of life and understood the potential impact tourism may have on the community. To develop such an understanding, individuals may need to demonstrate a willingness to learn about a culture and to be mindful of the values and norms of a community. For example, *"I'm learning a lot about their [Mennonites] ways."* (Vera, 4 years, phase 1). Dredge (2022) stated the importance of Kegan's (1994) orders of consciousness in evolving one's thinking to a regenerative mindset through a learning process. Among some orders of consciousness in this process include the need to become aware of both one's own and others' viewpoints (Kegan, 1994). In this context, connections and respect among visitors is crucial for promoting self-transformation towards a regenerative mindset. From a practical standpoint, the

community should communicate important local norms and values to visitors to foster this connection.

As mentioned previously, an example noted in a co-created visual is the traffic in St. Jacobs Village, particularly vehicles driven by individuals from outside the community, (please see Figure 3 for details)

“Just be respectful of that, that Mennonites in their horses and buggies, they are going to be turning at some point. So kind of, don't be zooming around them. Because I mean, that's going to spook the horse.” (Recreational Service Director, phase 3).

The external traffic directly impacts the Mennonites' transportation, which visitors need to respect. One participant also noted the importance of respect during phase 3,

“you're referring to a whole different life down here because of the thank god of the Mennonites, whether they're the old Mennonite or the new order, younger Mennonites, they should somehow have that on the poster to like be respectful of all, be respectful of other people or be respectful of the local way of life” (Sam, 2 years, phase 3)

Specifically, Sam expressed their appreciation for the Mennonite community and recognized that the life in this community cannot be separated from the Mennonites, and the Mennonite culture should serve as a reminder to slow down in the community. The Mennonites founded the community and contributed to its progression in tourism development through the integration of their culture and heritage (Dowla and Boluk, 2023). As such, the interest shown by older adult residents highlights the importance for visitors to show respect when visiting.

4.2.3 Theme 3: Enhancing the Living Conditions of Older Adults in St. Jacobs

This theme attends to the challenges participants encounter living in St. Jacobs Village. Participants referred to limitations in accessing appropriate transportation within the community,

this challenge was expressed as particularly salient in Phase 1 of the data collection. In some cases, transportation methods lacked accessibility features were described as exacerbating participants' health issues. Additionally, participants shared the financial strain in affording transportation and other items in the village and the rising cost of living driven by tourism. Furthermore, three participants described their experiences with the noise and crowd levels in the community resulting from tourism.

Sub-theme: Reflecting on Health Needs

Since the participants for this project were recruited from a retirement home, discussions about health issues emerged as a prominent factor during the data collection. For example, participants explained their reasons for moving to a retirement home in St. Jacobs Village, "*With my medical conditions, I have to choose a home.*" (Diana, 1 year, phase 2), and "*I had some health problems and I made the immediate decision that I needed to go to a retirement home.*" (Vera, 4 years, phase 1). Seeking support for the health issue experienced by our participants was a significant factor causing older adults to move into the retirement home in St. Jacobs Village. This finding aligns with Heckman and Costa (2023), who stated that a main cause for relocation among older adults is the age-associated health decline, along with other factors such as their limited access to assistance for property upkeep, medications, and care.

While participants may find it easier to live in a retirement home with declined health compared to living independently, they still face challenges. For instance, the participants' health problems were emphasized when they described the transportation challenges they encounter living in St. Jacobs Village.

Sub-theme: Considering the Need for Accessible Transportation

Improved transportation has surfaced as a major concern among multiple participants. For example, out of the twelve participants we engaged with (excluding the Recreational Service Director), only two participants did not use a walker. One participant drove a car and the other rode a scooter. Regardless of the participants' car ownership, they reported facing difficulties with **transportation for travel beyond the village** due to their shared mobility and general health issues. Additionally, only one participant mentioned having family members residing in the village and expressed feeling “stuck” because they were unable to rely on family for transportation. One participant noted:

*“My concern right now is, uh, for example, if I had to go to the doctor in Kitchener, I have to **depend on my family** to come and pick me up and take me.” (Sam, 2 years, phase 1).*

The health issues participants may face have been discussed above, and the limited transportation methods have been further emphasized by participants' need to visit doctors in nearby cities. This participant with two children living within 15 to 30-minutes drives from St. Jacobs noted, “**We're stuck.** Yeah, if you don't have family helping you.”(Sam, 2 years, phase 1). This example highlights the participants' dependence on their family members for doctor appointments in other cities. That said, one participant mentioned:

“I think the majority who are here, and I hate to tell you, the relatives don't live around the corner. The only one I have is my son and he lives in Toronto [...] to be able to see me, it takes 3 hours” (Vera, 4 years, phase 1).

While family members can be helpful in addressing transportation issues in these situations, many participants do not have family within driving distance and therefore cannot be relied on. Moreover, accessible transportation remains a challenge when family assistance is not an option. Further validating this concern, Sam described how their health issues worsened following

having to use a car without lift features for a doctor's appointment by herself, "*And you know what? Three weeks later, I'm still paying for getting into that small car. [Points at their leg]*" (Sam, 2 years, phase 1). This highlights the limited availability of transportation with accessible features for older adults. As another example, a participant noted the possibility of giving up their car due to health problems:

"I hate to tell you I don't know when I give up my car; but I don't know. I mean, anything can happen health wise, I have health problems [...] That's part of being old." (Vera, 4 years, phase 1).

This example highlights that a resident's health status could change at any time, which may lead to an unexpected need for accessible transportation. This is a challenge that needs to be addressed as they do not have immediate access to transportation equipped with accessible features to meet their changing health needs. It was evident in the analysis that issues with transportation also added to the participants' expenses. One participant described being unable to drive their car due to physical pain and drew attention to the cost they incurred, "*One time I couldn't [drive] because I was experiencing much pain and it cost me \$45 to get to my appointment and \$45 to come back.*" (Vera, 4 years, phase 1). Although this expense is not directly related to issues with rising living expenses in the village caused by tourism, it shows that older adult residents may face the burden of high costs associated with travelling outside the community and further begs the question, how might the booming tourism sector in the village return investment on a population that has significantly contributed to the community and surround communities. The next sub-theme further explores affordability in the village.

Sub-theme: Shedding a Light on Affordability

The cost of living and general "affordability" in the village was salient in the analysis,

particularly when participants described their observations of **high item prices in local shops**.

Participants frequently expressed concerns regarding affordability by comparing the affordability of items for themselves as older adult residents with visitors to St. Jacobs. For instance, one participant noted:

“The products have increased so much, it’s very expensive to buy clothing there. I’ve been in there [...] People from different areas, big cities, they come to St. Jacobs there and they buy clothes here because they have got the money for that. But locals can’t afford these clothes [...] everything is very expensive.” (Sam, 2 years, phase 1).

A similar concern was mentioned by another participant during the second phase of data collection:

*“It’s just that they are very expensive. If you want to buy anything, clothes or attire, pretty much **double the price of anywhere else because of the tourism**. They would have to make money, that’s why everything is so expensive here. It’s a touristy little town [...]. I mean, many people come here on the weekend just for the peace and quiet, this little town is giving [...] So they can start to say, charge what they want because they know the tourists like to get something here when they go here, you know? I mean, it makes sense.” (Vera, 4 years, phase 2).*

Inspired by this dialogue on affordability, this issue has been captured in co-created comic 3. Once again, member checking was performed and participants decided on the displayed quote in the conversation bubble.

Figure 6. Participants described the high costs in St. Jacobs



The participants noted that product prices in St. Jacobs Village have gone up compared to previous costs. The participants observed during their visits to local shops that the clothing items were of good quality and appeal; however, the items may be less affordable for local residents compared to visitors. This observation aligns with Al-Saad et al.'s (2018) study in Aqaba, Jordan, which signaled that tourism development negatively affected the quality of life for local residents by causing an increase in their cost of living. With that being said, the respondents in Jordan also outlined positive impacts of tourism, such as increased employment opportunities (Al-Saad et al., 2018). While this positive impact may also exist in St. Jacobs Village, it is less relevant for older adult residents, an aging population who are no longer employed or benefiting from tourism-driven economic impacts.

The Recreational Service Director also remarked on prices of basic necessities in a local store when they said, “*Even a bag of milk [...] you could go in there and get milk at a **premium cost because it’s like specialty milk jersey milk.***” (phase 4). This local store should not be characterized as a typical convenience or grocery store because the premium product they sell is unique and different from a typical store. This indicates that it partially or primarily serves

the visitor market, which is reflected in its focus on offering unique products to meet the needs of visitors. According to Baruca et al., (2024), uniqueness is an important factor that consumers seek in tourism-related products, which contributes to their satisfaction. While these practices are effective in attracting the visitor market, they may impose a burden on older adult residents who do not benefit from the revenue generated. Challenges related to affordability experienced by older adult residents are indirect impacts of tourism. On the other hand, direct challenges will be examined in the next sub-theme.

Sub-theme: Attending to Noise and Crowding

Three participants expressed concerns regarding the impact of noise and crowd levels from tourism activities on their community, this is a direct impact of tourism. One participant specifically described the noise produced by the Waterloo Central Railway: *“Well, I would hear it sometimes in the evenings, okay, I’ll hear that again in a few minutes.”* (Diana, 1 year, phase 3). While the train serves as both a heritage attraction and a functional transportation method within the community, its noises still disturbed residents in the evenings. Moreover, as mentioned previously, external traffic could be a significant issue encountered by residents. Observations from the second phase of data collection confirm this issue – specifically during the community walk, trucks frequently passed through the main street in the village, which caused some parts of the interview audio recordings to be unclear.

In addition to the impacts of the noise in the village, participants also encountered large crowds of tourists in the community. Two participants discussed their experiences with the crowds at the market, *“Yeah. But you go to that market. And you see that parking lot. You got to be parking out in the street.”* (Sam, 2 years, phase 3), and *“And right now, it’s really bad. We*

went on Saturday, and we went for a drive, and a full gathering of people were still there.” (Nathan, 7 years, phase 3). Sam highlighted the difficulties residents may encounter when finding parking spots at the market because the spaces are often occupied by visitors drawn to the market. Nathan expressed that many visitors chose to stay in the area for extended periods, contributing to overcrowding during the week prior to the interview. The above sub-themes outlined some indirect and direct challenges participants face as a result of tourism. The next sub-theme will specifically address participants’ accessibility within the community, specifically focusing on issues caused by community infrastructure.

Sub-theme: Considering Accessibility Needs

The sub-theme “accessibility” was related to the difficulties participants face in St. Jacobs Village, specifically describing how participants feel constrained or not considered by the **community infrastructure**. For example, a participant highlighted that the sidewalks in the community are poorly constructed with big steps and gaps, which **restricted and hindered older adults’ mobility to travel** within the village, *“When you get to the first corner, and it goes from here to there [signaling with their hands indicating the gap]”* (Nathan, 7 years, phase 3). The big steps and gaps in the sidewalks present an accessibility problem as ten out of twelve participants included in this project used walkers.

During the walk-along interview in phase 2, I observed the barriers to accessibility for participants using walkers and scooters. To illustrate the significance of this problem, a wheel on one participant’s walker got stuck in a gap between the sidewalk and curb, this is captured in the co-created comic 4 below. During the member check of the visual representation of the participant’s experience in the community, one participant commented on the wheels of walkers

getting stuck at the edge of the sidewalk, “Here we go again!” (Sam, 2 years, phase 3). Please see Figure 7 below for details.

Figure 7. Observation of a participant’s walker getting stuck on the sidewalk



Another concern regarding community infrastructure, pointed out by one participant, is the absence of traffic lights designed to help older adults safely cross the road, “I wanted a light, a four-way light, not just one-way. **Every time I push the button, another car is coming from another way.**” (Nathan, 7 years, phase 4). Considering the flow of small vehicles and trucks through the village, it is crucial to install traffic lights to ensure safe crossing for the community at large. This concern has also been captured and represented in co-created comic 5. Please refer to Figure 8 below for details.

Figure 8. Observation of the limited number of traffic lights during the walk along interview



Accessibility issues of tourism assets have also been mentioned by participants. For example, when informed about the Christmas-themed train that passes through St. Jacobs Village in the winter, one participant asked, “*See, would it be accessible for us?*” (Nathan, 7 years, phase 3). This train is an example of a community infrastructure that is heavily utilized for visitors, and participants expressed uncertainty about its accessibility for older adult residents with health issues and limited mobility.

To summarize, this theme explored the challenges faced by older adult residents in St. Jacobs Village. Issues related to their health, diverse accessibility needs, traffic congestion, and affordability have been discussed. On this note, this study proposes several practical implications that may be implemented to address these challenges, which will be discussed in more detail in Chapter 5. For example, offering free passes or discounts for older adult residents, hosting events for older adults, and informing older adults about changes and new stores in the community at

their retirement home through inclusive communication. These potential implications will be explored in detail in Chapter 5. The next section focuses on the inclusion of residents in community dialogues to enhance their experiences with tourism resources.

4.2.4 Theme 4: Considering Opportunities to Enhance Inclusion

Sub-theme: Opportunities for Improvements

This sub-theme includes participants' **desired improvements for community stakeholders** in St. Jacobs Village, potentially through tourism resources and the visitor economy. When discussing the local theater, one participant expressed the desire to attend to more plays: *"The theater could offer more plays."* (Vera, 4 years, phase 2). As illustrated in theme 1, the theater is seen as a valued community asset by older adult residents and enhances the reputation of the village supporting arts and culture. In this example, Vera expressed a desire for the theater to host more plays, which would directly attend to the interests and leisure needs of older adult residents. Additionally, hosting more plays would further enhance the presence of arts and culture within the village and the cultural experience of visitors.

Another improvement emphasized by Vera is the need to create opportunities for socialization among community residents. Vera, who lived in Germany for 17 years, compared the socialization aspect of Germany's pub culture to St. Jacobs, and suggested establishing cafes and pubs to promote a sense of community: *"Little cafes, **more accessible** and cozy."* (Vera, 4 years, phase 2).

*"In Germany, they have these pubs, it's not to do with the alcohol, it's to do with eating. People from Germany, they don't cook at home, so they go out and the food is very reasonable, and it's good homemade food, you know. And they socialize all over the place, it's not necessarily drinking beer, **but it's to socialize, creating a sense of community.**"* (Vera, 4 years, phase 2).

Returning to the sub-theme “next generation”, several participants emphasized their uncertainty about what the next generation of residents and tourists value, although they noticed the differences between their own interests and those of younger people. One potential contributing factor to this issue may be the insufficient intergenerational conversations and translation of local knowledge. On this note, establishing cafes and pubs could address this by providing a platform for community members and visitors to engage in conversations. At the same time, this example highlights older adult residents’ desire to socialize with other community members, which aligns with RT’s inclusive conversation.

As mentioned previously, there is a lack of affordable grocery stores that serves the residents in St. Jacobs Village. One participant said, *“When we were kids, there were at least three grocery stores, I mean, just little ones, they weren’t that big, like Loblaw’s.”* (Sophia, local, phase 2). This statement highlights that local stores have shifted towards serving tourists who do not need to purchase regular basic necessities during their visits. The Recreational Service Director emphasized the benefits for establishing a store in the village that would sell essential items for older adults:

“I think some things might be lack of just...a store like that, you know, just picking up essentials [...] it’s a distance to go to get just essentials [...] they want to be able to keep their independence and be able to walk up the street and get a tube of toothpaste [...] they want to be able to do that themselves” (phase 4)

Establishing a grocery store in the village would not only provide older adult residents with convenient access to purchase essential items within walking distance, but would also enhance their independence. This example aligns with the feminist ethics of care guiding this project because it recognizes diverse community needs and offers care-focused practical solutions.

Sub-theme: Fostering Inclusive Dialogue

This sub-theme emerged as participants were asked whether they had ever been asked about their opinions on the practice of tourism in St. Jacobs Village. At the same time, participants displayed an **information gap** when it comes to ascertaining if a certain asset of the community is still operating. In other words, this sub-theme pertains to participants' experiences regarding inclusive dialogue about community changes and the need for **their voices and views as residents to be considered**. One participant described the lack of consultation regarding their opinions about the community:

*“I would say this is the **first time** you people [researchers] have come here and that's tremendously important. **I have never been involved in anything** [...] so that's really something that you're here and want to hear from us.” (Vera, 4 years, phase 1).*

“Yeah, I've never. This is the first time that this is happening here. I find this absolutely wonderful, because maybe you will be able to do something special for St. Jacobs.” (Vera, 4 years, phase 1).

The analysis revealed that older adult residents have never been included in discussions about tourism practices and development in the community. Secondly, participants expressed an appreciation for their opinions being consulted about their experiences and opinions, and felt for the first time that their insights and knowledge could be incorporated to help develop St. Jacobs into a special place for them. It is important to note that any consultation about community development should be inclusive and on-going, ensuring that all voices are included. While discussing the creation of a poster as the creative-arts piece to share older adults' voices within the community in phase 3, one participant highlighted that the process should be inclusive, co-created, and incorporate the insights of all participants:

*“Well, I don't know, that would be **everybody's decision** here or ideas [...] There's other artists in here, isn't there? Oh, yeah. That could maybe get their two cents*

in and work on it. You know, this way you're getting everybody.” (Sam, 2 years, phase 3).

While sharing a creative-arts piece made by older adult residents with the rest of the community is a form of inclusive dialogue, it is also important that inclusivity has been practiced within the group of older adults themselves. In this example, the participants demonstrated a consensus that because the creative-arts piece is intended to communicate the voices of older adult residents as a community stakeholder group in St. Jacobs Village, it must ensure that no individual voice has been left out and should serve as a collective representation of everyone.

Due to older adult residents not being included in dialogues in St. Jacobs, several participants shared an information gap due to being excluded in updates about community changes, “*Does anybody know is the water wheel still at the mill?*” (Paige, 4 years, phase 1), and “*There used to be a theater here. St. Jacobs Theater. Is that still going? [...] I just wondered. I haven't heard anything...*” (Sam, 2 years, phase 3). Echoing the lack of inclusive dialogue with older adults about community changes, the Recreational Service Director noted how this aspect could be improved from the perspectives of businesses and entrepreneurs in the community:

*“Now, there are changes that have happened that they [older adults] may not understand or may not know about them, but doesn't necessarily mean that they wouldn't like too, it's just that **they haven't been included** [...] it's all about advertising, it's all about bringing it...to them and showing them what this community has.” (phase 4)*

The lack of inclusive dialogue with older adult residents suggests that there has been no effort or initiative from the community to include them in tourism planning or consider them as a target market. In particular, participants showed unfamiliarity with or lack of interest in new stores in the village. The Recreational Service Director suggested that the cause of this issue was that participants had not been introduced to the new stores. In response, the Recreational Service

Director proposed that this information gap about community changes could be addressed by actively advertising the changes to older adult residents. Inclusive dialogue has also been highlighted by the Graphic Interpreter in their work, older adult residents seek more interaction with the community and as such there is potential for knowledge sharing among this population group. Please see Figure 4 for details. That said, while inclusive dialogue could be useful in engaging community stakeholders, it is equally crucial to recognize that this should not be a one-time effort but rather a continuous, on-going and sustainable initiative; this will be explored in the following sub-theme.

Sub-theme: Ongoing Dialogue: The Importance of Building Trust

The sub-theme “ongoing dialogue” emerged during the interview with the Recreational Service Director. In addition to involving older adults in inclusive dialogues, the Recreational Service Director emphasized that an ongoing dialogue, instead of a one-time conversation, would foster continuing discussions that ensure no one is overlooked, considering the varying levels of openness among individuals to engage in group conversations.

*I would say just because some of these seniors might seem quiet or more reserved, **doesn't mean that their voice is any less important**, and sometimes they will only answer when spoken to [...] You have to get them at the right time to get their perspective heard. Because even with the focus group [phase 1], you can see how many people didn't participate. They just listened. So, if they could get their voices heard, in a way, with along with the community functions, and by being part of this community[...] if they see them more, then maybe the residents would be more apt to speak out. (phase 4).*

In essence, ongoing dialogue is essential to ensure higher levels of openness among participants. This has been reflected in an adjustment to the data collection approach for this project. Initially, the data collection was designed to include two focus group sessions; however, based on the varying levels of engagement, it was decided that small group discussions or

one-on-one interviews would be a suitable approach to ensure that all participants had the opportunity to speak. Therefore, a walk along interview was adopted into the data collection process. At this stage, I became familiar with the participants' names, and they appeared more comfortable responding to interview questions. This pivotal shift in approach aligns with the guiding principles to engaging older adults in research. Specifically, the enabling and sustaining factors of an 'authentic partnership' proposed by Dupuis et al. (2011), which highlights the importance of establishing and maintaining open communication. Open communication could be achieved by viewing factors that limit individuals' participation as opportunities for creative ways of engagement, such as the walk along interview. In other words, this pivot in data collection approach towards an ongoing dialogue illustrates the importance of researchers conducting critical reflections to ensure involvement of all participants, demonstrate adaptability, pivot when necessary, and build trust.

As a similar example, the Recreational Service Director mentioned the transformation of older adults' willingness to engage in conversations over time in a *Biography Project* that took place at the retirement home and involved interactions with local school children:

"They came for six weeks, and every week, all of a sudden, I didn't have to call people anymore to remind them that these kids are coming to talk about you. So the anticipation of it, they get excited, and then that's when they get to speak."(phase 4).

The same situation applies to our phases of data collection, as we pivoted our data collection approach, visited and interacted with some participants multiple times. The Recreational Service Director described this situation, "...they [older adult participants] want to speak now because you've actually come a few times, and **not just once**."(phase 4). Overall, the data collection

experience of this project underscores that effective inclusion of older adult residents is also a process of trust building over time. The community must recognize the importance of trust while engaging older adult residents in local tourism dialogue. Ideally, older adults should be included in inclusive and ongoing dialogues, but understanding the challenges of achieving dialogue, and the reasons behind the absence of local tourism businesses in the past is also crucial and will be discussed next.

Sub-theme: Understanding Challenges for Engaging Older Adults

The sub-theme “challenges for engaging older adults” emerged when participants discussed their perception of the challenges for tourism planners or local businesses to prioritize their needs. Participants described the problem with tourism to be mainly **profit** focused. For example, one participant noted the challenges for establishing a shuttle bus services for older adults using tourism resources: *“There's the challenges for them to do it **cost effective**, you know what are they going to get for it? You're not going to make a profit, they're gonna be in **loss situation**.”* (Vera, 4 years, phase 1).

This example demonstrates that participants understand the economic difficulties of prioritizing locals over visitors, as it requires businesses to give up some revenue and reinvest it in the community. While such a practice aligns with RT's economic wellbeing, which emphasizes that financial capital should not solely be used to sustain businesses but should contribute to the well-being of the local community (Day et al., 2021), the analysis carried out reveals that this has not yet been implemented in St. Jacobs Village. Another participant added, *“**We're too small**.”* (Sam, 2 years, phase 1). Participants recognized the challenges of establishing a shuttle service for older adult residents using tourism resources, as they are not

considered a primary focus for tourism businesses compared to the revenue generated from tourists.

In addition to ceding some profit, the Recreational Service Director expressed the importance of investing one's time to respond to the challenges older adults are confronted with. Specifically, they suggested this,

“They may have to lose some of their time at the beginning, they have to invest their time, and lose a little bit that way. In order to get people to come, be more comfortable with them.” (phase 4).

The importance of investing one's time to respond to the needs of older adults signals the significance of relationship and trust building from a community perspective. Specifically, it is critical for the community to collectively lean into the experiences and challenges faced by older adults living in St. Jacobs Village to enhance their sense of belonging and demonstrate a shared commitment to enhancing individual and collective sense of community (McMillan and Chavis, 1986), doing so will help the community recognizing older adults' values and effectively response to their needs. In summary, some of the challenges highlighted here align with those discussed in the literature review section regarding RT. In particular, RT practices require a collective and bottom-up effort to switch our thinking from a “me” to “we” mindset (Dredge, 2022). Moreover, a community's lack of engagement in RT practices could be a result of resistance of growth-oriented values and practitioners' limited knowledge of RT approaches (Bellato et al., 2021, Bellato and Cheer, 2021).

Chapter 5: Discussion

5.1 Key Findings

The analysis carried out signals that older adult residents from St. Jacobs Village have experienced multiple community changes in St. Jacobs Village. Yet, their insights and experiences have largely been excluded in tourism decision-making. Notably, the multiple phases of data collection and analysis revealed the needs of older adult residents are distinctive from the needs of other community stakeholder groups and they have been neglected, as such considering how the experiences and perspectives of older adults could be included deserves attention. This chapter will present an analysis of the data by drawing on the concept of regenerative tourism, and the theoretical framework framing this study, a feminist ethic of care. I will then reflect on some practical implications stemming from the analysis including a reflection on some potential improvements that could respond to the needs and challenges faced by older adult residents drawing on tourism resources. Moreover, a significant insight gained from this study and the data collection process was the approach to responsibly engaging older adult residents in research.

5.2 Applicability of the Findings

The analysis reveals there is room for enhancing the inclusion and well-being of older adult residents in St. Jacobs Village if leading with empathy and an ethic of care. Importantly, many aspects of the findings suggest that potential improvements toward the inclusion of older adult residents in community and tourism related decisions may align with RT practices. To review the concept of RT, it calls for a paradigm shift towards tourism initiatives that aim to generate positive outcomes for host communities in the forms of environmental, social, and economical

returns through the visitor economy (Pollock, 2019; Bellato et al., 2022). A crucial aspect of the regenerative tourism paradigm is adopting an inclusive approach that integrates local ways of knowing and doing. Recently, Bellato et al., (2024) critiqued RT research and called for scholars to take up decolonial theory and specifically, foster the inclusion of Indigenous worldviews, thereby “challenging and changing knowledge systems and practices that dominate colonized and marginalized people and their lands” (p.1171). Indigenous worldviews have been incorporated by a few scholars in their work on RT (McEnhill et al., 2020; Cave and Dredge, 2021; Major and Clarke, 2022). The analysis carried out here calls for a broader inclusion lens in consideration of another marginalized group including older adult residents which remains unexplored broadly in the tourism literature and specifically by RT scholars. Accordingly, this study carried out is the first to respond to this gap in the RT scholarship and illustrates opportunities and ways to meaningfully engage older adult residents leading with empathy and an ethic of care in tourism destination communities.

Existing studies that incorporate the voices of young people in tourism host communities offer a similar approach for understanding the perspectives of a marginalized age group (Canosa, 2017; Boluk et al., 2022; Ooi and Shelley, 2023), these studies have been used to guide this project. In this sense, this study seeks to attend to the gap in the contemporary scholarship by exploring the experiences of older adult residents living in St. Jacobs Village. This particular chapter examines how the following RT pillars of practice, adopted from the Tourism Colab’s RT framework (2024), could help the design of tourism practices that are inclusive, framed by empathy and care, and explore how tourism resources could be utilized to address their needs. The four pillars of practice that will be examined in the following discussion are *Hosting Good*

Conversations, Integrated Intelligence, Belonging and Stewardship, and Inclusion and Participation. Please see Figure 1 below for the Tourism CoLab’s RT framework and pillars of practices.

Figure 1. The Tourism CoLab’s Regenerative Tourism Framework



Note. The image was created from the Regenerative Tourism Course to illustrate the pillars of practice. From "Introduction to Regenerative Development & Tourism" by The Tourism CoLab, 2024, (<https://www.thetourismcolab.com.au/regenerative-tourism-intro>). Copyright 2024 by TheTourismColab.

5.2.1 Hosting Good Conversations

According to Dredge (2022), tourism practices founded on the community’s unique qualities

comes from meaningful conversations and learning. This process involves deeply listening to others' unique lived experiences within the community, even if those experiences do not resonate with one's own (Dredge, 2022). This is important in guiding stakeholders to acknowledge and understand each others' experiences and needs; enabling a community to collectively identify issues, build empathy, and develop a sense of care towards others (Dredge, 2022). The pillar of practice *Hosting Good Conversations* aligns with the theoretical framework adopted for this project, a feminist ethic of care. Particularly, the necessity of being attentive to the needs of others requires listening and learning from others. As previously established, the needs and insights of older adults have been overlooked and as such, in line with regenerative practices we argue here that older adults should be engaged in tourism related decisions in an on-going dialogue. To this point, I propose that leading with empathy and an ethic of care is critical for all of the pillars of practice presented in the Tourism CoLab model and as such, I have suggested framing the model with this ethos to support regenerative tourism engagement.

Hosting Good Conversations particularly aligns with two themes from the analysis: "considering opportunities to enhance inclusion" and "leaning into the interests of older adults". As outlined in Chapter 4, participants shared that they had never been previously consulted about their experiences. Such exclusion is incongruent with *Hosting Good Conversations* as a pillar of practice in RT. Previous placemaking work in St. Jacobs Village has reflected the insights of many other stakeholders (i.e., (employed) residents and community members, business owners) (Dowla and Boluk, 2022); however, the insights of older adults have been missed, and the need to start involving older adult residents is evident. Our analysis illustrates that the challenges older adult residents face or the knowledge they possess are unique and not be present elsewhere. For

example, older adult residents face challenges with transportation when visiting doctors in nearby cities, an issue that might not be relevant to other community stakeholder groups.

Furthermore, the analysis revealed that there are narratives absent from the contemporary tourism experience. For instance, our participants referred to the importance of Home Hardware as the first store in the country, and to this day it is used as a showcase store to display and trial the newest products. As such, participants referred to this store as a community asset; however, there is no signage outside of Home Hardware, and as such, this information may be absent from the tourism experience. Other participants referred to what used to be, such as some important arts and culture pieces including the glass blowing studio and fond memories of an ice cream caboose that still exists but no longer sells ice cream.

Reflecting on some of the community assets shared by participants, encouraged some reflection regarding how incorporating some of these suggestions and experiences into tourism planning could enable tourism in St. Jacobs to become truly place-based and generate a more fulsome and authentic visitor experience. It is also worth noting that while hosting meaningful conversations may lead to diagnosing issues (Dredge, 2022), creating a tourism model truly owned by the community is not an easy task. The reason is that it involves making changes to current practices once the issues have been identified through dialogue. Moreover, in addition to RT's existing emphasis on fostering inclusive dialogue, it became apparent after engaging with older adult residents' and seeking their insights that ongoing and iterative dialogue is required to genuinely engage in regenerative practices. Furthermore, this pillar of practice we proposed here was also inspired because of the engagement with older adults, recognizing the importance of reciprocity and responsibly engaging with older adults in any kind of research project. Details

about this will be discussed later.

5.2.2 Integrated Intelligence

The second pillar of practice *Integrated Intelligence* emphasizes the expanding ways we think and understand, while identifying blind spots and hidden assumptions by connecting people and listening to all ways of knowing (Dredge, 2022; Dredge, 2024). In essence, *Hosting Good Conversations* allows people to hear others' values and lived experiences, and *Integrated Intelligence* fosters understanding and acceptance of differences. The theme "attending to transformation in community" highlights the differences that exist between community stakeholders. For example, several participants discussed the importance of the theater; however, they have also noticed that younger generations do not value this community asset as much as they do. Despite recognizing these differences, no dialogue has been hosted with younger generations to understand their insights or reflect each other's perspectives to develop integrated intelligence. Furthermore, participants pointed out their exclusion in previous community and tourism related dialogue which signaled opportunities for specific networks and organizations such as the BIA to include, engage and share information with older adults. Recognizing the exclusion of older adults also encouraged reflection on my role as a researcher, a potential advocate for the needs and interests of older adults.

In terms of understanding and respecting other community stakeholder's ways of living, while our participants were not of Mennonite background and have different ways of living, they noted the importance for residents and visitors to acknowledge the presence and contributions of Mennonites in the village and respect their beliefs and ways of living. Dredge (2022) stated that

mutual respect for both humans and nature is foundational to RT actions. Moreover, it is a responsibility for people to respect others and develop an ethics of care (Dredge, 2022). The exclusion of older adult residents' perspectives, and furthermore, keeping them informed about community developments and events is careless. Accordingly, we engage with a feminist ethic of care to guide this study, which acknowledges that the needs of different groups vary based on historical and cultural contexts (Fisher and Tronto, 1990). The responsibility for caring is not limited to any particular group, but to everyone, especially given the complex stakeholder connections involved in RT. The stakeholders that could and should demonstrate care towards older adults will be discussed in more detail.

Practices of *Integrated Intelligence* were also incorporated during data collection of this project. For instance, the researcher was intentional about securing a Graphic Interpreter to help capture some themes during the initial focus group. This provided an additional perspective to check for hidden assumptions that the researcher may have missed. Furthermore, the Graphic Interpretation remained and was displayed in the retirement home (above the reception desk) subsequent to the initial phase of data collection. Having the graphic on display was important because it served as a reminder of the dialogue that unfolded, as well as the key insights shared which have been ignored up until this point. To this point, Dredge (2022) has referred to alternative ways of knowing or integrated intelligence as sometimes being suppressed in the academic community, and that connections with people and places sometimes could not be easily captured as sources of scientific evidence. As such, the intentionality of displaying the graphic interpretation piece in the community has the potential to reach more community stakeholders in an alternative way: artistic form, compared to the traditional ways of presenting and reporting

research findings from scholarly papers.

In conclusion, *Integrated Intelligence* highlights the need to recognize and incorporate diverse worldviews in tourism research and practices. As highlighted by Bellato et al. (2024) in their work on decolonizing tourism research, incorporating all worldviews into tourism planning signals a challenge to existing power relations. Yet, the historical exclusion of older adults and children's perspective remains a blind spot in the tourism scholarship and consequently the literature on RT. In this sense, this project's focus on challenging power relations in St. Jacobs Village by addressing older adult residents' needs aligns with a feminist ethic of care because it emphasizes the inclusion of a marginalized and equity deserving group. This involves understanding the knowledge and needs of those who endure from the unjust use of unequal power (Gilligan, 1977). The next pillar of practice will further explore the importance of belonging and ways stewardship may enhance one's connection to a place.

5.2.3 Belonging and Stewardship

According to Dredge (2024), the first part of this pillar of practice addresses the human need to belong and be accepted or supported by a group. Specifically, it highlights that belonging is fostered by promoting the unique characteristics and one's experience of a place (Dredge, 2024). In the context of this study, participants described the assets and elements in St. Jacobs that contribute to their sense of belonging. One participant described how they and a group they belonged to used to enjoy specialty food during their monthly gatherings, while other participants shared their experiences of visiting a candy store or the ice cream caboose with children in the village. In these examples, participants explicitly shared stories about visiting

community assets they valued and now miss. The significance of these assets exists not just in the products they offered but in the relationships they facilitated and participants built; such as the connections formed with children they visited the candy store with after school. Both the ice cream caboose and the candy store were remembered by participants as popular and well-known assets in the Village, this signals their relational value to the community.

One aspect of RT recognizes the importance of networks and connections of tourism, as all life is relational and built on connections (Dredge, 2024). Bellato et al. (2024) explain that RT is a framework that incorporates both Indigenous and Western knowledge systems and reinforces the importance of relational perspectives in addressing sustainability issues. Similarly, Dudgeon and Bray (2019) described relationality, particularly Indigenous relationality, as “the life force, and that which supports and nourishes life” (p.11). In this context, participants’ stories highlighted ways past community assets contributed to community relationality, enabling individuals to build relationships and connect with the place they live. Further, their insights glean ways in which the visitor experience could be enhanced if such stories were included in the visitor journey. This contrasts with contemporary tourism, which focuses on economic and resource exchange rather than building relationships between people and place. Dredge (2024) highlighted this issue by recognizing the role of relationality in community resources management within tourism, which contributes to the development of de-centralized and more resilient host communities.

Several participants described their sense of belonging after moving to St. Jacobs, particularly noting the friendliness they experienced in the retirement home and the wider community. Evidence of a sense of belonging was explicit when the Recreational Service

Director shared participants had experiences of getting lost in the community, but were helped by the local residents, who often accompanied residents back to the retirement home. The support from others likely contributes to older adult residents' sense of belonging. Moreover, the retirement home, and specifically the Recreational Service Director responded to the call to engage in this study and help with the recruitment of older adults which then has helped develop a platform for participants' perceptions to be consulted for the first time. Importantly, some older adults living outside this retirement home may not have access to such a supportive ecosystem or supportive living environment and as such, may be excluded from conversations. Therefore, it is imperative to continually find ways to engage marginalized groups to ensure their voices are included and attended to.

Some community assets and elements that contribute to the participants' sense of belonging have been identified and reflected in the nostalgia theme. At the same time, some of the arts and culture assets that no longer exist in the community, such as the glassblowing studio and quilt shops are missed by participants. These community assets of the past were considered to be unique components of St. Jacobs Village that should be woven into the story of the village to ensure visitors gain unique insights into what the village used to be like. As a pillar of practice in RT, *Stewardship* calls for a sense of responsibility to enhance the unique characteristics of a place (Dredge, 2024). Similarly, Major and Clarke (2022) argued that the connection to place should be at the center of RT businesses' practices, emphasizing that tourism practices must protect places for future generations. This view corresponds to Bellato et al. (2024) who argue that RT involves tourism practices to engage in stewardship instead of extraction.

Stewardship helps places flourish; successful stewardship in tourism could involve giving

back to the community and designing positive impact programs that have social purposes (Dredge, 2024). In other words, tourism resources should be managed in a way that prioritizes the needs of the community. Importantly, the analysis carried out here indicates that RT's stewardship has not been practiced in St. Jacobs Village. Specifically, the community assets unearthed by the older adult participants that once contributed to its uniqueness and culture are no longer being recognized or known by younger residents in the village and such assets are not part of the contemporary visitor experience. Incorporating some of the community assets in the visitor experience described by participants may help foster a more authentic experience for visitors and enhance the experience for St. Jacobs residents which is integral to RT.

Examples of potential practice of stewardship are emphasized in our data outlined in Chapter 4, specifically within the sub-themes "opportunities for improvements" and "sense of community". For instance, one participant expressed a desire for more tourism resources, such as "cafés" and "pubs", which could foster a sense of community among residents by providing spaces for socialization. Moreover, both older adult participants and the Recreational Service Director attended to the challenge of affordability. Specifically, items in the community are priced higher due to tourism. That said, only some challenges faced by older adult residents in the community are attributed to tourism, such as noise and crowds. While tourism has often been viewed as an extractive industry (Hussain and Haley, 2022; Bellato et al., 2024), the goal of RT is not only to avoid being extractive but also to use tourism resources to nourish the community and address its needs. In this case, there is no indication in the data that the needs of older adult residents have been addressed by tourism. The next section will explore how to incorporate the needs of a stakeholder group into tourism.

5.2.4 Inclusion and Participation

According to Dredge (2024), the *Inclusion and Participation* pillar of practice includes co-designing, hosting dialogue and inclusive decision-making. The idea is to have tourism attend to all stakeholders' interests and participation (Bellato and Cheer, 2021). Dredge (2024) also stressed the importance of systematic transformations that realizes interests much bigger than a person or an organization. To illustrate, no evidence of inclusive or ongoing dialogue inviting participants showed up in the data. Inclusive decision making in RT practices is important for two reasons, firstly it is the stakeholders' rights to participate (Dredge, 2024); this is particularly important for residents who may not be directly involved in tourism by they are affected by tourism developments. Secondly, diverse viewpoints are important to be heard and incorporated. For instance, diverse interests could exist in different settings; our data suggest that they exist even within our participants who have similar experiences and demographics. This aligns with Mitchell (2009)'s work that permanent migrants in St. Jacobs would form different ideologies that may distort local attitudes. And if tourism planning is not inclusive, the interests and needs of those with less power distribution would then be left unheard or unattended to. This would be no different from a capitalist model of tourism.

To illustrate the diverse interests present among the older adult participants, while participants together expressed the importance of respecting Mennonite's culture, there exist opinions suggesting that Mennonites' way of life does not align with the others in the community. Another participant noted the interests of shifting the focus of St. Jacobs to everyone, instead of solely on the Mennonites. Dowla and Boluk (2023) suggested similar findings among their participants, "Apart from an interest in retaining the Mennonite culture and heritage, most

participants emphasized the need to diversify tourism offerings that serve resident communities.” (p.244). Another example of the diverse interests in tourism among participants is the community’s progression. One participant expressed a negative perception towards the community’s progression being a form of modernization and making the village different compared to what it used to be. In contrast, another participant described the village as being productive considering the number of stores it has. While diverse perspectives and interests exist among participants, they have not been heard or included in tourism decision-making, suggesting the absence of *Stewardship*, another pillar of practice in St. Jacobs tourism.

The exclusion of older adult residents highlights the lack of these specific four pillars of practices challenging the process of RT in St. Jacobs Village. Additionally, the data collected from all phases reveals the exclusion of a specific demographic, pointing to evidence of carelessness in tourism practices. In response to such carelessness, the next section will explore the absence of care for older adults in tourism development, and how integrating an ethic of care may guide and enhance tourism practices to be more inclusive.

5.3 Engaging with Fisher and Tronto’s Phases of Caring to support Regenerative Tourism

To better understand the alignment of an ethic of care with the four RT pillars of practices mentioned above, this discussion will be based on Fisher and Tronto’s (1990) and Tronto’s (2013) Phases of Caring. Reflections on these phases will then be used to explore the experiences of exclusion among older adult residents in St. Jacobs Village and how adopting an ethic of care could enhance inclusivity and living in relationship with one another. This section will explore the complexity of caring, and explore the critical role of iterative and ongoing dialogue throughout the phases of caring.

5.3.1 Caring about

The “caring about” phase involves recognizing the responsibility and roles of caring, which includes various aspects such as knowledge, skills, resources, and time (Fisher and Tronto, 1990). In this study, the notable absence of care has been identified through the responses of older adult residents, in all phases of data collection in St. Jacobs Village. In addition, carelessness has also been revealed from the exclusion of older adult residents from scholarly tourism literature on a broader scale. The academy’s lack of attention reflects carelessness because researchers have not been using their knowledge, resources, and time to address the needs of older adult residents. In contrast, this study itself embraces and models care because of the academic knowledge and resources applied to attend to this gap. That said, the responsibility to care about proposed by Fisher and Tronto (1990) falls on the researcher involved in this study, with the findings indicating the need to address and exclusion of older adult residents. The researcher now has the task of conveying these findings to encourage the wider community to recognize and care for older adult residents. Practically, this will involve sharing back the key insights gleaned to older adult participants, with organizations like the BIA, and at community oriented conferences such as Rural to Rural which will take place in Blyth in October 2024.

5.3.2 Taking Care of

The phase “taking care of” builds on the recognition of the responsibility to care for older adult residents from the previous phase, focusing on sustaining caring activities and committing to continuous care of this group (Fisher and Tronto, 1990). This phase of caring aligns with the aim of this study to address the absence of iterative and ongoing dialogue in contemporary RT literature. While enhancing older adult residents’ inclusion through an ethic of care, it is crucial

in addressing their historical exclusion from the community, this effort must also be sustained and ongoing, rather than viewed as a one-time initiative. According to Fisher and Tronto (1990), involvement in sustained and ongoing care enhances stakeholders' ability to exercise accurate judgments, command available resources, and predict outcomes based on their knowledge and skills developed through caring.

Sustained and ongoing care is especially important in St. Jacobs Village, where caring for older adult residents was not practiced in this way before. The reason is that such efforts would allow caregivers in the community to identify more efficient ways to utilize tourism resources to meet the needs of older adult residents. A shift towards a caring and regenerative mindset is required to achieve this on a community level due to the power imbalances within the community. Specifically, those with greater access to resources must take on the responsibility to push forward the continuous caring processes and to ensure the processes are smooth utilizing their resources. In the context of tourism, such caring practices involve the commitment of a wide range of community stakeholders with access to resources, such as the BIA, the municipality, visitors, and residents from other demographic backgrounds. The practical implication section will discuss their involvement and various roles in demonstrating care toward older adult residents in detail.

5.3.3 Caregiving

The "Caregiving" phase demands caregivers to demonstrate adaptability in the caring process by revising their caring approaches when needed based on their knowledge and the condition of those receiving care (Fisher and Tronto, 1990). In the context of this study, this could be achieved by better understanding older adult residents' needs through inclusive and

ongoing communication. In terms of the responsibility of researchers in this process, similar to Bellato et al.'s (2024) call to decolonize and incorporate Indigenous worldviews in tourism scholarship, there is a need for researchers to utilize their knowledge and skills to recognize diverse perspectives and needs of engaging with intergenerational perspectives. In addition, there is also a need for more funding opportunities to aid researchers to conduct more research focusing on the inclusion of such demographics, potentially supporting the wider application of RT practices to enhance the experiences of marginalized groups elsewhere. Such understanding should also inform insights into alternative approaches of care, and allow caregivers in different communities to learn about other practices of care. As a result, caregivers could remain adaptable and make necessary revisions to their caregiving process.

While caregivers' adaptability is important, Fisher and Tronto (1990) note that the unequal power and responsibility of caring could contribute to the alienation of caregivers. As mentioned above, the responsibility of care should not fall solely or be assigned to specific stakeholders but should be a collective effort that involves those with greater resources. Local organizations such as the BIA or municipality should provide support to caregivers to ensure effective and transparent caregiving processes.

5.3.4 Care-receiving

The "care-giving" phase centers around the recipient of care, specifically considering recipients' possession of knowledge about their own needs (Fisher and Tronto, 1990). While care-receivers may understand their own needs and perform self-help attempting to address their needs, it is often challenging due to their limited skills and knowledge (Fisher and Tronto, 1990). In general, this phase emphasizes the importance of inclusion and participation of care-receivers

in the caring process to ensure their needs are accurately addressed with appropriate solutions. Accordingly, the iterative and on-going dialogue centered as a pillar of practice in the RT model is critical here because on-off engagement opportunities will not be enough to be truly regenerative.

In the context of this study, older adult residents possess valuable local knowledge and understand the challenges they face in the village better than anyone else. If the BIA or municipality makes decisions on behalf of older adult residents about addressing their needs without proper consultation, the care provided may not align with their actual needs and will perpetuate carelessness as previously signaled. As a result, this miscommunication may lead to wasted resources and time. In extreme cases, Fisher and Tronto (1990) state that larger institutions and government acting as caregivers may leave care-receivers with limited control over how their needs are assessed and defined in the process.

In this sense, this study is important for three reasons: 1.) It encourages local organizations and stakeholders to recognize the need to show care for older adult residents; 2.) It presents the accurate needs of older adult residents based on reflections of their lived experiences; 3.) It highlights the importance of building trust and relationships with care-receivers to encourage them to share their lived experiences, express their opinions, and ensure an accurate understanding of their needs is relayed.

5.3.5 Caring with

Tronto's (2013) fifth phase of caring highlights the need for an continuous caring process, where new needs could be continuously identified and addressed. Moreover, Tronto (2013) emphasizes that the phases of caring are intertwined and sometimes messy, rather than following

a linear process, with each phase occurring simultaneously in a non-linear order. Within the context of the RT framework, the “caring with” phase is particularly significant because the ongoing nature of the caring process highlights the need for long-term considerations in utilizing tourism resources for regenerative and caring purposes within a destination community. For instance, instead of implementing a one-time specialized tourism event that focuses on nourishing the community, it should be seen as an opportunity to identify ways in which tourism resources may continuously contribute to caring for a wider range of community stakeholders. This approach aligns with the RT framework’s long term goals as it restarts the caring cycle at the initial phase to address the evolving needs of various community stakeholders.

5.3.6 Care in Tourism Research

The importance of adopting care in tourism research and practices have been discussed above. In another study, Bertella (2023) explains how adopting an ethic of care could help to achieve sustainability in tourism research. Specifically, Bertella (2023) introduces the “care-full academic activism” model, which comprises four components: attentiveness, responsiveness, imagination, and critical thinking. Of which attentiveness and responsiveness explain the need for acknowledging and including individuals’ subjective perspectives and voices to ensure open and transparent research (Bertella, 2023). To achieve this, researchers should use inclusive research methods, such as Participative Action Research (Duxbury et al., 2021). This approach resonates with this study’s use of an Arts-Based Methodology, which involves a collaborative research design and supported four phases of data collection with older adults allowing them to engage with the research when and how they felt comfortable. Moreover, Bertella (2023) states research that involves imagination and critical thinking are useful in fostering transformative

changes in tourism research.

The concept of caring influenced not only the methodological design of this particular study but a shift in the initial planned phases of data collection. Initially, the researcher intended on two phases of data collection; however, during the data collection, it was brought to our attention that more connections were warranted and desired from participants and this allowed for the development of deeper relationships and building trust. For example, the shift in the data collection approach reflects a commitment to conducting responsible research with marginalized groups. Dupuis et al.'s (2011) enabling and sustaining factors of an "authentic partnership" and Canosa et al.'s (2018) Ethical Research Involving Children were used to guide this study. Dupuis et al. (2011) emphasize the importance of considering and integrating the needs, roles, expectations, strengths, and resources of all stakeholders to contribute to the authentic partnership in research.

Canosa et al. (2018) argue that ethical research involves shared responsibility among all stakeholders, including funders, commissioners, and reviewers of the research (Graham et al., 2013). This study demonstrates these principles, with stakeholders such as, the Recreational Service Director and the Graphic Interpreter demonstrating Fisher and Tronto's (1990) "caring about" by applying their expertise to help understand older adult residents' perspectives and experiences. Although the pillars of practice and an ethic of care provide general guidelines for implementing RT practices in a host destination, there is no one-size-fits all solution. The following sections will explore practical implications that could improve the inclusion of older adult residents derived from the analyzed results.

5.4 Practical Implications

This section focuses on the practical implications of this research study. Specifically, the results contribute to addressing two gaps in contemporary RT literature. Firstly, while Bellato et al. (2024) discussed the need to incorporate Indigenous worldviews in RT research, it is argued here that inclusion should be expanded to also encompass the perspectives and needs of older adults because this remains unexplored in the tourism literature (Chang et al., 2022) and in the RT literature. Secondly, the analysis identified the need to foster ongoing dialogue. The importance of inclusive dialogue has been stressed by multiple authors (Bellato and Cheer 2021; Dredge 2022; Bellato et al., 2024); however, the importance of maintaining ongoing dialogue and trust building to ensure comprehensive insights and inclusivity has not been attended to in the literature. The second part of this section focuses on practical implications for aligning tourism development with the needs of aging communities. This part will be discussed from two perspectives: businesses' involvement and tourists' effort.

1.) Businesses' Involvement

The involvement of local organizations such as the Business Improvement Area (BIA), consisting of local entrepreneurs and businesses, emerged in the results section. The local BIA in St. Jacobs Village plays a crucial role in fostering inclusive stakeholder participation because BIAs represent the voices and collective interests of local businesses and residents (Flynn, 2019). Yet, older adult residents' needs and interests have not been included or addressed up until this point by the BIA in St. Jacobs Village. Such practices may involve the Business Improvement Area (BIA) to carry out community outreach to retirement homes and schools. The goal would be to engage and reflect on various stakeholder groups' needs and insights collectively. Such practices would support RT's inclusive dialogue. Invitations to the BIA's Annual General

Meetings would serve as another example of supporting inclusive dialogue among older adult residents. In practice, as highlighted by Bellato et al. (2024), adopting diverse worldviews and knowledge systems are crucial in RT. Yet, one can see that limited scholarly attention has been given to intergenerational perspectives. Specifically, older adult residents' knowledge should be acknowledged and integrated into tourism models that seek to prioritize and nourish communities.

2.) Citizen Panels: Empowering Diverse Voices and Needs

Another potential implication for sharing the voices to older adult residents mentioned by Dredge (2024) is the establishment of tools like citizen panels. According to Crosby et al. (2015), a successful citizen panel should use random selection of participants to represent diverse interests and reduce special interests of the few; this empowers the community during the decision-making process. The citizen participation method has been used in other fields, such as the 1984 citizen panel project on agriculture and water quality in Minnesota, USA (Crosby et al. 2015). A citizen panel could be utilized by the BIA or the local municipality to collect local insights to improve understanding of citizens' opinions on tourism. This approach ensures balanced representation of voices from diverse demographics, and significantly enhances participation among marginalized groups.

3.) Integrating Community Heritage and Culture in Tourism

The next practical implication is inspired by enhancing the visitor experience and daily experiences of locals by engaging with past assets that used to exist in the community to enhance community relationality between individuals and the place they live in. Contemporary tourism prevents visitors from developing meaningful relationships with the community assets and

stories that are valuable to residents. This promotes a fast-paced experience that does not support authentically engaging in a visitor experience and/or with communities. With that being said, this presents an opportunity to include these local stories and weave them into tourism experiences. Richards (2020) noted the benefits of developing relational tourism experiences, suggesting that local communities could use storytelling to develop engaging tourism experiences that reflect their culture and assets from outsiders' perspectives. On this note, the presence of local arts and culture should be enhanced in tourism experiences. For instance, the reflection of Peter Etril Snyder and his work by one informant demonstrates an example of how significant local history and culture could be incorporated into tourism experiences. However, the results of the analysis revealed familiarity with Snyder's work and biography varies even among older adult residents. This means that incorporating Snyder's work and biography into local tourism experiences, specifically with signage where appropriate (i.e., outside his former home and studio) might only be achieved through facilitating inclusive dialogue to include certain older adult residents' local knowledge.

Practically, incorporating arts and culture in tourism experiences could involve installing signage in key locations in the village to inform visitors about the history of specific community assets or what used to exist there. For example, signage outside the Home Hardware store in St. Jacobs Village could state that it is the first Home Hardware store and currently used as a showcase room for new products. Additionally, Augmented Reality (AR) is a technology that could be useful to incorporate storytelling to tourism experiences. AR has been used to enhance the tourism experience, particularly as an information dissemination tool in the heritage and museum setting (Dueholm and Smed, 2014; Yung and Khoo-Lattimore, 2019). AR would not

only provide educational information about the community but also provide tourists an opportunity to interact with their environment on their mobile applications, using the geolocation capabilities of mobile devices (Yung and Khoo-Lattimore, 2019). AR could be used in addition to a walking tour that connected the stories on each of the signs suggested along with other points of interests. To further honor the stories shared, perhaps the stories on the walking tour could be narrated by older adults' voices, retelling what used to be in St. Jacobs.

As useful as these implications could be, they would not be achieved without the “stories” generated from effective knowledge translation. As suggested by the analysis, older adult residents have never been consulted by the community, and they lack awareness of community transformations and younger residents' opinions, and they also want to be kept informed. One approach could be establishing annual meetings or community outreach programs. For example, a representative from the BIA could connect with older adult residents once a year to provide a synthesized update on recent changes in the community and consult them on what should be included or what should be preserved. This would foster knowledge translation because it involves a two-way exchange of information with mutual benefits. Additionally, the biography project in collaboration between the retirement home with local elementary school students, as mentioned by the Recreational Service Director, is an excellent example of intergenerational learning. This project was positively perceived by older adult residents and could enhance both knowledge translation and relationality among community stakeholders of diverse age demographics. In response to Bellato et al. (2024)'s call to decolonize RT research, this project also emphasizes diverse ways of knowing and the results co-created with participants. Consequently, the findings will be shared with the residents at the retirement home to foster

inclusive dialogue.

4.) Improving Community Infrastructure

Another issue that should be addressed is the traffic congestion on the main street of St. Jacobs Village. Especially considering older adult residents' limited mobility, pedestrian signals should be installed at major intersections to ensure older adult residents' accessibility and safety of walking around their community. Moreover, an additional stop including a four-way traffic light stop as recommended by some of participants may enhance older adults' safety on the main street and negate large transportation trucks' use of the main road through the village and potentially encourage them to use the alternative route for transport. The noise and crowds generated by visitors was noted by participants. A practical solution to this issue could be to implement noise reduction policies to reduce noise levels or prohibit parking in certain areas during evening hours, ultimately minimizing or eliminating the impacts on residents.

5.) Well-being Economy: Utilizing the Visitor Economy for Destination

As previously discussed, the implementation of RT practices requires a collective effort from organizations such as the BIA and the municipality. At the same time, many of the practical implications that address the needs of older adult residents require financial resources, such as installing four-way pedestrian crossings, repairing and designing community infrastructure like accessibility ramps for entering stores and addressing uneven sidewalks, using AR to animate historical community assets like the candy store or ice cream caboose, as well as building signage in significant locations such as the first Home Hardware store. On this note, a policy that could support these ideas is the introduction of a tourist tax, which is a tool commonly used to collect gains for local communities while facing the negative impacts of tourism activities (Kato

et al., 2011; Goktas and Polat, 2019). Various European countries, including France, Germany, Italy, and Spain have implemented tourist taxes, where local municipalities are given the authority to administer and determine the fees collected from individuals to ensure local economic sustainability (Goktas and Polat, 2019).

Implementing such a tax in St. Jacobs Village would align with the practices of RT because the visitor economy should be viewed as a resource to nourish the host community, as long as the proceeds are reinvested in the community. In practice, the reinvestment could be provided by a significant source of funding, in collaboration with fees paid by local businesses to the BIA, the tourist tax collected by the municipality, along with the coordination from Regional Tourism Organization 4 (RTO4). RTO4 is a not-for-profit organization that is responsible for strategic planning to maximize resources and investments in the Waterloo region's tourism sector (Ministry of Tourism, Culture and Gaming and Ministry of Sport, 2024), and the collaboration of the organizations would demonstrate practices of stewardship proposed by Dredge (2022). The implication of a tourist tax would not only address the needs expressed by older adult residents but also enhance the visitor experience by offering a more authentic and engaging destination.

While it is important to consider older adult residents' experiences in tourism planning, RT practices should be inclusive and encourage the community to address the needs of all marginalized groups. Accessibility efforts should go beyond the BIA implementing guidelines for local stores to ensure aiseways are wide enough for older adults using walkers or scooters. For example, individuals with hidden disabilities, such as autism, diabetes, hearing impairments, and heart disease should also be included in planning accessibility initiatives at local stores in St. Jacobs Village. One established initiative that serves this purpose is the disability-inclusive

Sunflower Program, where individuals wear a lanyard indicating their hidden disability, and this would allow them to access support to meet their disability-related needs (Liasidou and Liasidou, 2023). The Sunflower Program has been implemented in various settings like grocery stores, airports, and educational institutions (Liasidou and Liasidou, 2023). Learning from these examples, local stores in St. Jacobs could adopt this program in collaboration with the BIA to foster inclusive experiences for both residents and visitors with hidden disabilities. The next sub-section focuses on educating tourists about RT practices.

6.) Destination Pledge: Educating Tourists About Regenerative Tourism

The regenerative paradigm is a collective effort and tourists must also make an effort to minimize their impact when visiting a host destination. In Chapter 4, participants expressed concerns that tourists sometimes are unfamiliar with the local way of life while visiting St. Jacobs Village. This may lead to behavioral issues such as not sharing the road with buggies, and disrespecting the Mennonite community by taking photos of their traditional attire without permission. One practical solution to respond to the lack of awareness among tourists is the implementation of destination pledges. Destination pledges are tools designed for destination management to guide domestic and international tourist behaviors (Albrecht and Raymond, 2023). Specifically, these pledges could be enforced either voluntarily or as a compulsory immigration requirement upon entering a destination (Albrecht and Raymond, 2023). Some examples of destination pledges are the Icelandic Pledge, the New Zealand Tiaki Promise, and the Palau Pledge (Albrecht and Raymond, 2023). The Tiaki Promise aligns with RT's diverse worldview and is "informed by Maori values and developed in consultation with Maori Tourism NZ, it encourages commitment to caring for the environment for present and future generations"

(Carr, 2021; p.495).

It is worth noting that a destination pledge should be developed in consultation with local residents, to ensure the pledge is comprehensive and covers the interests of all stakeholders. Based on the analysis carried out here, there are a number of ways to enhance the overall satisfaction among residents through a pledge, which will be detailed here. A pledge in St. Jacobs Village could outline the need to 1.) *Respect Mennonite Culture* and different ways of living. Specifically, visitors could be reminded to seek permission before taking pictures of Mennonites in their traditional attire and honor their culture. 2.) *Support Local Businesses*. Visitors could be encouraged to support local businesses, including those that use products and/or ingredients from the local environment, and/or products produced by Mennonites reflecting the community's heritage. This pledge may serve as a tool to educate visitors to look out for and seek locally made and crafted products and remind visitors the importance of supporting local businesses and Mennonite culture, and encourage the economic benefits generated from the visitor economy remain within the community. 3.) *Discover St. Jacobs' Arts and Culture Scene*. In particular, the arts and culture offerings may enrich visitors' experiences and provide learning opportunities. Such experiences will help visitors to understand the cultural assets valued by community stakeholders, such as older adult residents. Such engagement will encourage visitors to explore and engage with the contemporary Arts and Culture scene but also understand and appreciate how this has changed over time. 4.) *Slow Down*. This pledge may probe visitors to be mindful of St. Jacobs Village's slower way of life and contribute to calming the traffic and general atmosphere as proposed by older adult residents. This pledge was inspired by participants drawing attention to the need to share the road with horses and buggies and being cautious of

children at play in the village, as well as older adults using walkers and scooters. In the case of St. Jacobs Village, such a destination pledge should be used or at least displayed in the village to guide visitor behaviors and inform local's way of life upon arrival, ultimately this would support enhancement of regenerative tourism practices and minimize the impacts of tourism.

5.5 Summary

In this chapter, older adult participants' experiences and perspectives were discussed and presented. The discussion followed four relevant pillars of practice from the Tourism CoLab's RT Framework, *Hosting Good Conversations*, *Integrated Intelligence*, *Belonging and Stewardship*, and *Inclusion and Participation*, outlining the practices that have been lacking in St. Jacobs village and providing recommendations for potential improvements through RT. The Framework and its pillars of practice served as the foundation for analyzing ways to make tourism more inclusive. However, this study proposes the importance of establishing an iterative and ongoing dialogue with community stakeholders in RT practices, aligning with Tronto's (2013) fifth phase of caring, *caring with*. In other words, RT's pillars of practice should be considered parts of a continuous process of care, where new issues are identified, and solutions are revised accordingly. Similarly, Kircher et al. (2022) emphasize the importance of attending to stakeholder groups that are least able to express their voices and are most vulnerable to emerging issues in communities. Moreover, the process of being attentive to marginalized groups involves fostering relational understanding, promoting inclusivity, and recognizing diverse knowledges and perspectives through an ethic of care and empathy (Kircher et al., 2022). The work of Kircher et al. (2022) aligns with the discussions in this study. In particular, the importance of relationality highlighted by Kircher et al. (2022) aligns with the experiences of older adult

residents, the need to care for vulnerable groups was discussed in Fisher and Tronto’s (1990) phases of caring, and the recognition of diverse knowledge and perspectives was emphasized by RT scholars (Dredge, 2022; Bellato et al., 2024). Based on the analysis conducted in this study, I propose adding two crucial components to The Tourism CoLab’s RT Framework to capture the need for iterative and ongoing dialogue, and to ensure RT practices are guided by empathy and care. Please see Figure 9 below for details.

Figure 9. The Tourism CoLab’s Regenerative Tourism Framework



Note. Adapted from *Introduction to Regenerative Development & Tourism* by The Tourism CoLab. The Tourism CoLab, 2024, (<https://www.thetourismcolab.com.au/regenerative-tourism-intro>). Copyright 2024 by TheTourismColab.

Chapter 6: Conclusion

6.1 Summary of Key Findings

The primary aim of this study was to explore older adult residents' experiences and perspectives on tourism in St. Jacobs Village, emphasizing the potential role RT plays in empowering marginalized stakeholder groups, such as older adult residents. The aim of this study was accomplished through an Arts-Based Methodology that facilitated 4 phases of data collection with older adult residents in St. Jacobs Village. The dialogue with older adults and the Recreational Service Director fostered an improved understanding of older adults' interests, experiences, knowledge, and their diverse views, and values regarding key assets and ways to enhance the visitor experience contributing to RT. Centering and building relationships with older adult residents was critically important because older adults have been ignored in the tourism scholarship and specifically they are an absent voice in the RT literature. This study employed the Tourism CoLab's RT Framework and an ethic of care as the theoretical framework which has been underutilized in the RT literature. Additionally, as discussed in Chapter 3, the onto-epistemological framework of this study, social constructionism is crucial in guiding this research. The co-creation of results with participants was achieved through the extended duration of the data collection process. The reflection of social constructionism in this process illustrates the importance of building relationships and adopting care and empathy in producing rich qualitative data.

The results and analysis of this study reveal the absence of older adult residents in tourism planning in St. Jacobs Village. While RT has the potential to empower marginalized community stakeholder groups in host communities, there is a lack of focus on specific demographics, such

as older adults and children. On this note, this study seeks to understand the needs of older adult residents through the lens of a feminist ethic of care and aims to inform how RT practices could better recognize and enhance older adults' inclusion in St. Jacobs Village utilizing tourism resources. Additionally, the findings from this study support the notion that older adult residents possess extensive and valuable knowledge about the community's changes and past assets. The views, values, and priorities of older adult residents also differ from those of other stakeholder groups. Yet, it is evident from the data collected from all phases (1-4) that the exclusion of older adult residents represents the lack of care in tourism practices in St. Jacobs Village. Importantly, this study outlines the opportunities to address the challenges older adult residents face in the community through the implementation of practical RT implications in St. Jacobs Village.

In terms of key contributions to knowledge and addressing gaps in contemporary RT scholarship, specifically, this thesis highlights the importance of attending to diverse stakeholder groups and worldviews to foster inclusion. The current findings provide empirical evidence to support the need and potential for RT practices, contributing to the empirical studies in RT scholarship. In addition, the alignment of an ethic of care and how it can guide RT practices has been explicitly identified. The Arts-Based Methodology employed in this study and the adaptability demonstrated by the researcher in the data collection approach deepened the understanding of conducting ethical research with marginalized groups. Following the guidelines of Dupuis et al. (2011) and Canosa et al., (2018), the data collection approach which includes co-created visual representations, a walk along interview to gain firsthand experience into older adult residents' experiences living in the village, and a focus group interview co-facilitated with the Graphic Interpreter enabled participants to express their experiences and needs creatively.

Importantly, participants expressed desire in engaging in iterative and ongoing dialogue, this demonstrates the significance of building trust and relationship when working with community stakeholder groups.

Most importantly, this study demonstrates the importance of conducting responsible and ethical research with older adults and contributes to contemporary knowledge by highlighting the need for guidelines or considerations similar to the recommendations established by Canosa et al.'s (2018) and Graham et al.'s (2013) for research involving children. Despite the contributions of this study, its limitations related to its scope and research context must be acknowledged. In summary, this study serves as a starting point to address the absence of older adult residents in contemporary tourism and RT literature and offers direction for future research.

6.2 Limitations and Opportunities for Future Research

While the study has successfully identified some of the challenges and needs of older adult residents in St. Jacobs, as well as the potential of RT in addressing these issues, it is important to acknowledge the study's limitations. Firstly, the study does not capture the full range of diverse needs among all older adult residents in St. Jacob village. This limitation is present as all participants in this study were recruited from a single retirement home. According to Statistics Canada (2023), there were 590 older adult residents aged 65 and above in St. Jacobs village in 2021, representing 30.0% of the total population (590/1959). Although exact numbers were not found, it is expected that some older adults live in their own households, and their perspectives on aspects, such as transportation or accessibility could differ to our participants. Another limitation is that St. Jacobs is a destination with Mennonite heritage, and concerns about the exploitation of Mennonite culture has been noted since the 1990s (Dowla and Boluk, 2023). As a

result, older adult residents from the Mennonite community may perceive St. Jacobs village's tourism development differently from our participants. That said, the study did not include residents from Mennonite backgrounds. Lastly, all phases of data collection were conducted in group settings, with a few one-on-one conversations during phase two. This group setting may have limited some participants' willingness to express themselves freely.

To address these limitations, future research could explore the perspectives of older adult residents with Mennonite backgrounds or different residential status. This could yield new findings and allow for comparisons between diverse groups of participants. Doing so also aligns with RT's ideology of diverse stakeholder inclusion. Importantly, additional research focusing on older adult residents in St. Jacobs Village and other underrepresented host community members is necessary in both tourism and RT literature. As identified in this study, this should not be a one-time effort and continuous engagement with older adults is essential to achieve this objective. Such engagement will foster the development of trust and relationship building with older adult participants, ensuring that no individual voices are neglected or excluded from research. On a broader scale, enhancing inclusion in RT could be supported by further research that considers other marginalized groups, such as children, to contribute to the understanding of diverse perspectives and needs in St. Jacobs Village and other host communities.

6.3 Implications for Regenerative Tourism: a Call to Action

The implications discussed in Chapter 5 highlight the potential of RT practices in St. Jacobs Village to enhance inclusion for older adult residents, a traditionally marginalized group. The implications proposed, including enhanced community infrastructure, the implementation of a visitor tax (which could address and fund some of the challenges identified by older adult

participants such as transportation issues, as well as support some of the visitor experience enhancements recommended), and a destination pledge, all aim to address the needs of older adult residents. As demonstrated in this study, aligned with an ethic of care, the responsibility and roles in caring for others should be a collective effort. In other words, the proposed implications do not only inform, encourage and educate tourism stakeholders, such as the BIA, the municipality, RTO4, tourists, and residents, about adopting a RT mindset, but also call on tourism scholars to conduct further studies focusing on the diverse needs of stakeholders in destination communities worldwide. Furthermore, this study highlights the importance of responsible and ethical research approaches in identifying and addressing the needs of marginalized groups. Such research approaches would enable researchers to gain better understandings of participants' needs through trust and relationships developed during the research process. This suggests that researchers working with marginalized groups should adopt these approaches, as researchers could serve as one of the few opportunities for these groups to express their needs and adopt responsible and ethical approaches that could help facilitate research to inform truly inclusive tourism that is owned and shaped by the communities.

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Appendix A – Interview Guide (Phase 1- Focus Group)

Guiding Research Questions

- Have older adult residents in St. Jacobs Village observed changes to the village as a consequence of tourism activities? If so, what are the changes? What changes concern you the most?
 - How has the development of tourism in St. Jacobs Village since the 1970s influenced the perceptions of residents toward tourism?
 - In what ways might involving older adult residents support regenerative tourism in St. Jacobs Village? Are there ways in which older adult residents may like their voices/experiences heard?
 - What challenges may communities face when engaging older adult residents?
 - What are some challenges in regenerative tourism activities?
1. Introductions: Please share your name and how long have you lived in St. Jacobs?
 2. What has kept you here? In your opinion, what are the key assets of St. Jacobs? What do you value about the community?
 3. What are your experiences and observations regarding the ways tourism in St. Jacobs has evolved over the years? How have your experiences informed your perceptions of tourism as a sector?
 - a. *What if any changes have you observed? Are there any changes that have taken place that area concern to you? Have you experienced any positive/negative consequences with tourism in the village? (i.e. impacts on the local economy, traffic congestion, impacts on cultural heritage of the place etc.)*
 - b. *What are your attitudes towards the development of tourism in St. Jacobs?*
 - c. *Have you ever been asked your opinion on the way tourism is being practiced and developed in St. Jacobs? If yes, can you identify any examples where you feel you have been included, involved, and/or engaged in the decision-making process in regard to tourism activities/developments?*
 4. In what ways might involving older adult residents enhance the community where it takes place) in St. Jacobs Village?
 - a. *Are there ways in which you would like to have your voice and experiences included in a dialogue about tourism in the village?*
 - b. *Are there other voices missing that may inform a more inclusive and regenerative form of tourism development in St. Jacobs?*
 5. How might tourism incorporate the needs of older adult residents?
 - a. *Do you believe tourism could be made more inclusive?*
 - b. *Tell me about some of the things you value (social connection, preservation of identity/culture, security and safety, making contribution to the community, community infrastructure, and environmental design).*
 - c. *Share with me how do you think tourism may contribute to your needs?*
 - d. *In what ways do you think tourism resources or revenue generated could be utilized*

to benefit the community?

- e. Can you identify any initiatives or policies that should be adopted to promote tourism practices generating benefits for future generations?*
6. What challenges do you think communities face when engaging older adult residents?
7. In the context of tourism planning what challenges do you think communities may face in engaging older adults?
8. Do you have any suggestions regarding how such challenges could be resolved or mitigated?
 - a. What challenges do you think tourism planners may (has in the past) encounter when attempting to prioritize the community over tourists? (communication barriers or resource limitations). Do you have any suggestions to mitigate or overcome these challenges?*

Appendix B – Handbook (Phase 2- Walk-along Interview)

PART 1:

1. What do you love about St. Jacobs? (Pat mentioned artisans at the time, glass blowers, wheat weavers, and a quilter. Multiple participants mentioned the ice cream caboose)
2. What perceptions do you think people have upon arriving in St. Jacobs, and what should they recognize or take away afterward or during their visit? In your opinion, what people from other places or countries should know about St. Jacobs?
3. If you could represent St. Jacobs' tourism with a color, an emotion, or an animal, what would it be and why?
(i.e. For penguin families - a sense of duty and responsibility to each other as a community.
Or an eagle - a trip to St. Jacobs provides an outsider's perspective on this place.
Or the color orange - inclusiveness and friendliness within the community
Or red if things are exciting and change quickly).

PART 2: Sense of Place / Hosting Good Conversations

4. What do you miss about St. Jacobs?
5. Based on the example shared, is this a knowledge the tourists or next generation should know about? How do you convey that? (Signage, plaque, qr code, vr, audio visual piece).
6. Would taking onboard some of the suggestions we offered enhance *community connectivity* in St. Jacobs (through tourism)?
7. Are there ways to share your voices and experiences regarding tourism in the village

PART 3: Belonging and Stewardship / Participation, Inclusion and Governance

8. What would you like to see improved specifically for older adults?
(Accessibility/affordability, maybe store discount for older adult residents?)
9. How can improvements be achieved through tourism resources or revenue?
(Businesses or government conduct an accessibility audit, Accessnow offers a quick way
10. In what ways do you think tourism businesses or governments could give back to the community?

PART 4: Hosting Good Conversation

Based on our discussion, we will co-create a visual representation of your experiences with tourism as an older adult resident in St. Jacobs, along with ideas for potential improvements. Please review it to confirm that your experiences or quotes have been accurately captured and represented. We can discuss including your comment or quote in the text bubble during our next session.

(This could be a form of *Storytelling and Expression* of older adults' experiences and values)

Appendix C – Interview Guide (Phase 4 – Individual Interview with the Recreational Service Director)

1. Could you please tell us a bit about your background and describe your role at St. Jacobs Place?
2. What are some of the major challenges or concerns from the older adult residents when visiting the village?
 - a. Have you noticed any changes in the community that concerns older adult residents?
3. Are there any specific accessibility features that are particularly important for the residents when they visit stores, restaurants, or shops on trips?
 - a. What do older adult residents enjoy the most?
 - b. What are the key assets of St. Jacobs older adult residents value the most?
 - c. What assets are missing for older adults?
4. Are there any challenges you face when planning excursions for older adult residents?
5. Are there ways that St. Jacobs could be more accessible for the older adult residents?
6. In your opinion, are there tourism resources or assistance that would improve residents' experiences with tourism or their quality of life?
 - a. Are there ways in which the benefit of tourism could support the older adult residents or the community?
7. Are there ways to share older adult residents' voices and experiences regarding tourism in the village?
8. What challenges do you think communities face when engaging older adult residents? How might this be similar or different to engaging older adults in tourism planning? (Accessibility Audit or Accessnow)
9. Do you have any suggestions regarding how such challenges could be resolved or mitigated?
 - a. What challenges do you think tourism planners may (has in the past) encounter when attempting to prioritize the community over tourists?

Appendix D – Codes derived from Thematic Analysis Codes

Family Members	Traffic
Residence/Origin	Mennonite
Atmosphere	Transportation
Health	Affordability
Nostalgia/Attractions	Home Hardware
Changes	Inclusive Dialogue
Sense of Community	Nature
Tourism Transforming	Profit
Market	Challenges
Accessibility	Potential Improvements
Local Knowledge	Next Generation
Noise	Respect
Creative Arts-Piece	Businesses' Involvement
Ongoing Dialogue	

Focus Group

Code	Description	Examples from Transcript
Residence/Origin	Participants' duration of residency in St. Jacobs	<p>"I grew up in St. Jacobs. Outside of St. Jacobs, I should say just two miles east from here, and then I went to school here from grade 1 to 8, and that my father also went to school here, which would have been in 1908."(SZ, 1908, 5:00)</p> <p>"I've been living at St. Jacobs Place. Four plus years. I came from Kitchener, living there in Guelph for 40 years, then the rest of my life with 17 years in Germany." "(VK, 4, International, 6:00)</p> <p>"-55 years in Canada now? -KB: 55 years in Canada and how long have you been in Saint Jacobs for? - Oh 10 you know,"(AB, 7:30)</p> <p>"-I lived on a farm. -KB: How long have you been in Saint Jacobs for? - Since February"(DR, 0.5 yr, Kitchener 8:20)</p> <p>"I was born in Kitchener and left Kitchener, uh to move rural." (SY, Kitchener, 2 yrs, 9:00)</p> <p>"I've been here in St. Jacobs all almost a year now. I come from Kitchener and I lived in Kitchener. For gosh.. that's a bit. 60,70 years."</p>

(BA, Kitchener, 1 yr, 9:30)

Family members

Participants' family background

"I grew up in St. Jacobs. Outside of St. Jacobs, I should say just two miles east from here, and then I went to school here from grade 1 to 8, and that my father also went to school here, which would have been in 1908." (SZ, 1908, 5:00)

"My father was the first bulldozer querying them trees and portable regional airport.

Uh, we ended up in Maryhill, where I met my husband, and we built our home and then same place for 60 years.

And then came I lost my husband two years ago.

In the next moved up here. " (SY, Kitchener, 2 yrs, 9:00)

"Then I found out that my son in law.

His family lives just the corner host from here. " (SY, 36:21)

"My concern right now is, uh, for example, if I had to go to the doctor in Kitchener, I have to depend on my family to come and pick me up and take me." (SL, 58:18)

"I have a son living in Toronto" (VK, 1h:2)

"Like here. We're stuck. Yeah, if you don't have family helping you." (1h:2)

"I got one living in Fergus.

I've got one living down the Fairview." (SY, 1:2)

"I think the majority who are here, and I hate to tell you the relatives don't live around the corner. The only one I have is my son and he lives in Toronto, north of Toronto, to be able to see me. It takes 3 hours" (VK, 1h:8)

Atmosphere

Participants' descriptions of St. Jacobs atmosphere, elements, and assets

"I think St Jacobs is very unique, it has a real flavor for tourism" (BA, Kitchener, 1 yr)

"I like the country atmosphere. It is small and if we go downtown, very homey, cozy. And especially the people are very nice. And I, I feel at home here only been four years"

(VK, 4, International)

"It was just nice and easy. Either the people friendly, very good. " (SZ, 1908, 13:00)

“Yes, the pace is very calming and it's not rush rush, rush all the time...the people, they're very nice people of their culture. That is really different from what I am used to. Uh, culture, and I'm learning a lot about their, their ways and. They're just, they're the whole atmosphere of the people here and they really make it nice to be here.” (BA, Kitchener, 1 yr)

“If I wanted to get a bit of rest or anything that I can go St. Jacobs, it was very peaceful here and the downtown was just go toward the shops” (VK, 4, International – Kitchener 40 yrs)

“It's a little bit escape.”

Health

Participants' health issues

“I had some health problems and immediate decision that I needed to go to a retirement home” (VK, 4, International – Kitchener 40 yrs)

“Yeah, a bit of when I signed up with Kuwada, they've told me to make sure that I get a van that has the lift. Because I've got Health issues...And you know what? Three weeks later, I'm still paying for getting into that small car.” (SY, 1h:2)

“our condition with health problems, it's very difficult to wait. It's not that we're not patient is that we have physical disabilities and we are in pain” (VK, 1h:8)

“I hate to tell you I don't know when I give up my car, but I don't know. I mean, anything can happen health wise I have health problems... That's part of being old.” (VK discussing unable to give up her car, 1h:10)

Nostalgia/Attractions

Participants' experiences with St. Jacobs' attractions

“Well, he's got, he had a candy store. Just up the hill on Main Street...He used to have candy in bulk and after school sometimes if my mother gave us a dime or a quarter to spend, we'd run over there because we will, before we went home.” (SZ, 1908)

“I come to St. Jacobs for years and years and years. Uh, Years ago, there were, it was always late winter. Early spring, we were sick of winter. We'd make a trip to St. Jacobs from the day, and we would drive around. Then we have lunch at the stone crock, and then we do the rest of the shops. At that time, there were so many artisans. There were glass blowers. There

was wheat weavers, there was uh weaving, holding there was that room naked. There was a blacksmith, down along the river there and there was what they called the river works. Great shops in there. Yeah, great shops. That's where I was introduced to Snow baby. And that's where I used to do a lot of Christmas shopping for the kids because there was such a great toy shop. Also, there is a quilter, we get quilt shows we have quilt setup. Uh, that's what I miss about St. Jacobs. ” (PT, 4 yrs, Waterloo)

“Antiques, I love it. As a matter of fact, they're still got a few pieces around here.... sweaters and jackets and blouses that had dragonflies and birds and butterflies, I still got one of those around. ” (19:00)

“Yes, you went in the train and you've got the ice cream.”
(PT, 4 yrs)

“Yeah, everybody knew about the ice cream caboose. You're there many times the kids.”
(PT)

“Yeah, the mill race is still there? -yeah, it's there.”
(29:45)

“They used to have instead of birthday cards. The one year they did, I don't know, maybe you still can get them, but the one year it take the year you were born and then that you would like in a little folquet , the folquet card ”
(43:54)

“There used to be in these in the lobby there used to be a level that was actually a gift shop, and all the little wood carvings. And then and they have little games like really simple games, simple books, religious books.” (44:35)

Retirement Home

Participants' experiences with the retirement home

I had some health problems and immediate decision that I needed to go to a retirement home. And I searched for something so to say small.”(VK, 4, International – Kitchener 40 yrs)

“I didn't know that there's this place even existed until my daughter had dropped me here.” (SY, 36:21)

““It used to be very institutionalized. Building houses for people in like huge factories. And that

don't look, don't appeal to me, and I made the decision that I'm gonna go sign there and that's why I came to St. Jacobs . So Jacobs feeling of home of, inclusion of the people here, the people are very friendly and they are very forward.” (VK when discussing choosing to come to St. Jacobs)

Mennonite Participants' perceptions of Mennonite culture

“There was a Mennonite guy. That was the mailman, and he had a horse with the well” (*SZ, 1908*)

“Culture, and I'm learning a lot about their, their ways“(VK, 4, *International – Kitchener 40 yrs*)

Traffic Traffic conditions in St. Jacobs

“And here you can go from A to Z and you know where you're going. You know it's peaceful. You know you're not gonna have an accident, that's big.” (VK, 4, *International – Kitchener 40 yrs*)

Changes Participants' experiences with the changes in St. Jacobs

“Well, he's got, he had a candy store. Just up the hill on Main Street. Um, I guess there's still store there, but I don't know what they sell.”(*SZ, 1908*)

That's where I was introduced to Snow baby. And that's where I used to do a lot of Christmas shopping for the kids because there was such a great toy shop. Also, there is a quilter, we get quilt shows we have quilt setup. Uh, that's what I miss about St. Jacobs. ” (*PT, 4 yrs, Kitchener*)

“The railway model has gone down too. Is it? Yeah” (21:56)

“I haven't lived here long enough to really phrase an opinion, and one way or the other, so far from what I have heard from different people here. They've given out a lot of information here and a lot of things that I didn't know existed before now or it's changed and now you want it back, right?” (VK, 4, *International – Kitchener 40 yrs*)

“I still have people that talk when they come, they they're expecting their old Saint Jacobs and the... Yeah, they came to that. That's where you go.” (28:28)

“Yes, you went in the train and you've got the ice cream.”

“-But they remember that, Yeah, gone.”

(29:08)

“Does anybody know is the water wheel still at the mill?” “I don't think so.

No, no.” “And that mill is all renovated to shops. It's all shops.” (28:28)

“Yeah, yeah, Christmas, was all year round. And I don't think it's here. What it used to be.”(43:31)

“Everything was interesting to people is going away because they don't make any profit, They're not gonna stay there for nothing.” (VK, 1h:25)

Transportation

Participants' access to transportation in St. Jacobs

“Like here. We're stuck. Yeah, if you don't have family helping you.” (1h:2)

“My concern right now is, uh, for example, if I had to go to the doctor in Kitchener, I have to depend on my family to come and pick me up and take me. What would there be the advantage of bus service like you're talking shuttle. But I'm talking like a regular bus coming back and forth and taking us into Kitchener, into Waterloo, even to Hespeler crescent, if you live in that area or have a business or relatives living in that area and you want to go visit them just like a regular bus service.” (SY, 58:18)

“Kiwona can't take you. Come on.

Yeah. You're stuck. ”(PT, 4 yrs, 1h:2)

Let's say I'm going to the doctor.

Well, I don't know exactly when I'm finished exactly.” (1:6, SY)

“Yeah, this is Kitchener. One way and it cost 45, we have to ask for taxis scripts there through the region.” (VK)

“So I would say the biggest thing is the transportation. What do elderly people do?” (VK, 1h:8)

“You know, we just have to travel. You always have to go somewhere to get to.” (VK, 1h:10)

“One time I couldn't because there was too much pain and cost me \$45.00 to get there and 45 to come back and you know

about the taxation.” (VK, 1h:15)

Affordability

The affordability of stores and shops in
St. Jacobs

“And a couple of them that have come and then they say well,
there's nothing here but old antiques that I can't afford that, but
that's that. They've got beautiful clothes and that I can't afford.”

(28:46)

“But this happened is too that the products have increased so
much, very expensive to buy clothing there. I've been in there.”

(SY, 33:13)

“People from different areas, big cities, they go down there and
they buy it because they got the money for that they don't, you
know. But the other Mennonite, human being is just, want
something sort of say nice and everything is very

expensive.”(SY, 33:13)

Home Hardware

Participants' thoughts on Home
Hardware in St. Jacobs

“Couldn't the meeting more the last two years they came up the
Home Hardware. She's already bought them for the stocking
for this coming year. Well, the whole part is about staying true
to his roots.” (24:40)

“That's right that, Pat, you know what's the thing you always
said to us at the table “go to Home Hardware and they got it.”

(SY, 25:18)

“Yeah, St. Jacobs, home hardware.”

“And the furniture was quality furniture. It wasn't just glued
together.” (26:18)

Inclusive Dialogue

Participants' experiences on inclusive
dialogue and sharing their voices as
residents of St. Jacobs

“Hey, I would say this is the first time you people being here
and that's tremendously. I have never been involved in
anything...So that's that really makes something that you're
here to hear it because maybe you can do something that gets
back a little bit more today, you see.” (VK, 4, International –
Kitchener 40 yrs)

“Does anybody know is the water wheel still at the mill?” ” I
don't think so. No, no.” “And that mill is all renovated to shops.
It's all shops.”

“There used to be a theater here. St. Jacobs Theater. It's that's
still going?I just wondered. I haven't heard anything, but
that's why.” (33:52)

“Yeah, I’ve never. This is the first time the here that this is happening. I find this absolutely wonderful because maybe you will be able to. Do some special for St. Jacobs.” (VK, 4, *International – Kitchener 40 yrs*)

“It’s giving us a voice to it.” (SY)

“Auction sales or garage sales and have them set out in front of the home for people to say. “Oh I didn’t even know that home was there”. (SY, 36:21)

Nature

“Bird sanctuary. Bird, sure. I mean, where do you go see birds? I used to be able to see them.” (PT, 39:27)

Sense of Community

Participants’ sense of community

“It’s home, We are home here, this is our home, and it’s very important.
It’s just like oh; our individual self holds important things for us to know by name.
We like to know where we live and I believe it’s everything to do with that.” (VK, 4, *International – Kitchener 40 yrs, 31:48*)

“All you all of it clearly treat this as your home with respect and love. There.” (SY, 36:21)

“I felt that was absolutely beautiful. That should have made me more often, three students and they will ask question about you. So that was very special.” (VK when discussing the *biography project with local students*)

“It used to be very institutionalized.
Building houses for people in like huge factories. And that don’t look, don’t appeal to me, and I made the decision that I’m gonna go sign there and that’s why I came to St. Jacobs . So Jacobs feeling of home of, inclusion of the people here, the people are very friendly and they are very forward.” (VK when *discussing choosing to come to St. Jacobs*)

**Tourism
Transforming**

Participants’ reflections on the transformation of St. Jacobs’ tourism

“Therefore it’s very interesting about tourism actually declining, but not interesting, upsetting, I would say. And I don’t know why.” (VK, 4, *International – Kitchener 40 yrs*)

“It used to be totally full. It always opens from 11:00 o’clock

till that night 9:00 o'clock. At first they open from 10 and then we've got laid down later, then 10 o'clock first and 10, then 11, because obviously they have to." (SY)

"So I think that has declined, say purchases of the people that they purchased. I can see it on the hours and it's not nearly as cold."(SY)

Profit Participants' perceptions on St. Jacobs' tourism generating profit

"They have to this advertise. Make a pop, but otherwise they wouldn't do it.

The ones who are doing it, you know, they're not going to be crazy standing around the whole day and they are not making money." (VK, 4, *International – Kitchener 40 yrs*)

"There's the challenges for them to do it cost effective, you know what are they going to get for it? You're not going to make a profit, they're gonna be in loss situation." (VK, 1h:21, *discussing challenges for prioritizing community over the tourists*)

"Oh, we could do it through the media. What's the good people look for? Yeah, the guys didn't realize that there was this beautiful place." (VK, 1h:22, *discussing generating tourists*)

"Everything was interesting to people is going away because they don't make any profit, They're not gonna stay there for nothing." (VK, 1:25)

Market Participants' experiences with St. Jacobs' Christmas market

"I mean, it always have some unique. That's why I want to do a lot of shopping up here. Yeah, we used to have very unique stuff like this." (43:13)

"Yeah, yeah, Christmas, was all year round. And I don't think it's here. What it used to be."(43:31)

Challenges Participants' perceived challenges in prioritizing the community (older adult residents) over tourists

"There's the challenges for them to do it cost effective, you know what are they going to get for it? You're not going to make a profit, they're gonna be in loss situation." (VK, 1h:21, *discussing challenges for prioritizing community over the tourists*)

"We're too small." (SL, 1h:21)

Walking Tour: 7-12

Code	Description	Examples from Transcript
Accessibility	The accessibility for senior residents in St. Jacobs	<p>“A horse. Years back when there was just a lot of horses and buggies from here. But today, there isn’t that many because they can’t shop. There is no groceries in this town, so they don’t come in here anymore to shop.” (SZ discussing animal association with St. Jacobs.)</p> <p>“I know when my mother moved into Elmira, she said she can’t even buy a loaf of bread anywhere here in St. Jacobs. When we were kids, where there was at least three grocery stores, like, I mean, just a little one. It’s not that big, like Loblaw’s.” (SZ)</p>
Health		<p>“With my medical conditions, I have to choose a home.” (DR)</p>
Atmosphere	Participants’ descriptions of St. Jacobs atmosphere, elements, and assets	<p>“In the wintertime, it’s really pretty here and it’s nice to see all the lights that they decorate with, and in the summer the flower pots here, it brings people in.” (ON discussing color association)</p> <p>“Blue sky, because it’s uplifting and it’s homelike. It’s inviting and if you have gray sky, it’s depressing right? We get that once in a while too but most of the time it’s homey atmosphere, probably the closest to home you know that we can find.” (VK discussing color association)</p> <p>“About the horse and buggies, you don’t see that in every town” (AB, discussing what visitors should know about St. Jacobs)</p>
Potential improvements		<p>We have just one theater, and we could open more plays, not necessarily more theater, but that they offer more plays.” (VK, discussing potential improvements)</p> <p>“Little cafes, more accessible and cozy.” (VK)</p> <p>“In Koln, Germany, they have these pubs, is not to do with the alcohols, it’s to do with eating. People from Germany they don’t cook at home, so they go outside and the food is very reasonable, and it’s good homemade food, you know. And they socialize all over the place, it’s not necessarily drinking beer, but it’s to socialize, a sense of community.” (VK)</p>

		<p>“I thought of one thing, but it’s not for our generation. I can see maybe, like a fairground for the kids. Well, Ferris wheel and that’s like a place to take your kids to.” (SZ)</p>
Local Knowledge		<p>“Seven years ago I moved to here and very often we came visit in here, but haven’t seen the same thing in two years” (ON discussing coming for special food served at the stone crock as a men’s club)</p>
Changes	Participants’ experiences with the changes in St. Jacobs	<p>“Seven years ago I moved to here and very often we came visit in here, but haven’t seen the same thing in two years” (ON discussing coming for special food served at the stone crock as a men’s club)</p> <p>“Don’t modernize it anymore, it’s different” (ON)</p> <p>“A horse. Years back when there was just a lot of horses and buggies from here. But today, there isn’t that many because they can’t shop. There is no groceries in this town, so they don’t come in here anymore to shop.” (SZ)</p>
Tourism transforming		<p>“To me, it seems to be going down a bit. It’s not, people come here and expect different things or something, they come here, and it’s different from what they expected.” (DR)</p>
Nostalgia/Attractions		<p>“It just brings memories back when I was a kid because I went to school here, but now I don’t.....” (SZ, 5:11, discussing what comes to mind about St. Jacobs)</p> <p>“There used to be a lot of stores where you go in with five cent five pennies. And you come out with a lot of candy.” (SZ, 5:11)</p>
Transportation	Participants’ access to transportation in St. Jacobs	<p>“The art gallery is a nice place to go to.” (AB)</p>
Affordability	The affordability of stores and shops in St. Jacobs	<p>“It’s just that they are very expensive. If you want to buy anything, clothes or attire, pretty much double the price of anywhere else because of the tourism. They would have to make money, that’s why everything is so expensive here. It’s a touristy little town” (VK)</p> <p>“Yea, it depends on what you’re looking for, for clothing or attire or anything like that it’s quite, quite expensive. I guess maybe they have to do that to survive to make things go. You know what I mean, they have to make a profit, they cannot end</p>

		up in a hole. Quite a few shops have closed up here.” (VK)
		“I mean, many people come here on the weekend just for the peace and quite, this little town is giving, the atmosphere and everything like that. So they can start to say, charge for what they want because they know the tourists like to get something here when they go here, you know? I mean, it make sense” (VK)
Mennonite		“The Mennonite community is going down too, they are more and more modernized.” (ON)
Nature		
Sense of Community	Participants’ sense of community	“In Koln, Germany, they have these pubs, is not to do with the alcohols, it’s to do with eating. People from Germany they don’t cook at home, so they go outside and the food is very reasonable, and it’s good homemade food, you know. And they socialize all over the place, it’s not necessarily drinking beer, but it’s to socialize, a sense of community.” (VK)
Next generation		“I don’t think they would come and tour it like our generation. It’s a different generation. The schoolhouse up there is a place affiliated with Drayton. In any time I’ve been in there, it’s not the young people, maybe they come in the evenings, I don’t know. It would be quite different with the next generation.” (DR)
		“It’s just a different world out there, they got their own things to do. What they do is quite different than what we did.” (DR)
		“Not so many young people come, I don’t think.” (VK)
		“Maybe when they come here, they are invited by places.” (DR)
		“I thought of one thing, but it’s not for our generation. I can see maybe, like a fairground for the kids. Well, Ferris wheel and that’s like a place to take your kids to.” (SZ)
Accessibility	The accessibility for senior residents in St. Jacobs	“A horse. Years back when there was just a lot of horses and buggies from here. But today, there isn’t that many because they can’t shop. There is no groceries in this town, so they don’t come in here anymore to shop.” (SZ discussing animal association with St. Jacobs.)
		“I know when my mother moved into Elmira, she said she can’t even buy a loaf of bread anywhere here in St. Jacobs. When we

were kids, where there was at least three grocery stores, like, I mean, just a little one. It's not that big, like Loblaw's." (SZ)

Atmosphere

Participants' descriptions of St. Jacobs atmosphere, elements, and assets

"In the wintertime, it's really pretty here and it's nice to see all the lights that they decorate with, and in the summer the flower pots here, it brings people in." (ON discussing color association)

"Blue sky, because it's uplifting and it's homelike. It's inviting and if you have gray sky, it's depressing right? We get that once in a while too but most of the time it's homey atmosphere, probably the closest to home you know that we can find." (VK discussing color association)

"About the horse and buggies, you don't see that in every town" (AB, discussing what visitors should know about St. Jacobs)

Potential improvements

We have just one theater, and we could open more plays, not necessarily more theater, but that they offer more plays." (VK, discussing potential improvements)

"Little cafes, more accessible and cozy." (VK)

"In Koln, Germany, they have these pubs, is not to do with the alcohols, it's to do with eating. People from Germany they don't cook at home, so they go outside and the food is very reasonable, and it's good homemade food, you know. And they socialize all over the place, it's not necessarily drinking beer, but it's to socialize, a sense of community." (VK)

"I thought of one thing, but it's not for our generation. I can see maybe, like a fairground for the kids. Well, Ferris wheel and that's like a place to take your kids to." (SZ)

Creative Arts-Session: 7-19

Code	Description	Examples from Transcript
Residence/Origin	Participants' duration of residency in St. Jacobs	"Seven years, and my name is NA. Before that I lived in Kitchener." (NA, <i>Kitchener</i> , 7 yrs)
		"Oh, it's only been, it will be two years in November." (LL, <i>Brampton</i> , 2 yrs)

Traffic	Traffic conditions in St. Jacobs	<p>“Yeah. But you go to that market. And you see that parking lot. You got to be parking out in the street.” (<i>SY, Kitchener, 2 yr</i>)</p> <p>“And right now, it's really bad. We go uh, Saturday, and we went for a drive and full gathering of people are still there.” (<i>NA, Kitchener, 7 yrs, 6:12</i>)</p> <p>“There’s many now, who are there and going out to buy cars? Instead of the buggies. – R: Because of the traffic, I would not want to be driving a buggy on the side. – NA: No, no.” (<i>NA, Kitchener, 7 yrs</i>)</p> <p>“Let’s get off the main street and go through the side streets.” (<i>AB, 10 yrs, Kitchener</i>)</p> <p>“Get out of... kind of thinking about, you want a nice, peaceful, relaxing visit, come to St. Jacobs, because it is peaceful, relaxing, and quiet, and it’s very productive, you got a lot of the stores.” (Discussing the traffic in St. Jacobs. <i>SY, 41:40</i>)</p> <p>“I wanted a light, a four way light, not just one way. Every time I push the button, another car is coming from another way.” (<i>NA, Kitchener, 7 yrs</i>)</p>
Accessibility	The accessibility for senior residents in St. Jacobs	<p>“Would it be accessible for us?” (Discussing the Christmas themed train in St. Jacobs, (<i>NA, Kitchener, 7 yrs, 8:03</i>)</p> <p>“When talking about the sidewalk: When you get to the first corner, and it goes from here to there.” (<i>NA, Kitchener, 7 yrs</i>)</p> <p>“I wanted a light, a four way light, not just one way. Every time I push the button, another car is coming from another way.” (<i>NA, Kitchener, 7 yrs</i>)</p>
Noise		<p>“Sometimes in the evenings, okay, I'll hear that again in a few minutes.” (<i>DR, 0.5 yr, Kitchener, 10:04</i>)</p>
Respect	Participants’ perceptions about respecting people’s way of life	<p>“All these cars would be parked along the side. They didn't come from church, no. And that because they're all visitors I can go on through the county and that and they'll be the odd policeman because he would have to be there because they want to get the picture. They don't like to have their picture taken. Yeah. But when the police are there, because they think</p>

that you know they're gonna jump out and oh stop and I will take a pic I imagine that's what the police are... that is something just like he said, that's when they come to see them, see them in their outfits." (DR, 23:53)

"You should ask first, out of respect. Yeah, just strictly out of respect to do that." (SY, 25:20)

"No, that's their belief, like we believe other things, that's what they believe." (ON, 7 yrs, Ontario)

"That's another thing when you're driving these trucks and whatever vehicles, they have to be respectful of, they are going to be on the side of the road, and you need to just like you would a bicycle or the roads or somebody running, which there are a lot on that highway there. Just be respectful of that, that they are going to be turning at some point. So kind of be zooming around them. Because I mean, that's going to spook the horse. And I think this the generation now, they don't know it, like our generation or older generations would know that. That's just the way it is in st. Jacobs, that there are horse and buggies." (R, 31:01)

"ONNE: Somebody walk up to you with a camera, would you like that? I don't think so." (ON, 34:49)

Atmosphere

Participants' descriptions of St. Jacobs atmosphere, elements, and assets

"Any special occasion, we always wanted to come to St. Jacob because it's such a unique little town. Unique in that it was different from the towns you're seeing and it just you wanted to come to the Stone Crock restaurant. –CL: but that's not there anymore. –No, but it drew a lot of people here."

(LL, Brampton, 2 yrs)

"See, what do I really enjoy the most, but I enjoy the whole the whole thing. Yeah, the whole package" (SY, Kitchener, 2 yrs, 5:15)

I've used to come here like from Kitchener, we go shopping. And that was the big deal. We're going to St. Jacobs, to the market. (SY, Kitchener, 2 yrs, 5:15)

"I like St. Jacobs quiet." (NA, Kitchener, 7 yrs, 6:12)

"It's the atmosphere to St. Jacobs, the long winter nights. It makes it special, and brings people in and it's a good way of

advertising.” (Associating the colors of sparkles events and plants with St. Jacobs. ON, 38:31)

“How you felt would you came as a visitor? You're coming into a whole new little world? Our own little world. Our home. Like that, you know, and you were very impressed.” (SY, *Kitchener, 2 yrs, 39:16*)

“There's a walkway down by the river there you go along the river there that's nice, you know? And people don't even know about that.” (DR, 42:24)

Local Knowledge

Seniors' knowledge of St. Jacobs

“Just be respectful of that, that they are going to be turning at some point. So kind of be zooming around them. Because I mean, that's going to spook the horse. And I think this the generation now, they don't know it, like our generation or older generations would know that. That's just the way it is in st. Jacobs, that there are horse and buggies.” (R, 31:01)

“I think there needs to be more signage for letting people know that, you know, there is signage for the St. Jacobs love to see St. Jacobs, but I think it would be better to view ahead of time that it is a slower pace of life where they want it to be a slower pace of life. And you shouldn't necessarily like that you're gonna just do right in your life. Just know that as soon as you get to the railroad tracks there, it's gonna be like, Okay, it's gonna be slower. Yeah. So patience.” (R, 36:10)

““There's a walkway down by the river there you go along the river there that's nice, you know? And people don't even know about that.” (DR, 42:24)

“Didn't even have a shop here in town? just like a house maybe it's the house he lived in, because I've been in that house, opposite the church that it now what? Toys thing or something? Right on the corner of Main Street” (DR, 17:20)

Nostalgia/Attractions

Participants' experiences with St. Jacobs' attractions

“You know, another thing that that makes me feel good is the fact that the little schoolhouse that they have the plays. They have these plays I've been in that schoolhouse will tell you, you have the tables. You're all like this here, but boy the shows that they pull out some of them are really very good.” (SY, 44:51)

Transportation

Participants' access to transportation in

“I have a scooter so I can get around.” (NA, *Kitchener, 7 yrs,*

Inclusive Dialogue

Participants' experiences on inclusive dialogue and sharing their voices regarding tourism as residents of St. Jacobs

"Well, I don't know, that would be everybody's decision here or ideas" (Discussing the creative arts-piece, *SY, Kitchener, 2 yrs, 14:11*)

"there's other artists in here, isn't there? Oh, yeah. That could maybe get their two cents in and work on it. You know, this way you're getting everybody" (Discussing the creative arts-piece, *SY, Kitchener, 2 yrs, 14:11*)

"That gives him an idea of well, what this town is all about. Yeah." (Discussing the creative arts-piece, *SY, Kitchener, 2 yrs, 14:11*)

Mennonite

Participants' perceptions of Mennonite culture

"And then on Saturday, the train actually rather go Elmira that. Then there's a Mennonite lady that has the wagon. And I think it's bales of hay or something. And she meets the train. And that she's from the cheese house. And anyhow, she brings those, you know, passengers that want to see Elmira for a while. And then she must have the time that she takes it back to Waterloo. So they catch the train back to their pulling up. That's how they are picking up train people coming here for a few hours on Saturday." (*DR, 0.5 yr, Kitchener 10:20*)

"There 's another fellow, and he drew all Menonite. Peter Etril Snyder" (*SY, Kitchener, 2 yrs, 15:26*)

"there's not many, you can come and see Mennonite. You gotta come one Sunday morning maybe see if they're going to church. And am I'm not sure where exactly have to go." (*NA, Kitchener, 7 yrs, 21:54*)

"I know exactly what NA is talking about. Because in Elmira we have the lip where we call it the little white church. And that's strictly for the old, the person buggy Mennonites and that. So I would come from my church down right on Main Street, their church street, and all these cars would be parked along the side. They didn't come from church, no. And that because they're all visitors I can go on through the county and that and they'll be the odd policeman because he would have to be there because they want to get the picture. They don't like to have their picture taken. But it was quite interesting. Well, I knew this before, like with the church in that I might have just kept coming along when they were coming out of their service

in that all the man on the one side, all the women out the other and kids and that and then I guess that that goes and gets the buggy and they all hop in and then move on the way they go. Yeah. But when the police are there, because they think that you know they're gonna jump out and oh stop and I will take a pic I imagine that's what the police are... that is something just like he said, that's when they come to see them, see them in their outfits." (DR, 23:53)

"What amazes me about that, or about the Mennonites is in the wintertime, they still just have their buggies horse horses a buggy but the size of these here buggies that their their whole family is in that and you see them riding or driving, riding I guess, on the side of the road. And you see that My Gosh people, here is 2024 And you're still in that era of your life" (SY, Kitchener, 2 yrs, 27:05)

"But how are you going to tell people to be accessible for other people?" (NA, Kitchener, 7 yrs, 35:46)

Nature

"The bird is going to be on this poster too oh, this is going to be some poster." (SY, Kitchener, 2 yrs, 35:17)

Sense of Community

Participants' sense of community

"So he was he I used to have a gallery in Waterloo on Willow street. That's right. And I've been there because my grandmother loved his art so we always bought her little pieces.

Exactly yeah, but all his artwork was all done most of his artwork was all this area. Yeah. And like even landmarks like for example, we were talking about like the harmony lunch or in Waterloo Yep. There was certain like little restaurants and that that he did or like the old town hall it's the old library in Uptown Waterloo there that you know, just little landmarks of the city hall and Kitchener back in the 50s You know, there's a lot of artwork that you have this area and it was all a lot of it was in the Mennonite country" (RL, 16:19)

"it's a second home." (ON, 39:43)

Profit

Participants' perceptions on St. Jacobs' tourism generating profit

"The big thing about St. Jacobs is the market. We either have the Market more often or things to do with the market can keep people coming." (NA, Kitchener, 7 yrs, 6:41)

"I said if you want to be, have a progressive area. I don't think you concentrate on Mennonites. The focus? Yes, yeah. The focus should not, there are progress people that live here and

we're here and in craft here and yeah. You got to be progressive, you can't just stop. " (Pt, 4 yrs, Waterloo)

Creative Arts-Piece

Arts-Piece to express the voices of participants

"Could you could you have capture or something like that? on a picture frame or something like that The Mennonites, but you wouldn't be showing their faces in this kind of shadow, then you've got the Train? Then you've got the market in behind." (SY, Kitchener, 2 yrs, 11:25)

"Thinking of a paper or a sign well turned into a sign or you're looking?" (PT, 4 yrs, Waterloo 14:05)

"Well, I don't know, that would be everybody's decision here or ideas" (SY, Kitchener, 2 yrs, 14:11)

"there's other artists in here, isn't there? Oh, yeah. That could maybe get their two cents in and work on it. You know, this way you're getting everybody" (Discussing the creative arts-piece, SY, Kitchener, 2 yrs, 14:11)

"That gives him an idea of well, what this town is all about. Yeah." (Discussing the creative arts-piece, SY, Kitchener, 2 yrs, 14:11)

"In respect to that there and I'm kind of going back to this poster because this yeah you know how sometimes you see "mind your way because children" or something like that. And you're referring to a whole different life down here because of the thank god of the Mennonites, whether they're the old Mennonite or the young or whatever, they should somehow have that on the poster to like be respectful of all be respectful of other people or be respectful of the local way of life" (SY, Kitchener, 2 yrs, 33:05)

"The bird is going to be on this poster too oh, this is going to be some poster." (SY, Kitchener, 2 yrs, 35:17)

Imagine ...- VK

Interview with the Recreational Services Director: 7-19

Code	Description	Examples from Transcript
Traffic	Traffic conditions in St. Jacobs	"I've noticed a bigger, bigger change in the traffic, I think there's more traffic, and that's a concern especially with seniors going across the roads and stuff." (3:07)

Accessibility	The accessibility for senior residents in St. Jacobs	<p>“The ramps or the narrowness of the stores itself.” (3:56)</p> <p>“I think some things might be lack of just going to like a more like a store like that, you know, or know, just picking up essentials, oh, they have a, it's a distance to go to get just essentials...they want to be able to their independence to be able to walk up the street and get a get some toothpaste.. they want to be able to do that themselves” (6:18)</p> <p>“But the challenging part is getting them from off from A to B. So when we get to the wherever we're going, that the challenge is, is how is the terrain going to be there when we get there?” (Discussing challenges when planning excursion or trips, 7:57)</p> <p>“There's not a lot of restaurants here but they would need, accessibility wise they would need to make it more accessible...I think there's you know, Jacob's Grill or, you know what I mean? Like, Harvest Moon up the road, but, I mean, they could provide more if they had if it was more accessible.” (19:28)</p> <p style="text-align: center;">”</p>
Atmosphere	Participants' descriptions of St. Jacobs atmosphere, elements, and assets	<p>“They enjoy going to get for example an ice cream or they enjoy going to the stone crock to get a baked good they and then they enjoy the just the walking around the village and seeing people's houses with all their landscaping, the flowers and the you know, and just nature in itself. Like we've got everything close by here. It's all nature. So that's what they're more peaceful at.” (4:19)</p> <p>“In my opinion, I would say, the closeness of people. So close knit community here, if somebody were to be lost, they've been found, oh, you've had that where people you know, have gone too far up the road, maybe are a little bit misguided and not remember which way to get back. And we've had people actually call us they know that there's only a few places around here that would, they would probably have to call. So they kind of know, and we, you know, have signage, sometimes on their walkers or whatnot. So people will call and say, we've got so and so down here, or they'll, we've had people actually drive somebody back here, as they've been lost. That sense of community, a very good sense of community here. And people are always looking, and always smiling. When they go past the front lobby, when they're on their walks, people will come in</p>

with their animals, they'll come to the porch and say, Hello, how are you today?" (Discussing the key assets of St. Jacobs residents value the most 5:07)

Businesses' involvement

Business (association)'s involvement in the community's residence

"I would hope that the business association would be more involved in the residence around here...I think it would make sense for them to reach out to the group settings and offer more, more involvement." (9:38)

"I think the Business Association has a duty to, or even just like, on a whole they should be, they should be, if they want more money spent in the area, they could get it by more advertisement to these groups of people that are just said, They're just here sitting basically waiting for them to say, hey, come, come here." (11:01)

"Seniors don't aren't as mobile as the average person walking down the street knows what's here. Well, they, you know, they could be more involved with getting these people involved, because there's always new people coming and staying here that have never even lived in the area." (11:25)

"Exactly. It's a long term game that they're going to get. Even though they've lost a little bit money at the beginning. They're gonna get it back, because they know people will come...maybe they'll give prizes out to senior." (15:19)

"Now some people were saying, Well, why don't we support local and it's like well, maybe some of the businesses would say hey come you know seniors day on I don't know Thursday or something like that. There's not a lot of restaurants here but they would need accessibility wise they would need to make it more accessible." (19:28)

Local Knowledge

Seniors' knowledge of St. Jacobs

"Well, the residents are part of the community. And the residents here. And seniors everywhere in the community, they've been here for so long that they do understand the way of the community works." (Discussing prioritizing community over tourists, 17:35)

Changes

Participants' experiences with the changes in St. Jacobs

"Now, there are changes that have happened that they may not understand or may not know about, but doesn't necessarily mean that they wouldn't like it's just that they haven't been shown. Yeah. And I think that they, it's all about advertising, it's all about bringing it to their bringing it to them and showing them what this community has." (17:35)

Transportation	Participants' access to transportation in St. Jacobs	"It's kind of you they have to kind of go a little bit further to get it exactly. Other than that, I can't think of anything other than and some people cannot walk that far. So they just, you know, they would need a scooter." (Discussing seniors' limited access to store to pick up essentials, 6:18)
Affordability	The affordability of stores and shops in St. Jacobs	"Even a bag of milk...you could go in there and get milk at a premium cost because it's like specialty milk jersey milk." (Discussing the affordability of local stores, 7:30)
Home Hardware	Participants' thoughts on Home Hardware in St. Jacobs	"when I started in travel, one of our biggest accounts was actually Home Hardware...And then it made me understand Canada even better, because I knew any small town, there was in Canada, there was a Home Hardware there. Right. So but it just so happened that St. Jacobs was the head" (Discussing background in travel, 0:10)
Inclusive Dialogue	Participants' experiences on inclusive dialogue and sharing their voices regarding tourism as residents of St. Jacobs	<p>"If we weren't here, like providing insight into what we have to offer in the in the in here, they wouldn't even know." (11:25)</p> <p>"By getting them more involved in community functions." (12:22)</p> <p>"So to make them more comfortable and get them excited about their opinion that then they'll speak." (14:07)</p> <p>"Now, there are changes that have happened that they may not understand or may not know about, but doesn't necessarily mean that they wouldn't like it's just that they haven't been shown. Yeah. And I think that they, it's all about advertising, it's all about bringing it to their bringing it to them and showing them what this community has." (17:35)</p> <p>"I told them all we want they said we want to do this or we want to go there and I said well you did you know that three sisters actually has a wine tasting once a month. So it's not really that far. We don't really have to book a bus to go up the street to a wine tasting" (17:35)</p> <p>"So it's all about advertising and if they don't know what's going on in the city, in even in their own backyard, basically their own backyard because it's right there. They don't know what's going on, they're not going to come" (17:35)</p>

“I would say just because some of these seniors might seem quiet or more reserved, doesn't mean that their voice is any less, less important. Yeah, absolutely. And sometimes they will only answer when spoken to.” (0:00)

Ongoing dialogue Continuing dialogue and process to share community stakeholders' voices

They have to get them at the right time to get their perspective heard. Because even with the focus group, you can see how many people didn't participate. They just listened. So if they could get their voices heard, in a way, with along with the community functions, and by being part of this community, if they're if they see them more than maybe the residents would be more apt to speak out. For example, like the first time you were hearing, we had some people talk, some people didn't. Every time you've come, there's more and more people wanting to be involved. And more and more people are telling other people about what's happening. So the more you see somebody, the more you get, the more you want to be, because they feel comfortable now that you've, you've actually come in, you want to hear you, they want to speak now because you've actually come a few times, and not just once. (12:46)

“They came for six weeks, and every week, all of a sudden, I didn't have to call people anymore to remind them that these kids are coming to talk about you. So the anticipation of it, they get excited, and then that's when they get to speak. So to make them more comfortable and get them excited about their opinion that then they'll speak.”(Discussing residents opening up to share their voices during the ongoing project with school children, 14:07)

Nature

“Nature in itself. Like we've got everything close by here. It's all nature. So that's what they're more peaceful at.” (4:19)

Sense of Community Participants' sense of community

“In my opinion, I would say, the closeness of people. So close knit community here, if somebody were to be lost, they've been found, oh, you've had that where people you know, have gone too far up the road, maybe are a little bit misguided and not remember which way to get back. And we've had people actually call us they know that there's only a few places around here that would, they would probably have to call. So they kind of know, and we, you know, have signage, sometimes on their walkers or whatnot. So people will call and say, we've got so and so down here, or they'll, we've had people actually drive somebody back here, as they've been lost. That sense of community, a very good sense of community here. And people

are always looking, and always smiling. When they go past the front lobby, when they're on their walks, people will come in with their animals, they'll come to the porch and say, Hello, how are you today?" (5:07)

"So the more you see somebody, the more you get, the more you want to be, because they feel comfortable now that you've, you've actually come in, you want to hear you, they want to speak now because you've actually come a few times, and not just once."(12:46)

Profit

Participants' perceptions on St. Jacobs' tourism generating profit

"So they need to take the time, in order to make the money, or take the time in order to get the opinions heard. It's sort of like an investment, it is an investment into the future of, yeah, it's a long term investment. It's not short term." (15:19)

Challenges

Participants' perceived challenges in prioritizing the community (senior residents) over tourists

"They may have to lose some of their time at the beginning, they have to invest their time, and lose a little bit that way. In order to get people to come, be more comfortable with them. So they need to take the time, in order to make the money, or take the time in order to get the opinions heard."(Discussing businesses overcoming the challenges to involve seniors, 15:19)

"Now, there are changes that have happened that they may not understand or may not know about, but doesn't necessarily mean that they wouldn't like it's just that they haven't been shown."(17:35)