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Inland School of Business and Social Sciences

Eva Duedahl

PhD Dissertation

Re-imagining sustainable tourism futures with others

– A critical introduction and exploration of sustainable tourism co-design as a multifaceted innovation endeavour for better worldmaking

PhD in Innovation in Services – Public and Private (INSEPP)
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“For the first time in history the physical survival of the human race depends on a radical change of the human heart. However, a change of the human heart is possible only to the extent that drastic economic and social changes occur that give the human heart the chance for change and the courage and the vision to achieve it.”

— Erich Fromm, 1976

Abstract

With less than a decade left to *Transform Our World* (United Nations, 2016), the world has yet to transition to sustainable development. A key challenge for research and practice is to facilitate collaboration beyond silos of public, private and civic organisations, groups and individuals. Design and co-design are possible ways to involve others in order to better speak to the wickedness of sustainable development transitions including the sustainable development goals.

This is an article-based dissertation that seeks to critically introduce and explore how it may be possible to collaboratively design tourism (tourism co-design) to enable sustainable development transitions and to identify latent opportunities that may help to enhance the values of locals, tourists and nature.

Tourism co-design is framed as a process of inquiry that can be informed by action research. In this pursuit, the dissertation brings together various philosophical and theoretical perspectives with lessons learned from co-designing tourism in Norway and Denmark to advance an abstract, yet highly concrete, understanding of collaboration for sustainable tourism development as sustainable tourism co-design.

In designing tourism *with*, not *for*, others, the dissertation advances an understanding of sustainable tourism co-design as a multifaceted innovation endeavour for better worldmaking, whereby it simultaneously reveals and challenges some of the underlying assumptions on which extant approaches to sustainable tourism development often rest.

By doing so, the dissertation addresses the widening gap between the principles and theory of sustainable development and actual change and operationalisation in tourism practice and research. Bridging theory and practice through co-design, the main contribution of this dissertation is enriched understandings of collaboration for sustainable tourism development.

It is my hope that, by inviting readers into the reflexive realms of sustainable tourism co-design, it may be possible to re-imagine and restore a sense of ethical, emphatic and respectful awareness about our values in relation to others' and nature's values in the becoming of sustainable tourism futures.

Sammendrag

Med mindre enn et tiår igjen til å *Transformere Vår Verden* (De forente nasjoner, 2016), gjenstår det fortsatt å omstille verden til en bærekraftig utvikling. En sentral utfordring for forskning og praksis er å legge til rette for samarbeid på tvers av siloer fra det offentlige, private og samfunnsorganisasjoner, grupper og enkeltpersoner. Design og co-design er mulige måter å involvere andre for bedre å arbeide med kompleksiteten i omstillinger til bærekraftig utvikling samt verdensmålene.

Dette er en artikkel-basert avhandling som søker å kritisk introdusere og undersøke hvordan det kan være mulig å samarbeide om å designe turisme (turisme co-design) for å muliggjøre omstillinger til bærekraftig utvikling samt identifisere latente muligheter som kan hjelpe til å berike verdiene til lokalsamfunnet, turister og naturen.

Turisme co-design innrammes som en undersøkelsesprosess drevet frem av aksjonsforskning. For å nå dette målet kombinerer avhandlingen ulike filosofiske og teoretiske perspektiver med kunnskap fra co-design av turisme i Norge og Danmark for å bidra med en abstrakt, men likevel svært konkret forståelse av samarbeid gjennom bærekraftig turisme co-design.

Ved å designe turisme *med* og ikke *for* andre, bidrar avhandlingen med en forståelse av bærekraftig turisme co-design som en flersidig innovasjonsbestrebelse for bedre verdensskapning, der den samtidig røper og utfordrer noen av de underliggende forutsetningene som eksisterende tilnærminger til bærekraftig turismeutvikling ofte hviler på.

Avhandlingen tar altså opp det voksende gapet mellom prinsippene og teorien om bærekraftig utvikling og faktisk endring og operasjonalisering i turismepraksis og forskning. Ved å bygge bro mellom teori og praksis gjennom co-design, er avhandlingens hovedbidrag økt kunnskap om samarbeid for bærekraftig turismeutvikling.

Jeg håper ved å refleksivt invitere leserne til et innblikk i prosessene til bærekraftig turisme co-design, at det kan være mulig å tenke på nytt og gjenskape en etisk, empatisk og respektfull bevissthet om våre verdier i relasjon med andre og naturen sine verdier i utformingen av bærekraftige turisme fremtider.

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Eva Duedahl

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| | |
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| DMO | Destination management organisation |
| GDP | Gross domestic product |
| GDPR | General Data Protection Regulation |
| IUCN | International Union for Conservation of Nature |
| MDG | Millennium Development Goal |
| NGO | Non-government organisation |
| OECD | Organisation for Economic Co-operation and Development |
| SDG | Sustainable Development Goal |
| UDHR | Universal Declaration of Human Rights |
| UN | United Nations |
| UNDESA | United Nations Department of Economic and Social Affairs |
| UNDP | United Nations Development Programme |
| UNEP | United Nations Environment Programme |
| UNESCO | United Nations Educational, Scientific and Cultural Organisation |
| UNWTO | United Nations World Tourism Organisation |
| WCED | World Commission on Environment and Development |
| WHO | World Health Organisation |
| WTTC | World Tourism and Travel Council |
| WWF | World Wildlife Fund for Nature |

List of included publications

Inquiry I

Liburd, J., Duedahl, E., & Heape, J. (2020)
Co-designing tourism for sustainable development
Journal of Sustainable Tourism [ahead of print]
<https://doi.org/10.1080/09669582.2020.1839473>

Inquiry II

Duedahl, E. (2020).
Co-designing emergent opportunities for sustainable development on the verges of inertia, sustaining tourism and re-imagining tourism
Tourism Recreation Research [ahead of print]
<https://doi.org/10.1080/02508281.2020.1814520>

Inquiry III

Duedahl, E., Blichfeldt, B. S., & Liburd, J. (2020).
How engaging with nature can facilitate active healthy ageing
Tourism Geographies [ahead of print]
<https://doi.org/10.1080/14616688.2020.1819398>

Inquiry IV

Duedahl, E., & Blichfeldt, B. S. (2020).
**To walk the talk of go-along methods:
Navigating unknown terrains of being-along**
Scandinavian Journal of Tourism and Hospitality Research, 20(5), pp. 438–458
<https://doi.org/10.1080/15022250.2020.1766560>

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Complete list of publications

- Blichfeldt, B. S., & **Duedahl, E.** (2021). Go-alongs og being-alongs: Innovative kombinationer af interviews og deltager observationer. In S. Vøxted (Ed.), *Valg der skaber Viden*. Academica [accepted for publication]
- Breiby, M. A., **Duedahl, E.**, Øian, H., & Ericsson, B. (2020): Exploring sustainable experiences in tourism. *Scandinavian Journal of Hospitality and Tourism*, 20(4), pp. 335-351
<https://doi.org/10.1080/15022250.2020.1748706>
- Breiby, M. A., Øian, H., Selvang, S., Lerfad, M., & **Duedahl, E.** (2021). Facilitating sustainable development in recreational and protected areas: The Dovre case. Norway. *Journal of Outdoor Recreation and Tourism*. [Manuscript submitted]
- Breiby, M. A., Øian, H., Selvang, S., Ericsson, B., Lerfad, M., **Duedahl, E.** & Moe, W. (2020). *For verten, vetten og verden*. Inland Norway University Press
- Duedahl, E.**, Blichfeldt, B. S., Liburd, J. (2021). Keeping older adults and nature in good health. *Tourism Geographic* [manuscript submitted].
- Duedahl, E.** (2020). Co-designing emergent opportunities on the verges of inertia, sustaining tourism and re-imagining tourism. *Tourism Recreation Research* [ahead of print].
<https://doi.org/10.1080/02508281.2020.1814520>
- Duedahl, E.**, & Blichfeldt, B. S. (2020). To walk the talk of go-along methods: Navigating the unknown terrains of being-along. *Scandinavian Journal of Hospitality and Tourism*, 20(5), 438-458.
<https://doi.org/10.1080/15022250.2020.1766560>
- Duedahl, E.**, Blichfeldt, B. S., Liburd, J. (2020). How engaging with nature can facilitate active healthy ageing. *Tourism Geographies* [ahead of print]. <https://doi.org/10.1080/14616688.2020.1819398>
- Duedahl** & Liburd (2019). Bridging the gap: Co-Design for sustainable tourism development education. In J. Pearce (ed.) *Think Tank Proceedings of BEST EN Think Tank XIX: Creating Sustainable Tourism Experiences* (pp. 34-37). Townsville, Australia: James Cook University.
- Duedahl** & Singhal (2020). "Picking our oysters" and "swimming with our whales": How innovative tourism practices may engender sustainable development. *SEARCH Journal of Media and Communication Research*, 12(1), pp. 1-26.
- Liburd, J., Blichfeldt, B. S., & **Duedahl, E.** (2021b). Transcending the nature/culture dichotomy: Cultivated and cultured world class nature. *Journal of Maritime Studies*. [manuscript conditionally accepted]
- Liburd, J., Blichfeldt, B. S., & **Duedahl, E.** (2021a, November 30 - December 3). Towards sustainable development of cultured World Heritage nature. *The 15th International Scientific Wadden Sea Symposium: A Trilateral Research Agenda and Platform* [paper submitted]. Busum, Duitsland, Germany
- Liburd, J., **Duedahl, E.**, & Heape, C. (2020). Co-designing tourism for sustainable development. *Journal of Sustainable Tourism*, [ahead-of-print]. <https://doi.org/10.1080/09669582.2020.1839473>
- Liburd, J. Heape, C., & **Duedahl, E.** (2017, May 9-11). Tourism, nature conservation and UNESCO World Heritage stewardship in the Danish Wadden Sea. Paper presentation at *the 14th International Scientific Wadden Sea Symposium: A Trilateral Research Agenda and Platform*. Tondern, Denmark

Foreword

First and foremost, this PhD research is positioned as an innovative contribution to the tourism research and practice communities, especially within the realm of sustainable tourism development. In this endeavour, the dissertation brings into play aspects of design and innovation whereby I also welcome people from outside the tourism spheres to read and possibly find inspiration and points of reflection for future multi- and transdisciplinary collaborations for sustainable development.

CHAPTER 1: Introduction

By co-designing tourism with a series of people across public, private and civic spheres over the course of more than four years, this dissertation contributes to advancing understandings of collaboration for sustainable tourism development by bridging theory and practice through co-design. In doing so, it motivates an understanding of sustainable tourism co-design as a multifaceted innovation endeavour.

First, this PhD research contributes with a range of *innovative* processes, methods, tools, techniques and interventions for sustainable tourism co-design. Second, the dissertation advances micro-level understandings about how these can be put into play to enable those involved to – with each other – engage with a sustainable development transition process by *innovating* current tourism research and practice as shared spaces of opportunities.

Third, the dissertation advances our understanding of sustainable tourism co-design as an *innovation* in terms of an attitude of mind by unfolding and interweaving perspectives of the Being of the human Being (Heidegger, 1927/1962), pragmatism (e.g., Dewey, 1938), heterogenous constructionism (e.g. Hall, 2019), ways of worldmaking (e.g., Hollinshead, 2009), perspectives on complex responsive processes of relating (e.g., Stacey, 2001), participatory inquiry (e.g., Heape & Liburd, 2018) and participatory innovation (e.g., Heape et al., 2018).

Bringing together the above nuances of a multifaceted innovation endeavour, the dissertation contributes to understanding sustainable tourism co-design as an unfolding, rather than as a foreclosure of tourism’s distinctive capabilities and human engagements – not unto itself – but in relation to the world and the sustainable development goals (SDGs) as better worldmaking with others (Liburd et al., 2020). This distinction is vital because it entails a fundamental re-imagination of dominant assumptions and values of tourism research and practice from those of sustainable tourism as sustaining tourism (e.g., Hunter, 1995), to sustaining that which we (might come to) value as our sustainable tourism futures (Duedahl, 2020).

Aim, objectives and the research question

The critical and hopeful aim of this PhD research is to re-imagine sustainable tourism futures *with* others.

Its objectives are twofold. On the one hand, I seek to reveal and challenge some of the current underlying assumptions on which most approaches to sustainable tourism development explicitly or implicitly rest. On the other hand, I seek to critically introduce and explore how it may be possible to collaboratively design tourism to engender transitions to sustainable development. Bringing together this twofold objective, I infuse contemporary debates and understandings of sustainable tourism development with lessons learned from co-designing tourism in order to create traction for sustainable tourism development research and practice.

To operationalise the above aim and twofold objective, the research question of this dissertation is as follows:

How may collaborative tourism design (tourism co-design) enable sustainable development transitions, and how can latent opportunities be identified that may help to enhance the values of locals, tourists and nature?

This research question hints at a basic change in sustainable tourism development motivation, as it appears to speak most often in terms of specific problems to be solved and processes to be prescribed, assigned, managed and predicted. Instead, the above research question talks in terms of collaboratively nurturing latent opportunities to possibly enhance values.

A transition here refers to “a movement, development, or evolution from one form, stage, or style to another” (Merriam-Webster, 2020). Accordingly, I inquire into how tourism co-design might enable shifts from current (un)sustainable tourism development (where we are now) towards desirable tourism futures (where we want to go), while governing the process with the issue of how we might get there.

It is also important to note the scope of this PhD research. First, I seek to investigate how co-designing tourism may be one way to enable transitions to sustainable development, as opposed to proposing co-designing tourism for the sake of co-designing tourism. Second, I will take seriously the forms of relationships and empirical materials that may be generated by co-designing tourism in highly situated contexts, I am thus not attempting to assess or compare various tourism co-design processes and outcomes in different settings.

Assessing and comparing processes and outcomes from co-designing tourism could reduce this dissertation to a set of new predefined principles to be prescribed and applied to future tourism situations as replicas to achieve certain outcomes. Another way to capture this difference is by co-designing tourism to enable sustainable development transitions and not sustainable tourism. The former signals a holistic, integrated and processual view, including a critical analysis of the dynamic values, power relations and complexity involved, whereas the latter implies a wish to add to the already growing body of literature that is perhaps narrowly concerned with defining, measuring and discerning the impacts of tourism.

In the following, I offer a brief line of argumentation for why a tactic of co-designing tourism could be valuable to enabling sustainable development transitions. With this in mind, I further unfold central themes, concepts and issues that have become tightly interwoven within my PhD research.

Nuancing a field of opportunities for co-designing tourism

The natural environment is deteriorating at an alarming rate: sea levels are rising; ocean acidification is accelerating; the past four years have been the warmest on record; one million plant and animal species are at risk of extinction; and land degradation continues unchecked. We are also moving too slowly in our efforts to end human suffering and create opportunity for all: our goal to end extreme poverty by 2030 is being jeopardized as we struggle to respond to entrenched deprivation, violent conflicts and vulnerabilities to natural disasters. Global hunger is on the rise, and at least half of the world's population lacks essential health services. More than half of the world's children do not meet standards in reading and mathematics; only 28 per cent of persons with severe disabilities received cash benefits; and women in all parts of the world continue to face structural disadvantages and discrimination. (UN, 2019, p. 2)

António Guterres, Secretary-General of the United Nation, sums up in his foreword to the 2019 scientific progress report for sustainable development.

Welcome to the Anthropocene: The age of (hu)man

The above unprecedented global, complex sustainability challenges of the world have become somewhat of a defining issue of current times. In fact, so much so that Paul Crutzen (2002) coined it the 'Anthropocene', which, as implied by its Greek origin, suggests the dawn of a new geological epoch (scene) within which humanity (Anthropos) has come to overwhelm the great forces of nature as a geophysical force in control of designing the planet on which we all depend. In this endeavour, technological innovation and efficiency gains have enabled human activity – including international tourism – to exponentially rise, while generating negative impacts that, in several cases, will outlive us

and we risk imposing irreversible damage on the structure and functioning of the Earth System (Carrington, 2016; Rockström et al., 2009a; Rockström et al., 2009b; Steffen, Broadgate, et al., 2015; Steffen, Richardson, et al., 2015).

Read with such a lens, it may be, as Al Gore (2006) once called it, *an inconvenient truth*, as we remain reluctant to change practice even when pressed into the realisation that our powers of creation may lead to the destruction of life as we know it (Holm & Brennan, 2018; Lewis & Maslin, 2015). In this capacity, this dissertation takes the position that humans alone ask questions about our being because we are concerned (or care) about and act within the world that surrounds us (Ehrenfeld, 2019; Heidegger, 1927/1962). Alternatively put, it is people who care for others, nature and planet Earth - *or not* (Hall, 2016; Liburd, 2018; Liburd & Becken, 2017). Fennell and Cooper (2020), however, argue that limited tourism research has hitherto recognised and explored the ‘nature of human nature’ and its possible implications for re-configuring tourism’s relations to sustainable development.

Sustainable tourism development is predominantly framed through utilitarian ethical justifications, as guided by instrumental values; that is, valuing something such as nature for the (economic) benefits it renders (Fennell, 2018). In contrast, intrinsic values posit that, for example, nature has value and worth in its own right (Chan et al., 2016). This dissertation attempts to move beyond these historic distinctions by exploring relational values, which have recently been introduced by sustainability and conservation researchers to enable transformative changes towards sustainable development (Chan et al., 2016; Chan et al., 2018; Stenseke, 2018; van den Born et al., 2018; West et al., 2018).

Relational values suggest that values are not present ‘in things’ but instead emerge out of relationships, for example, connectedness with other people, society, nature and the world (van den Born et al., 2018) whereby humans may come to care. From this line of argumentation, my PhD research involves ‘care’, not as a passive or impartial conception, but as dynamically practiced through relationships, in which values of good and bad, better and worse, are in constant dialogue and negotiation (Eger et al., 2019). Accordingly, my referencing to ‘better’ neither entails a preconceived scientific outlook nor my personal opinion about what others ought to do.

However, limited attention has been paid to ‘care ethics’ in tourism spaces and organisations, and its potential role in enabling transitions to sustainable development (Eger et al., 2017; Eger et al., 2019; Fennell, 2018; Jamal & Camargo, 2014; Liburd, 2018). Care ethics ties into notions of being ‘other-

regarding' or 'other-interested' (Eger et al., 2019; Jamal & Menzel, 2009), which both refer to the ability of humans to overcome self-interest in the care of others, one's community, and the non-human other, such as the natural world (Fennell, 2018). This outlook resonates with the concept of stewardship.

Stewardship is increasingly invoked by researchers, practitioners and politicians alike to nurture action for sustainability (Enqvist et al., 2018; Liburd, 2018; Liburd & Becken, 2017; West et al., 2018). In brief, stewardship reads as "caring and loyal devotion to an organization, institution, or social group" (Neubaum, 2013, p. 769), where care can be broadly understood as "looking after" something or someone (Enqvist et al., 2018, p. 25; West et al., 2018, p. 2). Less is known, however, about the processes of becoming a steward.

Sustainable tourism development

Acknowledging the continued shortcomings of sustainable development, in 2016, the UN issued its most comprehensive agenda with the ambitious aim of *Transforming Our World* through 17 global SDGs comprising no less than 169 targets of action and 330 indicators specifying their achievement before 2030. In chapter 3, I offer a critical literature review of sustainable development, including its relations to innovation and tourism. Suffice it here to note that tourism, for the first time, has explicitly been included within three of the 17 SDGs. Wherefrom, the United Nations World Tourism Organisation (UNWTO) seized the SDGs as an opportunity to generate "true-business opportunities" (UNWTO, 2018, p. 7), and the World Travel and Tourism Council (WTTC) advocated for opportunities to generate 'sustainable growth' (WTTC, 2020).

In 2018, the UNWTO reported 1.4 billion international tourist arrivals (two years ahead of forecast) and predicted 1.8 billion by 2030. Likewise, national levels predominantly focus on quantitative growth in terms of tourism's contributions to gross domestic product (GDP) (Dwyer, 2020; Torkington et al., 2020). From these perspectives, tourism has become a global, growing economic powerhouse, albeit also one of the most polluting industries and one of the largest contributors to anthropogenic climate change (Bricker, 2018; Hanna et al., 2016; Lenzen et al., 2018; Rutty et al., 2015).

Tourism appears to be fuelled by a relentless pro-growth paradigm of ever-increasing tourism value and expansion when considering how these ever-breaking statistics remain the benchmark measure for tourism 'success' and 'progression', including its contributions to sustainable development and the SDGs. Tourism scholars have critically scrutinised how this tourism-centric logic is commonly

cushioned as ‘sustainable tourism’, which says little, if anything, about more than sustaining the future of tourism itself (Hall et al., 2015a; Higgins-Desbiolles, 2018; Hunter, 1995; Liburd, 2018; Wheeler, 1993).

As such, it could be fair to say the root problems remain unaddressed, which on a collective global scale means the continued excessive growth and unsustainable production and consumption of tourism (Sharpley, 2020). In other words, there is a widening gap between the principles and theory of sustainable development and actual change and operationalisation in tourism practice and research (Buckley, 2012; Butler, 1999; Fennell & Cooper, 2020; Gössling et al., 2009; Hall, 1998, 2019; Liburd, 2018; Sharpley, 2000, 2020; Weaver, 2009), which this dissertation seeks to address.

Sustainable development is a holistic concept, and undertaking it equally hinges on economic, environmental, social and cultural values and practices (Boluk et al., 2019; Liburd, 2018). Correspondingly, I situate sustainable tourism development as the process of identifying and guiding tourism’s actual and potential contributions to sustainable development transitions.

Sustainable development, including the SDGs, can be an important means for innovating the multiple ways through which tourism research and practice can meaningfully engage with sustainable development transitions (e.g., Boluk et al., 2019; Fennell & Cooper, 2020; Hall, 2019; Higham & Miller, 2018; Liburd, 2018; Moyle et al., 2020; Sharpley, 2020).

A central line of argumentation within this PhD research is, however, that such intentions likely involve fundamental shifts from the predominant rational management orientations, which implicitly or explicitly assume that tourism can be efficiently managed, controlled and predicted (Butler, 1980; Hunter, 1995; Liburd, 2010, 2018; McDonald, 2009; McKercher, 1993; Miller & Twining-Ward, 2005; Moscardo & Murphy, 2014). The involvement of others, such as the public, often offers limited to no option to depart from prescribed plans and decisions towards a more or less known (economically motivated) outcome (Hall, 2008; Hughes & Morrison-Saunders, 2018; Moscardo, 2011). These prevailing approaches and models can mask an outcome-oriented line of thinking of developing and innovating tourism *for others*, with little regard to the dignity and values of nature and the humans affected by tourism.

The Anthropocene and the unpresented global sustainability challenges draw into question the appropriateness and sufficiency of contemporary understandings of sustainable development and tourism's 'successful' contributions to date (Dwyer, 2020; Higgins-Desbiolles et al., 2019; Higham & Miller, 2018; Liburd, 2018; Sharpley, 2020). Will sustainable development be enough? After writing this doctoral PhD dissertation, I am concerned that the new SDGs will again come to mask continued unsustainable tourism practices, albeit that I am not yet ready to abandon sustainable development. Instead, I have become concerned with co-designing tourism to restore the other-regarding values underpinning sustainable development transitions.

Co-designing tourism

A key challenge for sustainable tourism development is to enable collaboration across traditional disciplinary boundaries and beyond silos of public-private sectors, organisations and individuals (Cockburn-Wootten et al., 2018; Hall, 2019; Liburd, 2018; Scheyvens et al., 2016). In this regard, design and co-design research and practice can allow people from diverse traditions and positions to come together to contribute to identifying new opportunities as real-time innovations (Buur & Matthews, 2008; Sanders & Stappers, 2008; Simonsen & Robertson, 2013).

Historic roots, central arguments and philosophic underpinnings in a growing and increasingly scattered landscape of design approaches reveal a series of different traditions (Sanders & Stappers, 2008; Steen, 2011). In chapter 4, I unfold and explore the major traditions of participatory design (e.g., Bratteteig et al., 2012; Simonsen & Robertson, 2013), marketing and user-oriented design (e.g. Lusch & Vargo, 2014; Trischler et al., 2017) and co-design (e.g., Sanders & Stappers, 2014a, 2014b; Whitham et al., 2019). Suffice it here to note that this dissertation defines the 'co' of co-design as collaboration, which positions the joint efforts of individuals as more than what any one of them in isolation or by dividing the work could have achieved (Huxham, 1996).

The above design approaches are also those that I have been confronted with during my PhD research by people curious as to why and how co-designing tourism is different. While I appreciate that each of these design approaches has its own distinct justification and aims for engaging a design process, I will argue that a range of limitations or conflicts of interest may also exist in terms of their ability to leverage a process of co-designing tourism for sustainable development transitions.

Only a few, yet noteworthy, studies on co-design in tourism contexts exist (e.g., Heape & Liburd, 2018; Liburd et al., 2017; Nielsen, 2019; Rogal & Sánchez, 2018). For instance, Liburd et al. (2017) bridge smart tourism and co-design to suggest how it can be possible to bring together, among others, practitioners and researchers in a co-generative and co-learning research and development endeavour. Moreover, Heape and Liburd (2018, p. 228) describe how co-design was central to their development of sustainable tourism development education by “contribut[ing] a unique range of processes, methods, tools and an attitude of mind and perception that enables its practitioners, with others, to explore, reveal, encompass and address issues and nuances in an overall sustainable tourism development process”.

As will be laid forth, these understandings are central to this PhD research’s critical introduction and exploration of sustainable tourism co-design as a multifaceted innovation endeavour bridging the gap between theory and practice.

Four interrelated inquiries

This dissertation situates tourism co-design as a form of inquiry that is driven by action research (Heape & Liburd, 2018; Jennings, 2018a). This dissertation’s participatory and collaborative research process can accordingly be considered as a continuous movement from experiment to experiment, co-designing tourism with others to enable sustainable development transitions in different industry, research and educational contexts. Co-designing tourism *with others* here broadly refers to residents, practitioners of national, regional and local public, private and civic organisations, researchers, students, second-home owners and tourists.

The empirical materials of this dissertation stem from my involvement in three research projects and various teaching engagements using co-design at the University of Southern Denmark and at the Inland Norway University. The three research projects are: ‘Sustainable Experiences in Tourism’ funded by the Competence and Development Fund in Oppland; ‘Innovating Active Healthy Ageing with World Class Nature’ funded by the University of Southern Denmark; and ‘Innovation in Danish Coastal and Nature Tourism’ funded by the Innovation Fund Denmark.

Based on the above, this dissertation includes four empirical fields. These include one educational arena that is embedded within the contexts of the Norwegian Lake Mjøsa and Dovre National Park

District, as well as the Danish United Nations Educational, Scientific and Cultural Organisation (UNESCO) World Heritage Wadden Sea National Park and the island of Bornholm.

Uniting the different research projects, empirical fields and the overall messy, collaborative research endeavour informing this PhD research, an array of related articles, conference papers, presentations and other research and innovation activities have come into play. Separately, these allowed me to explore certain nuances and details of co-designing tourism in detail, and they have inspired new, sometimes unexpected, ideas, explorations and collaborations. For the purpose of this dissertation, four published articles are intentionally re-engaged as different inquiries. Figure 1 (initially inspired from Margaryan, 2017, p. 6) offers a visual overview of the relations between the article inquiries and the overall dissertation.

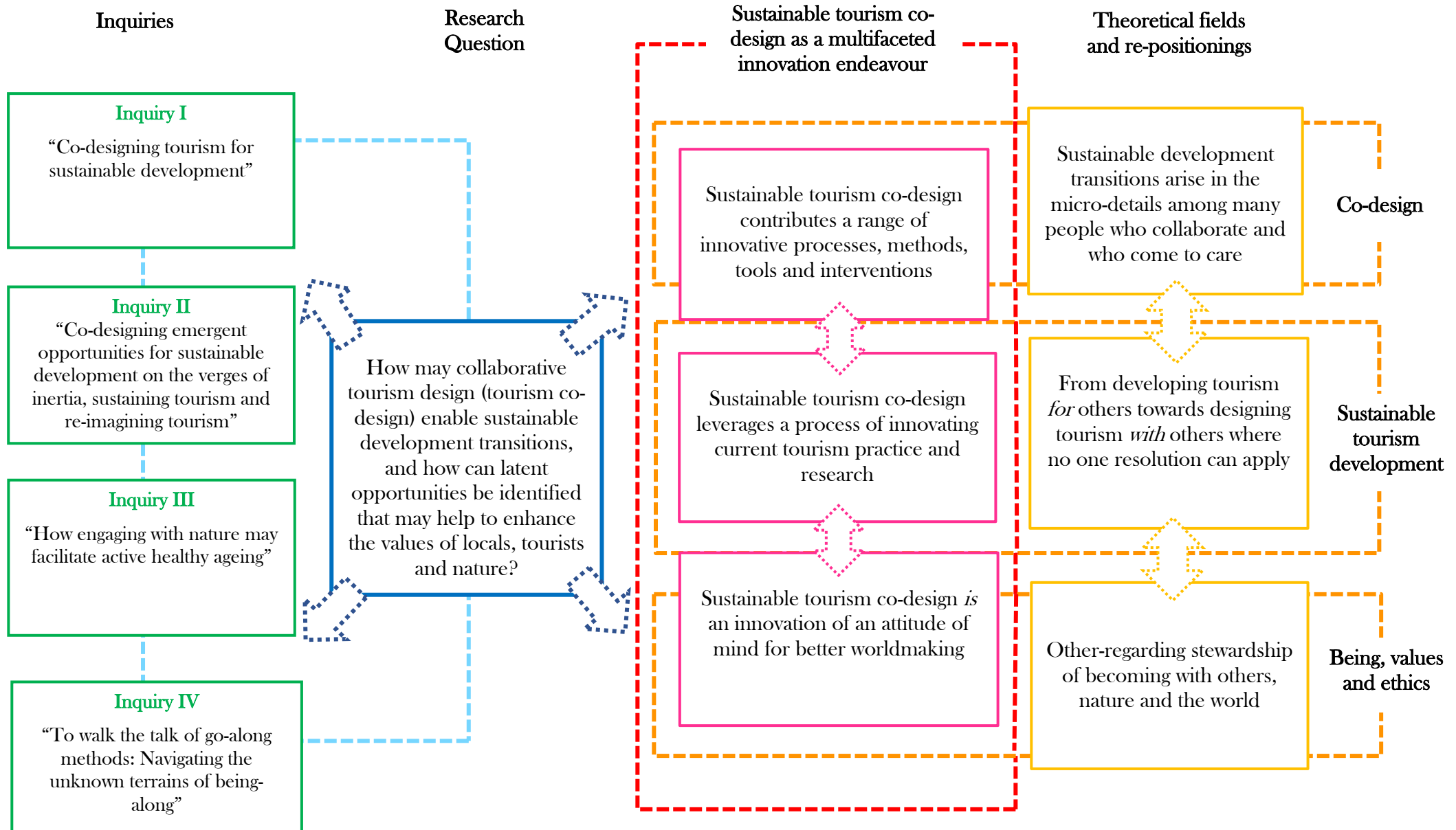


Figure 1: Overview of the relations between the articles and the overall dissertation

Figure 1 locates the four inquiries alongside the overall research question that has guided this PhD research. In this capacity, each inquiry takes on and discusses key issues and nuances pertaining to different aspects of co-designing tourism to enable sustainable development transitions.

Inquiry I offers an advanced introduction to the ‘why’, ‘how’ and ‘what’ of co-designing tourism for sustainable development transitions in Denmark and Norway. The inquiry uncovers how a range of innovative processes, methods, tools and, notably, an attitude of mind can be leveraged to transform tourism practices and enable stewardship alliances for better worldmaking.

Inquiry II investigates how co-designing tourism may, and may not, engender emergent opportunities for sustainable tourism futures based on an in-depth investigation of a year-long process of co-designing *Our Mjøsa* in Norway.

By co-designing tourism with older adults (+55) in the Wadden Sea World Heritage National Park (Denmark), **Inquiry III** explores how different ways of being in and relating to nature can reciprocally enhance the health and values of people and nature.

Inquiry IV adds go-along methods to the palette of participatory and collaborative processes, methods, tools and interventions available to the tourism co-designer based on fieldwork in the Wadden Sea World Heritage National Park and on the island of Bornholm in Denmark.

Based on the findings of the four inquiries, the dissertation situates and advances understandings in principally three broad theoretical strings outlined earlier, as suggested on the right side of figure 1. It is by synthesising the research question, the four inquiries and the theoretical re-positionings that the overall contribution of sustainable tourism co-design as a multifaceted innovation endeavour comes forth.

Hands down, it has been challenging to combine the article-based dissertation format with situating sustainable tourism co-design as a form of inquiry that is driven by action research. Action research (detailed in chapter 5) generates and requires alternative ‘non-traditional’ formats, including lengthier and reflexive accounts (Dick, 2000; Zuber-Skerritt & Fletcher, 2007). Here, reflexivity refers to my abilities as a tourism co-design researcher to critically and continuously reflect upon my own presence and influence on the research and design processes and outcomes (e.g., Crossley, 2019).

Hence, the length, format, content and structure of this dissertation is somewhat different compared to what is expected within conventional or applied sciences (Bradbury, 2015) in order to respect the unpredictable and collaborative processes through which my PhD research was actually shaped. Moreover, the articles represent a very distinct genre written for specific journals with certain research trajectories and discourses, which sometimes broadened the initial scope of inquiry, such as with therapeutic mobilities (Gatrell, 2013) in Inquiry III.

A roadmap: Structure of the chapters

This dissertation comprises eight chapters and four articles that are re-engaged as different inquiries. **Chapter 1** has outlined the aims and the research question for this dissertation and has situated it principally within the field of sustainable tourism development. **Chapter 2** contains a reflexive interpretation of the collaborative research processes and my becoming a novice tourism co-design researcher.

Chapter 3 entails a comprehensive literature review of sustainable development, including its relationships with innovation and tourism. **Chapter 4** first outlines a growing body of design approaches. Second, it unfolds and interweaves different philosophical and methodological perspectives into a proposed attitude of mind for sustainable tourism co-design.

Chapter 5 lays out the key methods, tools, techniques and interventions of this dissertation before proposing a shift to evaluative criteria for the quality of research. **Chapter 6** offers an extended abstract to each of the four inquiries included in this article-based dissertation.

Chapter 7 contains in-depth discussions of the key contributions this dissertation makes, including implications for practice and research. Last, **Chapter 8** provides a synthesis of understandings and the limitations of this dissertation.

CHAPTER 2: A Collaborative Process of Finding My Voice

In this second chapter, I first confess to the particular lenses through which I approach the phenomenon of tourism in this PhD research. The first part of this chapter is dedicated to transparently reflecting upon my evoking, navigating and materialising a collaborative design space (Heape, 2007) with others. Herein, I outline selected design and innovation processes and outcomes to encourage a reflexive understanding of my becoming a novice tourism co-design researcher. With this in mind, the remainder of the chapter explains my involvement in three research projects and an educational arena before describing four empirical fields. Bringing together this messy and collaborative research process, I close the chapter by briefly introducing each of the four article inquiries according to why, where, when, what and who.

Arriving at the departure point of my PhD research

Growing up on a farm in the countryside in Southern Denmark, our socio-economic means were minimal. Photo 1 visualises what I genuinely perceived as a five-star holiday in 1992: a camping holiday with my dad. My mother, of course, had to stay at home to work. In evaluating the photo, I note this must have been an exceptional summer, considering how the tent was actually located at a nearby camping site, and not simply in our backyard. In 1992, this was a common form of tourism. It was actually my classmate who stood out, who, in sixth grade, travelled abroad to see something called ‘The Grand Canyon.’



©Birgit Andersen

Photo 1: A 1992 five-star holiday, Southern Denmark, 1992

From 2003, I was well beyond employable age, and for three summers in a row, I worked and lived (due to lengthy travel) on the Wadden Sea island of Rømø, where I was selling scooped ice-creams to tourists and was unsuccessfully aspiring to advance to the hotdog department. At that time, Rømø had evolved from being somewhat of a ‘biker-destination’ to a well-renowned ‘party-island’ for domestic and foreign (primarily German) youth. In 2010, something happened. The island and its Wadden Sea nature was designated as a national park by the Danish Ministry of Environment, and in 2014, its outstanding universal value was recognised by UNESCO as World Heritage due to its international importance while highlighting the world’s responsibility for its protection.

After my high school graduation in 2007, I moved to Copenhagen to work as a hotel receptionist and later as a conference coordinator. One intended gap year turned into four years, as I found myself enjoying the capital's international tourism and service scene. To pursue this further, I decided to do an international Bachelor's in Service Management at Copenhagen Business School. By chance, I got an elective on 'tourism management' and it did not take many lectures before I found myself seduced by the prospect of trickle-down effects and interlinkages into local economies through which we can 'save' the poor third world. There was no doubt; I had to study tourism. I again packed my bags in 2014 and moved back to Southern Denmark to embark on my Master's in International Tourism and Leisure Management at the University of Southern Denmark.

I was immediately in for a surprise, as it turned out that not all tourism was good! Though hesitant at first, I got to 'learn new ways of learning' through the early exploration and implementation of co-design pedagogies. I gradually began thriving, innovating and daring to critically question the current state of affairs of tourism, as I contributed to advancing tourism co-design through, for example, course work, group projects and tutoring postgrad students.



Photo 2: A 2020 five-star holiday, Nærøfjord World Heritage, 2020

Upon graduation, I worked as a research assistant at the Department of Design and Tourism at the University of Southern Denmark, assisting with the InnoCoast research project. During this period, I also applied and accepted the opportunity to pursue a PhD in Norway, merging my key interests in co-design and sustainable tourism development. To end where it all started, only now 20 years later, the annual family holiday has been upgraded for my family and many other families. Photo 2 illustrates how the holiday now includes everyone when we visited and learned about the exotic World Heritage Fjord Landscapes of Norway while enhancing wellbeing in and with nature.

The above arrival at the departure point of my PhD research is central to the line of argumentation of this dissertation. Tourism cannot be reduced to a hedonistic phenomenon with some unfortunate incidental impacts on its surroundings (Mowforth & Munt, 1998), nor can it be reduced to a series of products, services, experiences or a solution to a given problem (Liburd & Edwards, 2018; Weaver, 2020). As my short bibliographic narrative demonstrates, the development of tourism enables us to grasp the current state of affairs in society through, for example, the ways in which we are constrained

or enabled to spend our free time and how areas transform and are shaped into specific sites and places of recreation and work (Liburd & Edwards, 2018). Tourism offers a dynamic lens through which it is possible to understand and appreciate the multiple ways in which humans interact with the world and each other through a range of evolving senses (Mowforth & Munt, 1998), and, may I add, values. It is within this conceptualisation of tourism that my motivation for this PhD research exists as the search for innovative ways of enabling transitions to sustainable development.

Evoking, navigating and materialising a collaborative design space

While I consider this PhD research as an outcome that is still being shaped, this section highlights the underlying collaborative design and innovation processes of my ‘messy’ four-year research endeavour.



Figure 2: A simplified model of the innovation process by Tidd and Bessant (2013, p. 60)

Figure 2 illustrates a simplified model of the innovation process. Although simplified, the model posits that innovations can be managed through at least four generic and sequential phases (Tidd & Bessant, 2013). Each distinct phase denotes different challenges and accordingly presents a selection of strategies that can be applied to efficiently progress the innovation process from searching and selecting ideas to implementation and capturing the benefits.

Further complicating the innovation process, Cooper’s (1990) model of a stage–gate innovation process (figure 3) expands the series of sequential activities of an overall innovation process where each ‘stage’ is governed by a different ‘gate’, which accordingly enables or hinders further progression.

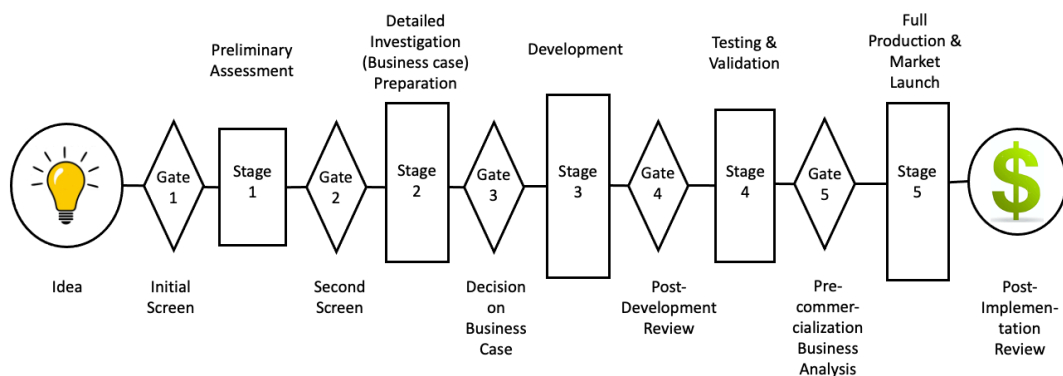


Figure 3: The stage–gate innovation process by Cooper (1990, p. 46) reproduced

The above two models illustrate the common perception that innovation and design processes can be sorted into selected stages or activities and that these can be efficiently applied to situations to reduce uncertainties and risk. While the models offer a systematic approach to the different steps that are expected to improve an innovation process, Heape (2007, p. 12) notes that they also tend to prescribe, recommend, or even demand a stepwise and linear development of a design process.

Dividing innovation and design processes into stages with certain activities can invoke a reductionist and linear understanding of their nature. The danger is that those involved may not really understand or reflect upon why and what they are doing regarding a given task, altogether streamlining or stifling the process to efficiently progress from start to end (Heape, 2007; Sproedt & Heape, 2014). In other words, opportunities may be lost because one does not create meaningful connections ‘in-between’ positions by looking backwards to include earlier experiences, reflections and learning.



Figure 4: The design space by Heape (2007, cover page)

Providing a more dynamic understanding of the design and innovation process, Heape (2007) projects the concept of a *design space* (figure 4). The design space simultaneously entails various design processes as “the construction, exploration and expansion of that design space” (Heape, 2007, pp. 12, 58). Emphasised by the orange lines with blue dotted arrows, the design and innovation processes are not linear but fluid, complex and messy to navigate.

Sanders and Stappers (2008, pp. 6-7) also refer to the design and innovation process as messy, chaotic and ambiguous, with a ‘fuzzy front-end’ where many activities simultaneously unfold. Working within the open-ended fuzzy front-end, outcomes are at first unknown. As information gradually emerges

concerning what is (not) to be designed, the ‘fuzziness’ is replaced with a significant narrowing of the process towards sequential steps of prototyping and manufacturing. In contrast, the design space processes remain open for re-interpretation, where ‘opportunities for opportunities’ may continue to arise through further exploration and expansion of that space (Heape, 2007).

The present PhD research cannot be understood in terms of a neat ‘knowledge package’ that I have ‘managed to manage’ efficiently from start to finish. Quite the opposite. As a continuous movement from experiment to experiment within an emergent design space, I have contributed to different tourism and research settings, and I have been confronted by having to navigate diverse contexts, expectations, requirements and perspectives. Learning to navigate and rest within this messy, fluid and complex design space more closely reflects the actual process of dealing with the ongoing processes of my PhD research.

Working within a design space is not about erasing my role but is instead an attempt to get to grips with my becoming a novice tourism co-design researcher by finding my voice among the many people with whom I have collaborated. I have not been a distanced researcher or observer; instead, I have actively engaged and designed *with* others, whereby a series of related articles, conference contributions, presentations, activities and more have come into being and play. These have allowed me to explore in detail specific nuances and details of co-designing tourism in different tourism settings with regard to different theoretical aspects and the aim of this PhD research.

In combination, figure 5 and table 1 visualise the messy collaborative design space of this PhD research. Figure 5 depicts the start and end of my PhD research as an entering and departing of the design space. Within the design space, a series of experiments, learning experiences and outcomes were allowed to arise simultaneously. These are identified and detailed in table 1 (note some titles have been translated). Orange dots represent the four main inquiries, yellow dots signify a series of ‘contributing contributions’, green dots indicate selected communications and the blue dots signpost other contributions that cannot be classified as classic scientific outputs. Following this overview, the next sections address the interrelated key processes comprising the design space in terms of its construction, exploration and expansion.

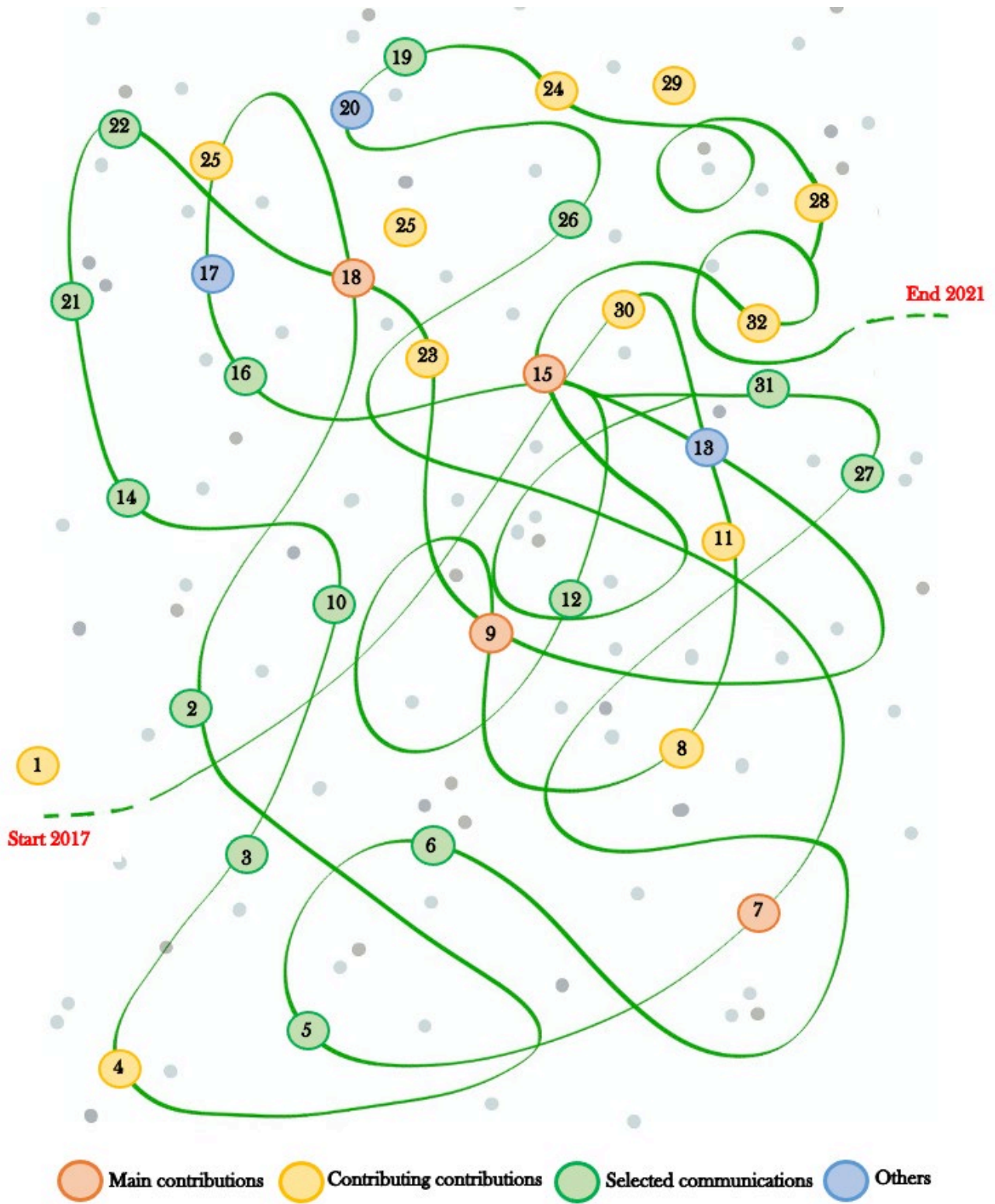


Figure 5: The collaborative design space of my PhD research

| No. | Selected key activities and outcomes |
|-----|--|
| 1 | Liburd, J., Heape, C., & Duedahl, E. (2017, May 9-11). Tourism, nature conservation and UNESCO World Heritage stewardship in the Danish Wadden Sea. Paper presentation at <i>the 14th International Scientific Wadden Sea Symposium: A Trilateral Research Agenda and Platform</i> . Tondern, Denmark |
| 2 | Duedahl, E. (2017). <i>Sustainable tourism development through tourism co-design</i> . [Lunch seminar at the Norwegian Institute for Nature Research] |
| 3 | Duedahl, E. (2018). <i>Innovation through co-design for sustainable tourism development</i> . [The national Norwegian Research Days, 2018] |
| 4 | Duedahl & Singhal (2020). “Picking our oysters” and “swimming with our whales”: How innovative tourism practices may engender sustainable development. <i>SEARCH Journal of Media and Communication Research</i> , 12(1), pp. 1-26 |
| 5 | Duedahl, E., & Breiby, M. A. (2018). <i>From Danish oysters to the herrings of Mjøsa</i> . [Chronicle in Lillehammer Byavis] |
| 6 | <ul style="list-style-type: none"> a) Breiby, M. A., & Duedahl, E. (2018). <i>Researchers want to see the Gjøvik tourists' holiday pictures</i>. [Newspaper interview for Oppland Arbeiderblad] b) Breiby, M. A., Duedahl, E., & Skurdal, A-J. (2018). <i>Are researching on the Mjøs-tourist</i>. [Radio interview for NRK Distriktsprogram Hedmark and Oppland] c) Breiby, M. A., Duedahl, E., Gjesdal, O., Schultz, M., & Rindalsholt, E. (2018). <i>Lots to gain from collaboration</i>. [Newspaper interview for Lillehammer Byavis] d) Breiby, M. A., & Duedahl, E. (2018). <i>Want to lure more youth to the mountain areas</i>. [Interview for forskning.no] |
| 7 | Duedahl, E., Blichfeldt, B. S., & Liburd, J. (2020). How engaging with nature can facilitate active healthy ageing. <i>Tourism Geographies</i> [ahead of print]. doi:10.1080/14616688.2020.1819398 |
| 8 | Breiby, M. A., Duedahl, E. , Øian, H., & Ericsson, B. (2020). Exploring sustainable experiences in tourism. <i>Scandinavian Journal of Hospitality and Tourism</i> , 20(4), pp. 335–351. doi:10.1080/15022250.2020.1748706 |
| 9 | Duedahl, E. (2020). Co-designing emergent opportunities on the verges of inertia, sustaining tourism and re-imagining tourism. <i>Tourism Recreation Research</i> [ahead of print]. doi:10.1080/02508281.2020.1814520 |
| 10 | Blichfeldt, B. S., Liburd, J., & Duedahl, E. (2020). <i>Nature is not just nature!</i> [The Wadden Sea Research Days, 2019] |
| 11 | Duedahl & Liburd (2019). Bridging the gap: Co-Design for sustainable tourism development education. In J. Pearce (ed.) <i>Think Tank Proceedings of BEST EN Think Tank XIX: Creating Sustainable Tourism Experiences</i> (pp. 34–37). Townsville, Australia: James Cook University. |
| 12 | Duedahl & Svenkerud (2019). <i>Our Mjøsa: About safeguarding together that which we care about</i> . [Newspaper chronicle in Gudbrandsdal Dagningen] |
| 13 | Tomej, K., Duedahl, E. , Pearce, J., Leuhusen, K. D., <i>Design principles for sustainable tourism development</i> . [Teaching package for tourism higher education] |
| 14 | Breiby, M. A., Duedahl, E. , & Reinsby, M (2019). <i>Opportunities for all-year tourism around Lake Mjøsa</i> . [The Snowball Conference: Towards sustainability in tourism] |
| 15 | Liburd, J., Duedahl, E. , & Heape, C. (2020). Co-designing tourism for sustainable development. <i>Journal of Sustainable Tourism</i> [ahead of print]. doi:10.1080/09669582.2020.1839473 |

| | |
|----|---|
| 16 | Duedahl, E. (2019). <i>Finding new opportunities for sustainable tourism development in collaboration: The silent voices and knowledges of children and youth</i> . [Project Kraftverk: Smart green vacation homes and new profitable business models. Inspirational speech] |
| 17 | Duedahl, E. (2019). <i>The tourism co-design puzzle</i> |
| 18 | Duedahl, E., & Blichfeldt, B. S. (2020). To walk the talk of go-along methods: Navigating the unknown terrains of being-along, <i>Scandinavian Journal of Hospitality and Tourism</i> , 20(5), 438–458. doi:10.1080/15022250.2020.1766560 |
| 19 | Duedahl, E. (2019). <i>What can it mean to “national park” at “#OurDovre”?</i> [The national Norwegian Research Days, 2019] |
| 20 | Duedahl, E. (2019). <i>Exhibition on “what is it to national park?”</i> [Inaugural exhibition speech] |
| 21 | Breiby, M. A., & Duedahl, E. , (2020). <i>About research project sustainable experiences in tourism</i> . [The Snowball Conference: Smart tourism destinations] |
| 22 | Ericsson, B., Breiby, M. A., Duedahl, E. , & Øian, H. (2020). <i>Sustainable Norway vacation: What is it?</i> . [Article in Forskning.no]. |
| 23 | Liburd, J., Blichfeldt, B. S., & Duedahl, E. (2021). Transcending the nature–culture dichotomy: Cultivated and cultured world class nature. <i>Maritime Studies</i> . [manuscript conditionally accepted] |
| 24 | Breiby, M. A., Øian, H., Selvang, S., Lerfad, M., & Duedahl, E. (2021). Facilitating sustainable development in recreational and protected areas: The Dovre case, Norway. <i>Journal of Outdoor Recreation and Tourism</i> . [Manuscript submitted] |
| 25 | Blichfeldt, B. S., & Duedahl, E. (2021). Go-alongs and being-alongs: Innovative combinations of interviews and participatory observations. In S. Vøxted (Ed.), <i>Knowledge choices</i> . Academica. [Accepted for publication] |
| 26 | Duedahl, E. , & Singhal, A. (2020). <i>Sustainable tourism development is a sliver of hope for the future</i> . [Interview for Sciencenorway.no] |
| 27 | Breiby, M. A., Øian, H., Duedahl, E. , Ericsson, B., Lerfad, M., & Selvang, S. (2020). <i>Closing seminar for research project on Sustainable Experiences in Tourism</i> . [Zoom seminar] |
| 28 | Breiby, M. A., Øian, H., Selvang, S., Ericsson, B., Lerfad, M., Duedahl, E. , & Moe, W. (2020). <i>For the host, mind and the world</i> . Inland Norway University Press |
| 29 | Tomej, K. & Duedahl, E. (2021). <i>Collaborative accessibility in tourism</i> . [Paper in the making] |
| 30 | Liburd, J., Blichfeldt, B. S., & Duedahl, E. (2021a, November 30 – December 3). <i>Towards Sustainable Development of Cultured World Heritage Nature</i> . The 15th International Scientific Wadden Sea Symposium: A Trilateral Research Agenda and Platform [paper submitted]. Busum, Germany |
| 31 | Duedahl, E. , Liburd, J., & Blichfeldt, B. S. (2021). <i>Unfolding interrelated nuances of nature and culture in the Wadden Sea</i> . [The Wadden Sea Research Days, 2021] |
| 32 | Duedahl, E. , Blichfeldt, B. S., Liburd, J. (2021). Keeping older adults and nature in good health. <i>Tourism Geographic</i> [manuscript submitted]. |

Table 1: Selected key activities and outputs

Construction of a collaborative design space

Where and when does a design space start? By giving oneself an idea of where one would like to go (Heape, 2007, p. 113), such as my initial project proposal’s concern for the results of a 2016 report on

research impacts in tourism (Becken & Miller, 2016). Most researchers seek to generate “useful” research in the “real world” that will “make a difference” and accordingly find incentive systems based on citation metrics that are useful impact measures (Ibid, p. 5). Certainly, there has been a significant rise in the number of publications on sustainable tourism development (Moyle et al., 2020; Ruhanen et al., 2015). Nonetheless, I wondered how the ‘usefulness’ of such impact measures would traverse into ‘making a difference’ in the ‘real’ world.

A danger exists when an increasing number of researchers seek to publish in high-ranking tourism journals, as impacts can become directed towards an increasingly closed and inward-looking field and less towards the outside ‘real’ world. Most research (yet still less than 12%) is first disseminated when it is finished, making it a key challenge to find ways of including and involving stakeholders throughout the research process (Becken & Miller, 2016).

In hindsight - unaware of the meaning of publication points, incentive systems and journal rankings - my somewhat naïve interpretation of impacts sparked an initial quest for my design space to do something ‘more’ or at least different from my PhD research to make that ‘impact’. This quest initiated my experimenting with research approaches and methods, outputs and ways of communicating



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Photo 3: Inaugural speech to the exhibition 'What is it to national park?', Lillehammer, November 14, 2019

with current and future tourism practitioners. For instance, photo 3 illustrates my inaugural ‘welcoming speech’ to an exhibition entitled ‘What is it to national park?’, arranged at the Inland Norway University as part of the BOR research project (later described) with current and future practitioners and politicians. The exhibition displayed students’ and high schoolers’ outcomes from their testing of a tourism co-design puzzle (table 1, nos. 17, 19, 20) as different graphic posters, video productions, photo books and narratives.

My PhD research was subject to considerable regional and local media coverage (e.g., table 1, nos. 6.a-d), which at first appeared as an ideal arena to communicate sustainable change. The media, however, often had considerable variation in their interpretations, whereby titles mystically became about luring more tourists or visitors to an area (e.g., table 1, no. 6.d). Sharing these odd situations of researcher

(mis)representation could nonetheless give testimony to the grave embedding of tourism in growth paradigms and struggles related to re-imagining what tourism ‘can do’, beyond growth.

As such, it is not merely a simple question of re-conceptualising an inward-looking research model with an outward-looking one where institutions and researchers engage with markets and surroundings to sustain themselves and their research (PA Consulting Group, 2010). Instead, the design space of this PhD dissertation suggests that inward-*and*-outward interlinkages can be critical to continuously challenging and identifying re-imaginings of sustainable tourism development *with* others.

Co-designing tourism with others also enlarged expectations regarding the impacts of this PhD research as desirable (lasting and positive) development, innovation and change. Some practitioners explained this in terms of the increased time and resources they use compared to, for example, filling out a questionnaire. Blind peer reviewers also questioned, among others, the following:

A concern for this reviewer is where did it all go from there? Is the plan being taken seriously by any of the relevant stakeholders, or does it just fall into the aspirational academic black hole? If it doesn't get used, what good is it? (Blind peer review: Inquiry II)

Research needs to demonstrate impact; what are the practical implications for your work? (Blind peer review: Inquiry III)

What good is my PhD research? Is co-designing tourism a waste of time when its impacts are not readily measurable according to the number of jobs created? Does tourism co-design resign itself to an aspirational academic black hole when not visibly causing large-scale rupturing changes to existing tourism systems? This PhD research is not ‘hard’ science; it is both ‘soft’ and ‘fuzzy’, but I will argue that this does not translate into any weaker or less valuable forms of impacts and changes. By co-designing tourism with others, changes may be expressed as new ways of talking about and understanding sustainable tourism development, which oftentimes encourage reflection, learning and invitations to new future collaborations. At least that was the case on several occasions during this PhD research. These changes may be small, but they are nonetheless changes (Heape, 2018) to current tourism research and practice.

Exploration and expansion of a collaborative design space

Working with an iterative design space legitimised an alternative understanding of progressions to linear, prescriptive design and innovation processes. Reflexivity, reflection, dialogue and ongoing engagement and design *with* others continuously gave me ‘somewhere to go’ (Heape, 2007), which

enabled a continuous reframing of objectives as the exploration and expansion of that collaborative design space.

During my PhD research, I did a series of presentations as part of various seminars, workshops, practice-oriented conferences and a few newspaper chronicles (e.g., table 1, nos. 12, 22). These allowed me to experiment with specific nuances of sustainable tourism development. For instance, photo 4 (table 1, no. 16) shows me in the back of a machinery workshop introducing the idea of ‘other-regarding innovations’ (Liburd, 2018) primarily to male craftsmen, engineers and builders to encourage aspects of care and love in a subsequent workshop on co-designing second-home development in Norway.



Photo 4: Introducing ideas of ‘other-regarding’ innovations, Vinstra, Norway, December 6, 2019

Experiments, by definition, cannot go wrong, but one may learn from failures. However, being the first in my family to attend a university, let alone trying to navigate the research offices as a PhD student, I was challenged even more by being a tourism PhD student trying to enter the floors and arenas of design research. While co-design is new in tourism, it is still possible to claim a voice and, importantly, to learn. When attending a design course as part of the international Capa-City research project at Roskilde University Centre in Denmark, I engaged with researchers and practitioners within the field



Photo 5: Experimenting with co-design tools and techniques, Roskilde, Denmark, December 13, 2018

of participatory design through group work, workshops, fieldtrips and presentations, which reinforced the underlying philosophies and theories of pragmatism, transformations and learning for this PhD research. Photo 5 shows how I was involved in practical experiments with others through using a series of design tools and techniques, including design software, which I would re-engage in my PhD research (e.g., table 1, no. 17, 20, 21).

My design space has enabled me to meet like-minded people who believe ‘tourism can make the world a better place’, which was critical for my motivation and opportunities for national and international collaboration and friendship (e.g., table 1, nos. 2, 4, 26, 28). Attending the annual Think Tank in the Building Excellence in Sustainable Tourism Education Network (BEST EN) in San Francisco, I discussed tourism co-design as a philosophy for transformative learning (photo 6; table 1, no. 11). During daily group workshops, we developed a teaching package on ‘design principles’ for sustainable tourism development education (photo 7, table 1, no. 13). We realised that *sometimes the best design is no design* when the president of a prominent (private) American tourism association shared how they had stopped certain operations because we take it for granted that all areas are better off with tourism.



© Kristof Tomej
Photo 6: Co-designing design principles for sustainable tourism development higher education, San Francisco, USA, July 2, 2019



© Kristof Tomej
Photo 7: Outlining tourism co-design as a philosophy for transformative learning, San Francisco, USA, July 2, 2019

Over the course of four years, others have continually challenged this dissertation. For instance, how is action research different from tourism co-design? Are latent opportunities actually more emergent opportunities? Can outcomes of co-designing tourism be ‘bad’? How should we incorporate power? All this fed into further reflection and expansion of my PhD research design space.

A planned stay abroad at the University of Texas, El Paso, was cancelled due to the Covid-19 outbreak. I did, however, spend a month at the Centre for Regional and Tourism (CRT) Research on the island of Bornholm. Dispersed as fieldwork and a scholarly visit. I also spent about three months with colleagues at the Centre for Tourism Innovation and Culture (TIC) at the University of Southern Denmark partaking in various research, teaching and industry activities where I received initial and valuable inputs on how to mature my discussion (chapter 7) on sustainable tourism co-design.

Research projects and educational arenas

The following sections introduce how the empirical materials of this PhD research stemmed from my ongoing collaboration in one Norwegian and two Danish research projects and from an unfolding of an educational arena. I do not consider the research projects and educational arena as separate and legitimising entities in their own right. Instead, these have leveraged varying possibilities for experimenting with tourism co-design in different countries, contexts and places, which, as next outlined, generated four empirical fields.

Sustainable Experiences in Tourism: BOR (2018–2020)

The research project Sustainable Experiences in Tourism (BOR) is funded by the Competence, University, and Research Development Fund of the Oppland Region in Norway. Based on inputs from an idea workshop with an industry advisory board and a questionnaire forwarded to regional industry partners, the project focused on sustainable development and experiences. During the project period, regular meetings were held with a steering group comprising partners from Innovation Norway, the national parks, Norwegian cultural heritage, regions and municipalities, destination management and marketing organisations, tourism network organisations and private tourism enterprises.



Photo 8: The BOR project group, Lillehammer, summer, 2018

Facilitated by the Centre for Tourism Research, I participated in a project group (photo 8) with researchers from the Inland Norway University of Applied Sciences Department of Tourism, the Eastern Norway Research Institute and the Norwegian Institute of Nature Research.

The project was structured according to two work packages: ‘product and experience development’ and ‘sustainable all-year destinations’. It focused on five geographical sites: Rendalen, Sjusøen, Lynga, Lake Mjøsa and Dovre National Park District (Centre for Tourism Research, 2020). I was involved in the latter two empirical fields, where my contribution was particularly in innovation understood as the development, testing and evaluation of tourism co-design methods, tools and techniques and how these may generate new regional tourism opportunities to support sustainable development.



Innovating Active Healthy Ageing with World Class Nature: InnoAgeing (2018–2019)

The research project *Innovating Active Healthy Ageing with World Class Nature (InnoAgeing)* was carried out at the University of Southern Denmark and was categorised as a welfare innovation project (University of Southern Denmark, 2020). The multidisciplinary project involved researchers in tourism, sustainable development, innovation and consumer behaviour, as well as experts in ageing, health, clinical biomechanics and lifestyle changes related to physical activity, sports and nutrition. The project sought to promote active healthy ageing with nature in order to keep older (55+) adults and nature in good health (photo 9).

As listed in Liburd et al. (2021b), the main objectives were to: explore health-enhancing and self-



Photo 9: Lifestyle intervention with older adults, Ballum, The Wadden Sea, April 3, 2018

empowering effects of active leisure and tourism in nature, including but not limited to physiologic and cognitive measurable outcomes; co-design with active seniors to engender new communities of practice between residents, second-home owners and tourists; and to develop new competencies and business models based on deep understandings of the demands of older adults and the sustainable use and preservation of cultural and natural resources in the World Heritage Wadden Sea.

The project was facilitated by a range of industry partners from the UNESCO World Heritage Wadden Sea National Park, National Park Partners and Tondern Municipality. InnoAgeing contributed to innovation as a primary form of prevention for residents, second-home owners and visiting tourists through active, healthy ageing in and with world-class nature. My involvement pertained to co-design research with older adults (55+) who were tourists, second-home owners, residents and vulnerable males.

Innovation in Coastal Tourism: InnoCoast (2016–2019)

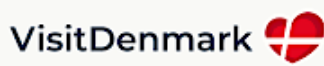
The research project Innovation in Coastal Tourism (InnoCoast) is funded primarily by Innovation Fund Denmark, and the project was carried out as a collaborative project among the newly established Association of Danish Tourism Researchers, bringing together researchers from the Danish tourism researching institutions (photo 10).



© Frits Ahlefeldt
Photo 10: InnoCoast project illustration prepared by © Frits Ahlefeldt

The project comprised five work packages and ten empirical tourism settings (Aalborg University, 2019). Each of the five work packages - (1) nature and outdoor tourism, (2) the sharing economy, (3) cultural tourism, (4) food tourism and networks, and (5) governance - was aided by regular meetings with appointed working groups.

My involvement was related to work package one, which sought to generate enhanced understandings of innovation mechanisms in outdoor and nature-based tourism on the island of Bornholm and at the UNESCO World Heritage Wadden Sea National Park Denmark. The tourism co-design research included national industry partners (e.g., Visit Denmark and Danish Coast and Nature Tourism) and a series of site-specific private and public tourism practitioners (e.g., the UNESCO World Heritage Wadden Sea National Park, Destination Bornholm and the Second-home Rental Industry Association).



Educational Arena (2016–2020)

Beyond the three research projects, the fourth is an educational arena representing my teaching engagements since 2016. Co-designing tourism to educate today's students to become the philosophical tourism practitioners of tomorrow (Duedahl & Liburd, 2019, p. 36; Heape & Liburd, 2018, p. 226) is thus integral to my PhD research.

During my Master's degree, I had an internship as a tutor on the MA course in Sustainable Tourism Development at the University of Southern Denmark, where I facilitated and supervised groups co-designing tourism. Upon graduation, I took on responsibility for the introductory programme for the European Master's in Tourism Management (EMTM) and the MA in International Tourism and Leisure Management, including both an introduction to academic practice and the philosophy of science. Photo 11 demonstrates how processes of co-designing tourism can be infused into other fields, such as the philosophy of science. Here, groups co-designed different 'glorious paradigm glasses', becoming aware of the different values and paradigmatic lenses through which we understand and study the world and tourism.



Photo 11: Co-designing with BA tourism students using Instagram contributions as design materials, Inland Norway University of Applied Sciences, Lillehammer, November 15, 2018



Photo 12: Co-designing glorious paradigm glasses with MA tourism students, University of Southern Denmark, August 31, 2017

Embarking upon my PhD, I was assigned responsibility for developing and subsequently improving a new BA tourism course in service logic, for three years, where I incorporated and experimented with tourism co-design activities to enhance the learning environment. Moreover, in collaboration with the BA course in Destination Management, the BA Tourism students of 2018 and 2019 were integral

participants in the Norwegian research project **BOR**. Students took part in fieldtrips, contributed with different tasks and, notably, with practitioners, they participated in various processes of co-designing tourism for sustainable tourism development. Photo 12 visualises one of three additional tourism co-design workshops I facilitated with students, here merging the empirical field of Lake Mjøsa (described below) and Instagram contributions (chapter 5) with their **BA** course work in **Service Logic**.

Enabling higher education learning environments, where students, with others, critically explore the values, complexities, responsibilities and challenges of sustainable tourism development, is hopefully one of the most lasting impacts of my PhD research.



Empirical fields

I now introduce the four empirical fields of this PhD research, while noting that the educational arena is embedded within the contexts of the Norwegian Lake Mjøsa and Dovre National Park District, and the Danish UNESCO World Heritage Wadden Sea National Park and the island of Bornholm. Examining the four article inquiries of my article-based dissertation inevitably makes the empirical fields of Dovre and Bornholm ‘smaller’ than those of Lake Mjøsa and the Wadden Sea. The latter empirical field I grew up with as a preferred site for recreation and work, and I had not visited the others before doing fieldwork.

To ease orientation, I provide a brief historic account and a few central tourism statistics and organising. To emphasise the varying nature and landscapes, photocollages are included (photos 13, 16, 17 and 18) to each description of the empirical fields. Photos are principally from ethnographic experiments (detailed in chapter 6) though few substitutions are used when it was not possible to obtain copyright permissions and for the island of Bornholm.

Statistics are intentionally drawn from 2018, as by then, the majority of fieldwork was conducted. Tourists’ nights spend is commercial in nature and excludes private accommodation and day visitors. The economic contributions are calculated based on assumptions about tourist consumption according to the commercial nights spend. The number of jobs created by tourism is calculated in relation to total employment in municipalities and serves as an indicator. Figure 6 is a map showing the geographical location of the empirical fields.

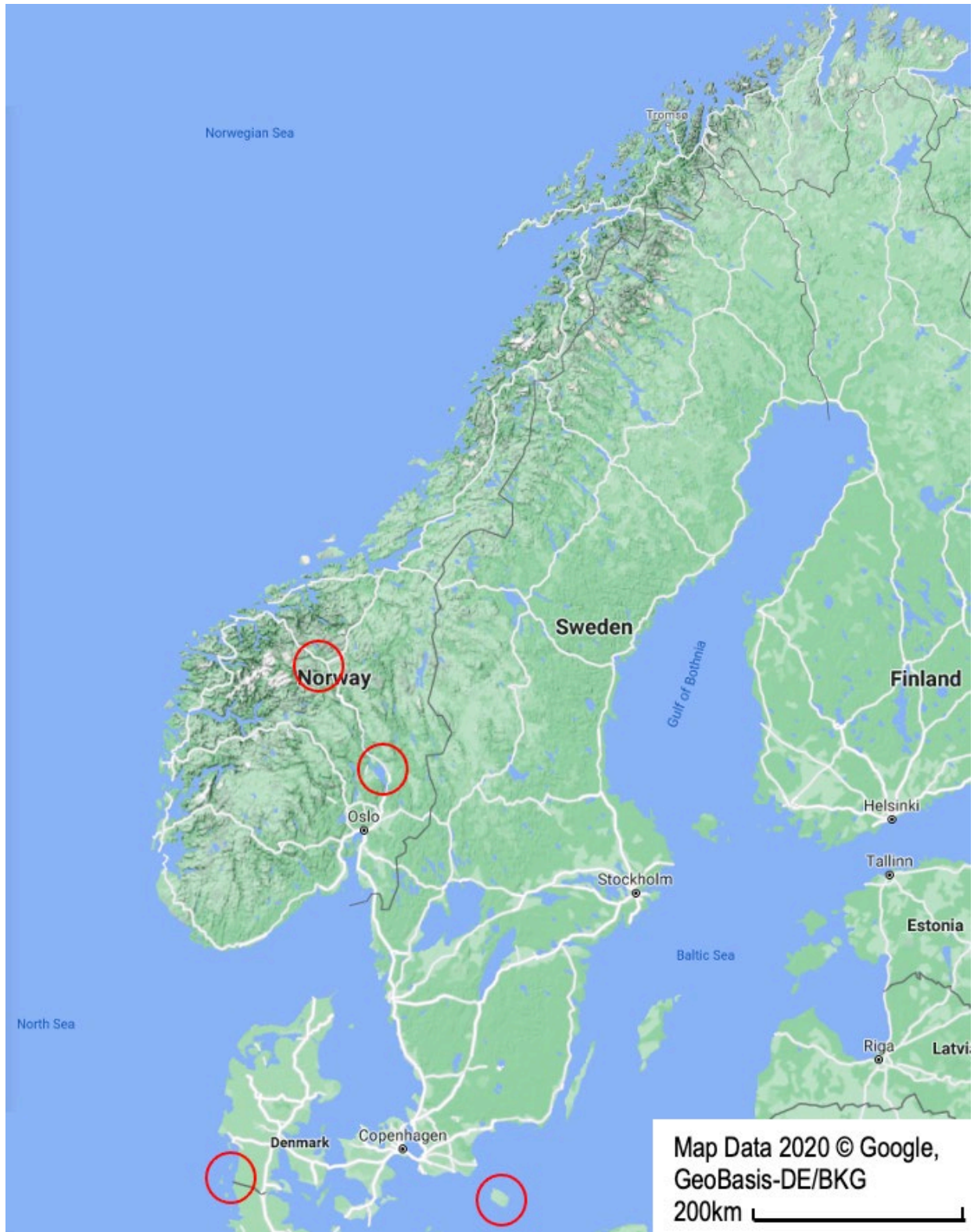
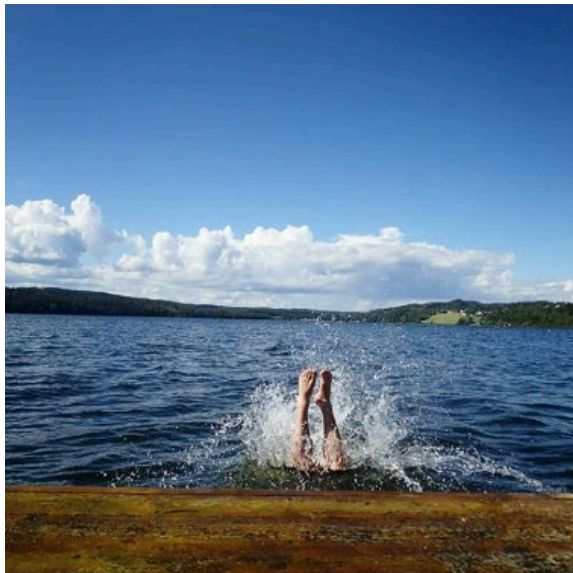


Figure 6: A map of the geographical locations of the empirical fields

From left to right, the red circles in the map show (1) the UNESCO World Heritage Wadden Sea National Park, (2) Dovre National Park District, (3) Lake Mjøsa, and (4) the island of Bornholm.

Lake Mjøsa, Norway

Lake Mjøsa means a lot of different things to a lot of different people. Mjøsa is part of local and national consciousness; she is a queen; shiny and glittering; cold; the Toscana of Norway; home of the thousands of huge farms covered in golden and green fields hinting at an abundance of fertility hidden in her soils.



A swim in Lake Mjøsa ©Emma Skåret Teksum, Innlandshavet, Instagram



Kayaking on Lake Mjøsa ©Gunhild Wedum, Instagram



The historic paddle steamer 'Skibladner' ©Evjustrandpark, Instagram



Breakfast with a view to Lake Mjøsa ©Brandvold84, Instagram

Photo 13: A photocollage of Lake Mjøsa, summer 2018

Mjøsa is Norway's largest freshwater lake located in Eastern Norway. Mjøsa's volume is 56,244 km³, it covers 368 km², is 107-km long, 2–3-km wide and its greatest depth is 453 m (Thorsnæs & Vøllestad,

2020). Mjøsa is connected to the Glomma Waterways, comprising a total precipitation field of 42,000 km², similar to the size of Denmark, for ice and snowmelt in the mountain areas (Nashoug, 1999).



Photo 14: View to the cultural landscape from the 'heart of Mjøsa' the island of Helgøya, Helgøya, Lake Mjøsa, July 22, 2018

While Lake Mjøsa is surrounded by soils, forests, ponds, rocky shores and important wetland zones, it is the cultural landscape and heritage that characterises Mjøsa (Nashoug, 1999). Human intervention (e.g., roadbuilding) has reduced access to Mjøsa's shores, where only 20% remains accessible for recreation (Nashoug, 1999).

During the 1960s and 1970s, the lake's ecosystem suffered from stinky, visible pollution. Production had increased, nearby forests were cut down, housing densified, and farmland was intensively cultivated. Meanwhile, fertilisation increased emissions from agricultural and industrial activities and a lack of municipal sewage systems resulted in sewage being dumped directly into Mjøsa.

Combined with a growing public awareness and political interest in environmental sustainability, the Little Actions for Mjøsa (1970–1977) were established, contributing with efforts such as the construction of sewage systems. These efforts, however, did not keep pace with the lake's continued deterioration. A 1976 mass blooming of blue-green algae (*Oscillatoria borneti*) covered anglers' gear in slimy, smelly, grey-purple coloured algae, while affecting the drinking water (Nashoug, 1999). To avoid irreversible, lasting and irreparable damage to Mjøsa, the Big Actions for Mjøsa (1977–1980) were initiated with Gro Harlem Brundtland and the Ministry of Environment in the lead.

The Big Actions were far more extensive and speeded up the construction of sewage systems while working with environmental awareness to reduce pollution. Phosphorus, in particular, caused algae production and was traced to culturally induced activities, such as manufacturing, agriculture and private homes (Nashoug, 1999). Thus, everyone had to roll up their sleeves to preserve, protect and, in fact,

save Mjøsa. Farmers changed operations and pipes and pumps were established to re-direct waste. Local housewives mobilised and, in collaboration with the Norwegian Pollution Control Authority, they pressured detergent manufacturers to quit using and marketing phosphates in detergents (Finborud, 2015). For a description of some of the contemporary key challenges, see Duedahl (2020).

A recent re-structuring puts each of the three destination management organisations (DMOs) relying on public subsidies and membership fees in charge of the management and marketing of tourism in geographically defined parts of Mjøsa.

Municipality

Lillehammer, Hamar, Gjøvik
Ringsaker, Stange and Østre Toten

No. of residents

158,796

Economic contribution of tourism

+2.6 billion NOK

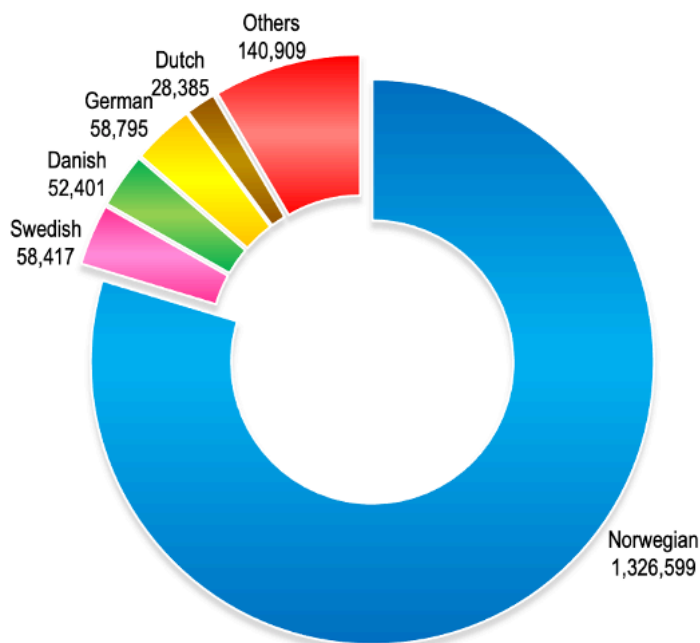
No. of jobs created by tourism

≈ 3,635

Tourists nights spend

1.6 million

Nights spend according to nationality



Source: © Statistikknett.no

Figure 7: Key tourism statistics for Lake Mjøsa

The UNESCO World Heritage Wadden Sea National Park, Denmark

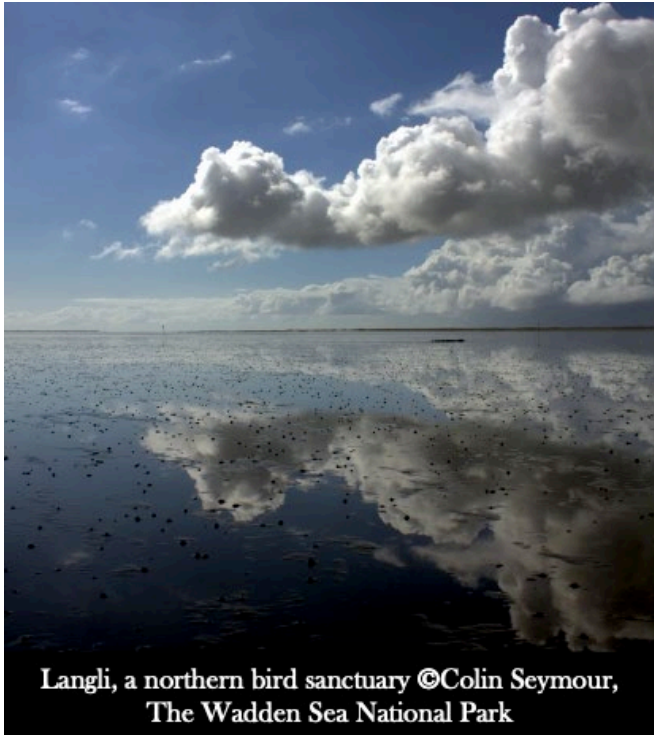
The UNESCO World Heritage Wadden Sea National Park is Denmark's largest national park covering 1,459 km², 300 km² of which is located on land (The Danish Nature Agency, N.A.). The Wadden Sea lies low; it is as flat as the eye can stretch on the horizon, where a steady Western wind bends the lone standing trees. At first glimpse, the Wadden Sea can appear poor, monotone and simple, but the world-class nature of the Wadden Sea is of global importance.



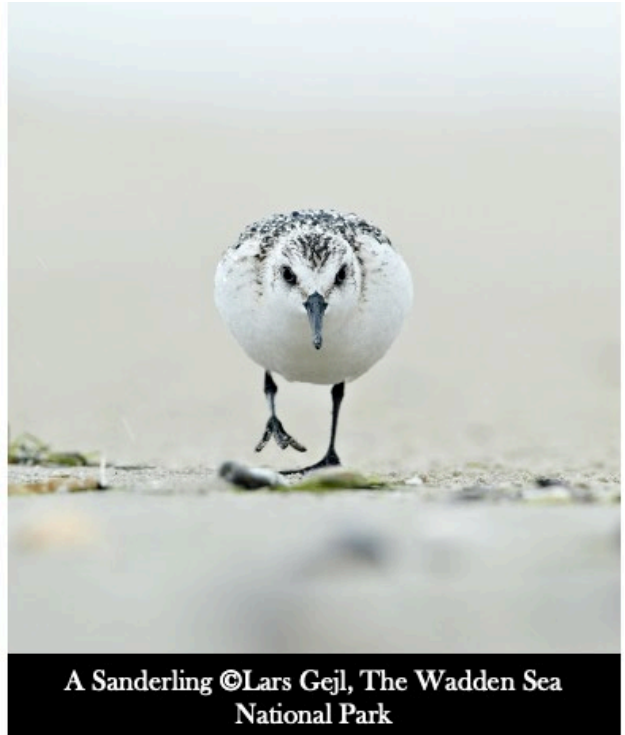
Photo 15: The Danish, Southern Wadden Sea barrier island of Rømø as seen from the air

The Wadden Sea stretches from the coastal line of Den Helder in the Netherlands along the German Wadden Sea coast to Blaavands Huk in Southwest Denmark. In 2010, the Danish Wadden Sea was designated as a national park by the Ministry of the Environment. In 2014, about 80% of the Danish Wadden Sea National Park joined the Netherlands and Germany as UNESCO World Heritage site. The outstanding universal value of the Wadden Sea was thereby recognised as the world's largest unbroken intertidal system of sand and mud flats, where natural processes largely function undisturbed (UNESCO, 2014).

Wadden Sea's nature is rich and dynamic. Its nature is a continuous re-making of marshland areas, tidal flats and channels, sandy shoals, seagrass and salt meadows, shallow waters, mussel beds, mudflats, salt marshes, estuaries, sand banks, beaches and dunes (Christensen, 2014).



Langli, a northern bird sanctuary ©Colin Seymour, The Wadden Sea National Park



A Sanderling ©Lars Gejl, The Wadden Sea National Park



Fascines on Låningsvejen ©Torben Hestehave, the Wadden Sea National Park



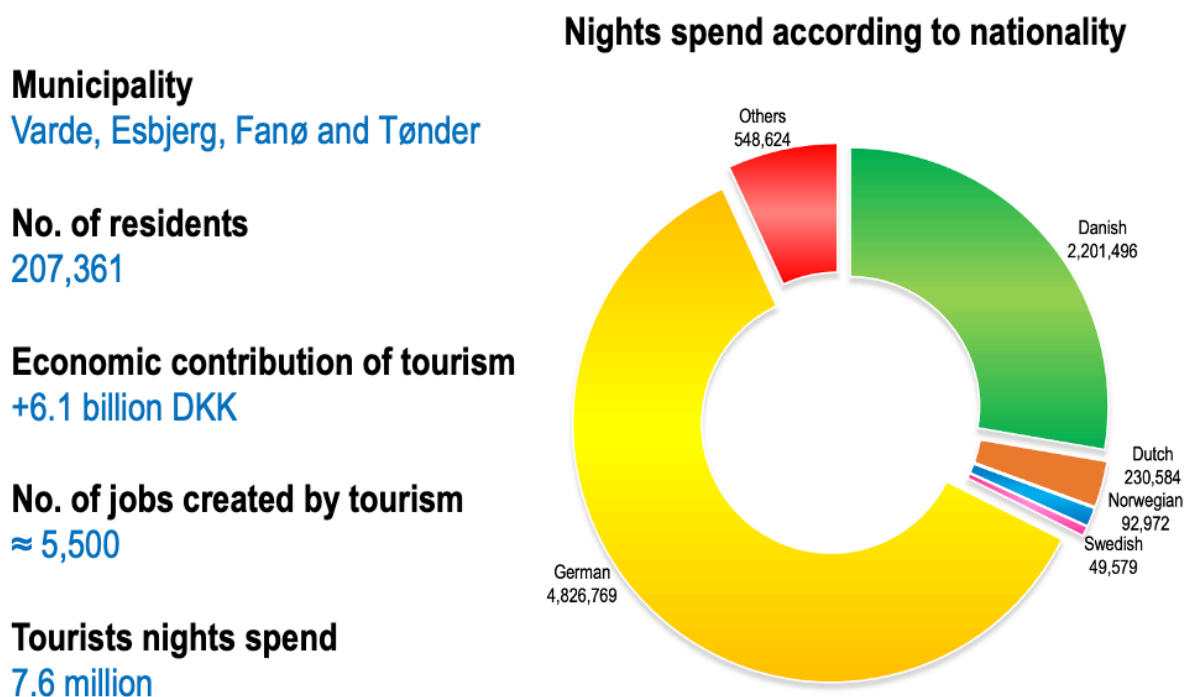
Wadden Sea sunset ©Tandrup Naturfilm, The Wadden Sea National Park

Photo 16: A photocollage of the Wadden Sea National Park

Twice a day, the interchangeable forces of the sun and moon create up to two-metre variations between the high and low tides and a redirection of about one billion cubic metres (m³) of water, which enters and departs the area (Christensen, 2014, p. 47). The tidal drains stimulate biodiversity (richer than the Amazon), including worms, snails, mussels and crustaceans, making it a natural habitat for many animal species and plants and a life-crucial nexus for more than 12 million annual migratory birds (e.g., the East Atlantic Flyway) who depend on the area to breed, eat, moult and rest.

The Wadden Sea is not strictly a nature reserve that excludes human settlements and activities, such as tourism. The area enjoys a rich cultural heritage, which has cultured, cultivated, tamed and framed its nature into what it ‘is’ today, including seawalls and dyke construction, land reclamation and drainage practices, and trade, language, arts and crafts (Döring et al., 2020; Liburd et al., 2021b).

Most of the Wadden Sea is protected by Natura 2000¹ – the Ramsar Convention (1987) – yet the majority of its lands are privately owned, whereby the Wadden Sea National Park literally is someone’s backyard to which there is free access (Liburd et al., 2021b). The trilateral Wadden Sea cooperation among Denmark, Germany and the Netherlands provides an overall framework for the long-term integrated conservation and management of the area as a whole (UNESCO, 2014), which, since 2011, specifically includes sustainable tourism development (Common Wadden Sea Secretariat, 2014). Since 2012, the Danish area has been governed by the Wadden Sea National Park Plan 2013–2018. Notably, the recent Wadden Sea National Park Plan for 2019–2024 directly includes and works towards the SDGs.



Source: © Visitdenmark.statistikbank.dk/VDK1; VisitDenmark (2020) Turismens økonomiske betydning i Danmark 2018

Figure 8: Key tourism statistics for the Wadden Sea National Park

¹ Natura 2000 is the largest coordinated network of protected areas in the world, covering more than 18% of the European Union’s land area and almost 9.5% of its marine territory.

Dovre National Park District, Norway

I use the simplified notion of the Dovre National Park District to emphasise that Dovre Municipality (1,364 km²) connects different parts of the Rondane National Park (1962), Dovre National Park (2003) and the Dovrefjell-Sunndalsfjella National Park (2002). Since the 1980s, the Norwegian mountain areas, including Dovre, have witnessed a decreasing population and the loss of jobs, whereby rural industries, such as agriculture, forestry, small-scale manufacturing and tourism, have become important sources to attain development (Breiby et al., 2021).

With more than 73% of its area protected, Dovre has been appointed as a National Park Municipality by the Norwegian Environment Agency. The last remaining European populations of wild reindeer (*Rangifer tarandus tarandus*) reside in Dovre, which means that Norway has a key role in ensuring their effective protection according to the 1979 Bern Convention (Breiby et al., 2021). Since the musk ox (*Ovibos moschatus*) was reintroduced to the area, safaris have become a popular tourist activity.



Photo 17: A photocollage of Dovre National Park District, autumn, 2019

To create attractive environments for economic development in national parks, changes in central policies position tourism as an important means to do so (Øian et al., 2018). Dovre is marketed and branded by the *Nationalparkriket* DMO, focusing on Norwegian national parks. Recreational use in Dovre, including tourism, is governed by the principle of ‘the public right to access’ (*Allemannsretten*) to all uncultivated land, including protected areas (Outdoor Recreation Act, 1957; Nature Diversity Act, 2009). See Breiby et al. (2021) for a discussion of conservation objectives, visitor strategies and plans in Dovre National Park District.

Municipality

Dovre

No. of residents

2,631

Economic contribution of tourism

+130 million NOK

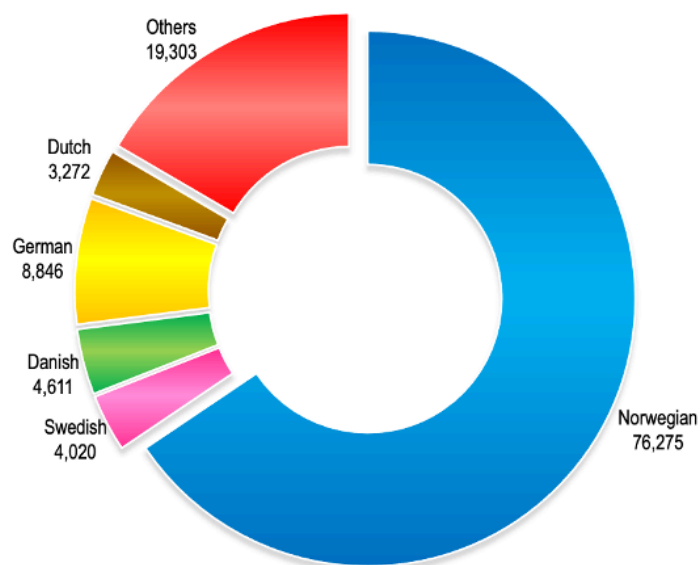
No. of jobs created by tourism

≈ 104

Tourists nights spend

116.327

Nights spend according to nationality



Source: © Statistikknett.no

Figure 9: Key tourism statistics for Dovre Municipality

The island of Bornholm, Denmark

The island of Bornholm (588.36 km²), with its sandy beaches and rocky shores, is located in the easternmost part of Denmark below Sweden. Bornholm is known as the Sunshine Island of Denmark, with a slightly warmer climate. The island can be accessed by ferry or aeroplane and is a preferred destination for elementary school trips.

Bornholm is primarily a nature and coastal destination (Andersen, Manniche, & Kaae, 2020). Complementing established tourism practices of gastronomy, more active forms of ‘outdoor’ tourism now represent a vital and growing component in the desire to revitalise Bornholm as a destination (Destination Bornholm, 2017). There are around 35 outdoor tourism enterprises and approximately 78 different types of outdoor activities, such as bicycling, hiking, surfing and kayaking (Andersen et al., 2020).

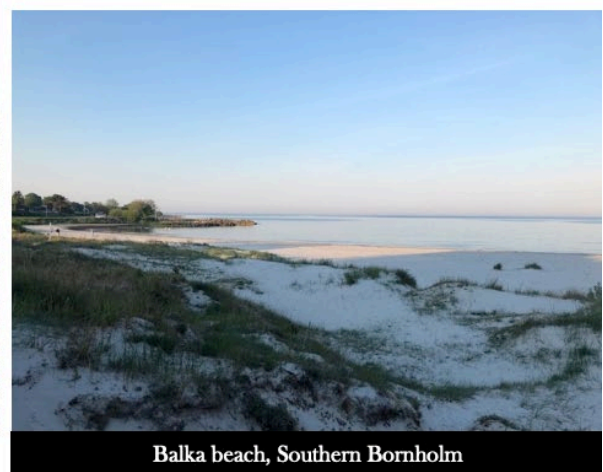
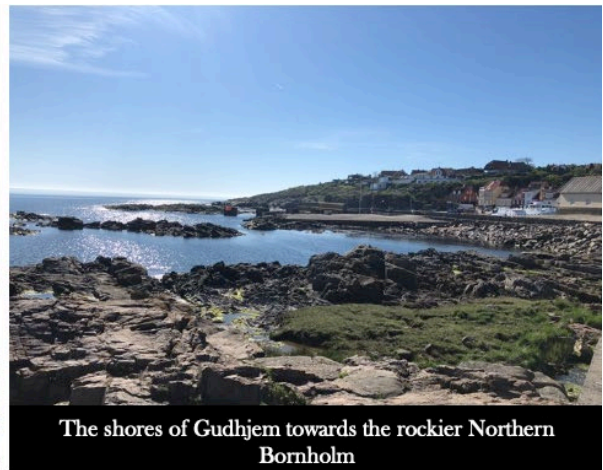
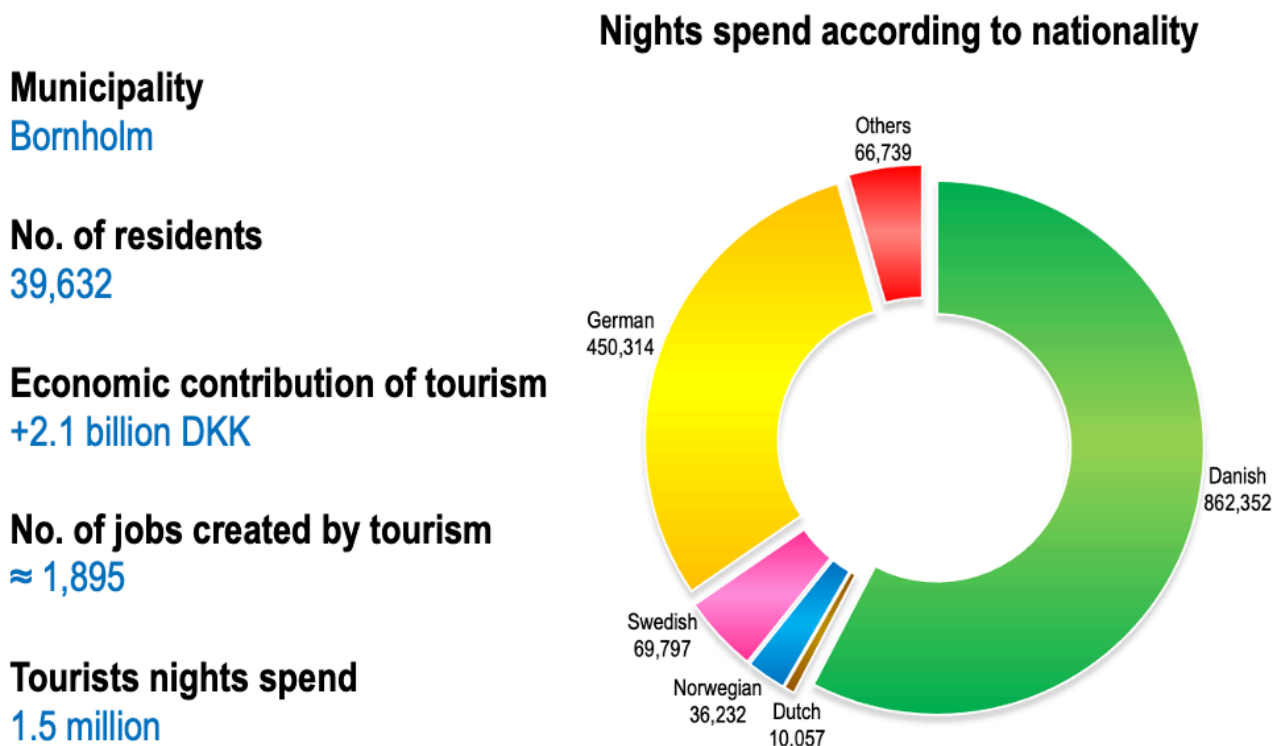


Photo 18: A photocollage of the island of Bornholm, spring, 2018

Tourism is considered an important component in regional and municipal plans for development on Bornholm (Andersen et al., 2020). Destination Bornholm, a private-public DMO that relies on public subsidies and membership fees, brands and markets the island as a destination, including product development.

Since 2008, when the island adopted the initial Bright Green Island strategy, the official aims were to become both a sustainable island community and a zero-emission community before 2035. More recently, 230 residents redefined eight ‘Bornholmer goals’ through a series of meetings and workshops that were incorporated into the strategy as shared targets of action (Municipality of Bornholm, 2018). Several goals are highlighted as relevant to tourism: #1: Bornholm makes sustainability a good business; #6: Bornholm is a hallmark for sustainable Danish food products; #7: Bornholm transfers its richness in nature into a part of its bottom line; and #8: When I am on Bornholm, I am a part of the Bright Green Island (Andersen et al., 2020, p. 26).



Source: © Visitdenmark.statistikbank.dk/VDK1; VisitDenmark (2020) Turismens økonomiske betydning i Danmark 2018

Figure 10: Key tourism statistics for the island of Bornholm

Identifying the potentialities within my design space

At its core, co-designing tourism is all about practicing collaboration, which extends into co-authoring all the inquiries except one, which was written to accommodate the implicit expectation that a PhD student writes at least one article alone. Serving as criteria for including these four article inquiries, Huxham's (1996, pp. 2, 14-16) concept of collaborative advantage can be useful. Collaborative advantage is the ability to leverage creative synergy *between* collaborators that extends beyond individuals and organisations to generate societal objectives and values. Many of the most interesting ideas and examinations of my PhD research unexpectedly arose 'in-between' and beyond individual activities, institutions, research projects and empirical fields. As such, the published articles included in my dissertation are the creative synergies afforded by this continuous cross-fertilisation between different collaborative, theoretical, empirical and practical dimensions of this PhD research.

The following sections briefly introduce each of the four inquiries and explain the why, where, when, what and who of each including selected snippets of fieldwork photos (19-30).

Why?

- Acknowledging the shortcomings of sustainable accomplishments for people, the planet, peace and prosperity, the proclaimed novelty of the SDGs and especially SDG #17 *Partnerships for the goals* deserves closer scrutiny.

Where and when?

- The Dovre National Park District, Norway. August–December 2019.
- The UNESCO World Heritage Wadden Sea National Park, Denmark. November 2017–July 2018.
- Lake Mjøsa, Norway. November 2018–February 2019.
- The island of Bornholm, Denmark. March–June 2018.

What?

- This inquiry spans across the various research projects and educational arenas.
- The aim of the inquiry was to advance SDG #17 by exploring alternative ways to identify and work with complexity and values for sustainable tourism development through co-design. The inquiry unfolds the comprehensive methodology of sustainable tourism co-design and based on this, it reclaims a holistic concept of sustainable tourism development.



Photo 19: The senior centre meeting point for interventions, Skærbæk, The Wadden Sea, March–May 2018



Photo 20: Group members taking turns to talk, Biri, Lake Mjøsa, October 10, 2018



Photo 21: A group presenting their ideas and outcomes, Nexø, Bornholm, April 30, 2018

Who?

- Co-authored with Professor Janne Liburd at the University of Southern Denmark, Department of Design and Communication and the Centre for TIC, Chris Heape, an external design consultant, and myself, from Inland Norway University, School of Business and Social Sciences.
- Co-designing tourism with a range of public, private and volunteer organisations and representatives, civic society (e.g., local elderly or youth), residents, tourists as well as BA and MA Tourism students.

Inquiry II

Duedahl, E. (2020)

Co-designing emergent opportunities on the verges of inertia, sustaining and re-imagining tourism *Tourism Recreation Research*

Why?

- In the wake of *Our Common Future* (World Commission on Environment and Development [WCED], 1987), currently, *Transforming Our World* (UN, 2016), it is essential to critically consider how to enable *our* sustainable tourism futures.

Where and when?

- Lake Mjøsa, Norway. November 2018–February 2019.

What?

- This inquiry contributes to the research project Sustainable Experiences in Tourism.
- The aim of the inquiry was to explore how tourism co-design may – and may not – engender emergent opportunities with others to encourage sustainable tourism futures. The inquiry critically unfolds how co-designing tourism is a dynamic process of shifts and flows between situations of inertia, sustaining and re-imagining sustainable tourism futures.



Photo 22: A group introducing others to their preliminary co-design ideas and outcomes. Lillehammer, November 15, 2018



Photo 23: Group co-design negotiations. Biri, Lake Mjøsa, October 10, 2018



Photo 24: Plenum co-design discussions. Biri, Lake Mjøsa, October 10, 2018

Who?

- I am the sole author.
- Co-designing tourism with a wide range of project partners from, for example, three DMOs, public, private and volunteer organisations, residents, second-home owners, tourists, researchers and BA Tourism students.

Inquiry III

Duedahl, E., Blichfeldt, B. S., & Liburd, J. (2020)
How engaging with nature can facilitate active healthy ageing
Tourism Geographies

Why?

- With the rise of ageing populations, it is important to find ways of keeping older people *and* nature in good health.

Where and when?

- The UNESCO World Heritage Wadden Sea National Park, Denmark. November 2017–July 2018.

What?

- This inquiry contributes to the research project InnoAgeing.
- The aim of the inquiry was to explore how different ways of being in and relating to nature can facilitate active healthy ageing from an existential premise of ‘being-in-the-world’ (Heidegger, 1927). The inquiry reframes contemporary conceptions of ageing and unfolds how different ways of being in and relating to nature can facilitate active healthy ageing.



Photo 25: A second-home owner directing my attention. Bollmark, Rømø, The Wadden Sea, March 29, 2018



Photo 26: Introduction to the Ballum Mills during a rainy intervention. Ballum, The Wadden Sea, April 3, 2018



Photo 27: Lunch together during an intervention. Bredebo, the Wadden Sea, April 3, 2018

Who?

- Co-authored with Associate Professor Bodil Stilling Blichfeldt and Professor Janne Liburd at the University of Southern Denmark, Department of Design and Communication and the Centre for TIC, and myself from the Inland Norway University, School of Business and Social Sciences.
- Co-designing tourism with project partners, nature guides, ten businesses, municipal representatives, researchers and world-class nature, this inquiry was carried out with 48 primarily elderly (55+) citizens, second-home owners and tourists in the Wadden Sea.

Duedahl, E., & Blichfeldt, B. S. (2020)

To walk the talk of go-along methods: Navigating the unknown terrains of being-along
Scandinavian Journal of Tourism and Hospitality Research

Why?

- It is imperative to identify methods to challenge Cartesian philosophies of researching, developing and innovating *upon* others and nature, and instead identify means of researching *with* others.

Where and when?

- The island of Bornholm, Denmark. March–June 2018.
- The UNESCO World Heritage Wadden Sea National Park, Denmark. November 2017–July 2018.

What?

- This inquiry re-engages and combines empirical materials from the InnoAgeing and InnoCoast research projects.
- The aim of the inquiry was to explore the collaborative and participatory processes involved when ‘walking the talk’ of go-along methods in complex nature-based tourism settings. The inquiry unfolds different figurative and literal unknown terrains related to nature, sociality, (dis)empowerment and embodiment, which researchers come to navigate by being-along *with* others.



Photo 28: Second homeowners introducing me to their favourite spot in the Wadden Sea National Park: The ‘Sunshine Bench’. Bolilmark, Rømø, The Wadden Sea, March 29, 2018



Photo 29: Associate Professor Bodil Blichfeldt and I oystering- and being-along. Juvre, Rømø, The Wadden Sea, April 1, 2018



Photo 30: Hiking-along on in the rocky landscapes. Stenhuggerstien, Bornholm, May 21, 2018

Who?

- Co-authored with Associate Professor Bodil Stilling Blichfeldt at the University of Southern Denmark, Department of Design and Communication and the Centre for TIC, and myself from the Inland Norway University, School of Business and Social Sciences.
- Co-designing tourism with eleven outdoor tourism practitioners and their tourists on Bornholm; and with 48 primarily elderly (55+) citizens, second-home owners and tourists in the Wadden Sea.

CHAPTER 3: Sustainable Tourism Development

In this third chapter, I first introduce the dominant understandings of innovations in connection to development and tourism. Based on a comprehensive literature review, I highlight the central historic positionings, key activities, reports, definitions and terminology to motivate an in-depth understanding of relations between sustainable development and tourism. Last, I include the extant literature on sustainable tourism development to uncover some key sustainability transition challenges.

Innovation, development and tourism

In chapter two, I introduced selected innovation processes (Cooper, 1990; Heape, 2007; Tidd & Bessant, 2013), and in chapter four, I will highlight a specific type and way of innovating as participatory innovation (Basten, 2011; Buur & Matthews, 2008; Sproedt & Heape, 2014). The aim of this introductory section is to situate the dominant understandings of innovation in brief and their relations to development and tourism.

Kanter's (1983, pp. 20-21) definition, first cited in Hall and Williams (2008, p. 5) and recently reenforced by Hall and Williams (2020, p. 6), explains that innovation refers to:

The process of bringing any new, problem solving idea into use ... Innovation is the generation, acceptance and implementation of new ideas, processes, products or services ... Acceptance and implementation are central to this definition; it involves the capacity to change and adapt.

This definition emphasises that innovation not only refers to a new invention, idea, practice or object, but instead comes into being through adoption, usage and implementation. With this understanding, part of economist Joseph Schumpeter's (1883-1950) most influential work positioned innovation as the driving force for social and economic change and development (1942/1976). Schumpeter challenged the then-dominant neoclassical economic conceptions portraying economic progress as an essentially passive activity to be predicted through a range of mathematical equations and assumptions. Instead, Schumpeter found a source of energy within the economic system that constantly leverages change and vibrance by disrupting any equilibrium that might be attained. Hereto, he introduced his central concept of "creative destruction" (Ibid, p. 81), whereby the economy is viewed as incessantly transforming from within, as existing firms fall victim to entrepreneurs bringing into play new ideas and innovations.

In Schumpeter's work, the central mechanism for development and economic growth is competition through innovation. The relentless process of creative destruction in a free economy will never stop. According to Schumpeter, capitalism becomes a prerequisite to enabling prosperity and opportunity for the masses, thus making it the superior economic system. Schumpeter's insights remain useful when exploring how the forces of capitalism and innovation have transformed and continue to transform the world.

Facilitated by the Industrial Revolution raging across North America and Europe, humans were elevated into a new era of global economic growth, technological innovations and efficiency gains. A period known as *The Great Acceleration* stimulated renewed optimism regarding creating worldwide abundance and modernity for all (Ehrenfeld, 2019; Vince, 2014). In particular, the post-WWII period was characterised by an unprecedented spread and speed of social and economic transformation, among others, of population growth, increased consumption and production, technological and communication revolutions, globalisation, improved farming methods and medical advances (Higham & Miller, 2018; Liburd, 2010, 2018; Steffen, Broadgate, et al., 2015; Steffen et al., 2007; Waas et al., 2011). Spurred on by the 1950s principle of paid holidays contributing to the rise of a leisure class in Europe, the foundation for the exponential growth of international tourism was laid (Eijgelaar et al., 2016; MacCannell, 1976).

Prosperity and opportunity, however, came with tremendous costs and discrepancies. Growth in human activity was leveraged by the degradation of natural resources, triggering a range of challenges, such as food shortages, poisoned soils, rivers and lakes, deforestation and a deluge of waste, which, in turn, slowed economic growth and increased social unrest (Shi et al., 2019; Vince, 2014). Firmly rooted in modernity's belief in human rationality, science and technological innovations were positioned to provide the needed solutions without causing major inconvenience to continued progression (Ehrenfeld, 2019; Liburd, 2018), whereby the above issues were immediately explained and justified as 'market failures', 'unintended/unforeseen consequences', 'externalities', or 'side-effects' to innovation activity (e.g., Ehrenfeld, 2008; Vince, 2014).

In 1968, The Club of Rome - an international group of ten leading scientists and concerned citizens - argued that if the economic growth of the 1960s and the 1970s continued, ecological limits would be exceeded within a matter of decades. The Club fundamentally questioned the belief that the natural environment was a limitless arena for continued economic and population growth (Meadows et al.,

1972). Today, limits to growth (Meadows et al., 1972) have traversed into a concept of planetary boundaries (Rockström et al., 2009a; Rockström et al., 2009b; Steffen, Richardson, et al., 2015), which define a ‘safe operating space’ for human development according to biophysical boundaries that, in combination, capture the ongoing interactions of land, ocean, atmosphere and life, which regulate the functioning of the planet. Within the limits of planetary boundaries, humanity can develop *and* flourish (Higham & Miller, 2018), but we are currently transgressing four of nine planetary boundaries, and if we do not transition from the current developmental paths, we risk irreversible (unknown) global environmental alterations.

While industrialisation significantly improved the standard and comfort of living in the developed world, absolute poverty in developing countries continued to grow; that is, without sufficient means to meet the basic needs for food, shelter and clothing (Liburd, 2018; Reid, 1995). Modernisation theorists (e.g., Rostow, 1952) professed that, by means of economic penetration and technological innovation, growth would diffuse and eventually ‘trickle down’ via the middle class to the underdeveloped masses to enable their economies to advance into a (Western) state of ‘self-sustained growth’ and more ‘modern’ ways of living (Liburd, 2018, p. 16). Dependency theorists (e.g., Frank, 1967; Wallerstein, 1974) critically counterargued that the developed countries, eager to further ‘develop the developing countries’, were enacting an unequal, exploitative process, doing little more than upholding the current (Western) world order while accelerating environmental degradation and the gap between the rich and powerful and the poor and peripheral.

Tourism was presented as a less destructive and invasive development alternative - “an industry without chimneys” (Liburd, 2010, p. 3) - leaving potential negative effects unquestioned (Bramwell & Lane, 1993; Buckley, 2012; Liburd, 2018; Weaver, 2009). By means of foreign exchange rates and economic multipliers, tourism presented a promising instrument to positively benefit peripheral host communities through economic diffusion (Hardy et al., 2002; Liburd, 2010, 2018). In particular, high degrees of reproducibility and low upfront investments made tourism a lucrative opportunity for foreign investors and multinational corporations (Liburd, 2018). Resonating with dependency theory, critical scholars (e.g., Britton, 1982; Cohen, 1987) warned that instead of benefiting peripheral destinations, tourism often upheld underdevelopment while creating new dependencies.

Development afforded by Schumpeterian innovations, framed in terms of competition and efficiency gains, has been a highly unequitable and unequal process when, for example, the richest 10% earn up

to 40% of global income, and the poorest 10% earn only between 2-7% (UNDP, 2018). Still, the key body of innovation research focuses on innovations rooted in the historical belief and ideology that, put simply, urge 'more private-sector innovation' leading to 'more high value exports' for 'more economic growth' as the main driving force for continued change, development and progression (Fennell & Cooper, 2020; Gössling et al., 2009; Hall & Williams, 2020; Lundvall et al., 2002). It is, however, naïve and potentially harmful to assume that more economic growth alone will provide the needed solutions to the wicked challenges of sustainable development (e.g., Seyfi & Hall, 2021; Sharpley, 2020).

Also, within tourism studies, it is well established how innovation is a condition for survival and growth within a highly competitive and growing service industry characterised by globalisation and rapid changes (Alsos et al., 2014; Poon, 1993; Sundbo et al., 2007). Now, in a Schumpeterian logic, tourism epitomises capitalism's astonishing capacity for innovation and self-renewal in sustaining itself even 'post-nature', now harnessing the 'end of nature' itself as an innovative tourism product in the time of the Anthropocene (Fletcher, 2018), with little regard to the limits of its own growth.

Tourism innovations for sustainable development transitions

The above can be seen as an exemplar of how tourism and innovation are about adapting to or shaping change (Hall & Williams, 2020). The role and functioning of innovation activity are key to understanding changes in tourism and thus how innovation activity may contribute to transitions to sustainable development.

Innovations contribute something new that differs from the current business-as-usual tourism practice (Hjalager, 2010b), which ties in closely with the capacity to change and adapt, making innovation vital to enabling sustainable development transitions. For instance, based on an innovation system approach to angling tourism or festival tourism in Denmark, Hjalager (2009, 2010a) demonstrates that transitions to sustainable futures are possible but involve several private, public and volunteer stakeholders collaborating for a common benefit. This may include the rehabilitation of ecosystems for the health of sea trout populations, or, in the case of the (non-profit) festival, a continuous improvement in sociocultural capabilities enhancing the whole region.

Moscardo (2008, p. 4) explains how innovations challenge existing assumptions about tourism and specifies three common elements: creativity, a problem-solving approach and a new way of thinking. In addition to thinking, Gössling et al. (2009, p. 5) add that innovation also pertains to new ideas and

knowledge with respect to “ways of doing”, and I add ‘making’ tourism to that. To exemplify, Moscardo and Murphy (2014) challenge a basic assumption by stating there is no such thing as sustainable tourism, while finding that it is from such a positioning that we may start to re-conceptualise and innovate current tourism practice as a means for sustainable development. In this regard, sustainability itself was and remains an innovative idea (Gössling et al., 2009), and as Fennell and Cooper (2020) argue, sustainable development including the SDGs can be an important source for innovating current tourism practice.

Tourism innovation is often described as an ‘inward-looking’ activity, isolated from the wider traditions of social science research on innovation (Hall & Williams, 2020; Hjalager, 2010b). This description resonates with Jafari’s (2005, p. 2) observation that tourism research has become “self-endorsing, inward-looking [and] narcissistic” while advising its scholars to look outwards towards other activities and sources of knowledge. Suffice it here to note how scholars have identified various levels, types, sources and modes of innovation particular to tourism (Alsos et al., 2014; Hall & Williams, 2020; Hjalager, 2010b, 2013, 2018; Kwiatkowski et al., 2020; Sundbo et al., 2007).

Few efforts stemming from the field of sustainable tourism development are truly innovative in tourism practice (Bramwell & Lane, 2012), as most innovations come from outside the field and are applied to a sustainable tourism development context (Fennell, 2018). Based on a collection and exploration of a range of innovative cases for sustainable tourism development, Liburd et al. (2013) find that most innovations are incremental in nature as opposed to radical ones that fundamentally change the rules of the game in terms of how tourism relates to and may contribute to sustainable development. Bramwell and Lane (2012, p. 2), however, suggest a shift in orientation from innovations as more of the same, towards more fundamental innovations for sustainable tourism development transitions.

Relations between sustainable development and tourism

Changing philosophical positionings and attitudes to nature, as captured through Western environmental and conservationist movements and visions, are central to ideas of sustainable development. The ‘new’ science and technological progression of modernisation changed the nature of nature from hostile, alien, harsh and as something humans should be shielded from, towards something to be efficiently managed, controlled, developed and innovated upon for human advantage (Ehrenfeld, 2019; Mebratu, 1998). Reacting against the perception that only in a cultivated state can nature acquire value, late eighteenth-century Romanticism valued the aesthetic and spiritual, and natural landscapes

were endowed with awe and admiration (Hall, 1998; Hall et al., 2015a; Hardy et al., 2002; Holden, 2008).

Following the quest to preserve nature, a new economic or progressive conservationism emerged (Hall, 1998; Hall et al., 2015a; Hall & Lew, 1998; Hardy et al., 2002; Holden, 2008; Liburd, 2010, 2018). Rooted in the work of George Perkins Marsh (1864/1965), the key concerns were balanced and wise use of natural resources. In the name of conservation, principles and methods of sustained yield and carrying capacity were introduced to ‘wisely’ use and scientifically manage natural resources, for example, by building dams for water supplies (Hall, 1998, p. 19), the impacts of which one may critically question. Tourism in national parks and protected areas became a means to give value to nature that was otherwise deemed worthless (Hall, 1998; Hall et al., 2015a), thus revealing tourism’s historic ties to a utilitarian, anthropocentric and economic justification, including its capacity to “love nature to death” (Hall, 2016, p. 52).

From the early 1950s, landmark publications promoted environmental protection by focusing on the interrelations between humans and nature, such as Aldo Leopold’s (1949/2013) *A Sand County Almanac*, Rachel Carson’s *Silent Spring* (1962), or Garrett Hardin’s (1968) idea of *The Tragedy of the Commons*. The latter posited how each nation, through its continued economic activities, finds itself on a potentially lethal path of development, which although harmful, continues to be used due to the benefits it renders individuals and society. This, in turn, leads to, if not continues, the human-centred over-exploitation of natural resources.

Responses by the United Nations post-WWII (1945)

In 1945, the UN governments committed themselves to preventing the WWII exterminations from ever being repeated and ensuring no one would again be unjustly denied life, freedom, food, shelter, or nationality (Clapham, 2007). Though a healthy environment is a prerequisite for realising several human rights, for example, the right to health or food, the 1948 Universal Declaration of Human Rights (UDHR) made no provision for ecological security. Rather, several functional agencies and programmes were established to advance the UN Charter’s goal of ‘social progress and better standards of life’ using GDP as the primary means for progression, for which the continued extraction of natural resources was a precondition (Mische & Rebeiro, 1998). This initial mindset is still traceable in the UN’s recent conceptualisations of sustainable development. As environmental threats grew, UN bodies separately responded from their area of expertise; for example, the World Health Organisation

(WHO) approached issues of environmental pollutants and committed to protecting human health (Mische & Rebeiro, 1998). It was not long before the UN encouraged more coordinated responses to the challenges of sustainable development.

The UN Conference on the Human Environment (1972)

For the first of what would become a series of UN conferences and summits, representatives from 119 countries attended the Conference on the Human Environment in Stockholm to address the rising predicament of human development and natural degradation.

Significant North/South divisions belied the conference, where the poorer, developing countries made it clear that they did not wish to adopt similar standards of environmental protection to those of the more affluent countries, arguing that developed countries ought to accept responsibility for solving the problems of their own creation (Mische & Rebeiro, 1998; Reid, 1995). In doing so, issues and tensions associated with a more equitable global socio-economic system and distribution were exposed.

Interlinkages between environmental degradation and economic development were only vaguely recognised when the subsequent Stockholm Declaration (1972) provided that, when in doubt, economic development takes priority, while including a number of reservations that left both the rationale and loopholes for countries to go their own way (Klarin, 2018; Waas et al., 2011).

A significant outcome was the establishment of the UN Environment Programme (UNEP), the UN body for environmental affairs (Reid, 1995). Thereby, manifesting the initial intensions of bringing together countries in the face of growing environmental challenges while highlighting the importance of coordinated inter-state approaches to what would become sustainable development.

World Conservation Strategy (1980)

In 1980, working closely with the newly established UNEP, the World Wildlife Fund (WWF), the UN Food and Agriculture Organisation (FAO) and UNESCO, the *World Conservation Strategy: Living Resource Conservation for Sustainable Development* (WCS) was presented by the International Union for Conservation of Nature (IUCN).

Using inputs from government agencies, non-government organisations and experts from over 100 countries, the WCS (1980) integrated environmental and developmental concerns into an umbrella

idea of ‘conservation’ (Hall & Lew, 1998, p. 2). Conservation was defined as “The management of human use of the biosphere so that it may yield the greatest sustainable benefit to present generations while maintaining its potential to meet the needs and aspirations of future generations” (IUCN, 1980, p. 1), while leaving the term ‘sustainable development’ from its title undefined.

The WCS matured key principles of sustainable development by linking the conservation of natural resources with economic development, also emphasising the relationship between the developed and developing countries (Butler, 1999; Gössling et al., 2009; Hall, 1998; Hall & Lew, 1998; Reid, 1995). Notably, the WCS (1980) introduced an initial ethical dimension of conserving nature for existing and future generations.

Three independent World Commissions (1977–1983)

In less than a decade (1977–1984), three independent UN Commissions were established and given the mandate to report on aspects of “the interlocking crisis of the global commons” (Liburd, 2018, p. 17, citing WCED, 1987, p. 4). A brief look at the International Commissions’ mandates reveals dominant development discourses (Liburd et al., 2020) and this demonstrates their unacknowledged ability to (re)shape the international agenda.

The Brandt Commissions (1977, 1980)

Chaired by former German Prime Minister Willy Brandt, The Commission on International Development Issues is also known as the Brandt Commission (1977, 1980). The Commission consisted of 21 members who held ten official meetings in different regions of the world to exchange views with political leaders and development experts (Thérien, 2005). The Commission was mandated to study the severe global tensions arising from an escalating environmental crisis, unprecedented poverty and economic inequality (Liburd, 2018) – matters that, without interference, could potentially spur on terrorism and war and threaten the survival of humankind (Thérien, 2005). The core recommendation of the Brandt Reports was the reform of the international economic order, to be achieved through increased economic development and financial flows from the North to the South (Liburd, 2010, 2018; Thérien, 2005).

The Palme Commission (1982)

The Commission on Disarmament and Security Issues (1982), or the Palme Commission as it became known, following former Swedish Prime Minister Palme’s assassination in 1986, who held the

chairmanship. The Commission had 19 members who met 12 times in different capitals around the world, collecting a series of opinions from government officials, diplomats and experts (Wiseman, 2005). Facing increased hostility and the risk of nuclear confrontation between the Soviet Union (USSR) and the United States of America (USA), the Commission was mandated to bring new ideas and thoughts to the subject of global disarmament (Ibid). Repeating the global risk of human extinction, the Commission emphasised that national military strength alone cannot guarantee worldwide peace and security, and advocated that real (i.e., common) security is only achievable through mutual understanding between rivals (Liburd et al., 2020; Reid, 1995; Wiseman, 2005).

The Brundtland Commission (1983)

Established in 1983, the WCED was chaired by former Norwegian Prime Minister Gro Harlem Brundtland, also known as the Brundtland Commission, and comprised 22 members. A series of public hearings were facilitated on five continents to secure “effective citizen participation in decision-making” over the course of three years (WCED, 1987, p. 4).

The WCED recognised that, since the Stockholm Conference, conflicting national interests had blocked effective action (WCED, 1987, p. 259). It was thus mandated to develop a global change programme by formulating a new synthesis of environmental and development thinking while suggesting realistic proposals for effective action (Mische & Rebeiro, 1998; Reid, 1995). In 1987, the report *Our Common Future* or the *Brundtland Report* was presented, including the idea of sustainable development.

The Report concurrently addressed the environmental, energy and development crisis facing humanity while insisting on an integrated understanding of the world as a whole, where the wellbeing of man and nature and future development could not be separated but were inexorably linked (Liburd, 2018; Shi et al., 2019). Appreciating these values, the Report identified two sources – both cause and effect – of the interlocking crisis: Third World poverty and over-consumption by the First World (Liburd, 2018, p. 17). It urged countries to take responsibility, suggesting current development should significantly change, changes which, as Hall and Lew (1998, p. 3) noted, inevitably posed substantial challenges to more affluent and developed countries in terms of reducing pressure and the usage of non-renewable resources while aiding a transfer of funds from the North to the South.

Despite its broader underlying principles and values, the WCED (1987) kept the key recommendations of the Brandt Reports, suggesting that increased industrialisation, production and economic growth were integral components to enable the developing world to reach the same standard of living as the developed world (Liburd, 2018; Mebratu, 1998). With a somewhat positive outlook, the Report contended that while there were future limits to growth, sustainability transitions would ensure “equitable access to the constrained resource[s] and reorient[ing] technological developments to relieve the pressure” before transgressing such limits (WCED, 1987, p. 42).

The Report thus makes no reference to growth itself having played a major role in creating the mess, but instead suggests it is possible to grow our way out of it (Ehrenfeld, 2019, p. 10). It thereby offered a techno-centric orientation to development embedded in economic growth dependent on the continuous introduction of new technological innovations to enable more efficient ways to facilitate continued ‘sustainable’ growth (Mebratu, 1998; Sharpley, 2000, 2009). Such matters were also detectable in its introduction on the definition of sustainable development:

Development that meets the needs of the present without compromising the ability of future generations to meet their own needs. (WCED, 1987, p. 43)

The definition was easily embraced by governments, organisations and academics alike as a good idea to which everyone could agree (Gössling et al., 2009; Hall & Lew, 1998; Liburd, 2010). To date, considerable uncertainty remains about the general, arbitrary and vague nature of the definition, which allows for a variety of interpretations of sustainable development and has led to widespread (ab)use of the concept (Butler, 1999). As Lélé (1991, p. 608) argues, sustainable development is meaningless when interpreted as “sustained change” or “sustained development” and is even contradictory to its own recognition of Earth’s finite resources when interpreted as “sustained growth” (Redclift, 2006).

While tourism is “a hallmark of modern society” (Liburd, 2018, p. 18), it was not explicitly addressed by the WCED (1987). Nevertheless, building on the momentum for sustainable development, it soon became institutionalised at the highest levels in tourism through the establishment of a tourism entity in the form of the UN World Tourism Organisation (UNWTO) and within the private sector by the World Travel and Tourism Council (WTTC) (Gössling et al., 2009; Hardy et al., 2002). The definition of sustainable tourism development was accordingly adjusted to:

Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities. (UNWTO, 2020)

Sustainability became both the principle and objective of tourism organisations, businesses and academics (Gössling et al., 2009; Hall et al., 2015a). Still, it quickly proved to be an extraordinarily complex concept with a wide variety of interpretations characterising its meaning and of how it could and should be put into practice (Butler, 1998; McKercher, 1993; Wheeler, 1993), as later discussed.

The above definitions do not merely emphasise the ‘wise use’ of natural resources but include ethical concerns that are both intragenerational (equity between generations) and intragenerational (equity within each generation) in scope. Still, we have little idea of the needs of current generations and even less or no reliable idea of the needs of future generations, on which sustainable development is supposed to be based (Butler, 1998). For instance, Liburd (2010, p. 7) highlights the shifting holiday preferences and needs among ourselves and those of our grandparents.

The United Nations Conference on Environment and Development (1992)

Following the WCED’s (1987) Report, a deficit between the values and principles of sustainable development and actual implementation, management, operationalisation and evaluation in practice arose (Butler, 1998, 1999; Hall et al., 2015a; Hall & Lew, 1998; Sharpley, 2000, 2020). To address this growing gap, in 1992, the UN Conference on Environment and Development (UNCED), referred to as the Earth Summit, was held in Rio de Janeiro based on two years of hearings and meetings with governments, UN agencies and NGOs (Reid, 1995).

UNCED (1992) maintained the recommendations of a free global market, assuming growth would also generate the resources required to protect the environment (Hardy et al., 2002; Reid, 1995). Though the adopted Rio Declaration (UN General Assembly, 1992) advanced 27 principles for sustainable development, a continued North-South division is traceable, while it neglects the ethical visions as otherwise suggested by the WCED (Reid, 1995). Besides, a global action plan for the twenty-first century - Agenda 21 - specified a range of principles to guide the operationalisation of sustainable development in practice, particularly stressing the importance of the participation of ordinary people (Holden, 2008; Waas et al., 2011).

Agenda 21 (chapter 11) promotes ‘ecotourism’ as a means to enhance sustainable forest management and planning (Hardy et al., 2002). Following the WCED’s (1987) Report, traditional forms of tourism, such as mass tourism, were devaluated as ‘old’ forms of tourism contributing to ‘societal ills’, especially within the ‘sea-sand-sun’ destinations of the Third World pleasure periphery (e.g. Turner & Ash, 1975). ‘Newer’ forms of tourism emerged, labelled as ‘new tourism’, ‘alternative tourism’ and ‘ecotourism’ (Hall, 1998; Liburd, 2010; Mowforth & Munt, 1998).

Thereby, ‘newer’ and proclaimed ‘sustainable’ forms of tourism were afforded higher moral ground than ‘older’ forms of tourism, such as mass tourism (Butler, 1999), implying that if one opposes ‘newer’ forms of tourism, one automatically supports unethical and inappropriate forms of tourism (Wheeller, 1993). It is rather naïve and potentially harmful to assume that alternative forms of tourism make the ‘old’ forms and problems of tourism disappear (Butler, 1999). Instead, the genuine challenge is enabling tourism – in its various shapes and forms – to contribute to sustainable development transitions (Higham & Miller, 2018; Liburd, 2018), as later elaborated.

Following UNCED (1992), a series of UN summits were held (1997: Rio +5; 2002: Rio +10; 2012: Rio +20) to evaluate the implementation of sustainable development transitions in practice. The summits increasingly debated tourism as an important economic sector (Holden, 2008). Despite the UN summits’ renewed commitments to sustainable development, the gap between its principles and operationalisation in practice only grew (Reid, 1995; Waas et al., 2011). Accordingly, the UN shifted focus from values and principles to more formalised and comprehensive reports urging stakeholders to pursue explicit goals and targets to achieve sustainable outcomes (Fennell & Cooper, 2020, p. 8), as the following two sets of goals testify.

The Millennium Development Goals (2000–2015)

In 2000, world leaders gathered at the UN Millennium Summit in New York to shape a broad vision for development into the new century, and 189 countries ratified *The United Nations Millennium Declaration* (UN, 2000), outlining freedom, equality, solidarity, tolerance, respect for nature and shared responsibility as the core motives of sustainable development.

The roadmap for its implementation included eight Millennium Development Goals (MDGs), including 21 targets of action and 60 indicators for measuring progress towards 2015, by when the goals should be met (United Nations, 2008). Figure 11 outlines the eight MDGs, including their emphases.



Figure 11: The eight Millennium Development Goals (MDGs)

As a framework for development, the MDGs represented the most concrete commitment to sustainability (Shi et al., 2019; Waas et al., 2011). Notwithstanding the scope of the MDGs, including respect for nature, the focal point became the elimination of extreme poverty in developing countries (UN, 2015).

Interestingly, MDG #8: *Develop a global partnership* was positioned as the driver for achieving the MDGs at large, and included four targets of action concerning debt relief, and access to technology and pharmaceutical drugs in developing countries, to be achieved through the promotion of open financial trade systems (UN, 2008). The MDGs were thus viewed as “Represent[ing] a partnership between the developed countries and the developing countries to create an environment at the national and global levels alike, which is conducive to development and the elimination of poverty” (UN, 2008, p. 2). Thereby, the developing countries were apparently enrolled into a partnership with the developing countries to reduce world poverty, leaving the holistic motives and values of sustainable development (yet again) lingering.

The MDGs’ immediate reluctance to divorce development from neoliberal economic growth and globalisation enlarged the gaps between the commitments and pledges of sustainable development and actual performance, especially within more affluent countries (Eddins, 2013; Shi et al., 2019). Specifically, in wondering whose interests one such partnership serves, it would appear that lessons learned from modernisation and dependency theory are overlooked. Tourism scholars principally

embarked upon matters of ‘pro-poor’ tourism to explicitly or implicitly advance the MDGs (e.g., Bricker et al., 2013) with limited attention being paid to broader sustainable development transitions.

When the MDGs expired in 2015, they were viewed as the most successful global anti-poverty programme; for example, the number of people living in extreme poverty dropped from 1.9 billion to 836 million in developing countries (UN, 2015, pp. 3, 4). Overall, ample room for improvement remained between the actual progress of the MDGs and the pre-set goals (Shi et al., 2019). Still, the UN seemingly continued with the ‘success’ afforded by the pre-set goals when issuing a new set of even more comprehensive goals.

Transforming Our World: The 2030 Agenda for Sustainable Development (2015–2030)

In 2015, more than 150 heads of state and governments joined The UN Conference on Sustainable Development in New York, following the most extensive process of consultation unfolding from private, public, international, regional and national fronts over three years. Participating countries ratified *Transforming Our World: The 2030 Agenda for Sustainable Development* (UN, 2016) comprising 17 SDGs.



Figure 12: The 17 Sustainable Development Goals (SDGs)

The Agenda provides an enlarged framework of people, the planet, peace, prosperity and partnerships for sustainable development (UN, 2016, pp. 5-6). Building upon the eight unmet MDGs that focused primarily on social outcomes, figure 12 outlines how the 17 SDGs, universal in scope and sensitive to contextual differences, widen the scope of objectives by addressing climate change, the protection of ecosystems both below and above the water, and clean water and energy. Other goals relate to ethical

and equitable development, such as responsible production and consumption, peace and justice, and reduced inequalities within and between countries.

At first glance, one can hardly disagree with the SDGs. Holden (2008, p. 163) notes that sustainability goals tend to be all-encompassing and potentially conflicting. Sharpley (2020), drawing on the work of Adelman (2017), details several inherent contradictions of the SDGs. For instance, SDG #8: *Decent work and economic growth* entails a minimum annual economic growth of 7% in the least developed countries and assumes sustained economic growth elsewhere, which immediately contradicts the environmental objectives established within several other SDGs. Moreover, the COVID-19 outbreak reveals and challenges this prevalent development attitude projecting a static, achievable future outlook.

The SDGs are further backed by a long list of no less than 169 targets of action and 330 indicators specifying their achievement before 2030. According to Gössling et al. (2009), these could represent needed shifts away from the values and principles of sustainable development towards action and measurable outcomes. Goals, targets and indicators are undoubtedly simple, handy means to document progress towards sustainable development (Reid, 1995). They are, however, not value-free, as Henderson (1986, p. 36) noted: “We must never forget that, in the most scientific sense, reality is what we pay attention to. Indicators only reflect our innermost core values and goals, measuring the development of our own understanding”, thereby espousing how the vast list of SDGs, targets and indicators are at best limited and subject to the constraints of contemporary understandings of ‘progress’ towards sustainable development.

To exemplify, current understandings of ‘progress’ and various advances have enabled us to live longer lives. Now, with a rapidly ageing population and public expenditures on the rise, enabling older adults to live active, healthy, independent lives is a key challenge (European Commission, 2020; OECD, 2018) for sustainable development.

The WHO (2017) forecasts that the proportion of older adults (60+) will increase from 900 million to 2 billion people in 2050. The blessing of living longer lives may, however, be one in disguise, when, for example, more than 20% of older adults suffer from mental or neurological disorders, such as dementia, depression and anxiety (Ibid). Physical inactivity is identified as the fourth leading risk factor for global mortality (WHO, 2020b), which among older adults, further masks structural inequalities when women, on average, live six to eight years longer than males (WHO, 2021). And, as Bork-Hüffer et al. (2021)

call to mind, increased social isolation among older adults can significantly reduce their access to nature, including its many well-established benefits to health and wellbeing (e.g., Buckley, 2020; Keniger et al., 2013).

All the points raised above can reveal some of the shortcomings of the dominant development and innovation discourses, including the SDGs. Ageing cannot be reduced to 1 or 17 problems to be solved, as the 2030 UN Agenda (2016) would have us believe. As if it can be a question of either or, the Agenda presents one SDG to address human health and wellbeing (SDG #3) and another to address nature as life on land (e.g., SDG #15), while potentially neglecting a range of other essential nuances and complexities pertaining to ageing, such as SDG #5: *Gender equality*, SDG #10: *Reduced inequalities* and SDG #17: *Partnerships*. As such, it is fair to say past and current understandings of ‘progress’ are reductionist in nature, thereby failing to address the inherent wickedness and complexity of sustainable development.

I return to issues of partnerships and collaboration, kindly noting that the Agenda (UN, 2016) encourages the collective mobilisation of all available resources by means of SDG#17: *Partnerships for the goals*, to enable sustainable development transitions. Reigniting the MDG’s (2008) partnership goal, the UN (2016, p. 14) details this as “A revitalized global partnership working especially in solidarity with the poorest.” While the SDGs are more attentive to the bidirectional nature of cooperation than the MDGs are, their novelty of approach may be questionable (Liburd et al., 2020), especially considering the continued promotion of economic growth as a chief mechanism to reduce poverty and enable broader sustainable development transitions.

It is interesting to note that tourism is explicitly included in three of the 17 SDGs, as described below (emphasis added):

SDG #8: Decent work and employment

8.9: By 2030, devise and implement policies to promote sustainable tourism that *creates jobs* and *promotes local culture and products* (United Nations, 2016, p. 24).

SDG #12: Responsible consumption and production

12.b: Develop and implement tools to monitor sustainable development impacts for sustainable tourism that *creates jobs* and *promotes local culture and products* (United Nations, 2016, p. 27).

SDG #14: Life below water

14.7: By 2030, *increase the economic benefits* to small island developing states and least developed countries from the sustainable use of marine resources, including through sustainable management of fisheries, aquaculture and tourism (United Nations, 2016, p. 28).

The economic rationalisation for including tourism as emphasised above raises a pertinent paradox considering how these indicators and targets of actions (14.7, 8.9, 12.b) represent the core means from which to factually document and measure tourism's contribution to 'progress' towards sustainable development transitions.

Though tourism scholars were late to respond to the SDGs, they have energised renewed critical scrutiny in terms of the continued economic embedding of tourism in global capitalist systems, while questioning the multiple ways through which tourism could otherwise meaningfully engage with sustainable development (Boluk et al., 2019; Bricker, 2018; Fennell & Cooper, 2020; Hall, 2019; Higham & Miller, 2018; Liburd, 2018; Moyle et al., 2020; Scheyvens et al., 2016; Sharpley, 2020). This, as now discussed, entails an uncovering of some key challenges for sustainable tourism development.

Uncovering some key challenges

Despite decades of seminal conferences, programmes, actions and efforts, scholars have consistently reported a widening gap between the principles and theories of sustainable development and actual operationalisation and change in tourism practice (Buckley, 2012; Butler, 1999; Duedahl & Liburd, 2019; Gössling et al., 2009; Hall, 1998, 2019; Liburd, 2018; Sharpley, 2000, 2020; Weaver, 2009). This section seeks to uncover some key challenges of what appears to have become a persistent 'business-as-usual' outlook in sustainable tourism development.

A pro-growth paradigm of more tourism value

The ambiguity of sustainable development as laid forth by the WCED (1987) spurred on the idea that destinations can have both mass tourism *and* positive economic, sociocultural and ecological outcomes (Gössling et al., 2009). This logic is commonly cushioned as 'sustainable tourism', which has been subject to critical scholarly scrutiny, as if adding 'sustainable' onto 'tourism' automatically carries with it the philosophical implications of sustainable development (Butler, 1999; Cohen, 2002; Hall et al., 2015a; Hunter, 1995; Liburd, 2010, 2018; Miller & Twining-Ward, 2005; Mowforth & Munt, 1998).

Butler (1999, p. 11) explains that ‘sustainable’ is the adjectival form of the verb ‘to sustain’ (to maintain or to prolong) and that adding sustainable to tourism as ‘sustainable tourism’ then means: “Tourism which is in a form which can maintain its viability in an area for an indefinite period of time.” Accordingly, tourism at places such as Barcelona, Venice and Niagara Falls is remarkably sustainable because it has existed for centuries and shows no signs of disappearing. Hunter (1995) coined this outlook ‘tourism-centric’ to refer to a common situation where little more than tourism itself is sustained.

Conceptual bewilderment around sustainable tourism continues to belie sustainability transitions while jeopardising broader principles of sustainable development through its narrow focus on sustaining tourism and neoliberal practices (Boluk et al., 2019; Dredge & Meehan, 2018; Gössling & Hall, 2019; Higgins-Desbiolles, 2018; Liburd et al., 2020). Re-imagining the potential ways that tourism can meaningfully contribute to sustainable development transitions beyond growth therefore likely entails moving beyond business-as-usual ‘self-endorsing’ (Jafari, 2005) and ‘self-sustaining’ (Hunter, 1995) tourism.

In an almost Schumpeterian sense, the UNWTO (2018, p. 7) was quick in seizing the SDGs as an opportunity to stimulate ‘true’ business opportunities that are competitive and increase profit, or ‘sustainable’ growth as framed by the WTTC (2020). Relations between tourism and the SDGs accordingly raise concern about whether the SDGs are now applied to mask continued unsustainable tourism practice (Hall, 2019; Liburd et al., 2020; Scheyvens et al., 2016; Sharpley, 2020).

The tourism industry has become a growing global economic powerhouse, albeit also one of the most polluting industries and main contributors to anthropogenic climate change (Bricker, 2018; Hanna et al., 2016; Ruddy et al., 2015). A recent study ties 8% of global greenhouse gas emissions to tourism (Lenzen et al., 2018). This number is even more noteworthy considering less than one-sixth of the world’s population partake in international travel (Sharpley, 2020), within which a relatively small proportion of frequent flyers represent a majority (Higham & Font, 2019) of which the effects inequitably influence the global population as a whole.

Scholars stress how current measures of tourism’s ‘successful’ contribution to sustainable development are predominantly framed through quantitative economic measures, such as inputs to national GDP, while advocating that ‘de-growth’ (Higgins-Desbiolles et al., 2019; Seyfi & Hall, 2021; Sharpley, 2020)

and channels ‘beyond GDP’ (Dwyer, 2020) are likely inevitable ingredients for transitions to sustainable development. While tourism is fuelled by what appears to be a relentless pro-growth paradigm of ever-increasing tourism value, this is likely a symptom or manifestation of broader underlying assumptions and complexities of sustainable tourism development, as the following sections explore.

Application of existing models to reduce the current unsustainability of tourism

Ehrenfeld (2008, p. 21) argues that sustainable development is a technological, technocratic concept that encourages the application of programmatic prescriptions and models. Within sustainable tourism development, a series of prescriptive models also exists, which can be applied to reduce the current unsustainability of tourism akin to alternatives, such as ‘eco’ prefixes or triple-bottom-lines (e.g. Elkington, 1998; Holden, 2008; Sharpley, 2009). Prescriptions easily come to mask an outcome-oriented line of thinking of developing and innovating tourism *for others*, with little regard to the dignity of nature and the humans affected by tourism.

Moscardo and Murphy (2014) refer to a naïve adoption of business strategic planning as the dominant framework for sustainable tourism development. Herein also lies a prevailing understanding, which implicitly or explicitly assumes that tourism-related resources can be efficiently managed, controlled and predicted towards a more or less known end state (Butler, 1980; Hunter, 1995; Liburd, 2010, 2018; McKercher, 1993; Pigram & Wahab, 1997). Hall (2019) recoins such a business-as-usual logic as a Brundtland-as-usual logic, whereby resources are ‘managed’ into oblivion.

Similarly, identifying and comparing tourism’s positive and negative impacts easily reduces sustainable tourism development to a ‘natural’ or ‘balanced’ equilibrium towards which trade-offs can be made (Bricker, 2018; Hall, 1998, 2019; Hall et al., 2015a; Hall et al., 2017; Hunter, 1995; Liburd, 2010, 2018; McDonald, 2009; Miller & Twining-Ward, 2005). This line of thinking may stimulate a reductionist and mechanistic understanding of tourism, potentially sacrificing certain objectives and values of sustainable development.

As a form of ‘solutionism’ (Ehrenfeld, 2019), the application of existing models and theories may stimulate the unreflexive prescription of procedures and processes towards more efficient solutions, while in principle paving the way for continued tourism production and consumerism. Even in light of the SDGs, it is suggested that sustainable development will take place in and through tourism, along the lines of the ‘same old economic and social models’ (Moore, 2015, cited in Fennell & Cooper, 2020, p.

10) based on the same ‘set of values and framing devices’ potentially manipulating terminology around sustainable development for tourism’s own purposes (Scheyvens et al., 2016).

Evaluating the current state of affairs, Weaver (2007, 2009, 2020) argues that tourism practice and theory have engaged paradigm *nudges* rather than paradigm *shifts* by continuously incorporating minor aspects of sustainable development into current tourism practices, such as reusing bath towels to publicly ‘Save Mother Earth’ while cutting costs.

As such, in different ways, the dominating models and theories of sustainable tourism development offer potentialities to slow down or mitigate the current unsustainability of business-as-usual tourism. They may, however, also come to provide general or quick-fix solutions, which fail to address the underlying root problems causing the continued unsustainability of the world (Ehrenfeld, 2008, 2019). In other words, the prevalent underpinning assumptions applied to current tourism practice may generate new processes to be prescribed to reduce tourism’s current unsustainability, but they are unlikely to leverage significant transitions to sustainable development because their solutions likely serve as band-aids rather than addressing the root problems.

Addressing the root problems

Already in response to the WCED (1987), Mies (1997, p. 12), argued that development remains “wedded to the linear, evolutionist philosophy of unlimited resources, unlimited progress, and an unlimited earth, to an economic paradigm of ‘catching up’ development” while failing to address the root problem. Likewise, Fennell (2018) finds that the overt instrumental values tied to sustainable tourism development push away the most vital questions due to the perpetrating paradigm of the market system.

Butler (1998, p. 34) argues that opportunities could be well identified by looking backwards to fix the longstanding problems in tourism rather than ignoring them in favour of more attractive, politically correct and supposedly sustainable solutions, such as SDGs. Notably, this is not to assume change is easily attained, nor socially desirable, despite the new morality that has emerged regarding different ecological, social and ethical issues in sustainable tourism development (Fennell, 2018).

Looking backwards in order to progress sustainable tourism development, Sharpley (2000, 2020) finds that the theoretical divide in tourism policy and practice has manifested and even worsened. He

accentuates a continued adherence to the economic growth policies of the SDGs, while linking this to the widening gap in operationalising sustainable development in tourism practice. Drawing on the work of Wheeler (1991), Sharpley (2020, p. 1941) argues that tourism initiatives and efforts, such as the models described above, represent “micro solutions to a macro problem” when the problem on a collective global scale is the continued excessive and unsustainable production and consumption of tourism.

Read with those lenses, it may be, as Al Gore (2006) once coined it, *an inconvenient truth*, as we remain reluctant to change practice even when pressed into the realisation that our powers of creation may lead to the destruction of life as we know it (Holm & Brennan, 2018; Lewis & Maslin, 2015). For instance, a study found that everyday ways of talking about climate change mitigate perceived individual responsibility to act and more sustainable forms of tourism consumption (Hanna et al., 2016). Another recent study found a greater willingness to take on additional expenses (e.g., time, effort and money) among British consumers rather than to limit current flying consumption patterns for holidays (Kantenbacher et al., 2019).

While the Anthropocene and the unrepresented global sustainability challenges have stirred re-considerations of the actual and potential role of tourism and its relations to the SDGs, it also draws into question the sufficiency of contemporary understandings of sustainable development (Ehrenfeld, 2019; Higham & Miller, 2018; Liburd, 2018; Sharpley, 2020). Scholars argue that the continued faith in the economic prosperity of sustainable development cannot enhance the health and wellbeing of individuals, nature or society at large in isolation (Ehrenfeld, 2019; Sharpley, 2020). But how may one begin to alter rather than confirm dominant values and assumptions of the prevailing thinking of economic growth and consumerism in tourism?

Humans alone ask questions about our Being because we are concerned about and act within the world that surrounds us (Ehrenfeld, 2019; Heidegger, 1927/1962). Alternatively put, it is people who care for others, nature and planet Earth, or not (Hall, 2016; Higham & Miller, 2018; Liburd, 2018; Liburd & Becken, 2017). This situates transitions to sustainable tourism development as, first and foremost, a human undertaking before it is a technical, business, natural, or other matter. From this line of thinking, Fennell and Cooper (2020, p. 26) suggest that by including the “nature of human nature”, it may be possible to re-configure tourism’s relations to the SDGs and recover understandings of how tourism can alternatively contribute to a better future for all.

Enabling transitions to sustainable tourism development

Sustainable development is a holistic concept and undertaking that equally hinges on economic, environmental, social and cultural values and practices (Boluk et al., 2019; Liburd, 2018). From this perspective, this PhD research positions sustainable tourism development as the process of identifying and guiding tourism's actual and potential contributions to sustainable development transitions. This departs from identifying and guiding tourism's contributions to itself. With the point of departure in Inquiry I's (Liburd et al., 2020) reclaiming of a holistic concept for sustainable tourism development, this section unfolds overlooked aspects of collaboration, complexity and values to advance understandings of how tourism may enable sustainable development transitions.

Sustainable tourism development is a collaborative endeavour

Sustainable development has evolved from an initial recognition that its challenges cannot be solved by any single person, organisation, or country alone. By emphasising *a revitalisation of a global partnership*, as introduced by the MDGs and extended by the SDGs, it seeks to bring together governments, the private sector, civic society, the UN and other actors to mobilise all available resources to strengthen implementation by means of SDG #17: *Partnerships for the goals*.

In light of historic unequal power-relating, the SDGs' renewed commitment to participation and public-private relationships has sparked calls for more inclusive approaches to sustainable tourism development (e.g., Hall, 2019; Phi & Dredge, 2019; Scheyvens et al., 2016). Hereto, Hall (2019, p. 8) argues that while public-private partnerships remain a favoured strategy for tourism development, they also legitimise private-sector inclusion and continued market orientation. Scholars critically question if, and how, profit-motivated businesses can meaningfully contribute to the SDGs when considering how transitions will inevitably challenge and threaten the economically favourable business-as-usual logic (Fennell & Cooper, 2020; Scheyvens et al., 2016). As such, we may have failed to consider why and how tourism practice should consider more than an economic bottom line.

It is well established that multisector, multistakeholder approaches are preconditions for sustainable tourism development – depending on contributions from multiple industries, public and private sectors and stakeholders, spanning hotels, restaurants, transportation, retailers, attractions and research agencies (Bramwell & Sharman, 1999; Cockburn-Wootten et al., 2018; Jamal & Getz, 1999). Studies,

however, demonstrate how the involvement of the public and residents often serves more as lip service, where tourism developed in the ‘public interest’ equates to economic interests, leaving little option to depart from prescribed plans and decisions (Hall, 2008; Hughes & Morrison-Saunders, 2018; Moscardo, 2011).

My PhD research advances Liburd and Edwards’ (2018) perspective that collaboration for sustainable tourism development – not more cooperation or partnerships defined as cooperative efforts – is required to address the global mega-issues (Huxham, 1996) that cannot be solved by anyone in isolation. Unlike the concepts of partnerships, coordination and cooperation that are historically rooted in divisions of labour, efficiency and concerted management efforts, collaboration rests on the hypothesis that the sum of the work is more than its individual parts (Dredge & Jamal, 2013; Huxham, 1996; Jamal & Getz, 1995; Jamal & Stronza, 2009; Liburd, 2013, 2018).

Sustainable tourism development is a complex open-ended undertaking

The SDGs expose the authority of market-oriented approaches, managerialism and short-term policy horizons by projecting a relatively unchanged global system towards 2030, by when the goals should be achieved (Fennell & Cooper, 2020; Higham & Miller, 2018; Liburd et al., 2020), thus paying only scant attention to the complexities of transitions to sustainable development.

Treating issues as complicated instead of complex is where many of the social sciences go wrong (Singhal, 2008), including approaches to sustainable tourism development, which hitherto have acknowledged but failed to engage tourism’s complexities (McDonald, 2009). When considering sustainable tourism development as a complicated matter, Fennell (2018), referring to McKercher (1999), finds that the ineffectiveness of traditional models lies in their assumption that tourism can be controlled, its players are formally coordinated, service providers achieve common, mutually agreed goals, tourism is the sum of its parts, and an understanding of the parts will allow us to understand the whole.

Complexity appreciates how continuous interaction flows and ever-evolving processes of system change are the norm rather than the exception, where tourism dynamically shapes and always holds opportunities for sustainability transitions, innovation and learning (Farrell & Twining-Ward, 2004; Gunderson et al., 2005; Hall et al., 2017; Liburd, 2018; McDonald, 2009; Miller & Twining-Ward,

2005). To grasp and work with the complexities of sustainable tourism development, alternative framings are likely required, such as wickedness.

Wickedness denotes problems and situations that are difficult or impossible to solve because of their incomplete, contradictory and changing nature (Rittel & Webber, 1973). Acknowledging the wickedness of sustainable tourism development means that situations and problems are not easily discernible, and solutions may be multiple (Fennell & Cooper, 2020; Hall et al., 2015b; Jennings, 2018b; Levin et al., 2012; Pryshlakivsky & Searcy, 2013). When no one resolution applies, it inevitably encourages working towards unknown sustainable tourism futures (Duedahl & Liburd, 2019; Liburd & Edwards, 2018), in a plural sense.

This PhD research takes the position that sustainable tourism development is an ongoing, open-ended endeavour or transitional process, as opposed to an end state to be achieved (e.g. Farrell & Twining-Ward, 2004; Miller & Twining-Ward, 2005). Gössling et al. (2009) criticise processual views for being overtly confused while legitimising inaction more than action due to a lack of clear measurable goals. The open processual nature of sustainable tourism development, however, does not legitimise a free for all, but instead represents a (highly) directed – not accidental – process aimed at doing better.

Sustainable tourism development is a process aimed at doing better

Responding to the WCED (1987), scholars stressed the failure to appreciate that sustainable tourism development is a socially constructed, contested and value-laden concept, which has led to a misunderstanding that it is a single, unified and well-understood concept with a common meaning to all those involved (Butler, 1998, 1999; Gössling et al., 2009; Hall, 1998; Hardy et al., 2002; Liburd, 2010).

Cultural, social and historical values of various stakeholders shape, drive and influence the interpretations, meanings and operationalisation of sustainable development in tourism practice (Scarles & Liburd, 2010). Shifting and sometimes conflicting stakeholder perceptions and values will therefore influence actions that may, or may not, enable transitions to sustainable tourism development (Liburd & Becken, 2017).

Sustainable development is void of meaning without reference to something to sustain, which evokes important questions of what to preserve through tourism development, on behalf of whom and where

or if tourism should be developed (Ehrenfeld, 2019; Higgins-Desbiolles, 2018; Hughes & Morrison-Saunders, 2018; Liburd, 2018; Schellhorn, 2010). It challenges researchers and practitioners alike to address the roles and functioning of tourism through value-laden questions and imaginations regarding the kind of world we want to live in and which legacies we wish to pass on to future generations. Sustainable tourism development, therefore, is inherently a societal and normative process, which ties into stakeholder values (Andersen & Nielsen, 2009; McDonald, 2009); that is, what are good and bad, better and worse, desirable and undesirable tourism futures.

Following the WCS (1980) and, in particular, the WCED (1987), notions of equity and ethics within and between generations became fundamental aspects of sustainable development. While the manifestations of the Anthropocene have made it clear that the planet passed on to future generations will not be the same (see e.g. Carrington, 2016), my PhD research takes the position that under-researched aspects of values, ethics, equity, integrity, peace and justice are integral to sustainable tourism development as a process aimed at doing better (Boluk et al., 2019; Eger et al., 2017; Eger et al., 2019; Fennell, 2018; Jamal & Camargo, 2018; Liburd, 2018). Further issues, tensions and opportunities related to values, ethics and stewardship are topics of discussion in chapter 4.

In this chapter, I have motivated a critical, complex and dynamic understanding of sustainable tourism development, an understanding that is now further advanced by suggesting possible ways to collaboratively design tourism to enable transitions to sustainable development.

CHAPTER 4: Co-designing Tourism

This fourth chapter first provides an introduction to the growing field of design to situate sustainable tourism co-design. The remainder and chief aim of the chapter is then to thoroughly and critically unfold the philosophical and methodological perspectives and limitations of sustainable tourism co-design and to interweave these into a proposed attitude of mind.

Design: A brief overview of a growing field

This dissertation situates design as a social activity and practice “where design emerges from the interactions involved in this social activity” (Minneman, 1991, p. 17), as “the construction and negotiation of meaning” (Heape, 2003, p. 62), or as Ehrenfeld (2008, p. 73) explains, “design is a deliberate process in which new action-producing structures are created and substituted for old ones such that routine acts change from the old, ineffective patterns to new ones that produce desired outcomes.” Evaluating these few, yet central definitions, indicates that design could be a valuable and intentional way to envision and guide desirable tourism futures.

Viewing design as a social activity shifts the perception of the lone distanced designer towards design as an activity among a range of people and citizens who partake in a design process. The potentialities of such a re-orientation are also traceable in the rise in and subsequent confusion surrounding how various co-design and co-creation approaches co-exist.

Steen (2011) positions co-design as an umbrella term for participatory, co-creation and open design processes. Contrarily, Sanders and Stappers (2008) position co-creation as the umbrella under which multiple design approaches exist, such as participatory design and co-design. The latter notion of co-creation has been widely adopted in tourism studies as a broad label for a series of collaborative practices in tourism scholarship (see e.g. García-Rosell et al., 2019; Phi & Dredge, 2019) ranging from co-creating tourism knowledge to marketing-oriented interpretations of co-creation.

It is beyond the scope of this PhD research to further discuss the wide range of interpretations and vague applications of co-creation in tourism studies. To avoid further confusion, I intentionally use the term ‘human-centred design’ as an umbrella (Sanders & Stappers, 2008; Steen, 2011) and position co-creation chiefly within the traditions of marketing-oriented design approaches, as discussed. Moreover,

the ‘co’ is seldom defined, despite its importance for any design approach. The ‘co’ of co-designing tourism is explicitly built on a mindset of collaboration. Espoused in chapter 3, collaboration entails a joint effort of individuals working towards a shared objective that none of them in isolation or by dividing the work could have achieved (Huxham, 1996).

Using human-centred design as an umbrella brings to the fore a growing and increasingly scattered landscape of design approaches (see Sanders & Stappers, 2008; Steen, 2011 for visual overviews). Approaches that change traditional researcher–object or designer–client relationships and which generate certain ‘tensions’ that can serve as a useful way to distinguish and explore the underlying mechanisms and emphases of the different design approaches (Steen, 2011).

On the one hand, design approaches in different ways address the tension of balancing users’ knowledge and ideas with the knowledge and ideas of the facilitating designers/researchers. This can be addressed by design-led approaches concerned with ‘what could be’ using, for example, generative tools, or research-led approaches most commonly concerned with understanding ‘what is’ using, for example, usability testing. On the other hand, design approaches in different ways deal with the tension of understanding current or past practices alongside a concern for envisioning alternatives or future practices. This may accordingly be addressed by designers/researchers working within the context of users (e.g., applied ethnography) or by perceiving and engaging users as co-partners, co-researchers and co-designers (e.g., participatory design).

These tensions capture how each design approach builds on a foundation of theory (Ehrenfeld, 2008), which accordingly leads to certain processes and outcomes of a design process being devised. In what follows, I pick up on the major approaches of participatory design, marketing and user-oriented design and co-design, which are also those I have been confronted with by people curious as to how sustainable tourism co-design is different.

Participatory design

Participatory design can be traced to, and increasingly intertwined with, a Scandinavian tradition and a North American tradition rooted in pragmatism, the civil rights movement and political activism (Luck, 2018; Sanders & Stappers, 2008). During the 1970s, the Scandinavian School of Design evolved in Norway, Sweden and Denmark (Bratteteig et al., 2012; Buur & Matthews, 2008; Simonsen &

Robertson, 2013). As workplaces were automatized, early work took the form of experiments carried out by university researchers in alliances with organised labour unions (Ehn, 1993). Supporting the Scandinavian political agenda, a key rationale was to involve workers in the development and implementation of innovations and technologies to create the conditions for them to act in their own changing workplaces, while also increasing the value of industrial production (Sanders & Stappers, 2008). A justification rooted in Social Democrat Values (i.e., labour) and worker emancipation gave voice and influence to those affected, which also underscores how designers of technologies often know little about peoples' work and use contexts (Buur & Matthews, 2008; Luck, 2018).

Participation is at the core of participatory design, which shifts the role of participants as informants to legitimate partners in the design process (Robertson & Simonsen, 2013). In this capacity, participatory design has a strong tradition in interventionist methodologies and method innovation to enable stakeholders to take on the role of active contributors in various design activities throughout a design and innovation process (Bratteteig et al., 2012). Therefore, an important feature of participatory design is that what is being designed is both a (technological) product or artefact as well as a process enabling participation (Robertson & Simonsen, 2013). With a strong focus on the 'how' of designing, a key motivation for participatory design is the innovation of methods, tools and techniques to enable those involved to continually interrogate and reflect on different aspects of the design process (Bratteteig et al., 2012; Robertson & Simonsen, 2013).

With reference also to the North American tradition, recent participatory design has more explicitly considered issues of social justice and exclusion (Muller & Druin, 2007, p. 1067). For instance, Frandsen and Petersen (2014) developed 'urban co-creation' as a participatory design method comprising a set of guidelines, tools and techniques enabling school pupils to develop an urban design in a collaborative process with inhabitants and organisations in their neighbourhood. Exemplified through a case study for social change involving youths from a disadvantaged Copenhagen suburb, they decided to address problems with local littering where the youth contributed with the co-design and co-construction of colourful and imaginative dustbins. The participatory design process increased local awareness of waste management and reduced the amount of neighbourhood litter. Important, less tangible outcomes were the skills and capabilities acquired by the youths and a change in social relations within their communities, whereby the process aided a shift in the image of the youths as 'troublemakers' to a positive perception of them as 'collaborative problem solvers'.

The core concepts of participatory design mostly remain tied to workplace and technology design (Luck, 2018, p. 2). Moreover, while the active involvement of stakeholders in real-time innovation processes remains a hallmark of participatory design, Buur and Matthews (2008) warn that outcomes may become limited to method innovations without connections to the market conditions. It is therefore important to engender a design approach that can appreciate tourism as a fleeting phenomenon, intimately perpetuated in hard international economies and the world's wicked sustainability challenges. It is, however, as participatory design sets out, critical to question and challenge established evidence-based methods, which may block the way for innovating new processes, methods, tools and interventions to overcome status quo tourism.

Marketing and user-oriented design

Marketing and user-oriented approaches to design can be traced to the work of von Hippel (1986) and Chesbrough (2012) and their ideas of open innovation and involving lead users in the innovation processes of a commercial market. Sanders and Stappers (2008) note that these approaches are the most prominent in pushing forth a new co-design and co-creation agenda, espousing them as a powerful means to get new products and services into an already overcrowded marketplace.

The lead user approach (von Hippel, 1986) involves design with users who have identified new innovative ways to do things with, for example, a product or service, and accordingly this limits participation to a privileged and carefully selected group of 'elite' users. However, one may well wonder why and how a defined elite group can represent and speak for the majority of those who will actually use the designed products and services (Sanders & Stappers, 2008, p. 8).

Broadening the narrow scope of lead users to viewing people as experts in their experiences with using a product or service paved the way for alternative user-oriented design approaches. These commonly involve users (e.g., employees or customers) in a design process with the aim of improving and innovating parts of, or whole, products and services (Buur & Matthews, 2008). Steen (2011, pp. 45-46) critically positions that the term 'users' invokes a narrow and dehumanising interpretation focused on people's roles as users and consumers, contrary to their Being human Beings. A direct application to tourism contexts could easily invoke a narrow outcome orientation while reducing the complexities of tourism to a series of services and products that can be discerned, evaluated and accounted for.

The user orientation tied to products and services has gradually been complemented by alternative approaches that also focus on societal needs (Sanders & Stappers, 2008). Expanding the conceptualisation of services, ‘service co-design’ owes its origin to the popular service research performed by Vargo and Lusch (2004, 2007) and Lusch and Vargo (2014), and their prompting of a new service-dominant logic as a new paradigm for understanding processes of value creation. They argue that the overt product and service orientation is a result of a ‘good-dominant logic’, which may be overcome through their ‘service-dominant logic’. The latter logic comprises a growing list of principles (Lusch & Vargo, 2014), which, in combination, erase the classic distinctions between goods, products, services, experiences etc., thereby suggesting there is but one service economy where service provisions are fundamental to all economic exchange.

Adhering to this logic, service co-design is a process concerned with involving the users, or ‘end beneficiaries’ (Vargo & Lusch, 2004) of a service provision, to identify their latent needs to better their *value-in-use* perception of a service, including the enabling processes of *value co-creation* (see e.g. Trischler et al., 2017). Some critical precautions are worth noting in relation to the service-oriented design approaches and their premises of value creation.

First, the extant service-logic literature predominantly addresses value in the singular, implicitly implying economic benefit. Value is, however, often engendered in other forms and relations. This led Liburd et al. (2017, p. 32) to argue that values in co-designing tourism will always be plural due to the collaborative efforts of those involved. Second, some of the world’s most valuable and vulnerable nature is permanently and/or temporarily zoned off or restricted from public access. If value is solely realisable *in-use*, this inevitably implicates that nature can only hold value when actively used by humans, which promotes a highly instrumental valuation of nature, while in principle aiding continued (uncritical) tourism consumerism. Relatedly, Skálén and Ehnsjö (2018) find that the service logic was developed to increase profit in a commercial market and may easily come to mask continued neo-liberal discourses.

Co-design

Co-design is often accredited to the work of Sanders and Stappers (2008, 2014a, 2014b) to denote the involvement of users in various design activities across the whole span of a design process. Contrary to lead users, everyday people are here engaged in co-designing by drawing on their lived experiences in the research and design process (Visser et al., 2005). Unlike participatory design, where people often

know each other beforehand (e.g., colleagues or neighbours), co-design takes, as its point of departure, that people may never have met before, but nonetheless come together to explore and contribute to a topic of shared interest (Sanders & Stappers, 2008; Steen, 2011).

Co-design has a greater emphasis on ‘what could be’ than other design approaches do (Steen, 2011, p. 52). In that capacity, co-design has a greater variety of processes, methods, tools, techniques and interventions that are often inspired from other traditions, such as generative tools and visual arts, in order to establish a shared design language during the process of designing with people whom one may not know beforehand (Bratteteig et al., 2012; Sanders & Stappers, 2008, 2014b; Steen, 2011). Co-design can thus be understood as an attempt to facilitate a design process where researchers/designers and people with diverse backgrounds and skills jointly explore, envision ideas, create and make things (Sanders & Stappers, 2008; Steen, 2011).

Whitham et al. (2019, p. 3) explain co-design as a research practice that is “seeking new ways of connecting people to shared and individual futures, unlocking, amplifying and catalysing individual creative potential, and contributing to broader, systematic shifts in governance, politics, and social practice”. This framing enlarges the scope and possibilities of co-designing tourism to also include considerations as to how tourism may contribute to broader sustainable development transitions.

Co-design as a research and design practice has received limited scholarly attention and, when engaged, the underlying methodological and ethical underpinnings are rarely critically discussed (e.g., Heape, 2014; Steen, 2011), despite their vital implications for our way of engaging with others and the world.

It is important to acknowledge that few, yet significant, studies of co-designing tourism exist. Rogal and Sánchez (2018) explored how it is possible to co-design development in a Mexican tourism context. Liburd et al. (2017) investigated how to make ‘smart tourism smarter’ by means of co-designing tourism in a smart tourism context. Relatedly, Nielsen (2019), through a series of experiential methods and games, suggests how a process of co-designing tourism can be used to evoke possible smart tourism futures. In tourism higher education, Heape and Liburd (2018) infused pedagogies of participatory inquiry to co-design, with the aim of educating the philosophical tourism practitioners of tomorrow.

Towards co-designing tourism for sustainable development transitions

The above design approaches have their own distinct justifications and aims for engaging in a design process with others. However, a range of limitations also exist in terms of their ability to engender a design process where those involved may re-imagine tourism to enable transitions to sustainable development.

First, in asking *what* we are designing, existing approaches are chiefly concerned with leveraging new technologies, products and services. Liburd et al. (2017, p. 32) argue that co-designing tourism by its very nature is oriented towards engendering unknown outcomes, or what I refer to as latent opportunities. In turn, those involved may derive new syntheses of understanding that can be brought together and expressed as new meaning, thinking, opportunities and insights, including new doings as changed attitudes or practices (Larsen & Sproedt, 2013, p. 2) without disregarding that, for example, a new concept, service, product or experience can be part thereof.

Second, and relatedly, in asking *why* we are designing, current approaches are predominantly positioned to design a solution to a problem. An important shift is taking place in co-design, where the reframing suggested by Whitham et al. (2019) enlarges the scope of co-designing from being the solution to a problem or a well-defined pathway for product and service provisions. In doing so, we better appreciate the wickedness of sustainable tourism development.

Third, in asking *who* we are designing for, ‘human-centred’ approaches chiefly seek to design for the anthropocentric needs resting within a consumer with little to no regard for the needs and values of nature. It is important to cultivate innovative ways of co-designing tourism beyond such contained human-centred spaces, where nature easily remains something that is vaguely located ‘out there’, and instead design *with* others and nature.

Fourth, in asking *how* we are designing, current approaches are principally driven by a concern for *either* ‘what is’ or ‘what may become’ and may thus fail, as Butler (1998) asserted, to look backwards to address the root problems in future opportunities, which likely come to generate more of the same, serving as general or quick fixes that fail (Ehrenfeld, 2019). It is thus central to advance a process of co-designing tourism to enable transitions to sustainable development that simultaneously considers the constraints and assumptions of current tourism practice while re-imagining sustainable tourism futures.

Last, current approaches are characterised by a relative neglect of the philosophical and methodological underpinnings, including ethical concerns and implications for sustainable tourism development. On that note, the remainder of this chapter works from the premise of unfolding an attitude of mind.

Unfolding and interweaving an attitude of mind

I now unfold and interweave a proposed attitude of mind regarding sustainable tourism co-design as a nexus point of the wider philosophical, theoretical and methodological underpinnings of this dissertation. Based on this, I then tease out and discuss central aspects tied to power and values.

Fennell (2018, p. 51) explains that the word philosophy originates from the two Greek words, *philo* (love) and *sophía* (wisdom), which beautifully translates into a *love of wisdom*. The philosophy of science guiding this PhD research can be initiated by systematically considering and asking a range of questions: Questions about what the world is like (metaphysical and ontological positionings); about the types of knowledge that enable us to gain further insights into phenomena (epistemological positionings); and about the ethics and values (axiological positionings) associated with living a good life. Fennell (2018, p. 52) correspondingly argues that “in asking these questions we may begin to understand why the world is as it is, with the hope that we can make it a better place”. These deep levels of philosophy of science are vital to my PhD research’s critical introduction to and exploration of sustainable tourism co-design.

Jennings (2009, 2010, 2018b) explains that it is important to consider underpinning methodologies to inform and guide actions for sustainable tourism development. A methodology entails both theoretical principles and a framework providing guidelines in terms of how to do research within a given paradigm (Jennings, 2009, 2010). Two elaborations can now usefully be made.

First, the term ‘paradigm’ can be traced to the work of Thomas Kuhn (1922-1996), who argued that individual theories cannot be properly evaluated as separate entities but rather a network of theories must be evaluated together (1962). The support, confirmation and evaluation of any such theory is, however, determined by specific worldviews – or if using Kuhn’s (1962) terminology, ‘paradigms’ – that are shared among scientists in a given discipline. A paradigm can thus be understood as a basic set of assumptions or belief systems informing various worldviews concerning both explanations and justifications of how the world operates, which influence and guide any research process (Guba, 1990).

Through paradigms, Kuhn (1962) argued it is possible to explain how science slowly but steadily evolves and develops as scientists notice more and more issues that cannot sufficiently be addressed within the current paradigm. When enough of these issues, or what Kuhn called ‘anomalies’, are identified, existing paradigms become subject to critical questioning and may enter a state of crisis, which converges into a new paradigm that is better equipped at addressing the current scientific puzzlements. Dellsén (2018, p. 12) uses the analogy of “The King is dead; long live the King!” to elegantly explain this ongoing process of scientific revolution whereby new paradigms replace former beliefs and theories.

Second, Strauss and Corbin (1998, pp. 3-4) describe methodology as: “A way of thinking about and studying social reality”, being something that “hopefully moves us increasingly toward a greater understanding of how the world works”. The techniques and procedures (methods) then, on the other hand, furnish the means for bringing that vision into reality.

It is thus important to consider the paradigms and methodologies of the guiding frameworks of sustainable tourism development considering their power in defining the nature of reality, what we know and how we come to know, and how we may otherwise come to identify and guide action to enable transitions to sustainable development. In a recent contribution, Jennings (2018b) discusses how knowledge of a suite of paradigms and their respective tenets is useful because they can act as the means and tools to mitigate against the various social processes that generate, ratify and reinforce unsustainable tourism practice. Jennings (2018b, p. 263) also called for more participatory and pragmatic paradigms to empower researchers “to walk the talk of sustainable tourism development”.

To interweave a proposed attitude of mind for sustainable tourism co-design, I draw on methodological and philosophical perspectives and theories outlined in the four inquiries. These inevitably influence both my distinctive conceptualisation of sustainable tourism co-design and its ability to leverage sustainable development transitions. Accordingly, as I seek to frame an attitude of mind for sustainable tourism co-design, it is important to recognise how the following perspectives and theories are each also guided by their own attitude of mind, or distinct paradigmatic positions. These attitudes of mind I intentionally do not posit as working against one another, but instead they are put into play with one another to dynamically interweave an innovation of an attitude of mind as sustainable tourism co-design.

To avoid unnecessary repetition, the perspectives, in various ways, contrast with modernist understandings of humans as rational, mechanistic organisms who gaze upon an objective world ‘out there’, which is captured in the mind of the individual (knowledge) and whose existence is timeless and whose meaning inheres in itself (Brinkmann, 2013; Ehrenfeld, 2008). Contrarily, the attitude of mind I propose constitutes perspectives that appreciate context and actively seek to preserve and put into play the complexities arising through the ongoing interactions of those involved in co-designing tourism for sustainable development. In combination, these can offer a powerful outlook on contemporary sustainability challenges by refusing to reduce humans to mere victims of certain circumstances (such as ageing) who blindly or passively permit themselves to being changed along with their environments. Rather than detached observers, the perspectives insist we are fundamentally social beings, who are actively engaged, concerned and derive capabilities and knowledge from our ongoing interacting, navigating, coping and relating to a changing world.

Pragmatism

I introduce pragmatism by focusing on John Dewey’s (1938) conceptualisation of inquiry, also referred to as Deweyan, pragmatic, experiential, or qualitative inquiry (Brinkmann, 2013; Dixon, 2019; Ehrenfeld, 2019; Frandsen, 2018; Frandsen & Petersen, 2014; Hildreth, 2009; Miettinen, 2000), which I simply refer to as inquiry. John Dewey’s (1859–1952) work sits within traditions of American pragmatism alongside Charles Sanders Peirce (1839–1914), William James (1842–1910) and George Herbert Mead (1863–1931).

Dewey saw humans as participants and, as participants, he recognised that we can make a difference and co-determine (or co-design) how the changing world can inform the future (Brinkmann, 2013, p. 3). Dewey (1925) framed human experience as the transactions between an individual or a group of individuals and their physical and social environment. Alternatively put, human experience is a temporal and rhythmic process of intervening, acting in the world and undergoing the consequences of those actions (Hildreth, 2009, p. 789). This framing stresses that any process of getting to know the world involves changes to both organism and environment where the self and the environment can always be considered as being in a process of mutual becoming (Brinkmann, 2013; Hildreth, 2009).

The ability to actively create experiences is unique to humans (Brinkmann, 2013, p. 53), and Dewey’s name for our method of creating experiences – and getting to know – is *inquiry*. Dewey (1938, p. 35) defines inquiry as:

The controlled or directed transformation of an indeterminate situation into one which is so determinate in its constitute distinctions and relations as to convert the elements of the original situation into a unified whole.

Coping with a changing world, humans make habits and routine ways of doing things. When current routines and habits are disturbed it sparks a process of reflective thought and investigation into the conditions of that situation (Frandsen, 2018; Miettinen, 2000). A process of co-designing tourism for sustainable development can accordingly be seen as a pattern of inquiry, which begins by engaging an indeterminate, unresolved ‘tourism situation’ of troubledness, ambiguity, confusion, conflict and so on.

Inquiry starts from the premise that the only way to learn about something is by trying to change it; we learn when we discover the relation between what we do and what happens in consequence (Frandsen, 2018; Frandsen & Petersen, 2014). Knowledge emerges through active engagement with the world, not by abstraction. Inquiry accordingly favours ‘what tourism can do’ over ‘what tourism should do’.

Ehrenfeld (2019, p. 126) notes that inquiry resembles the Greek *prónesis*, also known as practical wisdom, over the Greek notion of *epistémé* and its modern equivalent of objective scientific knowledge. This view ties into reflective practice, which Schon and Wiggins (1992) explain as the ability to reflect on an action so as to engage in a process of continuous learning. To do so, inquirers engage imagination, which, according to Dewey, comprises the ability to imagine possible futures engaging the person as a whole, including feelings, thoughts and an active dialogue with the situation (Brinkmann, 2013), for example, what will happen if we do this or that?

Inquiry does not privilege professional expertise but is performed by inquirers who do not know the precise goal of the inquiry beforehand, but nonetheless share concerns about its outcome and work together to move forward with available ideas and theories (Brinkmann, 2013; Ehrenfeld, 2019). This suggests that indeterminate situations like sustainable tourism development would involve several concerned inquirers contributing and questioning from their distinct points of view.

The conditions of the situation are constantly subject to re-engagement, re-exploration and re-configuring as the inquiry evolves. Dixon (2019, pp. 15-16) re-casts design inquiry as a process whereby “people, things and consequences are drawn together in new ways, resulting in new meanings and wholly new sets of relations”. From this perspective, inquiry also transforms the range of meanings and

consequences available, where “an understanding of knowledge” can be considered “as contingent and ontologically transformative” (Ibid).

Engaging in reflective thought, learning and discovering, the initial indeterminate situation is, in turn, reconstructed into a determinate one (Frandsen, 2018; Miettinen, 2000), whereby the unknown becomes known and the unmade is made (Dixon, 2019). There is, however, no final settlement because any settling introduces the condition of some degree of new unsettling (Dewey, 1938), which resonates with the wickedness and complexity of sustainable tourism development.

Dixon (2019, p. 9) stresses that the traits of the indeterminate situation belong to the situation and not to the people initiating the inquiry. Therefore, to enhance pragmatism, the next section interweaves an existential orientation into the process of co-designing tourism for sustainable development to emphasise that it is a human undertaking.

The Being of the human Being

In this section, I unfold central aspects of Martin Heidegger’s (1889–1976) temporal and existential conceptualisation of the Being of the human Being. I seek to accentuate the complexities and dynamics between the self, others and the non-human world, including possibilities for meaningful sustainable action. Please note that I use a lowercase ‘being’ to point to things and a capital ‘Being’ to refer to the way of Being of humans.

Heidegger was an existentialist who saw meaningful existence as inherent to *Homo sapiens*, whose way of Being incorporates an understanding of what it is to be. Heidegger (1956, p. 214) concisely and literally stated that:

The being that exists is man. Man alone exists. Rocks are, but they do not exist. Trees are, but they do not exist. Horses are, but they do not exist. Angels are, but they do not exist. God is, but he does not exist.

Heidegger (1927/1962) used the German term ‘Da-sein’, which translates into *being-(t)here* to describe the temporal process of human ontological becoming; that is, characteristics of existence that are particular to the study of the Being of the human Being. To emphasise the uniqueness of Dasein, Heidegger used various compound words.

According to Heidegger (1927/1962), Dasein is thrown (born) into *being-in-the-world* wherefrom it engages a temporal unfolding and creation of its own ways of Being. Dasein is inseparable from the world and never arrives at its destination, but is always in a state of transit, projecting itself towards possibilities and potentialities that may lie unfulfilled before it until its own death. Being-in-the-world, Dasein is constantly confronted with the being in contexts and the co-existence of other Daseins, which Heidegger refers to as *Being-with*. Being-with underlines that Dasein is equally shaped by its social interactions with others and the world.

Heidegger's existential orientation suggests that co-designing tourism for sustainable development is not a technical, business, natural, or any other matter before it is a human undertaking. Moreover, his unfolding of Dasein encourages a highly relational attuning towards our continuous engagements with others, nature and becoming of oneself as embedded in the world. Humans do not simply occupy some place in the world, but actively shape relations to the world, in which possibilities remain preliminary and open for re-interpretation, change and sustainability transitions (Duedahl et al., 2020).

Heidegger (1927/1962) also distinguished between different modes of being-in-the-world. First, Dasein is authentic insofar as it seizes itself and defines itself and the possibilities ahead of itself. Recognising its own finiteness, authentic Dasein is aware of its temporality, unfinished nature and essential being-towards-death that ends all other possibilities, but also confines a certain freedom towards being-a-whole, imbuing ontological and moral questions. Authenticity may emerge when the actions of Dasein are meaningful in the context of itself, reflecting the values of Dasein (Ehrenfeld, 2019).

Second, inauthentic Dasein comprises a more disclosed mode that has come into a non-reflective state of being-in-the-world where it fails or refuses to consider the possibilities ahead of itself (Heidegger, 1927/1962). Inauthenticity surfaces when Dasein acts in the context of some external 'should' that is constrained by the prevalent rules, norms and fashions of the cultural surroundings that are not embodied as one's own (Ehrenfeld, 2019).

Inauthenticity does not signify any 'less' Being or any 'lower' degree of Being than authenticity does (Heidegger, 1927/1962). Instead, these modes of existence lead to different senses of reflective self-understanding of being-in-the-world, where Dasein always has the possibility of reclaiming authenticity (Ehrenfeld, 2019). Moreover, authenticity is not a permanent state of Being; rather, as Inwood (2000) notes, one does not simply decide to no longer drift inauthentically along, but reflective moments may emerge where the world shows itself and the question of what it is to be human comes forth.

Being-in-the-world offers a much more confuse and difficult ontological starting point; it also leads to a sense of aliveness and connectedness to others and the world that rarely shows up in dominant tourism approaches that situate tourism as a business and management activity (e.g. Hall, 2019; Pernecky, 2010). Faced with finding ways of responding authentically or inauthentically, the latter conforms to the business-as-usual logic, whereas the former signals a breaking of that logic that may intentionally find possibilities to transition to sustainable development.

Arguing that ‘the being of tourism’ can be conceived as the result of our being-in-the-world, as it is how we make sense of our lives, the lives of others and the world, Pernecky (2010) suggests a shift by summoning what tourism *is* and *does* and what it *can be* and *can do*, as now elaborated.

Worldmaking and heterogenous constructionism

This section unfolds and brings together worldmaking and heterogenous constructionism to challenge hitherto privileged managerialist understandings of tourism that potentially hinder alternative perspectives and the knowledge of a range of people (Hall, 2019; Liburd, 2018; Pernecky, 2010, 2012).

Worldmaking can be traced to American philosopher Henry Nelson Goodman (1978) and has since been critically explored, adapted and advanced in tourism studies. Pernecky (2012) describes how worldmaking draws attention to the transformative power of tourism, which Hollinshead (2009) denotes as the ‘projective worldmaking authority’ of tourism. As an approach, vision or processual outlook, worldmaking suggests that tourism holds the capacity to dynamically make, de-make and re-make worlds, including contexts, localities and representations of peoples and places (Hollinshead et al., 2009; Pernecky, 2012).

Worldmaking focuses on the variety of ways in which tourism is involved or ‘does’, which can make it possible to re-configure what tourism ‘is’ and notably what it ‘can be’ and ‘can do’ (Hollinshead et al., 2009; Pernecky, 2010), which I investigate as a re-imagination of sustainable tourism futures *with* others. In other words, by operationalising ‘ways of worldmaking’ (Ibid) through tourism co-design, it may become possible to re-consider and re-configure the innovative role, capabilities and functioning of tourism.

With worldmaking, I thus seek to facilitate a bold shift away from considering tourism as something that mechanically mirrors a static, fixed world ‘out there’, which axiomatically reproduces some given realm of being that is already just there in each location, such as a projected ‘people’, or a promoted ‘place’ (Hollinshead, 2009; Hollinshead et al., 2009), or ‘nature’.

From a partially similar position, Tim Ingold (2004) suggests that the feet represent how humans propel the body within the natural world and cast nature as a medium through which and in which the body moves. Ingold (2004) hereby criticises the ‘sitting society’ and motivates why modern life and science is characterised by what he refers to as a ‘head over heels’ bias, calling for a more grounded approach to the study of what being-in-the-world (in its Heideggerian form) means for people. Ingold (2004, p. 330) writes:

It is surely through our feet, in contact with the ground (albeit mediated by footwear), that we are most fundamentally and continually ‘in touch’ with our surroundings.

Similarly, Bergeron et al. (2014, p. 109) suggest that understanding places (and nature) cannot be reduced to a matter of being in these places, but instead is a matter of moving in and through places and nature. Ingold (2004) accordingly advocates that walking – and what this dissertation more broadly perceives as bodily engagements with nature – can be considered a highly intelligent activity, as he explains (p. 332):

This intelligence, however, is not located exclusively in the head but is distributed throughout the entire field of relations comprised by the presence of the human being in the inhabited world.

Following Ingold’s (2004) lead, it is through locals’ and visitors’ ongoing and bodily relating with nature and others that nature becomes meaningful. First, this relational attuning shifts attention to the micro-mobilities (Scarles et al., 2020) of peoples’ engagements with nature. Second, it uncovers how nature does not let itself be easily captured as an elusive object that can be understood, conserved and innovated upon as something vaguely located ‘out there’ (Hall, 2016; Ingold, 2004). Instead, understanding may emerge through relational fields of being-with-others and nature.

With further reference to worldmaking, Pernecky (2012, p. 1128) finds powerful qualities in constructionism because it emphasises the social constructions of tourism and their capacity to possibly do ‘other’. In this regard, it is important to note that this PhD research modifies the initial ‘anti-realist’ ontology of worldmaking (Goodman, 1978) through heterogenous constructionism. Heterogenous

constructionism does not suggest that the world is imaginary or wholly relativist, but denotes both a realist (ontology) physical world and a relativist (epistemology) imaginary world to theorise the world with respect to relations (Hall, 2019). It thereby acknowledges the realness of the alarming conditions of the world, but suggests that human conceptions and responses hereto are drawn into knowledge making as situated in mutual relations and constructions with nature, science and society (Hall, 2019).

Bringing together worldmaking and heterogenous constructionism also brings forward resourcefulness. Resourcefulness points to “our shared capacity to behave together for the common good [...] wherein existing knowledge can extend, interrelate, co-exist, and where new ideas and relationships can emerge prosthetically” (Jennings, 2018b, p. 249). From this perspective, co-designing tourism involves enabling disparate practitioners to contribute with their different values, backgrounds, knowledge, worldviews and potentialities in the becoming of resourceful tourism futures.

A perspective of complex responsive processes of relating

Central to co-designing tourism is a complex responsive process of relating perspective, as familiarised by organisational researchers Stacey et al. (2000), Stacey (2001, 2003) and Shaw and Stacey (2006). Motivated by theories especially by George Herbert Mead (1932) and Norbert Elias (1956), they argue that social interaction simultaneously holds opportunities for continuity and the transformation of individual and collective identity and difference.

Stacey (2001, pp. 162-163) explains how a perspective of complex responsive processes of relating appreciates how human interaction sustains identity (the known, sameness, continuity) and, at the same time, creates novelty as new variations (the unknown, difference, discontinuity). Variation, Mead (1932) argued, arises through processes of ‘turn-taking/turn-making’ and ‘gesture-and-response’, as mediated through human bodily interaction. In elaboration, Stacey et al. (2000, p. 189) use notions of variations of interpretation, explaining that “we want to think of the ever-present, ordinary, detailed differences of interpretation in communication between people as the generators of variety and, hence, the source of novelty”. Variation, with its potential for novelty and transformation, thus arises in the micro-detail between people as they grasp and sense something new in their emergent interaction (Stacey, 2001; Stacey et al., 2000).

A perspective of complex processes of relating suggests that instead of considering sustainable development transitions as primarily related to the resolution or development of a specific solution,

innovation, technology, service, or product, one can also consider what new ‘patterns of meaning’ may emerge from the complex local interactions of those involved (Stacey, 2001).

Complex processes of relating thus encourage a movement towards unknown futures that are under perpetual construction through human interaction. Interweaving notions of past and future, perpetual construction surfaces in the living present between human bodies in situated contexts (Stacey, 2001, p. 163). Relatedly, Ehrenfeld (2019, pp. 82-83) uses the term ‘presencing’ to explain the process of bringing the world to the present moment, the here and now, to the foreground of consciousness as an arena for potential action. Infusing notions of the living present and presencing into co-designing tourism thus foregrounds a specific form of attention to moment-to-moment interaction (Minneman, 1991) and the temporal unfolding (Heape et al., 2015) of novelty as possible sustainable development transitions.

Emergence is central to complex processes of relating and co-designing tourism, but its meaning is often overlooked. Emergence arises from the assemblage of the parts and the way they are interconnected to form a whole (Ehrenfeld, 2019). It has an almost “miraculous” tone to it concerning the processes by which order, patterns and novelty occur that may be thought of as unbelievable before coming to light (Ibid, p. 13). Flocking birds whose patterns of dancing in the sky cannot be predetermined or forced by a set of rules but rather emerge as a property of a dynamic whole are metaphorically illustrative of emergence.

Participatory inquiry and innovation

A process of co-designing tourism to enable sustainable development transitions inherently involves a broad range of people. This section acknowledges that such an undertaking may have a character more akin to a process of participatory inquiry and innovation (e.g. Buur & Larsen, 2010; Buur & Matthews, 2008; Heape, 2008-2013, 2014, 2015; Heape & Liburd, 2018; Sproedt & Heape, 2014).

In traditional innovation practice, the temptation is to focus on achieving innovation as the development of a specific solution. In response, a significant degree of *a priori* knowledge about outcomes is required, which may deem it necessary to streamline, predict, plan and control the innovation process to achieve those outcomes (Heape, 2014; Heape & Liburd, 2018; Sproedt & Heape, 2014). Sproedt and Heape (2014) argue that value may be lost in such an innovation process because the resources of those involved, how they get things done on a day-to-day basis, are not identified.

From a similar day-to-day perspective, McDonnell (2013) emphasises the humanness of doing design and accentuates overlooked aspects of the dignity of ordinary behaviour. In this sense, Heape and Liburd (2018, p. 232) add notions of values and reiterate that any process of co-designing tourism *with* others represents: “The quintessential expression of an ethical, ongoing involvement of others through a respect for their ways of being in the world and their sense of values.”

Participatory innovation can be considered as a continuous process of becoming that surfaces with the negotiation and emergence of new meaning within the ongoing interactions and crossing intentions of those involved (Buur & Larsen, 2010; Heape, 2003; Heape et al., 2018). From this positioning, one can consider a process of participatory innovation as evolving micro-structures, defined as: “A small-scale, heterogeneous network of people who join their forces to solve a local problem they really care about” (Basten, 2011, p. 3). Micro-structures do not initially exist or operate on scales too small to leverage noteworthy effects; they need to be facilitated, created and made manifest to represent participatory innovation (Ibid).

Drawing on the work of, for example, Stacey (2001) and Lave and Wenger (2001), Heape (2015, pp. 1372-1373) suggests understanding this emergent becoming of participatory innovation as learning-driven, and it unfolds as a process of participatory inquiry that (emphasis added):

[Interweaves Knowing, Doing, Making and Relating, and leverages the participatory nature of communicative interaction between people. Learning or new understanding emerges as thematic patterns of meaning or **Knowing** in the ongoing relating between those involved in such an inquiry: **Relating**. Participatory Inquiry brings design processes, methods, tools and interventions into play in order to explore and expand the inquiry. In this regard learning is also considered as understanding in practice and as situated in that practice as **Doing** and **Making**, where those involved pursue their inquiry by moving from experiment to experiment as they open up and explore a range of perspectives on that inquiry.

Participatory inquiry can respectfully position co-designing tourism as a movement from experiment to experiment that may be fuelled by bringing into play a range of processes, methods, tools and interventions. Herein, participants deploy and intertwine different processual sensibilities, skills, flexibility, foresight, improvisation and imagination (Heape, 2008-2013). Through this dynamic process of doing and making, previous experiments are, at any moment, subject to re-negotiation and re-

registration, wherefrom those involved may gradually move towards negotiated understandings and come closer to meaning the same thing (Minneman, 1991).

Working with the social relating of those involved, novelty and innovation are positioned to arise as complex patterns of sense-making and sense-giving within the interplay of the hopes, dreams and aspirations of those involved, which may leverage shifts in understanding, or knowing, expressed as emergent syntheses or innovation proposals (Buur & Larsen, 2010; Heape, 2008-2013, 2015). This positioning challenges the perception that a tourism development process can be planned and micro-managed with predetermined outcomes (Heape & Liburd, 2018, p. 228).

Participatory inquiry is thus a process of participatory innovation whereby new understandings of practice are woven into life and in the process, and through a number of iterations, those involved may change and innovate their practice (Heape et al., 2018, p. 183) as negotiated new meaning, new opportunities, insights, thinking and new doing (Larsen & Sproedt, 2013, p. 2), wherein the known often has to be reappraised as unknown (Heape & Liburd, 2018, p. 238). Alternatively put, participatory inquiry can be a way to engender a process of innovating current tourism practice.

Power relations and the exercise of power

While participation and collaboration are positioned to empower alternative views and transform ideologies through shifts in power-relating, power is a relatively under-explored feature of sustainable tourism development (e.g. Blichfeldt et al., 2014; Bramwell & Sharman, 1999; Campos & Hall, 2019; Hall, 2008; Hughes & Morrison-Saunders, 2018). Studies of collaboration in tourism tend to over-emphasise or assume a unity among those involved (Blichfeldt et al., 2014). Collaboration is however not a neutral undertaking; it accentuates varying interests and power (Liburd, 2018, p. 8) and it will inevitably influence how a process of co-designing tourism will unfold.

This section explores issues of power relations and the exercise of power by focusing particularly on the work by Stacey (e.g., 2001) and Dewey (1916, 1938). These perspectives engender a dynamic understanding of power as exercised through relations as opposed to being something concealed and embedded in structures or discourses.

Pragmatism is often dismissed as it avoids issues of power and conflict (e.g. Brinkmann, 2013). Hildreth (2009), however, reviewed a series of Dewey's essays written around the time of America's entry into WWII and found Dewey's inquiry neither elicited conflict nor ignored power, but are integral elements hereof. First, inquiry as a process initiated by an indeterminate situation can be considered intrinsically critical, whereby critical reflection can disclose taken-for-granted assumptions revealing and changing "hidden faces of power" (Hildreth, 2009, p. 793). Second, Hildreth (2009) introduces Dewey's (1916, p. 246) working definition of power as: "The effective means of operation; ability or capacity to execute ... it means nothing but the sum of conditions available for bringing the desirable end into existence".

Power as the 'capacity to execute' suggests intentionality and emphasises 'power to' as opposed to 'power over', while 'the sum of conditions' needed to bring about change points to the relational field of people constituting particular situations (Hildreth, 2009). This understanding aligns with Blichfeldt et al. (2014), who suggested power as a latent potential, which is occasionally activated and enacted to prelude, constrain and make possible certain actions within tourism practice.

Understanding 'the weaker' usually takes for granted an understanding of power as someone having 'power over' others (Heape et al., 2015). Elias (1956) ironically described such an understanding of power as an amulet one could hold and instead framed power through interdependency. That is, those involved are dependent on each other in, at the same time, an enabling and constraining relationship.

Further drawing on the work of Elias (1956), a perspective of complex processes of relating generates sophisticated patterns of collaboration as joint action, but it is naïve to assume this automatically converges joint interests (Stacey, 2001) and values, which is only part of the picture. Collaborative joint actions may also involve "joint destruction" (Stacey, 2001, p. 148). For instance, Liburd (2013, p. 12) highlights how, during WWII, collaborators were people working with the enemy, aiding in some of the worst crimes against humanity, such as the Holocaust.

Collaboration pertains to power as inclusion and exclusion, whereby perceived and real power differences can augment each other through collaborative practice (Huxham, 1996; Liburd, 2018). Individuals or groups will have to decide with whom to collaborate, which includes choice or downright refusal (Liburd, 2018; Stacey, 2001). Moreover, power-relating immediately establishes who may take a turn and how and when they may do so, making it an irremovable feature of interaction (in which

knowledge arises) simply because when one person takes a turn, others are, at the same time, excluded from doing so, whereby some people are ‘in’ and others ‘out’ (Stacey, 2001).

Shifts in current power-relating are integral to enabling novelty and transformation, but “going on together” also implicates that people will have to account for what they do to each other (Stacey, 2001, p. 148). In other words, collaboration engenders the essence of competition while at the same time providing the means for creating a synthesis of perspectives taken on a given task (Liburd, 2013) as a potential enabler of transitions to sustainable development.

Relational values, ethics and care

This section revisits Heidegger and Dewey to unfold a dynamic axiological positioning of sustainable tourism co-design motivated by relational values and care ethics. This outlook differs from traditional conceptions of tourism ethics, which are often equated to the application of universal, scientific outlooks about *a priori* defined rules and obligations (Eger et al., 2017).

Using the German term *sorge*, which may translate into ‘concern’ or ‘care’, Heidegger (1927/1962) argues that by being-in-the-world, Dasein cares about the world that surrounds it, including the (non-human) other. Care thus points to an intentionality, whereby only authentic and not inauthentic actions transform into care (Ehrenfeld, 2019). Inwood (2000, referencing Heidegger 1927/1962) highlights a triadic understanding of care according to Dasein’s temporality.

First, being-ahead-of-itself, Dasein experiences concern as an uneasiness of having something needing to be done or someone to be cared for; it is itching to do something concerning the particular world. Second, being-already-in-the-world positions care as an ontological structure that distinguishes Dasein from other living beings. Third, being-alongside and with-others position care as a target of action, which connects Dasein through its caring for other humans, for the natural world and for Being itself. Heidegger’s positioning of care thus engenders an ontological understanding of what it means to be a rooted being-in-the-world while turning attention outward towards the world where care may manifest through day-to-day existence when being-with-others and nature.

Elaborating on the care of Dasein, limited attention has been paid to the role of ‘care ethics’ in tourism spaces and organisations and its potential role in enabling transitions to sustainable development (Eger

et al., 2017; Eger et al., 2019; Fennell, 2018; Jamal & Camargo, 2014; Liburd, 2018). Care ethics ties into notions of being ‘other-regarding’ or ‘other-interested’, which refer to the ability of humans to overcome self-interest in the care of others, one’s community and the non-human other, such as the natural world (Eger et al., 2019; Fennell, 2018; Jamal & Menzel, 2009).

Eger et al. (2019) establish how an ethics of care is not only a value (i.e., we value caring for others), but also a practice with immediate application, unlike a predefined set of principles, which can make it quite ambiguous. My PhD research supports situating care not as a passive or impartial conception, but as dynamically practiced through relationships, in which values of good and bad, and better and worse, are in constant dialogue and negotiation (Eger et al., 2019).

Dewey understands values not as static things but as ways of interacting with the world (Brinkmann, 2013; Ott, 2010). Through inquiry, people may explore whether that which is desired is in fact also desirable, transforming it into an emergent synthesis of values that come into systematic relations with one another (Ibid). In other words, as situations undergo change and transformation through inquiry, so do values, which offers a useful positioning to understand and guide a process of enhancing the values of locals, tourists and nature, which is now further detailed as relational values.

Sustainable tourism development is predominantly framed through utilitarian ethical justifications, as guided by instrumental values; that is, valuing something such as nature for the (economic) benefits it renders (Fennell, 2018). In contrast, intrinsic values posit that, for example, nature has value and worth in its own right (Chan et al., 2016). Relational values link intrinsic and instrumental concerns and have recently been introduced by sustainability and conservation researchers to more effectively and equitably enable transformative changes towards sustainable development (Chan et al., 2016; Stenseke, 2018; van den Born et al., 2018; West et al., 2018).

Relational values suggest that values are not present in things, but emerge out of relationships, for example, through connectedness with other people, society, nature and the world (van den Born et al., 2018, p. 843). Relational values are also referred to as ‘eudemonic values’, which ties into Aristotle’s notion of *eudaimonia* (Chan et al., 2016; Stenseke, 2018; van den Born et al., 2018; West et al., 2018). While eudaimonia is often loosely translated into happiness, it is important to note that it does not refer to superficial satisfaction, for example, happiness as pleasure aligning with hedonic values.

Instead, eudaimonia emphasises ideas of living a truly meaningful or worthwhile life, which includes actualising one's valued potentials targeted at making a difference in relation to the world (Deci & Ryan, 2006; van den Born et al., 2018). By doing so, relational values consider both what people find meaningful about nature and the values of nature. Chan et al. (2018, p. 4) exemplify that responsibility towards a wild mushroom patch is a relational value about nature, while, at the same time, relational values of nature arise from the multifaceted contributions that harvesting mushrooms make to a good life, such as connecting one to nature, motivating a relaxing activity, or maintaining traditions. Thereby, relational values offer a potentially powerful positioning of the self in relation to others inasmuch as one cannot expect to flourish with deteriorating natural or social environments.

Resonating with relational values and other-regarding acts of care, the concept of stewardship is increasingly invoked by researchers, practitioners and politicians alike to nurture action for sustainability (Enqvist et al., 2018; Liburd, 2018; Liburd & Becken, 2017; Steffen et al., 2011; West et al., 2018). In brief, stewardship is “caring and loyal devotion to an organization, institution, or social group” (Neubaum, 2013, p. 769), where care can be broadly understood as “looking after” something or someone (Enqvist et al., 2018, p. 25; West et al., 2018, p. 2).

Stewardship theory does not reject personal motivations, but suggests that benefits occur by putting the interests of others above one's own and pursuing actions that generate their own intrinsic rewards (Neubaum, 2013). For instance, Liburd and Becken (2017) illuminated how shifting stewardship alliances based on shared values of nature became particularly appropriate in the face of crises, where rational management proved insufficient to counter the continued deterioration of the Great Barrier Reef World Heritage Area. However, less is known about the process of becoming a steward or about how the other-regarding values and acts of care can be proactively and not reactively nurtured.

What sustainable tourism co-design cannot do

In light of the above interweaving of a proposed attitude of mind, one can begin to probe what sustainable tourism co-design *cannot* do.

The ‘softer’ and ‘fuzzier’ scientific approach of sustainable tourism co-design engenders non-quantifiable and non-generalisable processes and outcomes. Accordingly, it cannot generate general, quick-fix solutions to current world problems that can be transferred into a new set of predefined

principles, rules, or models to be applied or prescribed onto future tourism situations as replicas of ‘best’ practices for achieving certain outcomes as sustainable development.

To welcome the unknown outcomes of co-designing tourism requires researchers, practitioners and students alike to trust the emergent process and share their vulnerabilities, insecurities and confusion of not knowing the right answer or what the outcome will be. This is a difficult task. Moreover, compared to other forms of science, co-designing tourism is time-consuming both for researchers and others involved and may easily become subject to a lack of time.

Another limitation to co-designing tourism is the lack of democracy and equality in its processes of participation and collaboration. Despite its inclusive approach involving others, it cannot operationalise and leverage democratic representation through its samples of participants. Researchers, therefore, should be aware of issues of inclusion–exclusion and carefully consider the aim of co-designing tourism to intentionally target and include, for example, those who are otherwise excluded (e.g., Duedahl et al., 2020), or as broad a representation as possible (e.g., Duedahl, 2020). And even when involved, collaboration remains subject to issues of equality and unequal power-relating.

Being critical to what co-designing tourism for sustainable development transitions should not contribute to, it cannot outflow the structures of the global capitalist system. As I have discussed, this means a socio-economic system rooted in the power of capitalism (e.g., Schumpeter, 1942/1976) within which economic growth remains the underpinning presumption of ‘successful’ (sustainable) development and progression. Even though I include considerations on the ‘exercise of power’ when co-designing tourism, the political priority for developing tourism – at international, national and regional levels – remains embedded in historic pro-growth discourses. Similarly, the scientific outlook of tourism often remains (explicitly or implicitly) dominated by growth as the key enabler for sustainable development, whether through competitive advantage, attracting and retaining visitors, or something else.

By taking these structures, assumptions and theories as unexamined starting points, and certain ideas about development, including tourism’s contribution hereto, we risk confirming old ‘truths’ (Dredge & Meehan, 2018), truths developed at earlier points in history which are no longer, and perhaps never were, effective depictions of ‘sustainable’ development. Co-designing tourism with others can acknowledge, reveal and, to some degree, intervene in these underpinning ‘truths’ about sustainable

development and identify alternative opportunities. For this to significantly change the underlying structures of the world, of course, we require much more than a session or even a year-long period of co-designing tourism for sustainable development.

In this chapter, I have positioned and proposed an attitude of mind of co-designing tourism to enable transitions to sustainable development. The following chapter outlines how this attitude of mind can be operationalised and brought to life through a range of innovative methods, tools and interventions.

CHAPTER 5: Experimenting with Co-designing Tourism

In this fifth chapter, I first describe and discuss my ongoing experimentation with, and innovation of, a range of tourism co-design methods, tools, techniques and interventions. Second, I discuss the process of theorising on sustainable tourism co-design, highlight issues related to research ethics and finally, I propose a shift to evaluative criteria for the quality of research.

Key methods, tools and interventions

Co-designing tourism can be framed as a process of inquiry that is driven by action research (Heape & Liburd, 2018, p. 239). Action research is a research approach that blurs traditional (qualitative, quantitative and design) research traditions and it has been employed and shaped by different paradigmatic positions (Jennings, 2018b). Reason and Bradbury (2008, p. 4) define it as follows:

Action research is a participatory process concerned with developing practical knowing in the pursuit of worthwhile human purposes. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities.

By inclusively being guided by ‘issues of pressing concern to people’, knowledge created through action research is positioned to contribute to collective change and the transformation of the current state of affairs (Dick, 2015; Jennings, 2018a). This, among others, makes action research relevant to complex wicked situations, such as sustainable tourism development (Jennings, 2018b).

Ongoing cyclic iterations between action and reflection and theory and practice offer a level of flexibility to research where there is no one right way to do action research (Dick, 2015; Jennings, 2018a). Rather, by appreciating its diverse attitudes to research, one may say each of the human-centred design approaches (chapter 4), including what I propose as sustainable tourism co-design, can be considered unique ways of informing action research.

Bradbury (2015) argues that whereas applied research is concerned with *researching for*, conventional research is focused on *researching on* and action research is driven by a quest for *researching with* others. These shifts are also detectable in a few tourism studies. Hall (2008) proposed a shift from the development *of* communities to development *in* communities, and Cockburn-Wooten et al. (2018) suggested a shift from researching *on* communities to *in* and *with* communities of practice. Action

research emphasises how these alterations are not merely a question of semantics, but can represent important shifts for leveraging ownership and sustainable change.

In applied and conventional research, the researcher is commonly positioned as an external ‘expert’ where participants serve as clients, subjects or sources of information (Bradbury, 2015). Contrarily, the participative orientation of action research situates those involved (researchers *and* participants) as intersubjectively embedded and embodied in a research context, whereby participants become problem co-definers, co-researchers and research co-implementers (Bradbury, 2015; Brydon-Miller & Aragón, 2018; Jennings, 2018a; Reason & Bradbury, 2008), or simply tourism co-designers.

The action researcher can be considered the epitome of a methodological bricoleur ‘who makes do’ with what is contextually relevant and available to her (Brydon-Miller & Aragón, 2018; Denzin, 1994; Lèvi-Strauss, 1966). Accordingly, it is within the ongoing processes of (re)experimenting and innovating with processes, methods, tools and interventions that this dissertation has sought to broaden the ways in which it is imaginable to co-design tourism for sustainable development transitions.

Bratteteig et al. (2012) explain that methods are general guidelines for how to carry out a co-design process, whereas tools and techniques offer the more specific instruments – or ways of doing and making – that can be engaged in a process of design. Tools, moreover, are tailored to provide interactive situations that ‘talk back to the designer’ (Schön, 1983) where different techniques can be used. Furthermore, I use the terms ‘workshop’ and ‘intervention’ to denote tourism co-design activities where researchers intentionally take on the roles of interventionists and facilitators.

Table 2 offers an overview of the key methods, tools and interventions of this PhD research. Appendix 1 details the specific roles and my contributions.

| Research Project | Sustainable Experiences in Tourism (BOR) | | Innovation in Coastal Tourism (InnoCoast) | | Innovating Active Healthy Ageing (InnoAgeing) |
|------------------------|--|--|---|---|--|
| Empirical field | Mjøsa | Dovre | Bornholm | The Wadden Sea | |
| Interviews | | | | | |
| Structured | July 1–August 9, 2018 61 interviews lasting 2–40 minutes with 26 residents, 20 domestic tourists and 16 international tourists | | | | |
| Semi-structured | | | August 10–October 5, 2016 25 semi-structured interviews with outdoor tourism practitioners lasting 0.5–1.5 hours | | |
| In-depth | | | | October 19–November 14, 2017 12 in-depth interviews lasting between 1 and 3 hours with National Park partners | November 29–April 4, 2018 In connection to go-alongs, 25 in-depth interviews with 41 locals, tourists and second-home owners. Lasting between 1 and 4 hours. |
| Group | | September 18, 2019 Two focus-group interviews with seven project group members and eight practitioners lasting 2 hours | | | |
| In-situ methods | | | | | |
| Go-Alongs | | | May 6–May 22, 2018 11 go-alongs with outdoor activities comprising between five and 71 residents, tourists and second-home owners per go-along. Lasting between 2 and 48 hours. | | November 29–April 4, 2018 23 go-alongs with 19 residents, 11 second-home owners and eight tourists lasting from 1–6 hours. |

| | | | | | |
|------------------------------------|--|---|--|--|---|
| Participant observations | July 21–August 1, 2018 44 observations at central sites and attractions. Between 30 minutes to several hours | | | | |
| Workshops and interventions | | | | | |
| | <p>January 24, 2018 Kick-off workshop with project group and 26 practitioners (4 hours)</p> <p>October 10, 2018 Workshop with eight project group members and researchers, 14 BA tourism students and 12 practitioners (3.5 hours)</p> <p>November 1, 2018 Workshop with five project group members and researchers, 12 BA tourism students and ten practitioners (3/5 hours)</p> <p>November 15, 2018 Workshop with six BA tourism students (4.5 hours)</p> | <p>September 18, 2019 Public lunch seminar with 36 BA tourism students and about ten locals and practitioners (2 hours)</p> <p>September 19, 2019 Workshop with six project group members and 37 high school pupils, including teachers (4/5 hours)</p> <p>November 8, 2019 Workshop with 36 BA tourism students (4.5 hours)</p> <p>November 14, 2019 Public seminar and exhibition with nine project group members and researchers, 36 BA tourism students, 37 high school pupils including teachers, and about nine practitioners and politicians (4.5 hours)</p> | <p>April 30, 2018 One workshop with five project representatives and 11 outdoor tourism practitioners (5 hours)</p> | <p>May 24, 2017 Workshop with six project group representatives and 16 practitioners. Lasted 5 hours</p> <p>May 3, 2018 Workshop with three project group representatives and about 20 practitioners. Lasted 4 hours</p> | <p>March–May 2018</p> <p>Seven of the nine residential elderly (55+) vulnerable males partook in ten interventions each Tuesday to ‘do something good for yourself in and with nature. Interventions lasted between 4 and 6 hours, including shared transportation.</p> <p>Two of eight second-home owners accepted an invitation to partake in an additional ‘oyster-along’ with two guides, three researchers and 12 regular guests. Duration 6 hours.</p> |
| Non-verbal methods | | | | | |
| Guestbooks | July–August 2018 Four mailboxes with guestbooks generated about 179 contributions in the form of smaller narratives and drawings | | | | |

| | | | | | |
|-----------|--|---|--|---|--|
| Drawings | | | May 17-18, 2018 87 drawings and narratives by 87 school children from six different school classes collected on the Bornholm ferryboat | | |
| Instagram | July 25-October 10, 2018 An open invitation to contribute to #OurMjøsa generated more than 469 contributions in the form of photos and videos with small narratives | April 4-November 14, 2019 An open invitation to contribute to #OurDovre generated more than 600 contributions in the form of photos and videos with small narratives | | | |
| Facebook | | | | | April 2018 Members of the German Facebook groups for the islands of Rømø and Fanø were encouraged to share a photo of what the Wadden Sea meant to them. Contributed with about 100 photos including narratives |
| E-mail | | | | November 2017 Listed National Park partners were encouraged to share what the Wadden Sea meant to them. 17 narratives and photos were forwarded through e-mail | |

Table 2: Overview of the fieldwork and key methods

Due to the article-based format, I principally discuss methods, tools, techniques and interventions used in the four article inquiries whereby the remainder of methods (marked with a grey font) are referenced when relevant. Note that research projects and empirical fields are already described (chapter 2) and the reasons for the combinations of specific methods in specific fields are described in the article inquiries. The following subsections discuss the potentialities, challenges and innovations of the key methods, tools, techniques and interventions more generally (marked with a black font) of table 2.

Interviewing

Interviewing simply means talking with people (Picken, 2018). Interviews are a key method in qualitative tourism research, ranging from the stand-alone method, or, as herein, to a key complementarity to fieldwork (Jennings, 2005, 2010; Picken, 2018). Interviews can be structured, semi-structured and in-depth, and they generate different levels of detail regarding how individuals or groups perceive, act and think about a phenomenon (Picken, 2018). This makes interviews useful in settings where variations in perceptions, attitudes and practices may co-exist (Jennings, 2010), such as within sustainable tourism development.

Structured interviews

Structured interviews pose a specific line of questions to participants and are short in length (Jennings, 2010). The structured interview represents a more standardised, fixed and closed approach to generating insights (Ibid). The short, structured interviews of Inquiry II were evaluated as more appropriate than long, in-depth interviews to gain insights from holidaying tourists and residents.

Structured interviews were supplemented with encouraging interviewees to share a photo of their own choice from the area to stimulate alternative conversations about how they perceive and recall practices and meanings (Picken, 2018; Scarles, 2010). Photo 31 visualises me interviewing and viewing photos with two tourists. About ten people shared a photo, several wanted to forward a photo once they had better time to reflect (of which none did) and a few directly opposed it, explaining that their photos were too personal. Several participants found the sharing of photos as a possible opening to also ask me to return the favour by photographing them, which generated



Photo 31: Interviewing tourists. Lillehammer, Lake Mjøsa, July 24, 2018

new interactions and spaces of understanding. Appendix 2 contains the interview guide with questions pertaining principally to memorable experiences and future concerns for tourism development.

While I conducted interviews with Norwegians without further translation due to the language's resemblance to Danish, I was not initially prepared for the extent to which my 'Danishness' would be a topic of discussion among Norwegian participants. The majority of interviews included participant questions concerning my Danish heritage, which often prompted them to share stories about their relations to Denmark while introducing me to Norway. The following extract shows snippets from one such conversation emerging in the midst of an interview with a retired residential couple at a local attraction, learning how they desired more 'traditional food', to which I could not help but ask what that was:

Wife: Yes. You can say that it is cabbage, and then it is pea soup – do you know what that is?
Me: Hmm, maybe?
Wife: Well, it is soup with peas and then it served with 'sour' and potatoes
Husband: It is meat, fish and potatoes
[...]
Wife: Oh, and 'spekesild' [untranslatable processing of herring], but no one today knows what that is – do you know what it is?
Me: No, not that type of herring
Wife: It is herring that has been salted. 'Lågåsild' [untranslatable type of herring] – do you know what that is?
Me: No [husband giggles]
[personal fieldnote entry: this interview developed into the grand test of herrings]
Wife: Well, it is a small salmon fish that only exists in Lake Mjøsa. It is no bigger than this [shows a length with her fingers] and then it swims upwards North
Me: Okay, and when do you eat that?
Wife: During fall, I would say September and October

'Being other' can impact rapport, power, interactions and interpretations related to etic knowledge of languages, including rules of practice (Jennings, 2010). At first, I was frustrated to be re-positioned as the visitor myself, possibly disturbing the questions in the interview guide. Later, I found that these 'introductory' sessions also aided in establishing a rapport within the short timeframe of a structured interview while engendering additional insights about Lake Mjøsa, which, had I not been the 'other', novice and outsider, would have been unlikely to have emerged.

In-depth interviews

In-depth interviews are more akin to unstructured conversations about themes and topics relevant to the topic of study (Jennings, 2010; Picken, 2018). In-depth interviews can generate richer, more nuanced and detailed insights (Picken, 2018) or thick descriptions (Geertz, 1994) about phenomena.

The objective for the use of in-depth interviews in Inquiry III was to generate refined, nuanced understandings of the complex phenomena of active healthy ageing among older adults (residents, second-home owners and tourists) from their subjective 'being-in-the-world' (Heidegger, 1927/1962). Older adults are normally defined as 65+ in age (e.g., WHO, 2020a); in this dissertation, however, they comprise people 55+ to work with innovation as a primary prevention practise to enable active healthy ageing. One participant was younger than 55 and a few others had their children and grandchildren partake.

Discussions of opportunities and challenges related to the in-depth interviews with older adults can be found in Inquiries III and IV. Appendix 3 includes the interview guide that is broadly thematised into ways of engaging with nature, relations to nature and place, and perceptions of one's own ageing.

The participant's experiences always differ from the researcher's experiences (Eckert, 1984), and being 'other' (Jennings, 2010) may also apply when (younger) researchers do not immediately relate to or identify with participants being 'older people' (Wenger, 2003). One way for researchers to better understand older adults' experiences and engagements with nature without stereotyping them can be to actively counter the power imbalances of the traditional sedentary interview situation, which situates both participants and researchers somewhere very different from where engagements with nature otherwise unfold. These issues are now addressed.

In-situ methods

Ingold's (2004) criticism of the sitting society (chapter 4) also manifests in the historic a-mobility of social sciences and tourism research, where sedentary interviews remain the primary means to understand peoples' engagements with the world (Jennings, 2005; Picken, 2018; Sheller & Urry, 2006). Nature, thereby, easily remains as an elusively located object 'out there', which made experimentation with mobile, in-situ methods central to this PhD research.

Participant observations

Participant observations involve a researcher immersing him/herself in the culture of a study (Jennings, 2010). Multiple forms and types of observations co-exist in tourism studies (Radel, 2018). Observations used in *Inquiry II* took a dynamic orientation to research shifting between being the ‘researcher’ when, for example, observing tourism activities at a site/attraction, and ‘researcher-as-participant’ when, for example, joining guided tours with locals and visitors at central sites and attractions (Gans, 1982). Participant observations lasted between one to a few hours, where interactions often seemed more superficial, making it difficult to get involved in the group settings (Jennings, 2010), especially with visitors not knowing each other.



Photo 32: A local man who comes to check and feed the birds each morning at the harbour. Hamar, Lake Mjøsa, July 26, 2018



Photo 33: Observing the shores of Lake Mjøsa. Vingnes, Lake Mjøsa, summer, 2018



Photo 34: Tourists gathering wild raspberries and flower pedals. Gjøvik, Lake Mjøsa, July 21, 2018

To leverage the key advantages of observations, an observation guide was developed (appendix 4), which focused attention on peoples’ real-world behaviours and interactions with the self, others and the surroundings (Jennings, 2010; Radel, 2018). Photos 32–34 illustrate how observations generated hidden insights into, for example, who and how people spent time at attractions, supplemental activities within other activities, such as picking berries, and provided first-hand impressions on the general conditions of Lake Mjøsa. Observations thus aided my immersion in the area while having a systematic approach to continuously observe, note and reflect through fieldwork journaling.

Go-along methods

Go-along methods are a range of mobile methods where researchers are partaking and being guided through a spatialised journey, tour or place-specific activity where researchers accordingly not merely talk but also walk and increasingly drive, wheel, train, bicycle, or do something else with participants (e.g., Anderson, 2004; Bergeron et al., 2014; Carpiano, 2009; Evans & Jones, 2011).

Go-along methods are thus innovative combinations of interviews and observations where researchers bodily go and ‘tag’ along with participants (Blichfeldt & Duedahl, 2021) who are empowered to act as introductory tour guides (Bergeron et al., 2014; Evans & Jones, 2011; Kusenbach, 2003) as they plan and introduce researchers to settings and ways of engaging that are known and familiar to them but are most likely unfamiliar and unknown to the researchers.



Photo 35: Passing the dike on a windy walk-along. Der Deutsch-Dänische Deich 1979-1982, March 28, 2018



Photo 36: Singing and waving good morning to locals as we depart for a sail-along. Gudhjem Harbour, Bornholm, May 8, 2018



Photo 37: Learning about insects when expeditioning-along. Døndalen, Bornholm, May 7, 2018

Inquiries III and IV detail a series of experiments with different types of go-alongs with locals, tourists and second-home owners. Photos 35–37 offer visual snippets of the walk-alongs conducted in the Wadden Sea National Park and the go-alongs with outdoor activities on the island of Bornholm, which expanded the types of ‘outings’ to include, for example, expeditioning-, sailing-, angling- and cricketing-along.

While current research highlights a series of advantages of go-along methods (e.g., Anderson, 2004; Carpiano, 2009; Macpherson, 2016; Spinney, 2011; Thompson & Reynolds, 2019), only a few researchers have asked what it actually takes to fruitfully ‘walk the talk’ of go-along methods in complex nature-based settings as a collaborative and participatory process of inquiry, which became a central topic of exploration in Inquiry IV.

Non-verbal methods

Non-verbal methods as ways of getting to know by communicating with others without oral, verbal language can challenge social sciences' reliance on words and written texts as sources of knowledge (Harper, 2012; Singhal & Rattine-Flaherty, 2006). This section unfolds an experiment with non-verbal methods and tools and how they can aid co-designing tourism in creative and innovative ways.

Mailboxes with guestbooks

The innovative 'analogue' tool of mailboxes with guestbooks (briefly outlined in Inquiry II) was an idea for an experiment that emerged in response to blind spots and unraised voices in-between central sites of Lake Mjøsa, where several camp sites, villages and harbours are otherwise located. As an 'analogue' (i.e., non-digital) tool, it is readily available and can enable designing with people in the field and in remote areas (Peters et al., 2020).

Four mailboxes normally used for questionnaires in national parks were borrowed from the Norwegian Institute of Nature Research. After one day of washing and cleaning the dirt off the mailboxes, hardcover notebooks were acquired resembling the traditional 'guestbooks' that Norwegians often keep and continuously fill out when visiting their second homes. On page one, a short (Norwegian and English) statement was included informing them about the BOR research project while encouraging passers-by to contribute their impressions and engagements with Lake Mjøsa, including a few demographic insights, such as age, country and postal codes. To further motivate participation, the boxes were complemented with candy and coloured pens to evoke creativity and also to appeal to children.



Photo 38: A mailbox with a guestbook. Hedmarktoppen, Lake Mjøsa, summer, July 2, 2018



Photo 39: Unforeseen challenges of mailboxes. Hedmarktoppen, Lake Mjøsa, summer, 2018 August 2, 2018

The location of the mailboxes with guestbooks was discussed with project partners, and they were strategically dispersed to viewpoints with sitting facilities. Guestbooks were checked weekly, and a report was written with updates and reflections. Photo 38 visualises a mailbox with a guest book on day one. Photo 39 visualises a mailbox when the holiday began with a car parked so close that it was literally impossible to open. Perhaps this was one of the reasons for the variety in the guestbook contributions. Another unforeseen issue was people throwing candy papers on the ground. As guestbooks were filled out, contributions often lacked demographic information, which indicated that people were not reading the foreword or did not see the value in contributing with this information. Norwegians mainly contributed, perhaps implying their familiarity with the guestbook concept. It also required a level of trust to just leave all these empirical materials ‘out there’, and as a precautionary response, contributions were photographed during weekly check-ups.



Photo 40: “We have had a great day”. Lillehammer, Lake Mjøsa, summer, 2018

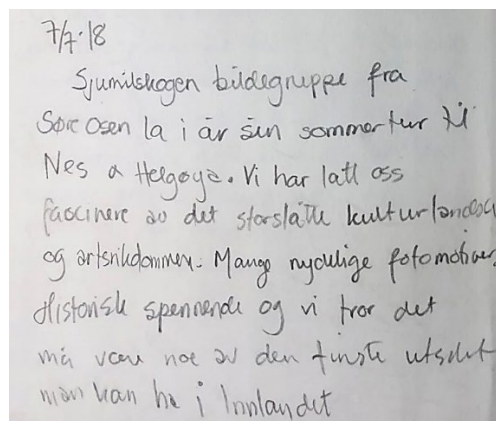


Photo 41: “We have let ourselves be fascinated by the stunning cultural landscape ... with an interesting history, we think this is the best view of the region”. Stavhaugen, Lake Mjøsa, summer, 2018

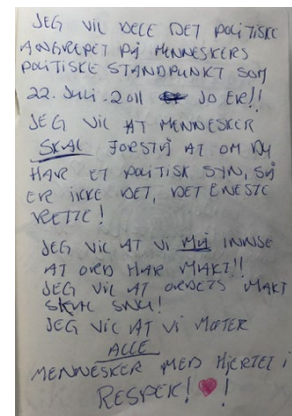


Photo 42: “I wish for us to encounter others with respect in our hearts! [heart]!”. Lillehammer, Lake Mjøsa, summer, 2018

About 179 people contributed to the co-designed guestbook narratives by sharing their impressions, thoughts, reflections and drawings, as illustrated by photos 40-42. The creative contributions tell stories about Lake Mjøsa in connection to, for example, a celebratory, an extra-long walk with a birthday dog, a proposal where “she said yes” decorated with hearts and quite a few longer reflections on the meaning of the history, culture and nature of Lake Mjøsa locally and nationally. Contributions thus captured the shifting pulses and rhythms of the lake by uncovering a range of variations in engagements with Lake Mjøsa.

Instagram

As a form of nethnographic inquiry, there has been a recent increase in tourism researchers' usage of Instagram² as a digitised visual method and tool to commonly interpret and analyse landscapes, experiences and memory (e.g., Agustí, 2018; Conti & Lexhagen, 2020; Gon, 2020; Munar et al., 2021; Teles da Mota & Pickering, 2020; Volo & Irimiás, 2020; Woods & Shee, 2021). Photos on Instagram are socially constructed and subjectively generated by (unpaid) residents and tourists who visually share their experiences, unlike commercial projected images used for marketing purposes (Agustí, 2018; Volo & Irimiás, 2020).

Harper (2012, p. 155) explains that the basic idea behind images is collaboration, whereby people use images in one of several ways to learn something together. Accordingly, the experiments with Instagram as a digitised tool does not find its reasoning in the analysis *of* photos, but rather in its abilities to mobilise and create alternative spaces of visual tourism collaboration by possibly unravelling a series of variations in expressions, interpretations and engagements with an area.

By reflecting upon the potentially dormant individual orientation to digitally understanding tourists' perceptions of 'my' or 'their' Wadden Sea³, the alternative orientation of 'our' emerged. Accordingly, an open invitation using the Instagram hashtag of [#ourmjøsa](#) (read: vårtmjøsa) and later [#ourdovre](#) (read: #vårtdovre) was initiated to collectively invite, engage and mobilise residents, visitors and tourists to "Partake in our shared voyage of discovery by posting a picture and inspiring others."

The above invitation is different from the tendency to associate the analysis *of* Instagram users' photos with collaborative, participatory and design-oriented research, automatically enrolling them as collaborators, participants and even designers (e.g., Conti & Lexhagen, 2020; Gon, 2020; Munar et al., 2021).

To invite and mobilise people around #ourmjøsa, different means of promotion were used. First, an Instagram account was made for the Centre for Tourism Research. Second, working groups, a steering committee, DMOs, and private and public stakeholders assisted in raising awareness about the hashtag.

² Instagram is a free visual social media platform based on users posting and sharing meaningful content in the form of photos, videos and stories. Instagram imagery can be supplemented and categorised by adding hashtags and geo-tag locations to describe contexts, emotions and opinions. It is also possible to add hearts as likes, creating opportunities for engagement with and among participants.

³ As listed in table 2, my PhD research also includes two mini-nethnographic experiments targeting National Park partners (November 2017) and the German Facebook groups for the islands of Rømø and Fanø (April 2018) through Facebook groups.

Third, a laminated folder was hung up at harbours and camping sites, and small pamphlets were located at central accommodation sites within the Mjøsa cities. Fourth, about ten local Facebook groups associated with the different territorial areas shared information about the hashtag with their members. Fifth, a small basket with local products and snacks was announced as a prize and was awarded to a randomly selected contributor. While the extensive promotion of the hashtag generated several hundred contributions, it was difficult to get the hashtag up and running smoothly without active intervention.

To mobilise people around #ourdovre, the promotional efforts were reduced, mainly due to a lack of resources. There was no laminated information, no pamphlets and no promotion through local Facebook groups. A local newspaper, however, picked up on the hashtag during a seminar in Dovre, which may have contributed to the heightened awareness and ability for #ourdovre to take on a life of its own beyond the fieldwork period. Last, the notion of Our Dovre appears to have taken on a political dimension, serving as a channel through which locals could raise their concerns, values and voices beyond the geographical boundaries of Dovre.

Posts using the hashtags #ourmjøsa and #ourdovre were systematically 'hearted' and occasionally commented on in the Centre for Tourism Research account. Some posted collages comprising several photos and/or videos and some contributed several times. The contributors were mainly Norwegian and ranged from professional photographers and local artists to a wide range of residents and organisations. Instagram thus, to varying degrees, mobilised people, whereby their sharing of photos refined understandings of engagements with the specific areas through an array of different, odd and surprising aspects (see photos 13 and 17).

It is also important to be critical of Instagram as a method. Posted photos present more polished and curated accounts of experiences and practices, where 'doing it for the gram', as Woods and Shee (2021) refer to it, can stimulate photographic representations that leverage difference in the service of the self, despite intentions of using 'our'. Moreover, shared photos are only representable to those who actively post and contribute by including their geographical locations and activities within which public/private settings of user accounts further limit accessibility, as only 'public' accounts show.

Workshops and interventions

The following sections are chronologically structured according to the different research projects and empirical fields to emphasise how ideas and lessons learned from the experiments were continually subject to re-engagement, refinement, adjustment and innovation in other empirical fields.

InnoCoast – Bornholm: Co-designing worst- and best-case tourism futures

The aim of the workshop was to explore innovative potential in certifying outdoor tourism activities. The workshop started with a brief introduction to certificates and questioning what a certificate ‘is’. Participants were divided into groups to cover as broad a range of perspectives and interests as possible and a researcher from the project group joined each group.

While participants were affiliated with outdoor tourism, they did not all know one another. To legitimate the articulation of perspectives and values, participants were encouraged to introduce their motivations for participation while others could only listen and note down keywords on Post-Its. Groups then identified themes across Post-Its to engender a process of negotiation, for example, “Could this Post-It fit yours?”

Second, participants were asked to bring into play the insights leveraged from their themes by imagining worst- and best-case tourism futures. As a tool and technique, scenarios can contain descriptions of current situations, desirable future situations and even doomsday situations (Tress & Tress, 2003). The intention with using scenarios of tourism futures is thus not to predict, prognose, or select the most realistic future, but to generate multiple alternative futures while appreciating that an array of uncertainties and ways of transitioning exist.



Photo 43: Plenum co-design discussions. Nexø, Bornholm, April 30, 2018

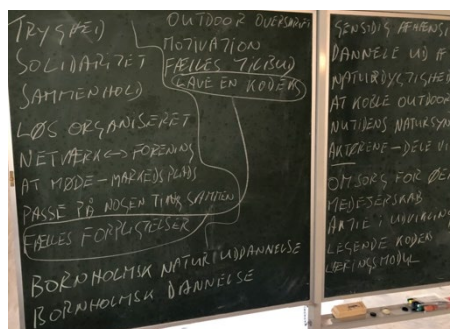


Photo 44: Synthesising co-design keywords and concepts. Nexø, Bornholm, April 30, 2018

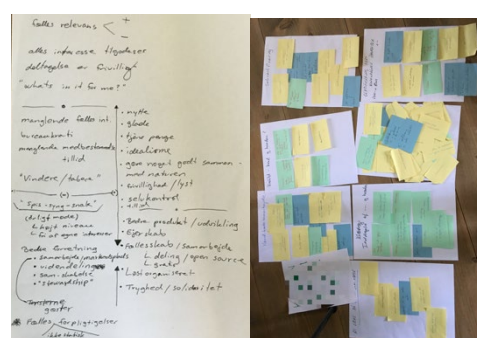


Photo 45: A group's materials after co-designing. Nexø, Bornholm, April 30, 2018

Last, participants presented and discussed their visualised best- and worst-case tourism futures in a plenum whereby insights were synthesised through keywords, such as ‘solidarity’, ‘safety’, ‘shared commitments’, ‘motivation’ and ‘taking care of certain things together’, and ideas and words such as ‘natur-e-ducation’ (see photos 43-45).

InnoAgeing – The World Heritage Wadden Sea National Park: Co-designing active healthy ageing

Lifestyle interventions do not take their point of departure in a specific disease (e.g., diabetes), but broadly consider the lifestyles of participants (Spini et al., 2007). Lifestyle interventions are most commonly employed in health science and Inquiry III’s usage of lifestyle interventions as regular nature-based activities in tourism studies can be considered one innovative way to foster more holistic orientations to active healthy ageing among a vulnerable group of males.

Inquiry III details the ten lifestyle interventions with ten residential elderly (55+) vulnerable males solicited based on profiling as socially excluded, unemployed and in need of ‘doing something good for yourself’. The following photos are from an intervention I partook in, which included transport to and from a guided tour at the Ballum Mills and dyke channels (photo 46) including lunch at the restored heritage farm Klægagergård (photo 27).



Photo 46: Introduction to historic practices of jumping dyke channels with a wooden stick at the Ballum Mills. Ballum, The Wadden Sea, April 3, 2018



Photo 47: Co-navigating the Wadden Sea Terrain at the Ballum Locks. Ballum, The Wadden Sea, April 3, 2018

During the interventions, several males required active assistance from researchers and guides to physically navigate the Wadden Sea terrain (e.g., photo 47). These varied and oftentimes unpredictable dynamics afforded by nature interventions generated new interactions, which in turn contributed to understanding some of the complexities of embodied experiences in and with nature. Such

understandings would not have emerged had the process of co-designing tourism been within, for example, an indoor workshop room.

Engaging with less active, articulated, fit and engaged older adults through regular lifestyle interventions offered the opportunity to go-along with the same participants several times. This regularity, with time, appeared to allow the group of older adults to open up and share more sensitive issues (Liburd et al., 2021b). The multiple interventions with the same group of males thereby appeared vital when participants were vulnerable, whereas ‘one-off’ go-alongs, as outlined earlier, could be more appropriate with self-enrolling and ‘stronger’ participants (Ibid).

BOR – Lake Mjøsa: A year-long process of co-designing *Our Mjøsa*

The year-long process of co-designing *Our Mjøsa* included four workshops described in Inquiry II⁴. The engaged processes, tools and interventions draw on lessons learned from prior experiments. For instance, when participants were asked to bring a photo to introduce what Mjøsa meant to them as one of the first co-design activities, there was a clear linkage to the InnoCoast workshop on Bornholm, where practitioners were encouraged to identify their motivations for participation. Moreover, the usage of snippets of fieldwork printed in various card forms to serve as prompts for inspiration, provocation and discrete bits of meaning (Peters et al., 2020) drew reference to the use of ‘narrative cards’ in the InnoCoast Wadden Sea workshop⁵.

BOR – Dovre National Park District: Co-designing ways ‘to national park’

By appreciating how Dovre Municipality is a point of convergence for recreational and protected areas involving parts of no less than three national parks, the processual question of: “What is it to national park?”⁶ re-surfaced. Within a local scope of national-parking, research highlights how the local community cares for the Dovre mountain area, which is a topic of discussion and conversation among residents though the area generates more engagement among older than younger people (Zahl-Thanem & Flemsæter, 2018, p. 1, 19). Within a global scope, the participation of 1.2 billion young people (aged 15–24, equalling 16% of the global population) is described as “central to achieving the SDGs and

⁴ The fourth workshop (November 15, 2018) with students was removed from inquiry II due to major revisions.

⁵ For the InnoCoast Wadden Sea workshop (May 24, 2017), an innovative ‘narrative card game’ was developed inspired by a videocard game using snippets of video materials as cards to collaboratively design a new pump for domestic heating systems (Buur, & Soendergaard, 2000).

⁶ The question of “What is it to national park?” was an initial outcome of the InnoCoast Wadden Sea workshop of May 24, 2017.

advert the worst threats and challenges to sustainable development” (UNDESA, 2018, p. 1). To position youth not as beneficiaries of the SDGs but as chief co-designers of transitions to sustainable development is thus imperative.

Grappling with the above puzzles, I began developing an innovative ‘tourism co-design puzzle’, ‘puzzle’ as opposed to ‘game’, simply to emphasise and cultivate the relational and collaborative over the competitive, the processual over a set finishing line to be reached, and emergent over structured rules. The puzzle comprises pieces of hexagons that were immediately able to encourage the identification and creation of patterns between those involved. The hexagons were divided into three boxes (or layers of inquiry) to co-design latent tourism opportunities for operationalising the SDGs (photo 48). From a perspective of complex processes of relating (Stacey, 2001), the puzzle is thus about changing and identifying new relationships and opportunities, as those involved continually (re)make new traceable ‘patterns of meaning’ among them. The puzzle was subsequently introduced and tested with the project group.



Photo 48: An innovative tourism co-design puzzle. Lillehammer, September 2, 2019

To engage youth, two teachers responsible for a tourism elective course in a high school in Dovre Municipality were approached, whereby ‘ways to national park’ became an integral part of pupils’ (aged 15–18) curriculum and was sparked off with a workshop testing the tourism co-design puzzle.

Pupils were divided into groups of five, including a project group researcher. After a joint round of presentations and a brief introduction, pupils were asked to silently reflect upon what it meant to national park in Dovre, while noting down their immediate reflections on a piece of paper. Thereafter, groups opened the first box of blank red hexagons, and each picked what they evaluated as the five most central aspects to be noted on hexagons as words, symbols, drawings etc. Afterwards, pupils negotiated and identified emergent patterns of meaning by thematising their hexagons as a possible mapping of current tourism situations (photo 49).



Photo 49: Thematized red hexagons. Dombås, Dovre, September 19, 2019



Photo 50: Interweaving new green hexagons. Dombås, Dovre, September 19, 2019



Photo 51: Generating new patterns of meaning through relations with the SDGs. Dombås, Dovre, September 19, 2019

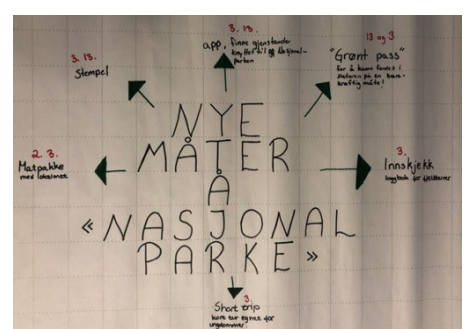


Photo 52: A co-design poster visualizing new ideas, concepts and relations. Dombås, Dovre, September 19, 2019

Beforehand, the pupils were asked to bring an artefact representing a memory from a national park. They were thus, second, asked to introduce their artefact, highlighting what was important when ‘national-parking’. Those listening were now asked to note down on a piece whatever caught their attention and afterwards to select the five most central aspects to be noted on the blank green hexagons from the second box. Afterwards, students interweaved the green hexagons into the red hexagons to generate new patterns of meaning (photo 50) to stimulate and reveal tensions, conflicts, values and opportunities related to sustainable tourism development.

Third, pupils opened the last box containing printed hexagons with the SDGs and sub-targets of actions. Pupils were encouraged to individually reflect upon how the SDGs might relate to their current thematic patterns before interweaving selected sub-targets into their puzzles (photo 51). Pupils picked goals such as climate change, sustainable farming, health and wellbeing, which differ from the SDGs that tourism is traditionally framed within (e.g., production, consumption, employment).

Fourth, pupils were encouraged to identify new ways ‘to national park’ (new initiatives, changes, actions, concepts etc.) for sustainable development (photo 52) while reflecting on the desired kinds of partnerships (SDG #17). The identified opportunities, such as new apps, youth guides, green passports, local lunchboxes, ‘small trips’ and checking-in and -out of nature were among others introduced and discussed in the plenum.

Following the workshop, the groups continued working with preliminary ways to national park. Pupils went out and beyond, even using their leisure time, to further refine understanding by, for example,

interviewing each other, generating mind maps, and trying out their proposals before transferring these into various multimedia outlets.

Later, a seminar and an exhibition were held at the Inland Norway University of Applied Sciences. The idea of doing an exhibition came in response to wondering how to appreciate and introduce others to the creative, visual and digitised co-design outcomes from Dovre National Park District. The exhibition was held in the ‘glass room’ serving coffee and cake. First, I did an inaugural speech to open the exhibition. Second, groups of pupils presented six video and/or multimedia outlets, and later, they were invited to present them to local politicians in Dovre. Third, BA Tourism students pitched and discussed their co-design outcomes⁷.

Interpretive processes of theorising

“Theory is a statement of concepts and their interrelationships that shows how and/or why a phenomenon occurs” (Corley & Gioia, 2011, p. 12). Moyle et al. (2020) find there is little theoretical activity in the sphere of sustainable tourism development. Theory is, however, vital to understanding and innovating tourism practice and research (Stergiou & Airey, 2018). Sustainable tourism co-design is not a neat and tidy theory that lends itself to being easily summarised as one model or set of predefined principles to be applied to other future tourism situations; therefore, this section focuses on the processes of *theorising*.

Theorising is a process that captures and enables shifts from old to new theoretical insights (Hammond, 2018; Timmermans & Tavory, 2012). For this purpose, Pragmatist Charles S. Peirce (1839–1914) introduced abduction as a ‘means-of-inferencing’. Whereas deduction is concerned with proving that something must be, induction is concerned with showing that something actually is operative, and abduction merely suggests that something may be (Steen, 2013; Timmermans & Tavory, 2012).

Unlike grounded theory (e.g., Glaser & Strauss, 1967), abductive theorising emphasises that new, creative discoveries and theoretical contributions emerge as researchers enter the field with a theoretical

⁷ As with Lake Mjøsa, Dovre had become a cross-curricular case for the course ‘Destination Management’ and the course in ‘Service Logic’, whereby 36 BA Tourism students were integral participants. The students and I did a second experiment with the tourism co-design puzzle (November 8, 2019) and they visualised their outcomes on printed posters and partook in a two-day fieldtrip to Dovre where they contributed with smaller method tasks and developed a photo album visualising their variations of interpretations of Dovre National Park.

base that is continuously attuned as research progresses through the identification of ‘surprising’ patterns from repeated empirical observations (Timmermans & Tavory, 2012). It is by searching out these surprises, puzzles, or anomaly that innovative theoretical contributions emerge, not by magic, but through systematic and repeated analyses of empirical observations against the backdrop of existing theory that allow for alternative framings.

Theorising sustainable tourism co-design can be considered an open-ended, abductive process of constantly working within tensions of adding, removing and adjusting existing theories and perspectives in response to the observations in and of empirical material. The principal task is now to re-engage insights and findings from the four inquiries to identify and further explore puzzling, surprising dimensions to arrive at a level of a more abstract understanding of sustainable tourism co-design.

Regarding the identification of ‘surprising’ observations, Timmermans and Tavory (2012, p. 173) note how they “depend on a theoretically sensitized observer who recognizes their potential relevance”. The kind of thinking used in abductive theorising thus entails following hunches, intuition, speculation and periods of fixation (Hammond, 2018, p. 6). Alternatively, Heape (2008-2013, p. 120 & 132) uses the metaphor of ‘eddies’ in a stream of water, describing how:

As a stream flows past, one can see small eddies that circle on its surface at a slower pace than the main stream, but flowing with it ... As an array of light flickering on water, constantly shifting as eddies of cues, hints and nodes of meaning are thrown up from undercurrents set up in the flow

How can these eddies of activity, emergence and surprise be identified? How do they possibly flow into one another to stir up an overall understanding of sustainable tourism co-design as a multifaceted innovation endeavour? An innovation endeavour here refers to both the overall macro-descriptions of sustainable tourism development and the ‘micro-eddies’ as the micro-mobilities (Scarles et al., 2020), micro-structures (Basten, 2011) and micro-detail interactions (Stacey, 2001) within the four inquiries.

The threefold discussion in chapter 7 is based on using this metaphor of eddies and it is used to discuss how sustainable tourism co-design can be considered a multifaceted innovation endeavour. Practically, I first identified 45 eddies across the four inquiries, which provided new ‘hints, cues and notes’ of meaning that could be acted upon. To explore if and how these eddies actually departed and disturbed the current streams and flows of business-us-usual sustainable tourism development, I tried comparing them to the dominant assumptions of existing thinking about sustainable tourism development. I

quickly discarded this process of comparison as it encouraged a one-sided paradigmatic division between more positivist accounts of sustainable tourism development and this dissertation's critical introduction and exploration of sustainable tourism co-design. Further abductive investigation reduced the number of eddies to eight (see figure 13), whereby several eddies were combined, and a few were left out as dead ends that could not, alone, sufficiently contribute to advancing an understanding of sustainable tourism co-design.

Research ethics

This dissertation is committed to operationalising socially responsible research practices through sustainable tourism co-design and complying with the general data protection regulation (GDPR).

Research conducted as part of the BOR research project is approved by the Norwegian Centre for Research Data (NSD) and the EU's GDPR (2016/679/EU) adopted by the NSD since 2018 to ensure information about participants is managed in an adequate way, safeguarding their protection of privacy. Research was not evaluated as sensitive (e.g., topics related to mental health, sexual orientation, or religious beliefs). Additional consent to participate was obtained beforehand from parents through teachers when co-designing with pupils under the age of 18.

In 2015 research conducted as part of the InnoCoast research project was approved. It has followed good scientific practice for the social sciences, including ethical compliance and anonymisation of participants during all phases of the research process. In the BOR and InnoCoast research projects participants received written information about the studies and purposes prior to participation and/or were verbally informed about their rights (voluntary participation and options for withdrawal) on site.

Research conducted as part of the InnoAgeing research project is approved according to the EU's GDPR (2016/679/EU) and supplemented by the Danish Data Protection Legislation. Research with vulnerable males comprises sensitive personal data, which was handled exclusively by the lead partner (SDU) and only presented to other partners or outside the InnoAgeing research group as aggregated data that was not traceable to individuals; hence, no additional information (e.g., background, age, place of residence) is provided. Data collected through go-alongs with residents, second-home owners and tourists was adjusted to not contain sensitive personal data.

All the data was recorded or videotaped according to participants' consent. The data was stored on OneDrive and large files (e.g., videos) were stored on an external hard drive behind double locks. In

transcribing and processing the data, all participants were anonymised and/or given pseudonyms. The published articles comply with the Vancouver recommendations for co-authorship, appreciating the substantial contributions of each researcher.

Shifts to evaluative criteria for the quality of the research

This chapter started by highlighting the key distinguishing features of action research that are also criticised aspects of action research, whereby it can be perceived as a less ‘scientific’ approach to knowledge (Bradbury, 2015; Jennings, 2018a), at least when evaluating action research according to well-established quantitative or qualitative measures regarding the quality of the research.

Guba and Lincoln (1982) find that measures of reliability, validity and objectivity are rooted within positivistic and rationalistic understandings of the world and are inappropriate to evaluative value-laden and contextual research. While these measures are applicable to rational, management-oriented understandings of tourism (e.g., Jamal & Hollinshead, 2001; Pernecky, 2012), they are inappropriate for evaluating the value-laden and intersubjective nature of this PhD research.

Alternatively, Guba and Lincoln (1982) propose other evaluative criteria for quality research, such as credibility, transferability, dependability and confirmability for ‘naturalistic inquiries’ corresponding to qualitative and softer research. The ‘soft’ turn in tourism research welcomed these shifts in evaluative criteria and extended them to also include such measures as usefulness, reflexivity, consistency and triangulation (e.g., Jennings, 2010; Pernecky, 2010; Xin et al., 2013). Co-designing tourism for sustainable development transitions, however, further shifts research from qualitative to participatory and collaborative, and it is not unreasonable to ask how, then, can the quality of this research be appropriately evaluated?

Bradbury and Reason (2006) suggest five key criteria constituting quality in and of action research that have since been suggested for evaluating action research in tourism (Jennings, 2018a) and doctoral dissertations using action research (Zuber-Skerritt & Fletcher, 2007). These are now addressed.

First, several measures to ensure the quality of participation and relationships were taken (Bradbury & Reason, 2006). This dissertation moves beyond the possibly narrow conceptions of participants and partnerships and has instead co-designed tourism *with* others – for example, industry representatives,

working groups, steering committees, public, private and volunteer practitioners, students, residents, vulnerable elderly males, second-home owners and tourists – as collaborators and co-designers.

These collaborative and reflexive tensions and opportunities of ongoing ‘togetherness’ and ‘betweenness’ (Scarles, 2010) among participants and myself have been central to the overall PhD research and the writing of this dissertation. Reflexivity is the researchers’ ability to take a personal and self-critical stance towards their own role and to influence their research and any ‘spaces of opportunities’ that may have emerged (Bradbury, 2015). In this capacity, issues of reflexivity have not been sidestepped, as tourism studies tend to do (e.g., Crossley, 2019; Feighery, 2006; Westwood et al., 2006). Instead, as Crossley (2019) calls for, I have aimed at taking a ‘deep’ reflexive stance by including my sometimes embarrassingly embodied, disempowered and socially awkward presence (e.g., Duedahl & Blichfeldt, 2020).

Second, the quality of action research involves reflection on the value of practical outcomes (Bradbury & Reason, 2006) and the related actionability of new ideas to guide future action (Bradbury, 2015). In chapter 2, I included reflections on the impacts of this dissertation, where several of those involved commented on the usefulness, learning and reflection leveraged from co-designing tourism.

Third, the quality of action research draws on and integrates diverse ways of knowing and brings into play different methodologies that are appropriate and creative in the context of the study (Bradbury & Reason, 2006). The inquiries in this dissertation all work from plural epistemological positions to research. Moreover, in chapter 4, I unfolded and interweaved various appropriate philosophical and methodological perspectives into an innovation of an attitude of mind relevant in the context of sustainable tourism co-design.

Fourth, Bradbury and Reason (2006) argue that the quality of action research entails evaluating the value of our inquiries against the purpose of creating a better life and world for us and others. Intentionally, I have incorporated axiological concerns, including issues of values, ethics and stewardship for better worldmaking. As detailed in chapter 4 and later in chapter 7, ‘better’ does not refer to predefined principles, but as emerging within participants’ ongoing negotiation and enhancement of relational values.

Last, the quality of the action depends on its ability to integrate three manifestations of enduring consequence of inquiry: for oneself ('first-person research practice'), work for partners ('second-person research practice') and work for people in the wider context ('third-person research practice') (Bradbury & Reason, 2006). First, this PhD research was subject to continuous critical self-reflection, refinement and innovation in terms of my ways of engaging *with* others, whether in nature, workshops or classrooms. Second, the inquiries have taken, as their point of departure, different shared concerns, conditions and circumstances while co-designing tourism in close association with relevant and affected parties. Third, I have aimed at forming, sharing and discussing findings in creative ways beyond 'written accounts' (Jennings, 2018a), whereby I hope this PhD research will contribute to stimulating a broader re-imagination of the role and functioning of tourism in relation to sustainable development transitions.

In the following chapter, I summarise the main findings and contributions from experimenting with the above outlined methods, tools and interventions. Based on this, the subsequent chapter discusses the key contributions of the overall PhD research before finally generating a synthesis of understanding.

CHAPTER 6: Analysis and Findings of Inquiries

This sixth chapter contains extended summaries of the four articles. I intentionally re-engage the articles as inquiries to allow for a slightly re-interpretive lens in order to accentuate their interactions with the research question of the dissertation. In each summary, I introduce the central ideas driving the inquiry, outline the guiding theoretical lenses and account for the empirical materials and key findings. For an overview of the four inquiries, see figure 1, and for references see the full list of papers and publications.

Authors: Janne Liburd, Eva Duedahl and Chris Heape
Journal: Sustainable Tourism
Status: Published

This inquiry acknowledges the shortcomings of sustainable development and critically scrutinises the novelty of the approach of the enabling SDG #17 to *Revitalize the global partnership for sustainable development*. It argues that collaboration - not partnerships and cooperation - is a central tenet for sustainable development transitions and provides a state-of-the-art conceptualisation of sustainable tourism co-design.

The inquiry thoroughly illuminates the ‘why, how and what’ of the practice and process of tourism co-design. First, it makes a threefold critique of contemporary approaches to sustainable tourism development (*the why*) and, based on that inquiry, reclaims a holistic concept of sustainable tourism development. Second, the inquiry unfolds the methodology of sustainable tourism co-design (*the how*) through key perspectives of heterogenous constructionism (e.g., Hall, 2019), complex processes of relating (e.g., Stacey et al., 2000) and pragmatism (e.g., Dewey, 1938). Third, the inquiry draws on seven years of experience from the Danish and Norwegian tourism industry and educational contexts and introduces four selected vignettes (*the what*).

The analysis of the micro-detail interactions of the vignettes reveals how tourism co-design can intentionally be leveraged to transform tourism practices and encourage stewardship alliances. The findings unearth how tourism co-design contributes a range of innovative processes, methods, tools and notably an ‘attitude of mind’ that enables its practitioners to, with others, explore, reveal, encompass and address issues and nuances in an overall sustainable tourism co-design process.

In turn, the inquiry advances and coins an understanding of sustainable tourism co-design as an attitude of mind that is an ‘other-regarding’ process of becoming-with-others and an unfolding of tourism for better worldmaking with others.

Inquiry II
***Co-designing emergent opportunities for sustainable development on the
verges of inertia, sustaining tourism and re-imagining tourism***

Authors: Eva Duedahl
Journal: Tourism Recreation Research
Status: Published

In the wake of *Our Common Future* (WCED, 1987) currently *Transforming Our World* (UN, 2016), this inquiry explores how co-designing tourism may, and importantly may not, engender emergent opportunities for sustainable tourism futures.

The inquiry positions the development *of* tourism as largely still hinging on a utilitarian justification and, when accompanied by overtly prescriptive planning processes, a management-oriented rationale of developing tourism *for* others may come to prevail. In response, the inquiry critically explores some of the potentialities of co-designing tourism *with* others.

Based on a year-long piece of fieldwork co-designing tourism with a diverse range of current and future practitioners centred around Lake Mjøsa, the inquiry explores the contingent processes and ensuing outcomes involved in co-designing *Our Mjøsa*. Hereby, the inquiry introduces an initial framework for understanding how opportunities may – and may not – emerge and enable sustainable development transitions. The framework comprises four dynamic zones or situations of inertia, sustaining tourism and re-imagining tourism. Regarding re-imagining tourism, the inquiry uncovers how opportunities emerge as ‘yours and mine’ together, as ‘our’ sustainable tourism futures.

Altogether, the findings suggest that it is within the ongoing tempo-spatial shifts and flows on the verges of inertia, sustaining tourism and re-imagining tourism that it may be possible to simultaneously reveal and make more transparent the assumptions underpinning current tourism practice, while re-imagining and designing sustainable tourism futures *with* others.

Inquiry III

How nature can facilitate active healthy ageing

Authors: Eva Duedahl, Bodil Stilling Blichfeldt and Janne Liburd
Journal: Tourism Geographies
Status: Published

While nature can positively contribute to active healthy ageing (WHO, 2020), little attention has been paid to how different ways of being in and relating to nature can enhance the health, wellbeing and values of older adults and nature. This inquiry first reframes current understandings of ageing as a potential human becoming-with-the-world in its existential form, as suggested by Heidegger (1927/62). Second, the inquiry combines relevant theories of therapeutic landscapes and slow mobilities (e.g., Gatrell, 2013; Gesler, 1992) and positions different ways of relating to nature with a void of potentially positive effects of engaging with nature to study how active healthy ageing may transpire.

Drawing on go-along methods, workshops and lifestyle interventions with 48 older adults (55+) in the Wadden Sea World Heritage National Park, the inquiry explores how, why and to what extent residents, second-home owners and tourists relate to the Wadden Sea nature. A hermeneutic phenomenological analysis reveals a series of variations in nature engagements and converts these into different archetypes to illuminate how older adults engage ‘in nature’, ‘with nature’, or ‘become’ through nature.

The inquiry reveals that ‘nature is not just nature’ by uncovering how different ways of being in and relating to nature can enhance the health of older adults and nature. This, however, requires a fundamental shift from understanding nature as static and other-to-man towards highly relational and evanescent versions of individuals’ subjective being-as-becoming with nature.

The findings imply that it is not enough to merely promote outdoor walking in general or offer access to ‘being in nature’; instead, ‘being-as-becoming with nature’ includes latent opportunities for stewardship engagements.

Inquiry IV
***To walk the talk of go-along methods: Navigating
the unknown terrains of being-along***

Authors: Eva Duedahl and Bodil Stilling Blichfeldt
Journal: Scandinavian Journal of Tourism and Hospitality Research
Status: Published

This inquiry adds go-alongs to the palette of participatory and collaborative methods of the tourism co-design researcher. It opens up the traditional ‘contained’ spaces of sedentary interviews and co-design more generally, which easily come to set an anthropogenic scene, reducing nature to a surface to be modelled, innovated, developed and researched *upon*.

The inquiry combines the historic ‘a-mobility’ of social sciences (Sheller & Urry, 2006) with Ingold’s (2004) critique of the ‘sitting society’ and our groundlessness from the world and nature. Hereby, it motivates an understanding of alternative, more grounded, down-to-earth approaches to the study of what being-in-the-world (in its form suggested by Heidegger, 1927) may entail. The inquiry introduces go-along methods as innovative combinations of sedentary interviews and participant observations (Blichfeldt & Duedahl, 2021), while noting that only a few researchers have asked what it actually takes to fruitfully ‘walk the talk’ of go-alongs as a collaborative and participatory process of inquiry.

Drawing on 35 diverse go-alongs with residents, tourists and second-home owners in the Wadden Sea National Park and the island of Bornholm, the inquiry identifies physically and psychologically challenging dimensions of go-alongs. It discusses four interlinked unknown terrains pertaining to nature, sociality, disempowerment and embodiment, which researchers may come to navigate with others, being led along by others.

In turn, the inquiry suggests *being-along* as the social and bodily navigation of unknown literal and figurative terrains with others. Hereby, the inquiry re-positions go-alongs as a co-navigating and co-learning endeavour, which can be more than the sum of walking and talking as we continuously relate to the self, others and nature.

CHAPTER 7: Discussion of Key Contributions and Implications

In this seventh chapter, I discuss how tourism co-design may enable sustainable development transitions and how latent opportunities can be identified to help enhance the values of locals, tourists and nature. In this endeavour, I highlight key contributions and discuss their significance and implications in light of the current gaps and issues in sustainable tourism development research and practice. By doing so, I seek to motivate an understanding of sustainable tourism co-design as a multifaceted innovation endeavour for better worldmaking with others.

First, I intentionally use singular and not plural innovation endeavours to emphasise that my critical introduction and exploration of sustainable tourism co-design does not comprise a series of disconnected endeavours. Instead, as outlined in chapters 2 and 5, this dissertation is an interrelated endeavour, which represents my ongoing reflexive exploration, construction and expansion of an increasingly complex design space (Heape, 2007) that is arguably still being shaped.

Second, I refer to a multifaceted innovation endeavour to dynamically unfold interrelated nuances and understandings of *innovation* (noun), *innovating* (verb) and *innovative* (adjective) to guide the introduction and exploration of sustainable tourism co-design through the lenses of what it is, what it does and what it adds.

In figure 13, the research questions and inquiry overview from figure 1 are replaced with the eight identified eddies (chapter 5). Using this structure, I first discuss how sustainable tourism co-design contributes a range of innovative methods, tools, techniques and interventions that can be put into play to enable those involved to engender an overall sustainable development transition process by innovating current tourism practice and research. Second, I discuss synergies and opportunities through perspectives of values, ethics and stewardship to advance an understanding of sustainable tourism co-design as an innovation of an attitude of mind for better worldmaking with others.

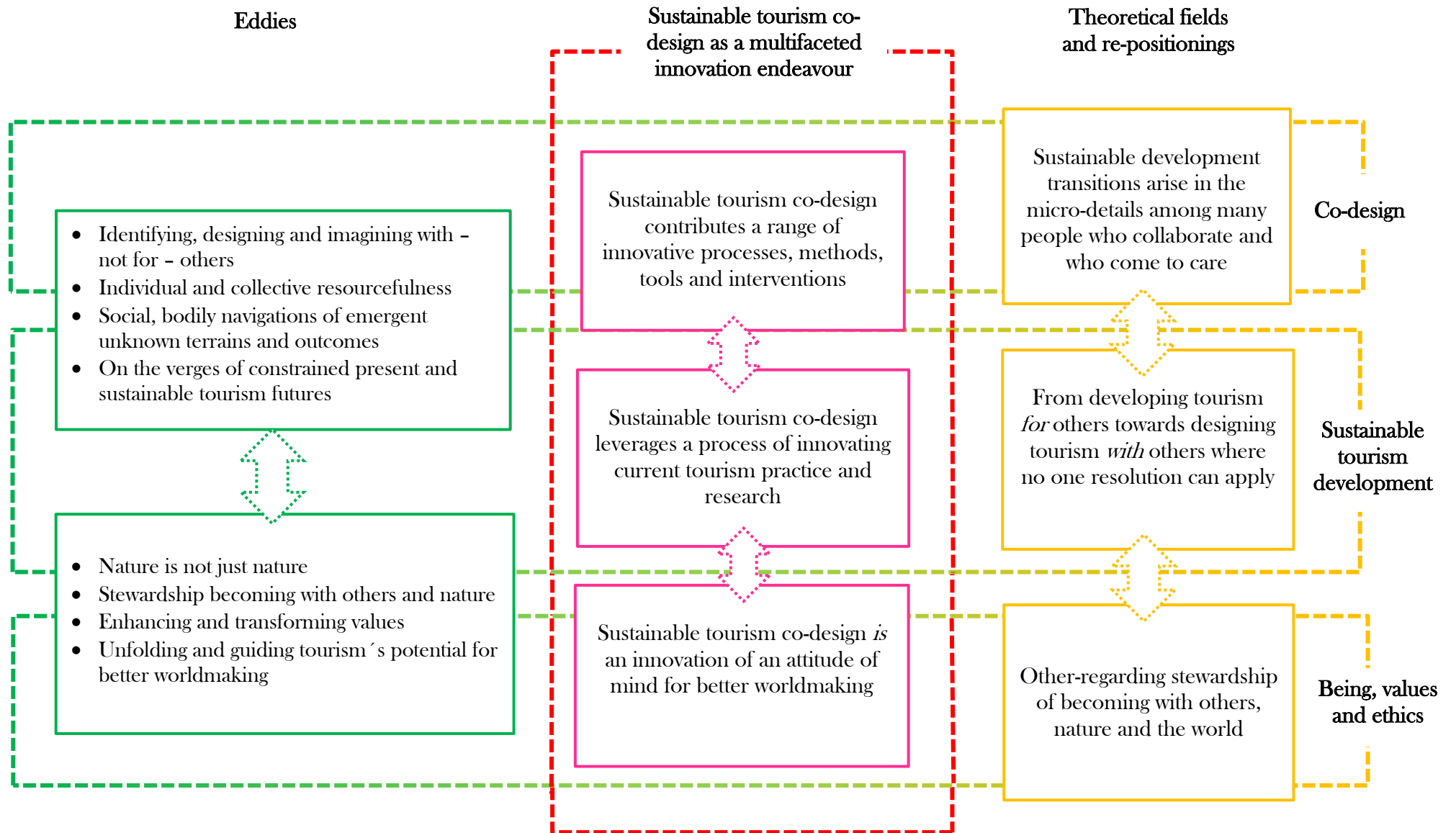


Figure 13: Interrelations between the key findings, contributions and theoretical re-positionings

Innovating current tourism practice and research

A key challenge for sustainable tourism development transitions is to enable collaboration across disciplinary boundaries and beyond silos of public-private sectors, organisations and individuals (Cockburn-Wootten et al., 2018; Hall, 2019; Liburd, 2018; Scheyvens et al., 2016).

By advancing our understanding of co-designing tourism for sustainable development, I have proposed a paradigmatic shift from developing tourism *for* others to developing it *with* others by designing tourism where no one resolution can apply (Breiby, Duedahl, et al., 2020; Duedahl, 2020; Duedahl & Blichfeldt, 2020; Duedahl et al., 2020; Duedahl & Liburd, 2019; Duedahl & Singhal, 2020; Liburd et al., 2021b; Liburd et al., 2020). This can be a potentially significant shift with implications for sustainable tourism development practice *and* research.

In chapter 5, I differentiated sustainable tourism co-design from the conventional and applied sciences by situating it as a form of inquiry that is driven by action research (Heape & Liburd, 2018; Jennings, 2018a). Within this realm of inquiry, co-designing tourism with others can make it possible to involve a wide range of current and future practitioners and researchers – who may not know each other beforehand – in an unknown situation and process of sustainable change (Liburd et al., 2020).

In other words, this PhD research addresses the widening gap between the principles and theory of sustainable development and actual change and operationalisation in tourism practice and research (Buckley, 2012; Butler, 1999; Duedahl & Liburd, 2019; Fennell & Cooper, 2020; Gössling et al., 2012; Gössling et al., 2009; Hall, 1998, 2019; Liburd, 2018; Sharpley, 2000, 2020; Weaver, 2009). The main contribution of this dissertation is thus a co-designing of tourism with a wide range of practitioners spanning across public, private and civic spheres, whereby my PhD research advances understandings of collaboration for sustainable tourism development by bridging theory and practice through co-design.

As a movement from experiment to experiment, I have, with others, developed, adjusted, operationalised and contributed with a range of innovative methods, tools, techniques and interventions. Correspondingly, I respect the definition of an innovation (e.g., Kanter, 1983) positing adoption, acceptance and implementation as central distinguishing features.

While one surely can question the exact threshold for ‘a range’, it includes but is not limited to experimenting with go-alongs and sedentary interviews (Liburd, Blichfeldt, & Duedahl, 2021; Duedahl & Blichfeldt, 2020; Liburd, Blichfeldt, & Duedahl, 2021b), outdoor lifestyle interventions (Duedahl et

al., 2020; Liburd, Blichfeldt, & Duedahl, 2021a), mailboxes with guestbooks (Breiby, Duedahl, et al., 2020; Duedahl, 2020), Instagram citizen mobilisations (Duedahl, 2020), seminars (Breiby et al., 2021), educational activities (Duedahl & Liburd, 2019), an exhibition, and online photobook and digitised multimedia outlets.

Moreover, through a series of workshops, this PhD research has experimented and contributed with various innovative tools and techniques, such as worst- and best-case tourism futures (Liburd et al., 2020), the use of maps, photos and narratives of tourists and residents (Breiby, Duedahl, et al., 2020; Duedahl, 2020), artefacts and probes (Duedahl, 2020; Liburd et al., 2020), and I have developed a tourism co-design puzzle (Breiby et al., 2020; Liburd et al., 2020).

Within the scope of this PhD research (see chapter 1), I did, however, not set out to co-design tourism for the sake of co-designing tourism, but rather to co-design tourism in order to enable sustainable development transitions, where the question is how the above methods, tools, techniques and interventions have been put into play to enable those involved to engender an overall transition process by innovating current tourism practice and research.

Sustainable development and the SDGs can be important means for innovating current tourism practice (Fennell & Cooper, 2020; Gössling et al., 2009; Moscardo & Murphy, 2014). In what follows, I discuss how sustainable tourism co-design can engender a process of innovating current tourism practice and research whereby those involved intentionally challenge existing assumptions while evoking new ways of thinking, doing and making tourism (Gössling et al., 2009; Hall & Williams, 2020; Moscardo, 2008), to which I add *with others*.

Yet, as my PhD research suggests, such intentions involve a significant shift from dominant ways of involving others (such as the public) that offer little to no option to depart from prescribed plans and decisions towards a more or less known (economically motivated) outcome (Hall, 2008; Hughes & Morrison-Saunders, 2018; Moscardo, 2011). So how can one, with others, otherwise begin to (re-) imagine sustainable tourism futures?

Identifying, designing and imagining with – not for – others

This PhD research proposes that possible points of departure for co-designing tourism can be to encourage others to introduce their ways of engaging with nature (e.g., the Wadden Sea), create

motivational narratives (e.g., Bornholm), or to bring an artefact (e.g., Dovre) or a photo (e.g., Mjøsa) of an area or topic of concern.

By doing so, *all* of those involved are intentionally allowed to unfold their unique variations in expression and interpretation from which they may begin to reveal, appreciate and explore their various understandings of sustainable tourism development, or not, for example, “I am not quite certain why we’re walking around out here” (Liburd et al., 2020, p. 12). In other words, those involved construct an initial individual and collective identification with the task, which, as an inquiry, unfolds and includes continuous finetuning as re-identifications and re-engagements with the task of sustainable development transitions.

First, variations in interpretations can go up against the common (mis)understanding that sustainable development is a single unified and well-understood concept with a common meaning to those involved (Butler, 1998, 1999; Gössling et al., 2009; Hall, 1998; Hardy et al., 2002; Liburd, 2010). Second, in light of recent comprehensive reports urging stakeholders to pursue specific goals and targets to achieve sustainable outcomes (Fennell & Cooper, 2020), individual and collective identification with the task brings into question possibly overlooked aspects in terms of why and how we can otherwise start to identify with a task of such magnitude.

From the perspective of complex responsive processes of relating (Shaw & Stacey, 2006; Stacey, 2001, 2003; Stacey et al., 2000), patterns of collaboration can be seen to arise from participants’ ongoing ‘turn-taking/turn-making’, ‘gesture-and-response’ (Mead, 1932), ‘sense-making/sense-giving’ (Larsen & Sproedt, 2013) and ‘resonance and dis-resonance’ (Stacey, 2001), as mediated through their ongoing social, bodily interactions (Larsen et al., 2018) in the here and now.

The above brings into light research trajectories of participatory inquiry (Heape, 2008-2013, 2014; Heape & Liburd, 2018; Sproedt & Heape, 2014) and participatory innovation (Basten, 2011; Buur & Larsen, 2010; Heape, 2003). From these, sustainable tourism co-design can be considered an unfolding rather than a foreclosure of sustainable tourism futures.

As an unfolding of sustainable tourism futures *with* others, an array of processual sensibilities, skills, flexibility, foresight, improvisation and imagination can be encouraged (Heape, 2008-2013). Imagination (Brinkmann, 2013) here refers to the ability to imagine desirable tourism futures by engaging feelings, thoughts and reflective practice with the unfolding situation, for example, “But what

if we shift all this and instead say it is an opportunity that we all share concerns for the area?” (Duedahl, 2020, p. 11).

Preliminary understandings are always subject to re-negotiation and re-registration (Heape et al., 2018), as those involved are continuously able to re-arrange and re-negotiate their various fragments of meaning. Here, otherwise hidden ambiguities and paradoxes of sustainable tourism development can surface, which possibly enable practitioners and researchers to reveal and challenge current assumptions and beliefs while, at the same time, new sustainable actions and practices emerge as syntheses of new shared meanings (Duedahl, 2020; Liburd et al., 2020).

It is within this abundance of frictions and the interplays of the hopes, dreams and aspirations of those involved that novelty and innovation can be otherwise positioned to emerge as spaces of opportunities (Heape & Liburd, 2018) or complex fields of relationships (Duedahl et al., 2020), where practices may simultaneously change in the emergent processes of negotiating new meaning, new opportunities, insights, thinking and new doing (Larsen & Sproedt, 2013) as the identification of latent opportunities for sustainable tourism futures (Duedahl, 2020) and the transformation of current tourism practice and research (Liburd et al., 2020).

Based on the above insights, one can say that sustainable tourism co-design enables, empowers and encourages practitioners and researchers to collaboratively partake, explore and reveal nuances in an overall sustainable development transition process (Duedahl, 2020; Liburd et al., 2020). This complex transition process suggests that sustainable development transitions, including the SDGs, become meaningful, actionable and researchable *with* those involved, as opposed to being transmittable and developable *for* others.

This distinction is vital to avoid general or quick-fix solutions (Ehrenfeld, 2019). Transmitting and prescribing more tourism procedures to develop tourism *for* others, including the vast list of SDG targets of actions and indicators (UN, 2016), can easily come to unreflexively reaffirm reductionist understandings of sustainable tourism development practice and research (Bricker, 2018; Hall, 2019; Hall et al., 2015a; Liburd, 2010, 2018; McDonald, 2009; Miller & Twining-Ward, 2005).

This PhD research suggests it is critical to enable those involved to – *with* others – appropriate and act upon sustainable development transitions as a complex, value-laden collaborative endeavour (Liburd et al., 2020). In viewing sustainable development transitions as wicked (Rittel & Webber, 1973) where

no one resolution applies (Duedahl & Liburd, 2019), those involved are encouraged to actively engage that wickedness to collaboratively explore, reveal and engender alternative syntheses of understanding and opportunity (Liburd et al., 2020). Such understanding challenges prevailing rational management perceptions that a sustainable development transition process can be efficiently planned, micro-managed and controlled based on predetermined outcomes (Heape & Liburd, 2018).

In essence, sustainable tourism co-design embraces complexity and dynamic tourism practices with others. As the quintessence of collaboration (Huxham, 1996) and complexity (Singhal, 2008), synthesised outcomes become more than the sum of the efforts and relations of those involved. This ‘sum’ does not vaguely or coincidentally emerge, but can be positioned to surface as variation, with its potential for innovation and transformation (Stacey, 2001), where novelty arises in the micro-detail of interactions between many people who collaborate and who (come to) care (Liburd et al., 2020).

Despite the renewed recommendation and commitment to *A revitalised global partnership* (UN, 2016; SDG #17), inquiries in this PhD research suggest that sustainable development transitions are hardly rectified by a business-as-usual logic with more cooperation and partnerships (Hall, 2019; Liburd et al., 2020). On this subject, how does such a shared capacity to collaborate over that which we may care about together emerge?

Individual and collective resourcefulness

Through an infusion of heterogenous constructionism (Hall, 2019; Liburd, 2018; Pernecky, 2010, 2012), sustainable tourism co-design can provide a means for alternative perspectives and knowledge to emerge and guide resourceful sustainable tourism futures. Resourcefulness, understood as “our shared capacity to behave together for the common good [...] wherein existing knowledge can extend, interrelate, co-exist, and where new ideas and relationships can emerge prosthetically” (Jennings, 2018b, p. 249), can be further informed by considering individual and collective interrelationships.

Participation in sustainable tourism co-design is neither predefined nor directed towards achieving consensus (Duedahl & Blichfeldt, 2020; Liburd et al., 2020), which can mitigate actual sustainable development transitions (Jamal & Getz, 1999; Levin et al., 2012). Instead, those involved are encouraged to bring into play their inimitable skills, knowledge, sociocultural backgrounds and experiences that each individual can contribute (Duedahl, 2020; Liburd et al., 2020).

For instance, when co-designing tourism in connection to Lake Mjøsa, a group learned how the owner of a private outdoor enterprise liked playing PlayStation, a DMO representative had been involved in a regional augmented reality initiative and how a tourism network representative had participated in a Dutch ‘Pick three things [trash]’ initiative. By drawing on and interweaving their diverse backgrounds, experiences and insights, they were able to co-design a unique initiative of *Caring for Mjøsa* to engage others in both short- and long-term sustainable development transitions (Duedahl, 2020).

Other examples include second-home owners’ introducing other tourists and researchers to an area they cared about through alternative designed and titled walking tours (Duedahl et al., 2020), or locals’ and tourists’ engagements with and of others by, for example, hoisting invasive trees or collecting trash (Duedahl & Blichfeldt, 2020) as new shared acts of understanding and caring for nature with others.

These few examples highlight how current understandings of sustainable tourism development practice and research may extend, interrelate and co-exist when one begins to consider and engage with the diversity of individuals implicated in possible shared constructions of sustainable tourism futures. From this perspective, sustainable tourism co-design engenders a resourcefulness that lies waiting to be nurtured if one considers sustainable development transitions as an individual and collective endeavour, the interrelated nature of which is continually evolving.

This operationalisation of resourcefulness is interesting in light of this PhD research’s initial concern for an overt solutionism (Ehrenfeld, 2019), outcome orientation (Heape & Liburd, 2018) and prescriptivism (Sharpley, 2009) in tourism, which easily come to position sustainable development transitions as a linear process towards a more or less known goal to be achieved (Cockburn-Wooten et al., 2018; Heape & Liburd, 2018; Liburd, 2018; Miller & Twining-Ward, 2005). These approaches rely on a certain degree of *a priori* knowledge about processes and outcomes, from which the temptation can be to understand sustainable development transitions or the SDGs as specific solutions to 17 problems to be achieved through procedures to be prescribed, assigned, controlled, managed and predicted.

My PhD research suggests that by doing so, alternative ideas and relationships risk not being identified or allowed to emerge, which otherwise could have spurred on unexpected, latent opportunities to work together for that which we care about.

Under these circumstances, the key issues are that those involved are often capable of much more than they initially think (Liburd et al., 2020) and the challenge becomes one of finding ways of enabling,

legitimising and supporting current and future practitioners in bringing into play their unique and multifaceted knowledge(s) for them to “dare to believe in ourselves” (Ibid, p. 14) to enable resourceful sustainable tourism futures.

Social, bodily navigations of emergent unknown terrains and outcomes

Designing *with* others (Heape & Liburd, 2018) considerably differs from applied research’s orientation of *researching for* or conventional research’s orientation of *researching on* others (Bradbury, 2015; Ingold, 2004). Despite the popularity of labelling such projects as co-design (Steen, 2011), my PhD research indicates that one can carefully consider how sustainable tourism co-design is more than, and very different, from an ever-pleasant study occasionally informing others about the going-ons within the ‘black box’ of research commonly confined to indoor workshop rooms, whereby nature remains chiefly located ‘out there’.

The four inquiries of this PhD research put forward that sustainable tourism co-design enables those involved to, *with* others, engage in an unknown process framed by sustainable development transitions. This is a demanding task that asks all of those involved to act with a high level of courage and risk-taking (Liburd et al., 2020). This draws to the fore the abilities of those involved, including researcher(s), to collaborate, develop trust and share their vulnerability of not knowing the right answer or the expected outcome of a sustainable tourism co-design process (Duedahl & Blichfeldt, 2020; Liburd et al., 2020).

Inherent shifts towards collaborative and participant-led ways of engaging with others and nature prompt a suite of literal and figurative unknown terrains of nature, sociality, (dis)empowerment and embodiment (Duedahl & Blichfeldt, 2020), of which many more remain to be co-identified and co-navigated. As opposed to silencing or reducing these literal challenges (e.g., getting wet feet), they could also point to deeper underlying complexities associated with co-designing tourism.

As researchers seeking to evoke unknown situations and outcomes (Duedahl, 2020; Liburd et al., 2020) and inhabit unfamiliar places when being-with-others (Duedahl & Blichfeldt, 2020; Duedahl et al., 2020), research becomes subject to a series of ‘what ifs’ and unpredictable events. My PhD research suggests that it is when we co-navigate, question, explore and embrace these emergent unknowns that we may evoke new perspectives, understandings and opportunities as we bodily relate to the self, others and nature. Yet, in safeguarding the health of those involved, including researchers, it is important to recognise how these concurrently transfer into more psychologically and physically challenging dimensions (Duedahl & Blichfeldt, 2020) for sustainable tourism co-design.

The collaborative and participatory processes invoked by sustainable tourism co-design thrive on flexibility in order to enable improvisation, dynamic change and genuine emergence as one carefully attunes to the unfolding inquiry at hand (Blichfeldt & Duedahl, 2021; Duedahl, 2020; Duedahl & Blichfeldt, 2020). Such a research and development endeavour (Heape & Liburd, 2018; Liburd et al., 2017) can be considered “a co-navigating and co-learning endeavour” (Duedahl & Blichfeldt, 2020, p. 18) that is more than the sum of its methods, tools and interventions when ‘walking the talk’ of sustainable tourism development research (Jennings, 2018b).

I thereby challenge the assumption that a sustainable tourism development research process can be wholly pre-planned and efficiently fool-proofed using stringent scripts, rigid research designs, or pilot tests. In its place, it is useful to consider how to be ‘optimally unprepared’ (Brydon-Miller & Aragón, 2018) in order to inform an inquiry – being-with-others – as a social, bodily navigation of unknown terrains (Duedahl & Blichfeldt, 2020) and as one that evokes unknown situations and outcomes for all of those involved, including researchers. From this perspective, sustainable tourism co-design can offer a potentially more grounded, ethical approach to engage, listen to and take seriously others’ being-in-the-world, instead of letting, for example, interview guides dictate outcomes – with our head over our heels (Ingold, 2004) – and maybe even with detached heads in the sky (Duedahl & Blichfeldt, 2020).

In this endeavour, one can humbly recognise that, as researchers, we simply cannot do everything equally well (Brydon-Miller & Aragón, 2018). When co-designing tourism with others, it is critical to appreciate the multiple ways through which, for example, project groups, industry partners, participants, students, steering committees, working groups and co-authors can all contribute to inquiry. By insisting on doing it all alone, or upholding the role of an expert, researchers may disable themselves from seizing the emergent opportunities and potentials of sustainable tourism co-design.

A key challenge arising from this PhD research is a broadening of researcher competencies and skills. When researching with others, Jennings (2018b, p. 254) advises upskilling in, for example, communication, teamwork, leadership, facilitation, coaching and participatory processes. The inquiries of my PhD research, however, imply that it is important to not *only* consider academic and generic competencies and skills to be taught and trained, but to equally involve aspects of human dispositions, ethics and the ability to caringly, empathetically and attentively engage with others, on which sustainable tourism co-design thrives (Duedahl & Blichfeldt, 2020). This, however, is not the same as supposing that change is easily attained or socially desirable, as is further discussed.

On the verges of constrained present and sustainable tourism futures

Nuances of power-relating are often overlooked in tourism studies on participation and collaboration that tend to over-emphasise or assume unity (Blichfeldt et al., 2014; Bramwell & Sharman, 1999; Campos & Hall, 2019; Hall, 2008; Hughes & Morrison-Saunders, 2018). So, how can one alternatively start to reveal, explore and intervene with the complexities and hidden nuances of power?

Collaboration is not a neutral undertaking, but it accentuates varying interests and power (Liburd, 2018). Power inevitably influences how a process of sustainable tourism co-design unfolds depending on who is (not) involved and whose interests, values and knowledge are negotiated (Liburd et al., 2020). Paying careful attention to the diverse hesitations, rejections, or pauses that may surface when co-designing tourism, this PhD research exposes some of the complexities and tensions arising from the ongoing power-relating (e.g., Duedahl, 2020; Duedahl & Liburd, 2019; Liburd et al., 2020).

Co-designing tourism can augment perceived and real power differences through inclusion and exclusion (Huxham, 1996; Liburd, 2013, 2018; Stacey, 2001). For instance, in some situations, some may decline to participate, others may declare beforehand that they will ‘only observe’ rather than engage in co-designing tourism, and in other situations, some may hesitate in engaging their imagination, for example, “this is dreaming” and is unlike reality, or they may suspect an intentional nudging (Duedahl, 2020; Liburd et al., 2020, p. 10). These situations easily instigate frustrations and annoyances among those otherwise involved.

Understanding power as the ‘capacity to execute’ (Dewey, 1916), it can thus be considered a latent potential (Blichfeldt et al., 2014) that those involved activate to prelude, constrain and bring about certain (in)actions within the complex relational fields constituting emergent situations (Hildreth, 2009). A latent potential, which may express avoidance of inquiring into current tourism practice and research, conveys an overt reductionism or complexity, which in either case can easily lead to inertia, inaction, passivity, or stillness, as a silent acceptance of the current state of affairs (Duedahl, 2020).

These tensions in ongoing power-relating reveal some of the difficulties related to engaging, let alone legitimising, working with stakeholder values, imagination, intuition, oddness, contradictions, feelings and dreams to counter dominant tourism development discourses in theory and practice (Duedahl, 2020; Duedahl & Liburd, 2019; Liburd et al., 2020).

Sustainable tourism co-design may, however, also “cut through the noise” of daily tourism practice (Liburd et al., 2020, p. 10), whereby concealed dependencies among those involved are revealed and shifts in current power-relating may actually take place (Elias, 1956). From this positioning, understanding power relations in terms of co-designing tourism is not about being equal or aiming to equalise power relations, but is about harnessing the generative capability of power in noticing how we each enable and, at the same time, constrain each other both in inquiry *and* in everyday tourism practices (Heape et al., 2015; Liburd et al., 2020).

As inquirers ‘go on together’, variation and difference are leveraged by their ongoing power-relating whereby individual and collective identities may be forged and transformed (Stacey, 2001), and similarly, tourism practices are continually recreated and potentially transformed with others (Liburd et al., 2020). Accordingly, while the rise of new collaborative philosophies applied to tourism is noteworthy (e.g., Cockburn-Wootten et al., 2018; Dredge & Meehan, 2018), it can be naïve to assume these – or sustainable tourism co-design – will automatically convey radical re-imaginings of tourism.

Practically, sustainable tourism co-design is likely to generate dynamic tempo-spatial shifts, tensions and flows among situations (or zones) of inertia and inaction, sustaining the business-as-usual logic and re-imagining sustainable tourism futures (Duedahl, 2020). One may, however, also consider how it is on the verges of these ongoing shifts, tensions and flows that it becomes possible to make more transparent the constraints of current tourism practice while, at the same time, re-imagining and encouraging sustainable tourism futures *with* others.

In other words, if critical researchers do not reveal the implicit and explicit assumptions and constraints of the economic rationality of the ‘Brundtland-as-usual’ logic (Hall 2019) of current tourism practice, how are we to see the need for or possibilities of re-imagining sustainable tourism futures with others?

An innovation of an attitude of mind for better worldmaking

During the course of this PhD research, I have often been asked, let alone having asked myself, what sustainable tourism co-design actually is. Is it a theory? An approach? A method? Or, as I was once asked: “Is it a Post-It?” Picking one of these answers easily reduces the dynamic nature of sustainable tourism co-design, hence my referencing of a multifaceted innovation endeavour for better worldmaking.

In that regard, Heape and Liburd (2018) suggest that tourism co-design also contributes an attitude of mind. Advancing this understanding, this PhD research has unfolded and interwoven various philosophical and methodological perspectives to propose an innovation of an attitude of mind, coined as sustainable tourism co-design (Liburd et al., 2020, p. 16).

Chapter 4 specified how – across the article inquiries of my PhD research – this innovation of an attitude of mind can be informed by Heidegger’s (1927/1962) conceptualisation of the Being of the human Being, by pragmatism and Dewey’s (1938) thinking of inquiry, by heterogenous constructionism (e.g. Hall, 2019; Pernecky, 2012), worldmaking (Hollinshead, 2009), the perspective on complex responsive processes of relating (e.g., Stacey, 2001), participatory inquiry (e.g., Heape, 2008-2013; Heape & Liburd, 2018) and by participatory innovation (e.g., Buur & Larsen, 2010; Heape et al., 2018).

Based on this, and in the remainder of this chapter, I bring together views on values, ethics, stewardship and worldmaking to advance an understanding of sustainable tourism co-design as an innovation of an attitude of mind for better worldmaking. From this perspective, one can argue that the innovation of sustainable tourism co-design embodies a more fundamental innovation (Bramwell & Lane, 2012). This fundamentality relates to its ability to experiment with the conventional and dominant mindset concerning how we practice, research and imagine what tourism ‘is’, ‘does’ and ‘may become’.

Nature is not just nature

Limited tourism research has explored the ‘nature of human nature’ and its implications for re-configuring tourism’s relations with the SDGs (Fennell & Cooper, 2020). This is, among others, why I have chosen to relate sustainable tourism co-design with Heidegger’s (1927/1962) temporal and existential orientation of ‘the Being of human Beings’.

By doing so, I hope to challenge prevalent models and thinking that principally position tourism as a business and management activity (e.g. Hall, 2019; Liburd, 2018; Pernecky, 2010) to advance an understanding that sustainable development transitions – including the existential challenges of the Anthropocene – are first and foremost a human undertaking (before it is a technical, business, natural, or any other matter).

Following Heidegger’s (1927/1962) lead, humans do not simply occupy some place in the world, but instead actively shape relations to others and nature in the becoming of oneself as connected to the world. Yet how does one begin to unfold relations to nature? And prior to that, what is nature?

Dialogues about sustainable tourism development predominantly cast nature through a series of objective characteristics, despite calls for more relational understandings (e.g., Eijgelaar et al., 2016; Fletcher, 2018; Hall, 2016). The descriptions I have provided to enable readers to understand the four empirical fields of this dissertation (chapter 2) are no exception to this predisposition.

This has been an authoritative line of thinking. For instance, since *The Great Acceleration* and into the Anthropocene, it is possible to track an exponential rise in human activity – including international tourism – through various objective measures and impacts on nature and the Earth System (e.g., Rockström et al., 2009a; Steffen, Broadgate, et al., 2015). A possible danger in doing so is the associated positioning of humans as mechanistic organisms who gaze upon an objective world and nature ‘out there’, while presenting us with a range of negative impacts almost as if they were separate from our own creation.

Such narrow understandings of nature are often affirmed by current public agendas concerned with issues of health, wellbeing and ageing populations (e.g., Gatrell, 2013), which, since the establishment of the WHO (Mische & Rebeiro, 1998), with few exceptions, has sought to protect and shield humans from potential hazards of nature, ‘out there’.

In an optimistic pursuit to re-address the wickedness of facilitating active, healthy ageing through relations to nature (e.g., Bork-Hüffer et al., 2021), my PhD research has helped re-frame understandings of ageing by exploring various strings of relations between individuals’ subjective being and becoming older with nature (Duedahl et al., 2020).

In that event, ‘nature is not just nature’ when variations in nature engagements among older adults exist (Duedahl et al., 2020; Liburd et al., 2021b). The findings suggest that for some older adults, nature is an undifferentiated space or static backdrop that one chooses to be in, or not (Duedahl et al., 2020). To others, nature serves as continuous unfolding, therapeutic micro-mobilities (Gatrell, 2013; Scarles et al., 2020), whereby places are infused with values (Tuan, 1977) that enable being-as-becoming with nature.

These subjective understandings of nature could be critical and hitherto under-researched motives as to why some older adults struggle to convince themselves to put on their hiking shoes, despite knowing

the health benefits it may render, while others cannot wait to, yet again, engage with nature (Duedahl et al., 2020).

Notwithstanding public intentions and investments, my PhD research indicates that it is not enough to simply improve accessibility to being in nature, for example, by establishing a new walking route, if engagements with nature are to facilitate active healthy ageing and Being more generally. To engender reciprocal relationships and interactions between people and nature, the key issue may be setting the initial, enabling conditions to support locals and tourists in their journeys towards appreciating nature's subtle nuances and transformative experiences not only *in*, but *with* nature (Duedahl et al., 2020).

While the SDGs are anthropocentric in scope, being-as-becoming *with* nature encourages a shift from objective understandings of nature that easily reduce nature to a simple, static given that exists separate to our Being, towards subjective, complex and evanescent conceptualisations of nature (Duedahl et al., 2020; Liburd et al., 2021b). When simply seeing nature as 'other' to humans, including the SDGs, it becomes increasingly difficult to understand why humans should protect and care for nature and the Earth beyond concerns for their own safety and survival (Liburd et al., 2021b). How does this latter suggestion of care and ways of engaging with nature possibly relate to stewardship?

Stewardship becoming with nature and others

The ability of stewardship to nurture actions for sustainable development transitions is increasingly emphasised (e.g. Enqvist et al., 2018; Fennell, 2018; Liburd, 2018; Liburd & Becken, 2017; Steffen et al., 2011; West et al., 2018). Still, less is known about the process of becoming a steward.

My PhD research indicates that some people engage little and inauthentically with what they perceive as enclosed and static nature without further contemplation of ontological and moral questions. Others, however, authentically enact with nature as an ongoing existential unfolding of their being-as-becoming with nature and others (Duedahl et al., 2020).

First, the latter being-as-becoming with nature relates to less anthropocentric enactments of nature and can espouse latent opportunities for stewardship with others (Duedahl et al., 2020), opportunities that may emerge through locals' and tourists' dynamic and bodily engagements with others and nature (Duedahl et al., 2020). Second, authenticity accentuates intentionality and a seizing of opportunities, which may be expressed as authentic actions of care (Ehrenfeld, 2008, 2019) or alternatively as other-

regarding acts of care (Eger et al., 2019), which can enable stewardship as ‘looking after’ someone or something (Enqvist et al., 2018; West et al., 2018).

This ‘looking after’ nature – including culture – may be expressed as other-regarding acts, such as picking the right and not the wrong flowers, harvesting invasive oysters and hoisting invasive trees, always bringing a bag to pick up garbage others may have left behind, not disturbing nesting birds or spawning fish, releasing fish upon catching them, not using synthetic or contaminating outdoor gear, not using pesticides in gardens, shopping for locally produced products, or maintaining the built heritage of second homes (Duedahl & Blichfeldt, 2020; Duedahl et al., 2020; Duedahl & Singhal, 2020; Liburd et al., 2021b).

This PhD research indicates that residents do not necessarily form stronger ties with the nature they permanently inhabit, nor do tourists form weaker ties, care and connectedness with the nature they temporarily visit (Duedahl et al., 2020). First, these findings may alter stereotypical representations and disputes about homogenous groups of either local communities *or* tourists who ‘damage’ natural environments through their practices (Liburd, 2010). Second, they bring to light how ‘alternative’ and proclaimed more ‘ethical’ and ‘sustainable’ forms of tourism (e.g., Butler, 1999) do not necessarily contribute more appropriately to sustainable development transitions than traditional forms of tourism within which tourists may cultivate long-term care and connectedness with the nature of an area or site.

The above understanding challenges extant utilitarian justifications of tourism that are motivated by economic motives, rational management practices and a strong individualistic focus, paying only little attention to the dignity of nature or the people involved (e.g., Hall, 2016; Hall et al., 2015a; Hardin, 1968; Liburd & Becken, 2017). Stewardship becoming with nature and others is, however, unlikely to happen overnight, but has often been nurtured both inter- and intra-generationally (Duedahl et al., 2020). As such, one can argue that stewardship is not to be achieved; rather, in the words of a second homeowner: “I will never be done” experiencing, learning and caring for nature.

Several of the participants in this PhD research were fortunate to have both parents and grandparents introduce them to nature. In the absence of such relations, it does not automatically imply that the rest of us cannot become stewards, because engagements and relations with nature remain preliminary and open for re-interpretation, change and possible stewardship-becoming. If we are to nurture authentic, meaningful and sustained connections between the self, others and the non-human world, we could

start by simply asking not only what nature may do for us, but equally what we as humans who are practicing tourism may do with and for nature.

Tourism must not, per default, love nature to death (Hall, 2016). However, to change such a trajectory, my PhD research proposes a humble re-orientation to understanding human 'being-in-the-world' as actively engaged and connected to others, nature and the world (Duedahl & Blichfeldt, 2020; Duedahl et al., 2020; Liburd et al., 2020). This re-orientation would implicate an axiological understanding that it is people who are concerned and care for others, nature and planet Earth – or not (Ehrenfeld, 2008, 2019; Heidegger, 1927/1962; Inwood, 2000; Liburd, 2018; Liburd & Becken, 2017). In this regard, how can other-regarding stewardship values be encouraged and enhanced?

Enhancing and transforming values

Since the initial definition for sustainable development was first put forward (WCED, 1987), scholars have stressed the failure to appreciate how the meaning, appropriateness and operationalisation of the concept tie into the values of various stakeholders in a given tourism context (e.g., Butler, 1998; Hall et al., 2015a; Scarles & Liburd, 2010). Through the four inquiries of my PhD research, I have tried to continuously involve a diverse range of professionals and laypeople to explore how it might be possible to embrace, enhance and transform human relations and values by co-designing tourism.

From a research trajectory of pragmatism (Dewey, 1938), one can consider sustainable tourism co-design as a pattern of inquiry that begins when engaging others in a collaborative process of becoming in order to guide and bring forth the transformation of a situation. Herein, values – as ways of being in and interacting with the world – may synthesise into new systematic relations with one another (Ott, 2010). To better get to grips with such a complex, dynamic process of transforming human relations and values through sustainable tourism co-design, it can be useful to highlight and re-introduce a few snippets from the findings.

The empirical field of Lake Mjøsa described a situation of past environmental alliances that collectively saved the freshwater lake, which now, challenged by adverse tourism practices, re-emerged as a new, collective 'caring for' Mjøsa (Duedahl, 2020). On the island of Bornholm, I demonstrated how it may be possible to re-frame and transform current understandings and meanings of certificates as measurable outcomes and strategies towards collaboratively caring 'with one another' in everyday tourism practice as an ongoing sustainable process of change (Liburd et al., 2020).

Within the empirical field of the Wadden Sea World Heritage National Park it was captured how older residents and tourists may change their relationships with nature through interactions with stewards who care (Duedahl et al., 2020; Liburd et al., 2021b). By co-designing ways to 'to national park' in Dovre, the case illustrated how mistrustful youths' notions of current national park practice changed to them actively advocating for tourism practitioners and politicians to not take the easy 'way out' but to instead collectively care for 'our' ecosystems in the development of 'our' area (Liburd et al., 2020).

These snippets emphasise how sustainable tourism co-design can initiate a process whereby inquirers explore whether that which is desired is in fact also desirable, potentially transforming into emergent values (Brinkmann, 2013). This process, within which that which was at first perceived as desirable potentially becomes undesirable, and where what was previously valued may become devalued (Liburd et al., 2020), possibly coalesces as an enhanced synthesis of the values of locals, tourists and nature.

Such a synthesis of values can materialise as surfacing micro-structures when heterogenous inquirers join forces around something they care about (Basten, 2011), while potentially serving as new, dynamic stewardship alliances (Liburd et al., 2020). Among others, these were expressed when inquirers shifted and transformed purely economic understandings of tourism into dimensions of time, responsibility and reciprocal care (Duedahl, 2020), whereby real and concrete alternatives to the rational management of tourism and the SDGs could be identified (Liburd et al., 2020).

Moreover, it is worth noting how the diverse expressions of 'our' and caring 'with one another' can illustrate transformative patterns of collaboration moving beyond individual agendas and self-centred interests. As such, one could argue that shifts and transformations take place from prevalent utilitarian justifications of tourism, as guided by instrumental and hedonistic values, towards an ethics of care that is practiced through 'other-regarding' and 'other-interested' values (Eger et al., 2019; Jamal & Menzel, 2009). Still, what are these other-regarding values and how are their transformative abilities linked to relationships and connectedness with others, nature and the world?

The above suggested positioning of other-regarding stewardship of becoming-with-others, nature and the world echoes relational values. That is, values are not present in things, but instead emerge out of relationships, for example, through connectedness with others, society, nature and the world (e.g. Stenseke, 2018; van den Born et al., 2018; West et al., 2018). From this perspective, sustainable tourism co-design does *not* erase the self in the service of (non-human) others, but rather it enables those

involved to position, enhance and transform the values of the self in relation to others, nature and the world, including the international agenda of the SDGs.

To further advance our understanding of relational values, re-consider the examples of tourists' and locals' other-regarding acts from the prior section, which tied into being-as-becoming with nature, such as harvesting invasive oysters, removing garbage, or not using pesticides but compost in the gardens of their residential and second homes.

Questioning these examples, are values then present in oysters? Likely not, as oysters are often perceived as 'bad', cutting off access to the blue mussel reefs on which the Wadden Sea birds depend. But are values instead present in the birds, possibly making the birds 'better' than the oysters we harvest? Or can values be less present in pesticides and more present in compost? Contrary to these intrinsic considerations, perhaps values first arise instrumentally when eating the oysters or homegrown vegetables?

Relational values suggest that it is through the practices of picking an oyster, picking up garbage, or embarking upon a never-ending process of composting that values may emerge and are possibly enhanced through meaningful sustained engagements, connections and relationships with nature and others. As becomes observable, nuances of what is 'better' or 'worse' do not represent my preconceived conceptions nor pre-imposed scientific outlooks regarding what others ought to do, but they emerge from ongoing relating and negotiating with others.

From such a relational perspective, the key values of an ethics of care, such as responsibility, attachments, commitments, trust and love (e.g., Chan et al., 2018; Eger et al., 2019), may be nurtured and enhanced. Understanding values as relational suggests that, as opposed to considering the values of locals, tourists and nature, each in isolated categories, one may speak of the values of relationships.

In the words of a second-home owner: "Nature puts your life into perspective and reminds you that you are nothing but a human on this planet" (Duedahl et al., 2020, p. 14), thereby accentuating how relational values tie into Aristotelian eudaimonia and ideas of living a worthwhile life, including realising one's valued potentials targeted at making a difference in relation to the world (Deci & Ryan, 2006; van den Born et al., 2018).

Speaking of the values of relationships may also provide a base for simultaneously understanding engagement and disengagement with others, nature and the world. This PhD research has critically found how values do not automatically emerge and enhance relationships, as exemplified through residents' and tourists' possible inauthentic being-in nature and the world. For instance, as one of the participating older males explained in terms of guided nature tours: "It's fine for the kids, because they don't know anything ... They get to know about nature, but us old guys, we've bloody hell been in nature on countless occasions" (Duedahl et al., 2020, p. 11). These insights can remind researchers and practitioners that building sustained connections with others and nature is not a quick-fix undertaking.

Unfolding and guiding tourism's potential for better worldmaking

This PhD research was concerned with extant descriptions of 'narrow confines', 'narcissistic' and 'inward-looking' orientations of sustainable tourism development and innovation (Hall & Williams, 2020; Hjalager, 2010b; Hollinshead et al., 2009; Hunter, 1995; Jafari, 2005). It has thus sought to critically introduce and explore how sustainable tourism co-design may enable a collaborative re-imagination of what tourism may be for, other than itself. In this endeavour, worldmaking, and perhaps more so 'ways of worldmaking', became central to understanding how various flows of re-imaginings emerge and possibly empower practitioners and researchers to re-configure what tourism 'is' and, importantly, what it 'does' and 'can become' (Hollinshead, 2009; Hollinshead et al., 2009; Pernecky, 2010).

First, the current worldmaking prodigy of tourism (Hollinshead, 2009) rests upon five decades of powerful systems framing world problems and solutions (Liburd et al., 2020). Herein, the SDGs predominantly frame successful progression to sustainable development through economic growth and thereby enrol tourism's contributions to the market system and uphold neoliberal practice (e.g. Boluk et al., 2019; Bricker, 2018; Fennell, 2018; Fennell & Cooper, 2020; Hall, 2019; Higham & Miller, 2018; Liburd, 2018; Moyle et al., 2020; Scheyvens et al., 2016; Sharpley, 2020). In evaluating these authoritative framings of tourism, tourism *is* a growing, economic global powerhouse.

Second, tourism's 'successful' contributions to sustainable development transitions - or what tourism *can* or *does* - easily become narrowly tied up in the economic advancements of SDGs #14.7, #8.9 and #12.b (UN, 2016), as a generator of 'true-business opportunities' (UNWTO, 2018)(UNWTO, 2017) and a contributor to 'sustainable growth' (WTTC, 2020). That growth is most commonly measured through tourism's direct and indirect contributions to GDP (Dwyer, 2020; Sharpley, 2020; Torkington et al., 2020) as well as to the number of jobs created and ever-breaking statistics of international tourism.

Wedded in a growth paradigm, it is fair to say that the SDGs, including their relations to tourism, likely fail to address the root problems, which on a collective global scale include the continued excessive growth and unsustainable production and consumption of tourism (Liburd et al., 2020; Seyfi & Hall, 2021; Sharpley, 2020). So, how does sustainable tourism co-design engender alternative re-imaginings of what tourism 'is', 'can' and notably 'may become'?

I hope that the various transformed tourism situations and values presented across the four inquiries of this PhD research, in combination, provide the space for readers to appreciate how sustainable tourism co-design can engender re-imaginings of the role and function of tourism and flip current understandings of tourism's 'successful' contribution to sustainable development transitions.

By bringing into play important value-laden complexities, such as what to preserve through tourism development, on behalf of whom and where, or if tourism should be developed (e.g., Duedahl, 2020), sustainable tourism co-design can engender emergent spaces for future worldmaking that enable researchers and practitioners to identify innovative, sustainable ways of understanding, acting and caring through collaboration (Liburd et al., 2020).

From this viewpoint, sustainable tourism co-design is about shifting fixed notions and intentionally adopting an attitude of mind that legitimises alternative imaginations, perceptions and values of what is, who I am, who we are, what we desire and can become (Liburd et al., 2020). This is an attitude of mind, which is, at all times, an ontological surrendering to and a becoming-with-others, nature and the world (Duedahl et al., 2020; Liburd et al., 2020). An attitude of mind that is an other-regarding process and unfolding of individual and collective resourcefulness, where practitioners and researchers alike appreciate that sustainable tourism co-design is a process of transformation for *all* involved (Duedahl, 2020; Heape & Liburd, 2018; Liburd et al., 2020).

In short, sustainable tourism co-design is an innovation of an attitude of mind that is an unfolding rather than a foreclosure of tourism's unique contributions, not unto itself, but instead it is an enhancement and transformation of tourism's distinctive capabilities and human engagements in relation to the world and the SDGs as better worldmaking *with* others (Liburd et al., 2020). The distinction is vital because it entails a fundamental re-imagining of the dominant assumptions, values and beliefs of tourism research and practice from those of sustainable tourism as 'sustaining tourism' (e.g., Hunter, 1995), to sustaining that which we (come to) value through designing tourism *with* others (Duedahl, 2020).

CHAPTER 8: A Synthesis of Understandings

My dissertation is an example of how it can be possible to re-imagine sustainable tourism futures *with* others to better speak to the wickedness of sustainable development transitions.

At the outset, this PhD research sought to address the widening gap between the principles and theory of sustainable development and actual change and operationalisation in tourism practice and research (e.g., Sharpley, 2020). Framing tourism co-design as a process of inquiry driven by action research (Jennings, 2018a) has involved a diverse array of practitioners and laypeople across the usual silos of public, private and civic spheres of organisations, groups and individuals. Herein also lies the main contribution of my PhD research as an advanced understanding of collaboration for sustainable tourism development by bridging theory and practice through co-design.

Over the course of four years, my PhD research has unfolded and interwoven various philosophical and theoretical perspectives with reflexive lessons learned from co-designing tourism in Danish and Norwegian research, educational and industry contexts. It is based on this movement from experiment to experiment that it has advanced an abstract yet highly concrete understanding of collaboration for sustainable tourism development as sustainable tourism co-design.

This PhD research has proposed an understanding of sustainable tourism co-design as a multifaceted innovation endeavour for better worldmaking, an understanding that challenges the prevailing rational management orientations that a sustainable tourism development transition process can be efficiently planned, micro-managed and controlled based on predetermined outcomes (Heape & Liburd, 2018).

As a multifaceted innovation endeavour, my PhD research has, first, uncovered how sustainable tourism co-design contributes a range of innovative processes, methods, tools, techniques and interventions. Second, it has explored how these may be put into play to enable researchers and practitioners to, *with* others, engage in sustainable development transitions as spaces of latent opportunities for innovating current tourism research and practice. Herein, potential sustainable development transitions arise in the micro-mobilities, micro-structures and micro-detail interactions among many people who collaborate and (who come) to care (Duedahl, 2020; Duedahl & Blichfeldt, 2020; Duedahl et al., 2020; Liburd et al., 2020).

Third, I have abstracted an advanced understanding of sustainable tourism co-design as an innovation of an attitude of mind, an attitude of mind where other-regarding values emerge out of relationships when positioning the self in relation to others, nature and the world, including the international agenda of the SDGs as stewardship-becoming (Duedahl, 2020; Duedahl & Blichfeldt, 2020; Duedahl et al., 2020; Liburd et al., 2020). This is how sustainable tourism co-design may, and may not, enhance, synthesise and transform the human relations and values of locals, tourists and nature for better worldmaking *with* others.

It is when considering the above nuances of an innovation endeavour in dynamic unity that it may be possible to move beyond identifying a ‘micro solution to a macro problem’ (Sharpley, 2020) and instead embrace the complex interrelatedness of empirical, theoretical and philosophical considerations to enable collaboration for sustainable tourism development research and practice.

Limitations and opportunities for future research

This dissertation is subject to several limitations, some of which are theoretical. My PhD research turned into not only a critical introduction and exploration of sustainable tourism co-design inasmuch as it also became a hopeful and optimistic endeavour towards better worldmaking. That is not to imply that sustainable tourism co-design is a panacea for everything good. Sometimes the best design is no tourism design, as an active and critical intervention towards blindly assuming *more* tourism or *continued* tourism will enable sustainable development through an expanding capitalist market system. It could therefore be interesting to ask how it might be possible to alternatively co-design tourism de-growth? (e.g., Higgins-Desbiolles et al., 2019) including addressing the effects hereof.

The COVID-19 pandemic hit the world in 2020, disrupted economies, caused millions of deaths and reduced resources and international funding available to further progress the SDGs (Barbier & Burgess, 2020). This, while I was sitting in my safe, public-sector position writing up this dissertation, contrary to many of the tourism practitioners and students with whom I had engaged. As the media and scholars viewed the sudden stop to travel as a unique opportunity for transformative change towards responsible and sustainable tourism development (e.g., Brouder, 2020; Gössling et al., 2020; Ioannides & Gyimóthy, 2020), I fundamentally questioned the theoretical and practical relevance of my research.

The reduction, and near halt in international tourism, prompted a series of governmental economic stimulation packages to compensate for the negative effects on the economy and employment. This line of logic remains poorly geared towards facilitating sustainability transitions, but may rather seek to

reinforce the business-as-usual logic (Seyfi & Hall, 2021). The core presumption remains that continued - not changed or distributed - growth is the principal driver for human wellbeing (Dwyer, 2020; Seyfi & Hall, 2021; Sharpley, 2020). Hence, in a time when human Beings have been forced to disengage from the world, 'Being-confined' by restrictions (Duedahl & Blichfeldt, 2020), I do find this PhD research relevant, perhaps even more so than before by reconsidering the meanings and values of our current relations with others and nature. It is my hope that this dissertation can engender moments of re-imagination, especially in a time calling for reflection and reflexivity about the future of tourism and better worldmaking.

The wickedness of sustainable development transitions is far larger than what this dissertation can encompass; for example, ageing and engagements with nature are but some of the multiple, fuzzy nuances. There is a need for future co-design endeavours to appreciate these softer and fuzzier aspects, including values and sociocultural sustainability. These issues remain under-explored, under-researched and perhaps less understood, despite their vital role in making sustainable development transitions meaningful among those involved.

This dissertation indicates that there is a need to collaboratively identify and explore alternative conceptualisations of 'successful progression' to sustainable development - beyond growth. In this capacity, useful starting points could be the concept of flourishing (Ehrenfeld, 2019), the values of relationships, stewardship-becoming and other-regarding ethics of care, which I have only lightly touched upon. These are topics that are difficult to map, calculate and gauge for both researchers and practitioners, and perhaps the question is less how to study them, but more how we may collaboratively practice and enhance such understandings.

Several methodological limitations also apply to this dissertation. The findings suggest that new forms of collaborative arenas and spaces with current and future tourism practitioners and research institutions are desired. However, this is not only a question of establishing new collaborative arenas inasmuch as it is about collaboratively learning how to fruitfully navigate them as tourism researchers and practitioners. In the words of a Norwegian tourism network organisation during the closing seminar to the BOR research project: "Collaboration between research and practice is not something we have been any good at, or at least used to doing."

Sustainable tourism development research is dominated by quantitative and, to some degree, qualitative understandings. If we are to take the emergent and unknown nature of empirical materials generated

by a process of sustainable tourism co-design seriously, it necessitates flexibility and improvisation throughout the research and design process. This implicates shifts to evaluative criteria, shifts to researchers' competencies and capabilities, as earlier discussed, and shifts to pedagogies for teaching future tourism researchers and practitioners. When researchers and others involved continue to question whether tourism co-design is an approach within which 'everything goes', it suggests we are still to learn how to embrace alternative types and ways of doing research with others.

I was fortunate to be able to contribute to three different research projects and an educational arena. This afforded me the opportunity to share empirical materials, carry out additional experiments and co-author with other researchers. In this endeavour, I am left with lots of empirical material that I have not sufficiently used due to a lack of time, such as the materials from Dovre National Park District and Bornholm. Is this fair to those who were involved? Is my PhD insufficient? I hope to get time to further advance understandings about these empirical fields, possibly with a follow-up collaborative analysis about the processes of 'national-parking' in Dovre, or with workshops to better understand the role and functioning of tourism in regard to shaping practices of 'good' and 'bad' nature on Bornholm in response to the go-alongs.

The dissertation is also subject to several contextual limitations. This dissertation was carried out in Scandinavian contexts, which combined with the Western biases of both conceptualisations of co-design and sustainable development, is a major limitation of the overall PhD research. From a similar Scandinavian prejudice, this research has taken for granted that one can just, for example, drive-along with strangers without paying much consideration to safety (e.g., Wegerif, 2019). Moreover, I have taken for granted that people are willing and comfortable – let alone trusting – when co-designing with others and researchers. Future research might usefully embark upon sustainable tourism co-design endeavours in less affluent, alternative contexts to continue unfolding practices of reciprocal care and responsibility with others (Liburd et al., 2020).

It is important to re-acknowledge what sustainable tourism co-design cannot do, as outlined in chapter 4. Moreover, the findings and outcomes of this dissertation are limited to, and contingent on, the specific people, places and values involved, myself included. Therefore, the findings do not readily apply, nor can they be generalised for other situations and contexts, whereby the question is not whether and how to create another *Our Mjøsa* in Australia or Ireland.

The aim of co-designing tourism for sustainable development transitions from the outset is not intended to generate generalised solutions to current world problems that are readily transferrable to a new set of predefined principles or rules to be applied and prescribed to future tourism situations in other settings. Still, with extreme precaution, it could be possible and interesting to try to begin adjusting and re-engaging various methods, tools and interventions of sustainable tourism co-design in other contexts, such as the tourism co-design puzzle or scenarios of the best and worst tourism futures. Their usage would, of course, generate completely different processes and outcomes than the ones presented and discussed in this dissertation.

When thinking about how to generalise sustainable tourism co-design, a danger arises that it might also come to serve as ‘more of the same’, though in different, new small-scale contexts than those included in this dissertation. Instead, the question could be how it might be possible to scale up processes of co-designing tourism for sustainable development? A possible future starting point could be a methodological advancement from co-designing tourism *with* others towards co-facilitating ways of co-designing tourism *by* others.

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Appendices



Appendix 1: Roles and contributions

| Project | Place, method and dates | Roles and contributions* |
|-------------------|---|--|
| BOR | Lake Mjøsa 61 structured interviews July 1 st -August 9 th , 2018 | Associate professor Monica Breiby conducted 30 interviews. I conducted 31 interviews. |
| BOR | Dovre National Park District Two focus group interviews September 18 th , 2019 | Researchers Hogne Øian, Birgitta Ericsson, Merethe Lerfald, Sofie Selvaag, associate professor Monica Breiby and I planned the focus group interviews. Monica and Hogne each led a focus group, and the rest of us assisted. |
| InnoCoast | The island of Bornholm 25 semi-structured August 10 th -October 5 th , 2016 | Research assistant Sune Rasmussen conducted all of the interviews. |
| InnoCoast | The Wadden Sea National Park 12 in-depth interviews October 19 th -November 14, 2017 | I conducted all of the interviews. |
| InnoAgeing | The Wadden Sea National Park 25 in-depth interviews November 29 th -April 4 th , 2018 | Associate professor Bodil S. Blichfeldt conducted 14 interviews. I conducted 11 interviews. |
| BOR | Lake Mjøsa July 21 st -August 1 st , 2018 44 observations | Associate professor Monica Breiby conducted 21 observations. I conducted 23 observations. |
| InnoCoast | The island of Bornholm May 6 th -May 22 nd , 2018 11 go-alongs | I conducted all of the go-alongs. |
| InnoAgeing | The Wadden Sea National Park November 29 th -April 4 th , 2018 23 go-alongs | Associate professor Bodil S. Blichfeldt conducted 14 go-alongs. I conducted nine go-alongs. |
| BOR | Lake Mjøsa January 24, 2018 Workshop | Director of the Centre for Lifelong Learning Mette Villand, associate professor Monica Breiby and I planned the workshop. Mette facilitated the workshop. I joined a group. |
| BOR | Lake Mjøsa October 10 th , 2018 Workshop | I drafted an initial plan with aims and activities. This was discussed and adjusted with associate professor Monica Breiby. Monica and I co-facilitated the workshop, where I also joined a group during activities. |
| BOR | Lake Mjøsa November 1 st , 2018 Workshop | I drafted an initial plan with aims and activities. This was discussed and adjusted with associate professor Monica Breiby. Monica and I co-facilitated the workshop, where I also joined a group during activities. |
| BOR | Lake Mjøsa November 15 th , 2018 Workshop | I planned and facilitated the workshop. |
| BOR | Dovre National Park District September 18 th , 2019 Public lunch seminar | Researchers Hogne Øian, Birgitta Ericsson, Merethe Lerfald, Sofie Selvaag, associate professor Monica Breiby, journalist Windy Kester Moe and I planned the event. Hogne, Monica and I each did a short presentation. |
| BOR | Dovre National Park District September 19 th , 2019 Workshop | I developed the co-design tool, which was then discussed and tested with researchers Hogne Øian, Birgitta Ericsson, Merethe Lerfald, Sofie Selvaag, associate professor Monica Breiby and journalist Windy Kester Moe. I |

| | | |
|-------------------|---|---|
| | | facilitated the workshop and joined a group during activities. |
| BOR | Dovre National Park District November 8 th , 2019 Workshop | I planned and facilitated the workshop. |
| BOR | Dovre National Park District November 14 th , 2019 Public seminar and exhibition | Researchers Hogne Øian, Birgitta Ericsson, Merethe Lerfald, Sofie Selvaag, associate professor Monica Breiby, journalist Windy Kester Moe and I planned the event. Monica was responsible the academic seminar, and I was responsible for the exhibition. |
| InnoCoast | The island of Bornholm April 30 th , 2018 Workshop | Design consultant Chris Heape, CRT director Lene Felthus Andersen, PhD Emil Holland, senior researcher Rikke Brandt Broegaard and I prepared the workshop. Chris Heape facilitated the workshop, and the rest of us joined groups. |
| InnoCoast | The Wadden Sea National Park May 24 th , 2017 Workshop | Design consultant Chris Heape, professor Janne Liburd and I prepared the workshop, including development and testing of the narrative card game. Chris Heape and Janne Liburd facilitated the workshop, and I joined one of the groups. |
| InnoCoast | The Wadden Sea National Park May 3 rd , 2018 Workshop | Professor Anne-Mette Hjalager planned and facilitated the workshop. I joined one of the groups. |
| InnoAgeing | The Wadden Sea National Park March–May 2018 Lifestyle interventions | Professor Janne Liburd and associate professor Bodil S. Blichfeldt were in charge of interventions, including transportation. I joined one intervention and assisted with it. |
| InnoAgeing | The Wadden Sea National Park April 1 st , 2018 Oyster-along | Arranged by professor Janne Liburd, associate professor Bodil S. Blichfeldt and I. I invited the interviewed tourists and second homeowners. |
| | | |
| BOR | Lake Mjøsa July–August 2018 Four mailboxes with guestbooks | I cleaned the mailboxes. Associate professor Monica Breiby put up and took down the mailboxes. In between, we both regularly checked the mailboxes at different times. |
| BOR | Lake Mjøsa July 25 th –October 10 th , 2018 #OurMjøsa on Instagram | Planned by associate professor Monica Breiby, administrative secretary Elisabeth Winther, an external social media expert and I. Followed through and administered by journalist Windy Kester Moe and I. |
| BOR | Dovre National Park District April 4 th –November 14 th , 2019 #OurDovre on Instagram | Planned by associate professor Monica Breiby, journalist Windy Kester Moe and I. Afterwards followed through and administered by Windy. |
| InnoCoast | The island of Bornholm May 17 th –18 th , 2018 87 drawings and narratives | I collected all of the drawings and narratives. |
| InnoCoast | The Wadden Sea National Park November 2017 Email narratives and photos | I collected all of the email narratives and photos. |
| InnoAgeing | The Wadden Sea National Park April 2018 Facebook narratives and photos | Associate professor Bodil S. Blichfeldt engaged with the German members of the Facebook group for Fanø. I engaged with the German members of the Facebook group for Rømø. |

* names are listed in random order.

Appendix 2: Interview Guide, Lake Mjøsa

Date:...../..... 2018 Place:..... Weather:    

Interview guide: Sustainable experiences in tourism research project

We represent Inland Norway University of Applied Sciences in conducting a research project in the Mjøsa region. Our objective is to gain knowledge about memorable experiences in this region. Information is collected through interviews, observation, photos and sound recordings, and will also be used to develop services and products in collaboration with regional tourism practitioners. Participation is voluntary, and participants can withdraw at any time. All information, including photos, will be anonymised and treated confidentially. Do you have time for a short talk about this?

(Ask participants to give examples, elaborate, etc.)

1. Introduction

- Why are you currently in this specific location?
- Have you previously been on vacation in the Mjøsa region?
- How long have you been staying in the Mjøsa region during this trip?

2. Memorable experiences and concerns

- Is there any experience you found memorable/things you have done here in the Mjøsa region?
- What made this experience memorable?
(E.g., cultural landscape, meeting locals, other visitors, the guide, activities, sense of achievement, establishments where you stayed the night, interactions, history, contrasts, authenticity, multisensory (taste/smell, etc.), aesthetic, learning, entertainment, forgetting about time/place, environment, special feelings such as joy, enthusiasm, excitement, surprise, achievement, fear, frustration, calm, etc.)
- Is there anything you are/have been concerned about in terms of future tourism/experiences here in the Mjøsa region?
- Is there anything you miss as a visitor/tourist here in the Mjøsa region?
- Is there anything else important that you would like to add?

3. Conclusion

- Who are you travelling with?
- What kind of tour/trip are you on in the Mjøsa region? *(passing through, longer stay, etc.)*
- Nationality and age

Do you have a photograph of the area that you would like to share with us?

Thank you for your help, and enjoy your vacation!

Appendix 3: Interview guide, The Wadden Sea

Date:

Who:

Place:

Weather:

Interview guide: Research project InnoAgeing

Tourists and second homeowners

As stated in the email from me, this research project seeks to keep older adults and nature in good health. My questions today concern your activities in the Wadden Sea area and nature and there are no right or wrong answers. Your participation is voluntary, and you have the opportunity to withdraw at any time. Is it okay if I record our conversation? Information will be processed confidentially and anonymised.

1. Activities and engagement with nature

- First, how may I refer to you?
(E.g., visitor, tourist, part-time local or something else)
- Can you specify the kinds of outdoor activities you do in the Wadden Sea area?
(E.g., walks; walking the dog; mountain biking; bike rides; going for a run; taking photos; looking at animals and/or birds; gathering berries, mushrooms, etc.; studying and/or learning about nature; sitting and enjoying nature, silence and/or wildlife; bringing a packed lunch and coffee; enjoying the sun; angling; golf; sailing, rowing and/or canoeing; geocaches; hunting; horseback riding; nature sleepovers, etc.)

2. Motivations for engagement with nature

- How important is it to 'get out in nature' when visiting the Wadden Sea? Why?
- Do you prefer to be alone or with others (e.g., partner, family, friends) in nature?
- What is important for you when you are in nature? Why?
(E.g., being alone vs. being with others; physical activity, e.g., walking, running, riding, rowing, climbing, sailing, cycling, surfing; getting your heart rate up and feeling that you are using your body; to be "blown through" by the wind; relaxation, e.g., being at peace, calm, unwinding, relaxing; forgetting oneself; experiencing nature/landscape, e.g., the wildlife, the weather, the seasons; professional interests, e.g., in bird life, plants; taking care of nature, e.g., cleaning up or collecting rubbish while walking; 'getting away from it all'; being able to think, reflect or see things from a distance/in a new perspective; feeling independent and/or free)

3. Barriers to engagement with nature

- Would you like to experience the Wadden Sea nature more or differently? How?
- What keeps you from getting out?

(E.g., Lack of time due to work, hobbies, obligations; weather; it's hard to get going / things 'get in the way'; I have no one to accompany me; lack of desire, too difficult and cumbersome; lack of good ideas for fun and exciting experiences in nature/it will always be the same; there are too few activities in nature; there are too many laws and regulations to comply with)

4. Effects of engagement with nature

- How do you feel, both in mind and body when you come back inside after a tour of the Wadden Sea?
(Physical and mental)
- How would it influence you and your life if you did not 'get out in nature'?

5. What does it mean to be 'out in nature'?

- Are you out in nature at the Wadden Sea? Why?
- How much does it take to be truly out in nature?
(E.g., are you out in nature when you're in the garden, looking after the garden, walking the dog in a park in the city? Should there only be visible nature around you, or can there be a large road, a town, a farm?)
- Are there differences in nature?
(E.g., a forest, lakes, flat/hilly landscapes, views, marshes, dikes, etc. How?)

6. Relations to the Wadden Sea as a place

- Have you been coming to the Wadden Sea over the years?
(E.g., child, youth, family, senior citizen)
- Do you feel at home in the Wadden Sea area? More than elsewhere?
- How many times do you visit the Wadden Sea during a year? Will you ever stop visiting the Wadden Sea?
- Of all of the places in the world, why is it the Wadden Sea area you visit/have a second home in?
- What does it mean to you that the Wadden Sea is now designated a national park and World Heritage Site?
- How would you describe what the Wadden Sea is for someone who is unfamiliar with it?
- What is it that the Wadden Sea nature 'can' or 'does'? Does it change over time?
(E.g., during time of the day; season; as one gets to know the area, etc.)
- Today, you introduced me to one of your favourite places in the Wadden Sea area. How and why did that place become particularly important to you?
- Can favourite places change? How?

(E.g., finding new ones; re-discovering old ones; changes with time)

7. Social relations

- Do you experience the Wadden Sea with others? Who?
- *(E.g., partners, family, friends, guides, locals, other tourists, volunteers, associations, neighbours, etc.)*
- What is the difference between going out in nature alone and going with others?
- What is the difference between going for a walk together and, for example, drinking a cup of coffee together inside?
(E.g., it requires more/less to be together in one way or the other; we talk more/less/in a different way/about something else)

8. Age and Ageing

- What is your age? Do you see yourself as an xx-year-old? Do you feel older or younger than your birth certificate?
- Is it the same to be xx years-old now as it was 10, 20, 30 or 40 years ago? Is it the same as when your parents were the same age?
- What does ageing mean to you?
(E.g., dependence, loss, passivity vs. freedom, independence, 'active aging')
- What do you think of the terms 'healthy ageing', 'successful ageing' and 'active ageing'?
- How do you interact with nature more/less/in different ways than what you did before?
(E.g., while working)

Demographic Information

- Gender
- Age
- Occupation
- Marital status (single, divorced, widowed/widower, etc.)
- Living situation (alone, with children, with partner, with friends, etc.)

Is there anything else you would like to add before we end the session?

Thank you for your time and your introduction to the Wadden Sea

Appendix 4: Observation guide, Lake Mjøsa

Date:...../..... 2018 Place:..... Weather:     No. of participants, if applicable:

Observation guide: Sustainable experiences in tourism research project

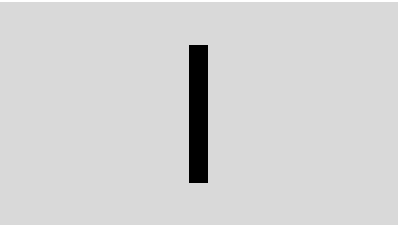
| Conditions | Notes |
|--|-------|
| <p><i>Experience spaces</i> Interactions with others e.g., staff, other tourists, residents, physical surroundings</p> | |
| <p><i>Feelings</i> Joy, excitement, frustration, anger, sadness, scepticism, etc.</p> | |
| <p><i>Doings</i> Passive, active, touching, commenting, talking, moving, etc.</p> | |
| <p><i>Sensory</i> Views, sights, taste, smell, hearing (e.g., silence/noise), touch</p> | |

| | |
|--|--|
| <p><i>Reactions to natural landscape and cultural heritage</i> Attitudes towards the natural and manmade cultural surroundings such as trash, overcrowding, etc.</p> | |
| <p><i>Experience values</i></p> <ul style="list-style-type: none"> - Factors: active/mental participation, togetherness, reflection, learning, using own resources, mastery, creativity, forgetting time and place, entertainment, etc. - Storytelling - Dramaturgy | |
| <p>Other interesting aspects that caught our attention</p> | |

Reminders

- When talking with others, introduce the project and inform them about the GDPR
- Bring project information pamphlets and a map
- Take photos

Dissertation Articles



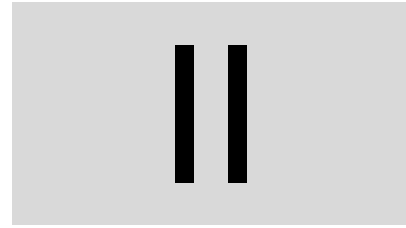
Inquiry I

Liburd, J., Duedahl, E., & Heape, J. (2020)

Co-designing tourism for sustainable development

Journal of Sustainable Tourism [ahead of print]

<https://doi.org/10.1080/09669582.2020.1839473>



Inquiry II

Duedahl, E. (2020).

Co-designing emergent opportunities for sustainable development on the verges of inertia, sustaining tourism and re-imagining tourism

Tourism Recreation Research [ahead of print]

<https://doi.org/10.1080/02508281.2020.1814520>



Co-designing emergent opportunities for sustainable development on the verges of inertia, sustaining tourism and re-imagining tourism

Eva Duedahl

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Co-designing emergent opportunities for sustainable development on the verges of inertia, sustaining tourism and re-imagining tourism

Eva Duedahl 

Faculty of Business and Social Sciences, Inland Norway University of Applied Sciences, Lillehammer, Norway

ABSTRACT

Extant literature point to difficulties related to enabling transitions to sustainable tourism development. Supplementing hereto, this study explored how we may collaboratively design (co-design) opportunities for sustainable tourism futures. Based on fieldwork involving co-designing tourism with a diverse range of practitioners centred on Lake Mjøsa in Norway, it unfolds how an understanding and construction of 'Our Mjøsa' surfaced. By analysing the contingent processes and ensuing outcomes, the study introduces a framework for understanding how opportunities may – and may not – emerge and enable sustainable development. The framework comprises four dynamic zones including two of inertia, one of sustaining tourism and one of re-imagining tourism. The study argues that traditional tourism approaches often are located within zones of inertia and sustaining tourism and consequently overlook or fail to engage series of opportunities for sustainability transitions. Within the latter zone of re-imagining tourism, it shows how opportunities can emerge as 'yours and mine', together as our sustainable tourism futures. Altogether, the findings suggest that the ongoing tempo-spatial shifts and flows on the verges of inertia, sustaining tourism and re-imagining tourism allow for simultaneously revealing and making more transparent the implicit and explicit assumptions underpinning current tourism practice, while re-imagining our sustainable tourism futures.

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Sustainable development;
tourism; co-design;
collaboration; participation

Introduction

In the wake of *Our Common Future*, also known as the Brundtland Report (World Commission of Environment and Development, 1987), the continued embedding of tourism within growth and development paradigms is well-established (e.g. Aall, 2014; Bramwell & Lane, 1993; Butler, 1998; Hall & Lew, 1998; Weaver, 2009). Scholars have cautioned that this implicates typically little but tourism itself is sustained, leaving scant attention to the wider implications for sustainable development (Hunter, 1995, 1997; Liburd & Edwards, 2010; Sharpley, 2000). Thus, the agenda of *Transforming Our World* (United Nations, 2016) has stimulated renewed critical interest among tourism scholars and practitioners in re-appreciating how tourism can overcome the 'Brundtland-as-usual' logic (Hall, 2019, p. 12) and engage meaningfully in sustainable development (Boluk et al., 2019; Bricker, 2018; Fennell & Cooper, 2020; Higham & Miller, 2018; Liburd, 2018; Sharpley, 2020).

The ineffectiveness of traditional tourism planning and destination management models is partly rooted in their reductionist nature. In following deterministic and linear cause-and-effect representations assuming that tourism

can be efficiently managed and controlled by proper means of intervention, they fail to recognise the inherent complexity and values involved and altogether rationalise the process (Hall et al., 2018; Liburd, 2018; McDonald, 2009; McKercher, 1993; Miller & Twining-Ward, 2005). This study argues that tourism largely still hinges on a utilitarian justification of development of tourism and when narrowly interpreted in terms of its economic outcomes, and inserted in prescriptive planning processes, a normative management-oriented rationale of developing tourism *for others* easily prevails.

Appreciating the complexity and wickedness of the global sustainability challenges, which are not clearly definable and have multiple solutions (Rittel & Webber, 1973), brings participation and human values to the fore. Admittedly, without something to sustain, sustainable development is void of meaning. Who has the power and capacity to decide what to sustain through tourism, on behalf of whom, and where, how, when and if it should be developed? (Hughes & Morrison-Saunders, 2018; Liburd, 2018). This study challenges the notion of developing tourism *for others* and seeks ways of

developing and researching *with others*. Such shift acknowledges that a sustainable development process thrives on a pluralisation of the values, norms, ideologies, knowledges and worldviews of those affected by, and involved in, tourism (Hall, 2008; Hall, 2019; Jamal & Getz, 1999). Reflecting on the broader values and ethics of sustainable tourism development, a democratisation of tourism research is argued as vital to drive the needed paradigmatic shift of re-imagining and transforming tourism where new understanding, ownership and an ethics of care emerge and synthesise among those involved (Campos & Hall, 2019; Cockburn-Wooten et al., 2018; Fennell, 2019; Hall et al., 2018; Jamal & Camargo, 2014). Therefore, *with others*, this study specifically contributes to the emergent field and practice of collaboratively designing tourism (tourism co-design).

Framed as a ‘a co-generative and co-learning research and development endeavour’, tourism co-design contributes an innovative range of processes, methods and interventions, enabling those involved to explore *with others* sustainable tourism futures as spaces of possibilities (Heape & Liburd, 2018; Liburd et al., 2017). By moving from experiment to experiment and sensitively responding to the unfolding inquiry, participants may simultaneously reveal a constrained present while imagining and navigating toward its future betterment within specific tourism contexts (Heape & Liburd, 2018; Liburd et al., 2020; Rogal & Sánchez, 2018). The possibility to re-imagine tourism and emergent opportunities for novelty may – and as critically demonstrated in this study sometimes may not – surface through the ongoing interactions and exploration of variations of expression and interpretation of those involved (Stacey, 2001).

Drawing on fieldwork of collaboratively co-designing tourism with various practitioners associated with Norway’s largest freshwater lake, Lake Mjøsa, the overarching aim of this study was to explore how tourism co-design may engender emergent opportunities to encourage sustainable tourism futures. Through multiple rounds of abductive reinterpretation and theorising focused on the processes of co-designing tourism and co-generated forms and outcomes of co-designing tourism, the study introduces a dynamic framework comprising two zones of inertia, one of sustaining tourism and one of re-imagining tourism. Further exploration reveals how it is within the ongoing tempo-spatial shifts and flows among zones that it becomes possible to reveal the implicit and explicit assumptions underpinning current tourism practice while simultaneously re-imagining sustainable tourism futures.

In the remainder of the paper, key concepts and definitions, including dynamics of developing tourism *for*, and, *of* are first discussed and followed by an introduction to, and positioning of, tourism co-designing

with others. Second, a detailed outline of the actual process of co-designing with others is provided. Third, key theoretical concepts, the process of inquiry and findings are synthesised to shape an original framework and discussions.

Theory

Developing tourism ‘for’ others

Tourism is a growing global economic powerhouse and one of the most polluting industries, making it increasingly less sustainable according to resource usage (Buckley, 2012; Ruddy et al., 2015). While this is clearly an unsustainable outlook, it illustrates that tourism hinges on the assumption that growth is the norm (Hall et al., 2018). The continued idea that it is possible to balance economic, socio-cultural and ecological resources, as implied in the Brundtland Report (WCED, 1987), is worrisome. Accompanied by a vague understanding of sustainability, the ‘Brundtland-as-usual’ logic (Hall, 2019, p. 12) paved the way for a competitive tourism industry to metastasise through ‘sustainable growth’, often at the expense of wider sustainable development, with little regard for limits to growth (Bramwell & Lane, 1993; Bricker, 2018; Butler, 1999; Gössling et al., 2009; Hall et al., 2015; Hall & Lew, 1998). This raised a fundamental question about what is actually sustained through tourism development other than tourism itself? Hunter (1995, 1997) coined the term ‘tourism-centric’ to describe a situation where destinations become commodified for sale to tourists. Such situation often increases competition for resources and tourism (McKercher, 1993), and arguably reinforces the tourism-centricity.

Though these concerns are not new, they prove no less relevant today considering how, e.g. the UN World Tourism Organization (2017) was quick to frame the new sustainable development goals (UN, 2016) as an opportunity to stimulate ‘true’ business opportunities – that is, opportunities that are competitive and increase profit (p. 7) – as have many national and regional tourism strategies. However, the intended trickle-down effects of such macro-level policies have come under question, and scholars continue to underline the lack of operationalisation of the praiseworthy values of sustainable development (Butler, 1998; Weaver, 2009; Wall, 2018; Sharpley, 2020). The persistent ineffectiveness of traditional tourism planning and destination management models is partly rooted in the reductionist nature of their deterministic and linear cause-and-effect representations, where there is an implicit or explicit assumption that tourism can be efficiently managed

and controlled by proper means of intervention (Hall et al., 2018; Liburd, 2018; McDonald, 2009; McKercher, 1993; Miller & Twining-Ward, 2005). To challenge the tourism-centric view, it is critical to acknowledge that tourism is a complex, social and fleeting phenomenon spanning multiple sectors, industries, places and people. Unlike complicatedness, complexity appreciates that tourism shapes through dynamic and ever-continuous processes of emergent becoming, where the sum of the interacting parts and relationships is greater than the sum of the whole (Hall et al., 2018). Appreciating the complexity and wickedness of the global sustainability challenges, which are not clearly definable and have multiple solutions (Rittel & Webber, 1973), brings participation and human values to the fore as now unfolded.

Development 'of' and 'on' communities

Sustainable development has shifted away from past principles towards more formalised and comprehensive reports urging stakeholders to pursue specific goals and targets to achieve sustainable outcomes (Fennell & Cooper, 2020; Hall, 2008). Therefore, it is noteworthy that the new agenda acknowledges contextual differences and inclusively writes that 'we the peoples' are embarking upon this journey of transforming our world (UN, 2016, p. 16). Indeed, it is well-established that participation is vital for sustainable tourism development and can empower others and challenge traditional ways of doing tourism (Bramwell, 2010; Bramwell & Lane, 2011; Hardy et al., 2002; Jamal & Getz, 1999). However, despite the new promises and principles of participation and public-private relationships in the changing landscape of governance series of issues prevail. Civic society, the public and residents often play a minor role or are even excluded in favour of accommodating tourists' needs, and when involved authorities may have already prescribed the direction of decisions where tourism developed for 'public interests' oftentimes equates to economic or narrow sectorial interests (Hall, 2008; Hughes & Morrison-Saunders, 2018; Moscardo, 2011). Using a transition management approach, Gössling et al. (2012) explored how a Norwegian government-led initiative aimed at mobilising key tourism stakeholders could proactively facilitate sustainability transitions. While they concluded that stakeholder involvement can increase knowledge and enable those involved to articulate and envision a desirable future, change and transition pathways are more likely to occur via doable incremental steps than via disruptive systemic change.

Hall (2008) clarified that community-oriented bottom-up approaches concern development *in* communities,

not development *of* communities. In examining university-community networks, Cockburn-Wooten et al. (2018) asserted that considerable tourism research has been *on* communities rather than *in* and *with* communities of practice – a vital difference for ownership and creating more ethical traction for sustainable change. This shift acknowledges that sustainable development is a contested process, which thrives on the pluralisation of the values, norms, ideologies, knowledges and world-views of those affected by, and involved in, tourism (Hall, 2008; Hall, 2019; Jamal & Getz, 1999). Reflecting on the broader values and ethics of sustainable tourism development, a democratisation of tourism research is vital to drive the much needed paradigmatic shift towards re-imagining and transforming tourism by allowing new understanding, knowledge and importantly an ethics of care to emerge among involved stakeholders (Campos & Hall, 2019; Cockburn-Wooten et al., 2018; Fennell, 2019; Hall et al., 2018; Jamal & Camargo, 2014).

Summing up and bringing together the above sections, tourism largely still hinges on a utilitarian justification of development *of* tourism and when narrowly interpreted in terms of its economic outcomes, and inserted in prescriptive planning processes, a normative management-oriented rationale of developing tourism *for* others easily prevails. Recognising and adding to the importance of stimulating a fundamentally new paradigmatic position to sustainable tourism development, the following section discusses the possibility of designing tourism *with* others.

Designing tourism 'with' others

Co-design can be traced to the Scandinavian School of Design arising during the 1980s and its ideas of participation. Led by Scandinavian union associations, the rationale was to involve workers in the development and implementation of innovations in their workplaces. According to the political agenda supporting this rationale, those affected should have a voice and influence (Bratteteig et al., 2012; Robertson & Simonsen, 2012). Since then, participatory and collaborative design have advanced and dispersed. A main principle remains the involvement of those affected to safeguard their voices in the design process while clarifying potential tensions (Buur & Larsen, 2010). Working within the tensions of 'what is' and 'what may become', participatory and collaborative design seek to simultaneously reveal limits or problems within a present situation while inviting those affected to work towards its improvement (Bratteteig et al., 2012; Robertson & Simonsen, 2012). In this study, this meant working with those affected by tourism while envisioning desirable futures. Whitham

et al. (2019) framed co-design research practice as 'seeking new ways of connecting people to shared and individual futures, unlocking, amplifying and catalysing individual creative potential, and contributing to broader, systematic shifts in governance, politics, and social practice' (p. 3). This framing enlarges the scope of co-design from being the solution to a problem or well-defined pathway for products and service provisions by recognising the complexity of sustainable development and the importance of considering the diversity of individuals implicated in it.

Bridging co-design and sustainable tourism development, tourism co-design is an emergent field and practice of collaboratively designing tourism (Duedahl & Liburd, 2019; Liburd et al., 2020). It can be defined as a co-generative and co-learning research and development endeavour (Liburd et al., 2017, p. 29). Tourism co-design contributes an innovative range of processes, methods and interventions enabling those involved to explore, *with others* sustainable tourism futures as spaces of possibilities (Heape & Liburd, 2018). Accordingly, the process of co-designing tourism is not merely concerned with leveraging specific outcomes inasmuch with the enabling collaborative processes among sometimes disparate groups with different backgrounds, knowledges, worldviews and potentialities in the becoming of new values, contexts and opportunities (Rogal & Sánchez, 2018). Critical for sustainable tourism development, Campos and Hall (2019) find such collaborative and innovative spaces can legitimise those involved to question established rules and strategies while prompting organisational and institutional changes.

The increased application of vague 'co' prefixes in tourism studies require some conceptual clarification of tourism co-design. First, tourism co-design draws on collaboration, which unlike co-construction, coordination or cooperation, is recognised as entailing working towards shared goals from the premise that the sum of efforts is greater than what one in isolation, or by dividing the work, can accomplish (Huxham, 1996; Jamal & Getz, 1995). This implies a shift away from the historic division of labour and related efficiency gains and instead acknowledging the humanness of wicked global problems, which cannot be solved by a single individual, organisation or sector (Liburd, 2018). By co-designing tourism, new ideas, meanings, thinking, doings and, in turn, transformations of tourism practices may emerge within the ongoing relating and micro-detail of interactions among many people who collaborate (Heape & Liburd, 2018; Liburd et al., 2017). Therefore, the process of identifying emergent opportunities is empowered by the direct involvement of a range of participants and is driven by ongoing social interactions and power-relating

as these participants learn, develop and evaluate ideas together, moving from experiment to experiment (Heape, 2015b; Heape et al., 2015). Tourism co-design thus differ from e.g. stakeholder and cluster analyses that seeks to sort, group and optimise various stakeholders or customer segments based on predefined criteria of similarities or differences often in a quest of gaining or maintaining competitive advantage. Instead, based on collaborative advantage (Huxham, 1996) the inclusive processes of co-designing tourism thrive on unfolding, exploring and interweaving a range of values, perspectives and worldviews of those involved to synthesise these into new opportunities for sustainable development.

Through the process of co-designing tourism, opportunities for novelty and learning surface through participants' cultivation and exploration of variations of expression and interpretation when grasping something new as thematic patterns of meaning (Stacey, 2001), from which the known can be re-engaged as the unknown (Heape & Liburd, 2018). Nevertheless, the current stabilising patterns of meaning may similarly be re-produced (Stacey, 2001), potentially reinforcing status quo. From this perspective, sustainable tourism futures may – or may not – be encouraged within tourism situations and their relational contexts. This contrasts with marketing-oriented service co-design, which sprung from the rise of a Service Dominant Logic and related notions of value co-creation (Lusch & Vargo, 2014). Service co-design is concerned with identifying user needs, which rest phenomenologically *within* individuals, to better users' value-in-use perception of a service (Trischler et al., 2017). In a sustainability context, the premise of value being realised solely *in-use* ought to elicit at least some reflective precaution, considering the implications if, for example, nature can only hold value when used by humans. It is beyond the scope of this study to further discuss co-creation, suffice here to note that notions of co-creation can be critically opened up and viewed as a broad label for series of collaborative practices in tourism scholarship (see e.g. García-Rosell et al., 2019; Phi & Dredge, 2019).

Methodological positioning, methods and study setting

Given the proliferation of co-design approaches, it is worth positioning the study's pragmatist understanding hereto. Dewey (1938) re-conceptualised inquiry as taking a point of departure in revealing an indeterminate, unresolved and problematic current 'situation' and subsequently directing its transformation to bring forth a new resolved situation (p. 35). Notably, through reflective

thought, learning and discoveries, new situations emerge, but there is no final settlement because any settling introduces the conditions of some degree of new unsettling. Correspondingly, a 'tourism situation' contains some irreducible societal troubles, tensions and uncertainties that are not embedded in theory but in the situated everyday doings and practices of tourism. From this perspective, the process of co-designing can be seen as a pattern of inquiry that begins with engaging tourism situations. Heape and Liburd (2018) elaborated that in this regard, inquiry brings co-design processes, methods, tools and interventions into play to explore and expand the inquiry, where learning can be considered understanding in practice and being situated in that practice. Thus, this inquiry shaped according to arising tourism situations and values rather than being overtly dictated by theory or predefined methods, which could have limited the scope, complexity and values of the emerging opportunities the study sat out to engender. Far from a free-for-all, instead, it is a highly disciplined endeavour requiring constant, careful attunement to the processes of engaging with others to respond to and act upon the unfolding inquiry. Mietinen (2000) argued that such reflective thought and action may both directly stimulate a reconstruction of the initial situation and indirectly generate intellectual

outcomes (e.g. new meanings) that can be engaged as resources in forthcoming situations. The validity of inquiry, thus, rests within situations and the leveraging of re-constructions, ideas, meanings, understandings and potential actionable steps.

Table 1 provides an overview of key events in the research process of co-designing what became known as 'Our Mjøsa' as the inquiry unfolded through five inter-linked responsive stages. The following sub-sections explain this in detail focusing on the rich processual details of each of the stages and how these are interconnected tying into the becoming of this particular tourism co-design inquiry and 'Our Mjøsa'.

Stage 1: Embarking upon a shared inquiry

This study is part of a larger Norwegian research project, 'Sustainable Experiences in Tourism', spanning from 2018 to 2020 (Center for Tourism Research, 2018). The empirical materials stem from the author's one-year-long (2018–2019) research engagement.

A project group of six researchers met regularly with a steering group of 11 local, regional and national public and private tourism practitioners to ensure linkages between research and everyday tourism practice. The project was initiated via an introductory kick-off

Table 1. Overview of key events in the research process.

| Stages | Aims | Participants | Activities and Experiments | Preliminary outcomes and actions |
|---|--|---|---|---|
| 1 Embarking upon a shared inquiry | Understand expectations to research and issues of sustainability | Tourism practitioners, project- and steering groups | Kick-off workshop using individual considerations, group discussions, and plenum discussions | Transcripts themed and summarized as inputs to further guide inquiry |
| 2 Collectively deciding upon study setting Lake Mjøsa | Identify and decide upon a study setting | Project- and steering groups | Discussing inputs from stage 1 to define criteria for study setting | Lake Mjøsa as study setting. To initiate fieldwork a meeting was held with the DMOs and fieldtrips conducted. |
| 3 Experiencing Lake Mjøsa with others | Obtain context specific information; identify potential issues, situations and values to work from | Project group, tourism practitioners, residents and tourists | Based on inputs from stage 2 interviews, observations, atmosphere photos, guest-books and Instagram initiative | All materials were transcribed and reflections kept in field journals. Lake Mjøsa appear as highly contested and territorially divided. |
| 4 Collectively exploring and expanding inquiry | Collective sense making and identification of new opportunities | Project group, tourism practitioners, residents and students | Two workshops facilitated using inputs from stage 3 as design materials. Groups engaged series of co-design methods, tools, reflections and discussions | The idea of 'Our Mjøsa' manifested. Transcripts and findings from each workshop were themed and discussed in plenum during the next |
| 5 Passing 'Our Mjøsa' forward | Summing up and finding out where to go from here | Project- and steering groups, tourism practitioners, and students | Informal follow-up discussions with participants, meeting with DMOs, conference | Cancelled Mjøsa-seminar, further analyses, planned closing seminar and future ideas |

workshop. To geographically represent the region, an additional 26 tourism practitioners, among a total of 50 invitees, participated. The project group provided details about the research and participants designed inputs to further guide the inquiry. Participants were divided into groups across organisational perspectives to discuss their expectations of research and sustainability issues. First, by individual considerations, then discussing as a group and, finally, they engaged plenum discussion. Transcripts from the workshop were thematically coded and summarised.

Stage 2: Collectively deciding upon the inquiry setting

Discussing the themes from stage 1 with the steering group produced criteria for the study setting. Lake Mjøsa, the largest freshwater lake in Eastern Norway, was chosen as the context owing to its geographical location, rich heritage and potential for connecting a multiplicity of institutions, organisations and people through tourism co-design.

During the 1970s, the lake's ecosystem suffered from malodorous, visible pollution resulting from decades of human impacts. Nearby forests had been cut, housing densified and farmland intensively cultivated. Meanwhile, fertilisation was causing emissions from agricultural and industrial activities and a lack of municipal sewage systems resulted in sewage being dumped directly into the lake. Mjøsa being a focal point for recreational activities, combined with the growing political interest in environmental sustainability, steered Gro Harlem Brundtland and the Ministry of Environment to mobilise two 'Action for Mjøsa' initiatives: 'Little Actions for Mjøsa' in 1970–1977 and 'Big Actions for Mjøsa' in 1977–1980. Here, Brundtland, who later chaired the WCED while creating the *Our Common Future* report, also advocated for environmental stewardship to preserve, protect and, in fact, save Mjøsa. Private businesses, organised housewives, public authorities and individuals collectively invested in practices to improve the ecological conditions. However, today, Mjøsa is challenged anew by invisible environmental threats, including climate change, which is spawning rising temperatures and sea levels, more flooding and glacial water, and new pollutants from products like shampoo and conditioner, micro-plastics and dangerously high mercury levels in the lake's fish (Borgå et al., 2013; Fjeld et al., 2016; Larssen & Friberg, 2018). Lake Mjøsa connects two regions and 10 municipalities. In 2017, there were 1.5 million registered tourists' nights-spent dispersed among the three 'Mjøs cities' of Lillehammer (54%), Gjøvik (16%) and Hamar (30%) (Statistikknett Reiseliv, 2018). A separate destination management

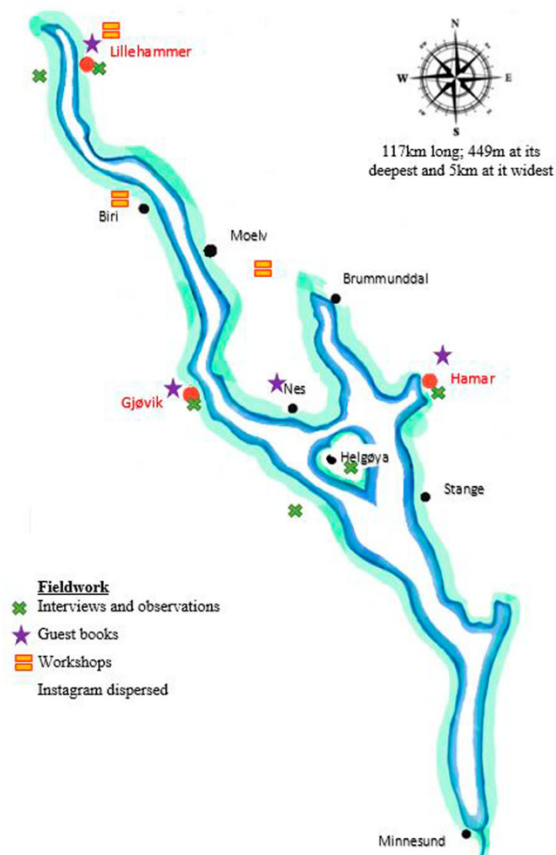


Figure 1. Author's sketch of Lake Mjøsa and fieldwork methods. Note: Instagram contributions from locals and tourists quickly spread and dispersed geographically across the lake making it impracticable to assign it a symbol in the map.

organisation (DMO) located in each Mjøs city splits the lake itself. Each DMO is responsible for managing and marketing tourism within their own territorially defined destination, for which they receive public subsidies and membership fees.

To further plan and prepare the inquiry, a meeting was held with the DMOs to discuss potential methods and learn about tourism flows, and two fieldtrips were taken to form a first impression of this large area. Figure 1 illustrates the lake with indications of key methods used in co-designing 'Our Mjøsa', which are discussed below.

Stage 3: Experiencing Lake Mjøsa with others

To identify potential situations entailing issues and values to work from, it was imperative to gain context-specific information from diverse perspectives. Different qualitative and participatory methods were used for this. Subjective and value-laden narratives collected as different fragments of meaning could later be

re-engaged in the co-design process to facilitate collective sense-making (Jaffari et al., 2011).

During the peak summer season, empirical materials were collected from interviews, observations and atmosphere photos in Gjøvik, Hamar and Lillehammer. Focused interviews are common means of generating subjective perspectives and detailed information regarding attitudes, opinions and values (Jennings, 2010). Specifically, the focused interviews addressed context-specific issues of memorable experiences and future concerns about tourism development. In all, 26 residents, 20 domestic tourists and 16 international tourists participated. Interviews lasting 2–40 min were recorded and transcribed.

Participant observation can reveal interactions and behaviours in real-world settings and allow for understanding how people construct and describe their worlds (Jennings, 2010) – in this case, how they meaningfully engage with Lake Mjøsa. Forty-four participant observations lasting between 30 min and several hours were conducted at central sites and attractions. They focused on points of interaction with others and with Lake Mjøsa. Notes were taken during these observations and were transcribed every evening. The interviews and observations were highly focused and bound to the Mjøs cities. Consequently, information was not gathered about what was happening in between-cities, where several camp sites, villages and harbours are located, potentially silencing alternate voices. To cover some of these blind spots and unraised voices, four mailboxes with guestbooks, coloured pens and candy were located at strategically dispersed viewpoints to encourage passers-by to contribute their impressions. About 179 people shared narratives. The guestbooks were checked weekly and a report was written with updates and reflections.

Keeping a fieldwork journal for continuously reflecting on the inquiry, including immediate impressions, ideas and reflections based on experiences of the lake from different cities with different residents and tourists, an initiating tourism situation began emerging. Mjøsa appeared to territorially divide rather than unite. Different tourism interests, priorities and dependencies surfaced among the Mjøs cities. Residents consistently expressed territorial-varying attitudes, usages and perceptions of Mjøsa. Moreover, they explained that except for one touristic paddle steamer, the many roads along the lake now replaced the earlier intensive boat traffic across Mjøsa. This meant that one's nearest neighbours were no longer those living across the lake and that Mjøsa had become more of an obstacle between people. In response to this, and to further publicise the opportunity to participate in and influence the inquiry, an open invitation through Instagram using the hashtag #vårtmjøsa (read: #ourmjøsa) was intended to invite,

engage and mobilise residents across the lake. Private and public practitioners from the steering group, DMOs, those involved in the earlier observations and those located at the camp sites and harbours assisted in encouraging residents and visitors to participate in 'our shared exploration of Lake Mjøsa by posting a picture and inspiring others', providing an alternative to social science's reliance on verbalisations and affording opportunities for people to share their interpretations (Jennings, 2010, p. 191). More than 469 photos and narratives were shared. The open, inviting and unstructured nature of the guestbooks and Instagram facilitated a more nuanced understanding of heterogeneous locals and visitors and their everyday ways of engaging with the lake.

Stage 4: Collectively exploring and expanding 'Our Mjøsa'

During autumn, two co-design workshops were facilitated to spark a collaborative identification of emergent opportunities and sense-making related to Lake Mjøsa tourism. Fifty practitioners, who had aided in earlier stages of the inquiry, were invited to the workshops, which were held at a conference centre. The practitioners represented smaller private tourism enterprises, such as camp sites; regional and national public and private representatives of the project and steering groups with a relation to the lake; residents belonging to grassroots organisations with a stake in the history, culture and nature of the area; and future tourism practitioners in the form of local BA tourism students considering Lake Mjøsa had become a cross-curricular case for the semester.

Beyond the project group and BA tourism students, 12 practitioners attended the first workshop, while 10 attended the second. Participants included representatives of three DMOs, private businesses, a region, a museum and an NGO and a few external researchers. Several participants highlighted the low participation of public municipalities as problematic, arguing that municipalities reinforce geographical divisions and promote tourism without grasping the inherent complexities and resources involved. Participants were divided into groups, ensuring that each one represented different organisational and territorial perspectives and interests. Fieldwork from stage 3 contributed in different ways to collective sense-making and to the cultivation and identification of emergent opportunities. The workshops, facilitated by the researchers, lasted between three and four hours and were documented in photos, notes, summaries, co-designed constructions and Post-its.

During the first workshop, participants enthusiastically welcomed the idea of potentially co-designing 'Our Mjøsa'. They were asked to bring a photo demonstrating

what Mjøsa means to them and present it to their group while reflecting on their dreams, hopes and aspirations for the area's future. Meanwhile, others listened and noted on Post-its whatever caught their attention. Subsequently, participants negotiated different themes and assigned headlines. Building from this shared identification with Mjøsa, each participant received 10 fieldwork fragments that were re-written as narratives of concerns, memorable experiences and pictures and guestbook contributions to add nuance and complexity to the inquiry. Participants took 10 min to interpret some preliminary meaning before introducing it to the group. Subsequently, they explored new connections and meanings arising between themselves and the narratives, which they wrote down on a poster. Lastly, everyone assembled to discuss their findings.

To set the scene for the second workshop, groups' Post-its, presentations, notes and posters were cross-analysed for emergent themes using two inclusive principles: (1) all participants had to be represented and (2) as far as possible, their own words had to be used. As such, the emergent themes identified were rooted within the tourism practice and those involved rather than being overtly guided by theory or researchers. In the second workshop, the above cross-thematised findings were discussed with participants to form the basis for co-designing new conceptualisations

to support 'Our Mjøsa'. Participants were asked to summarize their observation in five bullet points along with five atmosphere pictures with 'strange questions' below them, such as a picture of a duck with a question on its perspective on tourism. Groups collectively expressed their conceptualisations on a printed map of the lake. Each group's Post-its, presentations, notes and posters were subsequently summarised.

Stage 5: Passing 'Our Mjøsa' forward

After the workshops, several individual conversations and group meetings with participants took place to sum up and critically reflect on the process of co-designing 'Our Mjøsa' going forward. Preliminary findings were presented at a national conference held locally with one of the participants (smaller private business owner), who did his own co-design experiment with the audience. Practitioners shared how a wealth of potentialities had become perceptible by co-designing tourism, though tangible operationalisations are still to be realised. DMOs and the project group discussed a collective 'What's next?' event, which was never carried out. This is further reflected and elaborated upon later.

The fifth stage also includes the writing of this article. In that regard, the empirical materials belong to two

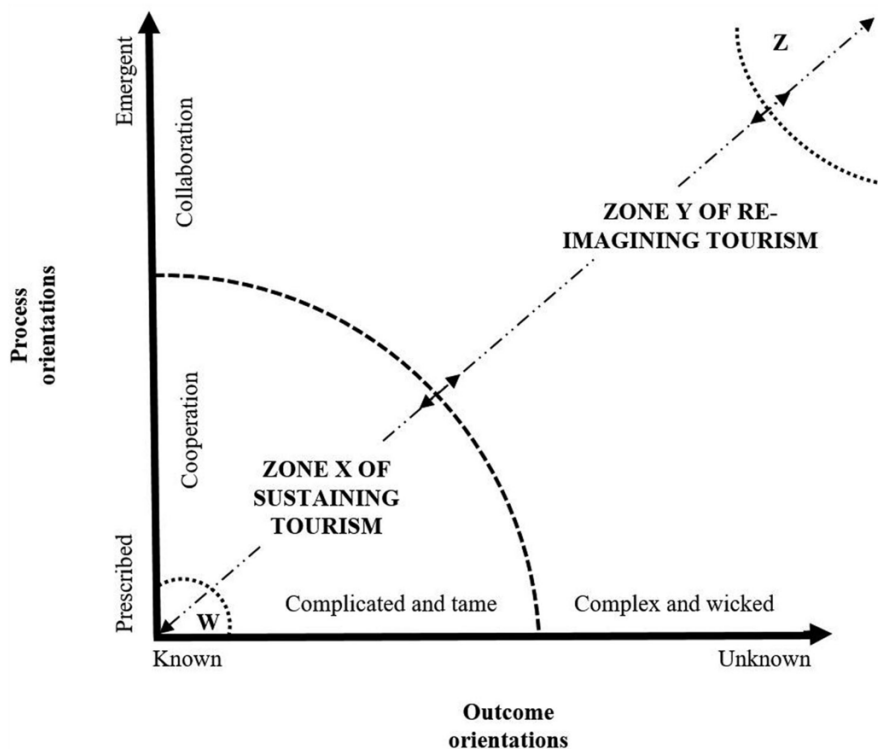


Figure 2. Assumptions about and ways to encourage sustainable tourism development.

strings. First, they concern the systematic thematising of participants' co-designed outcomes and conceptualisations, which, as described, were performed and discussed with participants in each of the above stages. Second, the empirical materials cover the documented processes of tourism co-designing 'Our Mjøsa', which allowed for an in-depth analysis of detailed micro-structures of participants' interactions (Basten, 2011) to grasp the processes through which opportunities may emerge. Accordingly, to understand the variations in participants' outcomes and their related processes, an abductive process of interpretation was deployed, shifting back and forth between the (re)exploration of key theoretical concepts and the two strings of empirical materials. Based on multiple iterative rounds of reinterpretation, four distinct dialectic zones emerged which collectively comprise a framework for understanding how sustainable tourism futures may emerge and can be encouraged by means of co-designing tourism (Figure 2).

What follows is a discussion of some of the descriptive narratives and tourism co-design situations as they unfolded. These are supplemented with other examples to nuance the dynamics of the framework. Narratives and situations were selected for their ability to leverage an understanding of how opportunities for sustainable tourism futures did and did not emerge.

Findings and discussion

Although Figure 2 did not arise before multiple iterative rounds of reinterpretation, in the following it serves as a logical structure to present and discuss the findings of this study. Drawing on the key concepts and assumptions of sustainable tourism development, the framework horizontally works from sustainable tourism development as a predetermined, known goal towards unknown outcomes. Vertically, the framework stretches from sustainable tourism development as prescribed processes towards the engenderment of an emergent becoming. The figure depicts four zones that surfaced in response to the empirical co-designing of sustainable tourism futures for Lake Mjøsa.

These are zone X of sustaining tourism; zone Y of re-imagining tourism; and two zones of inertia marked with W and Z. The remainder of the paper first unfolds the distinct characteristics of each zone and then the dynamic interrelations as illustrated by arrows and dotted lines. Before proceeding to the findings of the study, few clarifying points must be made. Findings are not tied to specific stages of inquiry or to one specific person or group. Instead, findings denote how sustainable tourism development is encouraged (or not) within and between four zones focusing on the micro-structures of interaction. By further exploring and

discussing these, it is possible to reveal and make transparent the implicit and explicit assumptions on which the four different encouragements of sustainable tourism development are built.

Zones of inertia

First, relating to zone W, as mentioned, several significant practitioners did not participate and a few declared beforehand that they would 'observe' rather than engage in co-designing. The following conversational snippets demonstrate how a group of heterogeneous participants discussed issues of sustainability within their situated tourism contexts during the kick-off workshop (stage 1):

For me, sustainability relates to certificates that simultaneously heighten the competitive advantage, the brand and the rate of returning tourists. (DMO)

Sustainability is the operationalisation of the social, the environmental and the economic through residents. (business)

I agree, it is social, environmental and economic. I think there is also a special focus on ethics, as with the rising practices of eco-certificates. We must consider ways of generating economic returns while simultaneously preserving the area. (network organisation)

Yes, it is social, environmental and economic, and then one could add that thing with future generations. (region)

Within this zone, tourism sustainability explorations were collectively reduced to the triple bottom line approach of sorting and positively balancing ecological, socio-cultural and economic elements. Relatedly, some perceived tourism sustainability as a question of obtaining more certificates and labels that can serve as 'a sort of recipe' while ensuring balance. These would then provide clear criteria to sort the sustainable and unsustainable tourism practices according to a set of social, economic and environmental criteria. Yet, such a balanced approach to tourism sustainability may, in principle, aid a business-as-usual as the concealed exploitation of areas for growth. The balanced approach, thus, reduced sustainable tourism futures to an assumed and already prescribed known, where it appeared that there was no need to re-imagine alternatives, potentially disturbing that balance. Sustainability within this zone, also appeared as an unquestionable, correct theoretical construct to which one could add something about 'ethics' or 'future generations' – issues that are hardly questionable or easily operationalised in everyday tourism practices.

Second, zone Z can be characterised by similar outcomes of inertia, though the processes leading hereto

are far from the overtly reductionist approaches exemplifying zone W. During the plenum presentations and discussions following the kick-off workshop (stage 1), another group including a DMO, a local researcher, a public practitioner and a private practitioner described the following:

Sustainability is a sort of 'all or nothing' construct, and it is very difficult to relate to something or someone. There is clearly a lack of someone – people, locals – taking ownership of its operationalisation.

Thus, tourism within zone Z is associated with an ungraspable complexity of unknown outcomes and futures. Void of meaning without reference to something to sustain (Hughes & Morrison-Saunders, 2018), sustainability appears beyond reach as an incomprehensible 'sort of all or nothing' construction unrelated to 'anything' or 'someone' who can take ownership of its operationalisation.

Tourism within the marked zones of inertia (i.e. W and Z) demonstrates two opposing encouragements of sustainable development, though characterised by similar outcomes of inertia, inaction, passivity, or stillness. These zones are vital to acknowledge because it is often assumed that change is easily attainable or desirable (Fennell, 2018). The zones demonstrate some of the difficulties related to engendering alternative ways of imagining and doing tourism for sustainable development. First, by avoiding questioning and disturbing current tourism practices and potentially varying values, sustainability is easily reduced to an assumed or obtained balance, which can lead to passive acceptance of the current state of affairs. Second, the zones underscore the historic top-down focus on macro-level issues concerning the objectives of sustainable development and how these convey a lack of operationalisation (Butler, 1998; Sharpley, 2000, 2020). Following the lack of identification with the task of sustainable development as it is defined by others such as the UN or textbooks and applied onto tourism practice, sustainable tourism futures appear to be external to situated everyday tourism doings. Bringing together these often silenced and unnoticed nuances of a sustainable tourism development process, it is within these zones we overlook or do not engage the situations, practices and values of those affected by tourism, which otherwise could spur opportunities for sustainable development transition processes.

Zone of sustaining tourism

First, related to zone X of sustaining tourism, one person argued, 'This one definitely does not get the point with

Mjøsa'. Another concluded, 'This group did not feel welcome, but it cannot have been at my place'. They became defensive, interpreting and discarding design materials as potential critiques of them. The following narrative (stage 4, workshop 2) is from a group's plenum presentation:

We struggled a lot because there really are a lot of very strange inputs. It appears there is something particular with love. This includes a range of stories spanning from people who meet and fall in love, proposals, celebration of anniversaries but also the historic country romance and symphonies of smells and sights. But we cannot focus on such [odd] small things, right?

The group shared how they initially had discarded the surfacing theme of love, arguing that given its odd and non-logical nature, it should not be taken into consideration. They found it a hassle to legitimise this emergent understanding, which did not easily align with current practices. By intentionally discarding whatever does not fit current tourism imperatives and understanding, emergent opportunities may be superseded in favour of sustaining tourism as we currently know it, and emergent values, complexities and opportunities remain hidden, dormant, latent and altogether unidentified. Interestingly, as one cannot predict outcomes (Liburd et al., 2017), they often do not immediately make sense but are precisely therefore situated in local values, individual lived experiences and collective imagination.

Tourism within zone X is assumed to be manageable by following or directing prescribed processes for sustainable development and working towards them as more or less known goals. As with many traditional models, tourism is assumed to be complicated (Hall et al., 2018), where the sum of its parts can be discerned and re-combined in a cooperative (Huxham, 1996) manner. Consider, for instance, the suggestions of a new boat tour between the three Mjøs cities, electric bicycle rentals at different sites or a shared booking-and-information website. These complicated and cooperative encouragements of tourism could equally be achieved by one party (e.g. investing in electric bikes) or by splitting the work (e.g. each participant has a bike charging station at a different location). This is not to say that these are not emergent innovative opportunities, but tourism is encouraged within a rather risk-free safe space at least according to its commonly held assumptions.

Second, during the plenum presentations (stage 4, workshop 2), several participants rationalised commodifying 'Our Mjøsa'. The following are a few snippets:

We must make it [Mjøsa] a product, package it and sell it to tourists. (region)

Tourists must be fed the history with a spoon. (business)

It is important that we build a brand and sell Mjøsa as one concept. (DMO)

The nature and culture of Mjøsa become instrumentalised for service provision (Lusch & Vargo, 2014) to enable ongoing (unlimited) tourism consumption and production with little re-imagining of tourism. Bringing together the difficulties related to considering and navigating sometimes conflicting and emerging perspectives and values associated with continued tourism consumption and production creates a space where current stabilising patterns of meaning are upheld (Stacey, 2001), thus easily reinforcing the status quo tourism. New patterns of meaning seem like an immediate recombination of the known and seized opportunities favour maintaining the known.

Encouragements of sustainable tourism development within the zone of sustaining tourism, thus, will likely result in more of the same and will unlikely facilitate significant sustainability transitions. Though some innovations can be nurtured, they appear tourism-centric and heavily focused on economic outcomes and competitive advantages (Hunter, 1995, 1997). Consequently, they sustain little more than the tourism practice itself as an isolated phenomenon rather than one that is interconnected with sustainable development.

Zone of re-imagining tourism

Zone Y of re-imagining tourism is now unfolded through four interlinked dynamics. First, in conceptualising 'Our Mjøsa' (stage 4, workshop 2), a group discovered that the owner of a private outdoor enterprise enjoyed playing PlayStation; a DMO representative had himself been involved in a regional augmented reality initiative; and a leader of a tourism network had participated in a Dutch 'Pick three things [trash]' initiative. By interweaving their different backgrounds and experiences, they described the following in plenum:

We propose concepts of caring for Mjøsa which foster pride and unite us, potentially using available technology but bridging it with our mind-set and ideologies, so we can engage locals and tourists, for example, in picking up trash. Moreover, we can combine such initiatives with local discounts, where money is re-directed to sustain nature and improve water quality.

Within an overall co-designed concept of 'Caring for Mjøsa', they further described how they had identified a series of related activities to collectively motivate and engage tourists and locals in nature sustenance and conservation while retaining any earnings locally or reinvesting in water- and nature-conservation. Clearly, these outcomes were more than the sum of their efforts, as the concepts of collaboration and complexity set out,

but this 'sum' did not arise vaguely. On one hand, they were deeply embedded within the backgrounds and lived experiences of otherwise diverse tourism practitioners. On the other hand, they were rooted in the ongoing interaction of those involved, where opportunities emerged through unleashed collective potentiality.

Second, within one group, participants (stage 4, workshop 1) initially stalled and were unable to make sense of the materials before them. A business owner broke the silence and steered the conversation as follows:

There are multiple 'complaints' [sigh]: too little information, violation of rules, stinky water, having difficulties finding one's way around, not feeling welcome ...

I noticed you just changed your tone while talking. Did that mean something? (author)

I don't know ... I think maybe these points of negativity are different. (business)

How might they be different? (author)

Well, they all present very dissimilar challenges and likely require us to approach them differently. (business)

Suddenly, the DMO who had earlier held back, took the lead:

But what if these are our greatest challenges, and what if we shift all this and instead say it is an opportunity that we all share concerns for the area?

The group proceeded without further intervening by collectively identifying and matching different approaches to different challenges. Tangible challenges (e.g. parking, rules for transportation on water, information), participants found, can be 'fixed rather quickly', whereas other challenges (e.g. bicycle signs) require coordination with other parties and public bodies, and some fundamental challenges (e.g. the environment) require collective long-term approaches. Moreover, participants across groups openly questioned the often assumed known:

Are all smells bad? (external researcher)

Can we replace do-not-disturb signs with smiles? (student)

Is it enough to hang up a shovel at a museum? (DMO)

As participants further questioned what 'Our Mjøsa' may entail, other ambiguities and paradoxes emerged (across stage 4). As one example, a group shared their puzzlement concerning 'more tourism generates more trash and disturbs the quietness many seek', and participants began surmising that tourism may not be so much an issue of attracting new tourists as it is about guiding current tourist flows.

The above nuances suggest that unlike immediate and salient outcomes within the zone of sustaining tourism (e.g. bicycles), this zone is characterised by an engagement of ambiguities and nuances of sustainable tourism futures as a highly situated endeavour where no one resolution applies. By re-imagining and challenging current tourism assumptions, the unknown became known and vice-versa, stimulating possibilities for empowering 'Our Mjøsa' as an emergent process of becoming with others and Mjøsa.

Third, personal narratives varied when participants presented individual pictures of Mjøsa's meaning to them (stage 4, workshop 2). Mjøsa was described as 'boring' (student), a site of 'potential collective mobilisation' (DMO), something 'I don't use much' (external researcher and resident), 'a feeling of being close to Mjøsa' (business) and 'within a continuous state of becoming' (business). Moreover, a participant from a voluntary nature organisation noticed the variations of expressions concerning whether they as practitioners 'consume', 'use' or 'experience' Mjøsa. Accordingly, tourism co-design leveraged a rich variation of interpretations and expressions (Stacey, 2001) from which different understandings of Mjøsa were disclosed and gradually interwove new patterns of meaning or understanding of what 'Our Mjøsa' may become. Through intentional explorations of these variations, groups were able to cultivate a shared identification, ownership and motivation for considering something as 'Our Mjøsa' in the first place. Numerous participants came to phrase it during the plenum presentations (stage 4, workshop 2), for example, as 'this is our dream', 'why we try', 'the driving force' and 'a shared motivation behind Mjøsa and tourism'. Moreover, several reflected as follows afterwards (stage 5):

There is more to the story than my story. (business)

We tend to think a lot about each other and about tourists; that was definitely something that changed ... We literally sat around a table and looked each other in the eyes. Here [when tourism co-designing], it did not matter who had the most money or the loudest voice. (business)

Through shifts in power-relating (Heape et al., 2015), the participation of diverse practitioners empowered alternative voices and perspectives to partake in re-constructions of meaning (Bramwell, 2010). Consequently, a new shared understanding and context surfaced, driven by ideological diversity and synthesis of diverse values, knowledges and worldviews related to Lake Mjøsa (Hall, 2019; Hall et al., 2018; Rogal & Sánchez, 2018).

Fourth, groups (stage 4, workshop 2) identified opportunities including, but not limited to, addressing complex

wicked issues of nature- and heritage-conservation, climate change, biodiversity loss, trash, pollution, algae toxins and inclusion of the disabled and elderly. Within this zone, it is possible to engage sustainable tourism development as spaces of possibilities and engage the known as the unknown (Campos & Hall, 2019; Heape & Liburd, 2018). Correspondingly, it is possible to re-imagine the assumptions of tourism from those of sustaining tourism to sustaining that which we value through tourism. In view of this, a group metaphorically phrased how socio-culturally 'we give life to Mjøsa' and participants envisioned and identified several other-regarding innovations (Liburd, 2018) by re-imagining tourism's contribution to value-laden issues of sustaining what, how and with whom. Processually, this represents a collaborative endeavour that is not solely tied up with individual interests and agendas nor motivated by a quest for competitive advantage but, rather, is rooted in collaborative advantage and other-regarding ethics and values of care (Fennell, 2019; Jamal & Camargo, 2014). This entails seeking to sustain that which we value through tourism development with others – that is, 'what is yours and mine together as our sustainable tourism futures'.

Dynamic interlinkages

The above zones exhibit some of the nuances and dynamics associated with co-designing tourism *with others*. However, as illustrated by the arrows and dotted lines in Figure 2, these zones are not static but dynamic and interconnected. Participants' apprehension and exploration of related tourism situations containing irreducible complexities, paradoxes and ambiguities that are otherwise hidden or overlooked expanded the inquiry. It is within these arising microstructures of interactions (Basten, 2011) that we may challenge the current tourism assumptions, flip our thinking and devise new responses to, and understandings of, tourism for sustainable development. Participants elaborated multiple issues; for instance, they are rarely familiar with the neighbouring businesses and, as a private business owner explained, a "kings in each their own garden" attitude prevails ... afraid of losing something by collaborating and afraid that others will reap the benefits'. Accordingly, the cooperative nature characterising zone X of sustaining current tourism practices began to reveal itself as a constraint to zone Y of re-imagining tourism, when noticing how a sustaining of tourism practice for itself will likely stimulate continued competition for tourists and resources (McKercher, 1993). A private practitioner responded to this on behalf of his group in plenum (stage 4, workshop 2):

We have become committed to breaking down the barriers of 'us' and 'them' to create something that is 'our' ... We are too small if we each stand isolated; we need to talk about 'our' and not 'us' and 'them'.

As a highly complex social endeavour, we will likely experience continuous tempo-spatial shifts and flows among the zones of inertia, sustaining tourism and re-imagining tourism. However, these tempo-spatial and ongoing shifts and flows make it possible to simultaneously reveal and make more transparent the implicit and explicit assumptions of current tourism practice while re-imagining and encouraging sustainable tourism futures.

Despite changing governance structures and more comprehensive reports urging stakeholders to pursue specific goals and targets to achieve sustainable outcomes (Fennell & Cooper, 2020; Hall, 2008), tourism is largely still deeply rooted in, or at worst locked into, the assumptions underpinning the zones of inertia and sustaining tourism. Therefore, the rise of new collaborative philosophies applied to tourism is noteworthy, even if this study demonstrates through the identified zones of inertia and sustaining tourism that they do not automatically lend themselves to transforming tourism. Nonetheless, the innovative range of processes, methods, interventions and, notably, an attitude of mind (Heape & Liburd, 2018, p. 238) afforded by tourism co-design can enhance practitioners' mindfulness and enable them to re-imagine what tourism may be for, moving beyond the zones of inertia and sustaining tourism itself. Specifically, within the zone of re-imagination, this study illuminates at least four vital co-design dynamics that allow for moving beyond zones of inertia and sustaining tourism to re-imagine tourism.

Small, doable steps of mindfulness and care

Despite the contingencies and situatedness of any tourism co-design endeavour and related outcomes, the encouragement of tourism emerging within zones of inertia and sustaining tourism calls for critical self-reflection. Further, this might have been heightened due to some shifts in participants and sometimes-minimal facilitation and instruction causing participants to sometimes talk all at once, feel insecure about what to do or simply stall and check their phones rather than engaging and interacting with each other.

The many new opportunities identified as tangible new initiatives and outcomes of the overall re-construction of 'Our Mjøsa' are still to operationalise. In hindsight, covering several hundred kilometres of area combined with practitioners who may be unfamiliar with neighbouring businesses even in close proximity might have

been overly ambitious. Despite the ongoing philosophy of engaging *with others*, some of the shortcomings of passing 'Our Mjøsa' forth suggest further shifts towards engagement *by others* to facilitate greater levels of ownership. Moreover, the reliance on researchers and larger practitioners (the DMOs, stage 5) to aid this passing forth through the cancelled 'What's next?' event likely could have been enhanced by working specifically with the fiery smaller businesses and grassroots.

Yet a range of more intangible and indirect outcomes transpired, as outlined above, of which some are engaged, and others may serve as resources for forthcoming situations (Miettinen, 2000). In light of territorial-varying interests, priorities and perceptions, the reconstruction of 'Our Mjøsa' enabled disparate practitioners and groups to identify and envision shared values and desirable tourism futures. The potentialities leveraged by the wide range of new ideas, new meanings, new thinking and new doings (Heape, 2015a; Larsen & Sproedt, 2013) brought about a mindful awareness of the inherent complexities, unknowns, hidden dilemmas and paradoxes in working with sustainable tourism development. Some practitioners are planning or are already doing co-design experiments with others. A representative of a network organisation metaphorically shared how co-designing had 'opened her eyes' to the fact that they had been looking at Mjøsa only from one angle, 'but so many more angles exist', which she and her network were now exploring. All this adds to Gössling et al.'s (2012) conclusion that change is more likely to occur via doable incremental steps rather than large-scale rupturing systemic change; and this study adds of becoming mindful and caring with others.

Conclusion

This study critically challenged the management-oriented rationale of developing tourism *for others*. It recognised that tourism approaches and research have evolved from the development of communities to development *in* communities and *with* communities of practice (Cockburn-Wootten et al., 2018; Hall, 2008) and contributed to the emergent field and practice of collaboratively designing tourism *with others*. The study thus added to the broader values and ethics of sustainable tourism development where a democratisation of tourism research is vital to drive the needed paradigmatic shift (Fennell, 2019; Jamal & Camargo, 2014). Specifically it was argued and demonstrated how collaborative spaces driven by a pluralisation and interweaving of the values, norms, ideologies, knowledges and worldviews of those affected by tourism can create

traction for sustainable development (Campos & Hall, 2019; Gössling et al., 2012; Hall, 2019; Hall et al., 2018; Jamal & Getz, 1995, 1999; Liburd, 2018).

Based on a Norwegian inquiry of collaboratively designing 'Our Mjøsa' with a broad range of practitioners, the study engaged a range of processes, methods, tools and interventions, enabling those involved to explore *with others* sustainable tourism futures as spaces of possibilities (Heape & Liburd, 2018; Liburd et al., 2017; Rogal & Sánchez, 2018). The main contribution of this research lies in the proposed framework for understanding how sustainable tourism futures may emerge and can be encouraged by means of co-designing tourism. The findings of analysis revealed four dynamic zones comprising the framework – two zones of inertia, one of sustaining tourism and one of re-imagining tourism. Through exploration and discussion of the identified zones, this study suggests that co-designing tourism can enable its practitioners to engage in disciplined collaboration and creativity while envisioning, cultivating and identifying emergent opportunities for re-imagining sustainable tourism futures and other-regarding innovations (Liburd, 2018). By further nuancing this positioning, the study demonstrates that there is no magic bullet list for co-designing tourism. Instead, as a highly complex social endeavour, we will likely experience tempo-spatial and continuous shifts and flows among the zones of inertia, sustaining tourism and re-imagining tourism. Importantly, these shifts and flows accentuate that tourism must not be stuck within zones of inertia or sustaining tourism. Instead, it is within these ongoing shifts and flows that it becomes possible to simultaneously reveal and make more transparent the implicit and explicit assumptions underpinning current tourism practice while re-imagining mindful sustainable tourism futures. Thus, the framework can be used for interrogating the assumptions behind, and implications of, particular approaches to sustainable tourism development. Findings suggest that tourism is yet to cultivate a greater awareness of the values and complexities of sustainable development and of the diversity of individuals implicated in.

As the study was limited to one territorial lake context, the findings do not directly apply to other contexts, as each place inevitably has its own particularities and values. The study did not sufficiently address the power relations or positionalities of stakeholders (e.g. Tribe & Liburd, 2016). Neither did the study holistically consider potential conflicting cross-scale issues related to outcomes within a wider frame (Hall et al., 2018). Such understanding and exploration of ways to further support alternative ways of facilitating sustainability transitions with others are needed.

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Notes on contributor

Eva Duedahl is a Ph.D. Fellow at the Inland Norway University of Applied Sciences, Faculty of Business and Social Sciences. Eva's research focuses on collaborative design of tourism in relation to sustainable development transitions.

ORCID

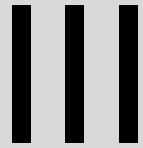
Eva Duedahl  <http://orcid.org/0000-0002-9738-3110>

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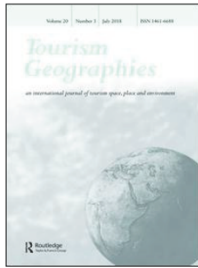
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How engaging with nature can facilitate active healthy ageing

Eva Duedahl^a , Bodil Blichfeldt^b and Janne Liburd^c

^aSchool of Business and Social Sciences, Inland Norway University of Applied Sciences, Lillehammer, Norway; ^bDepartment of Design and Communication, University of Southern Denmark, Kolding, Denmark; ^cCentre for Tourism, Innovation and Culture, University of Southern Denmark, Kolding, Denmark

ABSTRACT

Ageing populations call for ways of facilitating active healthy ageing. Engagements with nature can positively affect well-being and healthy ageing, but challenges remain to move beyond framing ageing as inevitable, gradual decline and disengagement, towards active and healthy engagements with nature. So far, little attention has been paid to how different ways of being in and relating to nature can facilitate active healthy ageing. Through go-alongs and interventions in the Danish Wadden Sea National Park, we explore how and why older adults relate to nature. Drawing on Heidegger's (1927/1962) notion of 'Dasein' and theories of therapeutic mobilities, we discuss how older adults engage in nature, with nature, or become through nature. By re-framing these variations of engagement, the theoretical contribution represents different archetypes of engagement with nature, where active healthy ageing transpires through therapeutic mobilities that enable complex fields of relations with others and nature. For nature to contribute to active and healthy ageing requires a fundamental shift from understanding nature as static and other-to-man to evanescent versions of individuals' subjective being. The latter acknowledges the embeddedness of walking, emotional geographies and therapeutic landscapes. Recognising that 'nature is not just nature' points to the insufficiency of merely promoting walking or offering access to being in nature. Instead, active healthy ageing with nature becomes a matter of setting the enabling conditions for a population of highly heterogeneous older adults to continuously engage with nature in ways that facilitate transformative experiences.

摘要

老龄人口需要采取措施, 促进积极健康的晚年生活。接触自然可以积极地影响幸福感和健康老龄化, 但挑战仍然存在, 要超越把老龄化框定为不可避免, 逐渐衰退和脱离社会, 转向积极和健康地融入自然。到目前为止, 很少有人关注融入自然接触自然的不同方式如何促进积极健康的老年生活。通过丹麦瓦登海国家公园里的各种合作和干预措施, 我们探索了老年人与自然的关系。利用海德格尔(1927/1962)的“此在”概念和治疗性流动理论, 我们讨论老年

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CONTACT Eva Duedahl  eva.duedahl@inn.no  School of Business and Social Sciences, Inland Norway University of Applied Sciences, Lillehammer, Norway.

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人如何参与自然,与自然相处,或通过自然而成为自然。通过重新构建这些参与的变化,理论贡献代表了与自然相处的不同模式,其中积极健康的老龄化通过治疗性移动得以升华,促使形成了与他人、与自然的复杂关系领域。要让自然为积极健康的老龄化做出贡献,就需要从根本上改变对自然的理解,从静态的、他者化的对人的理解,转变为个人主观存在的短暂版本。后者承认步行、情感地理和治疗景观的嵌入性。认识到“自然不仅仅是自然”指出仅仅促进步行或提供接触自然的途径是不够的。相反,与自然相处的积极健康老龄化成为了一个问题,使高度异质的老年人能够持续地融于自然,促进变革性的体验。

Introduction

Population ageing is one the greatest social and economic challenges according to the World Health Organisation (WHO, 2015). Alongside EU, national governments and health agencies, the WHO proactively promotes active and healthy ageing to increase the ratio of older adults who remain independent and in good health. Engagements with nature, including nature walks, can positively affect well-being and active and healthy ageing (e.g. Corkery, 2004; Kaplan & Kaplan, 1989; Keniger et al., 2013; Mitchell & Popham, 2007; Takano et al., 2002; Tarrant, 1996; Ulrich, 1979; Weinstein et al., 2009; Zurawik, 2020). Gatrell (2013, p. 102), however, argues that traditional public health and health promotion perspectives fail to recognise the embeddedness of walking in social, environmental, moral and political backcloths.

How often, and how much, older adults engage with nature through slow mobilities vary significantly. Some often engage with nature, while others struggle to put on their hiking shoes and go for a walk despite knowing that it, among other, can make them healthier. In this study, we argue that it is imperative to understand why, how and to what extent older adults relate to and engage in nature, with nature, or become through nature. To explore variations in how older adults engage with nature we give voice to residents, second-home owners and tourists within the Danish Wadden Sea National Park (WSNP). The WSNP is described as ‘Denmark’s unquestionably most important nature reserve [with] many opportunities to experience the park and to get closer to its rich nature and culture’. The WSNP was designated a national park in 2010 and is Denmark’s largest national park (1,459km²) extending from the Danish-German border to Blaavandshuk. The tidal flats of the Wadden Sea stretch along the coasts of Denmark, Germany and Holland and is designated World Heritage by UNESCO (<http://eng.nationalparkvadehavet.dk>). The WSNP nature comprises shallow waters, tidal flats, sand banks, barrier islands, tidal channels, sand dunes, marshland and salt meadows. It is a unique salt marsh and tidal area of international importance. Every day the tidal waters transform the landscape and the daily drain of tidal flats makes it an important feeding ground for millions of migratory birds; a breeding ground for birds and seals; and a natural habitat for many animal species and plants.

As this short description shows, the WSNP area can be described through a list of distinct qualities of world-class nature, which transforms into objective characteristics of the WSNP nature. Concurrently, the WSNP is shaped by subjective, individual appreciations of landscapes and enactments constructed through therapeutic mobilities

(Gatrell, 2013), which may be critical to why and how often older adults engage with nature. This study contributes with refined understandings of engagements with nature and with new knowledge on the growing and heterogeneous population of older adults. Findings suggests that nature can support active and healthy ageing but implicates fundamental shifts from understanding nature as simple, given and other-to-man toward evanescent, individual versions of subjective nature and being.

Theoretical framework

The theoretical framework first introduces Heidegger's (1927/1962) conception of Dasein and suggests a reframing of ageing. Second, the framework discusses ways of being in and relating to nature. It advocates transgressing from seeing nature as 'other to man' to notions of therapeutic landscapes and mobilities as beneficial to active healthy ageing.

Being as Dasein

As ontological and ontic starting point we use central aspects of Heidegger's (1927/1962) conception of 'Dasein' to understand active healthy ageing. From German 'Dasein' translates into '*being-(t)here*' connotating a temporal and existential orientation towards the being of human beings. As Dasein, the human being is thrown (born) into *being-in-the-world* wherefrom it engages a temporal unfolding, creating of its own ways of being. Dasein never arrives at its destination, but is always in a state of transit, projecting itself towards possibilities and potentialities lying unfulfilled before it (Heidegger 1927/1962, pp. 183–184). Dasein as being-in-the-world is constantly confronted with the being in contexts and co-existence of other Daseins. This Heidegger refers to as *being-with* (p. 153) and encourages a highly relational attuning towards our continuous engagements with others and nature in the becoming of self. Dasein does not simply occupy some place in the world but instead, its relations to the world, including those to nature, remain preliminary and open for interpretation. For instance, gazing at or immersing oneself into the WSNP may include interrelated interpretations and understandings of oneself, others and world-class nature. Though Heidegger rarely mentions the body of Dasein, we take the view that the body is not something added to Dasein but is part of the being of the human being e.g. a well-functioning body may lie in the background of Dasein's doings but attunes Dasein's awareness when not functioning.

Heidegger distinguishes between authentic and inauthentic Dasein. Dasein is authentic in so far it seizes itself and the possibilities ahead. Authentic Dasein is aware of its temporality, unfinished nature, and essential being-towards-death that ends all other possibilities but also confines a certain freedom towards being-a-whole (pp. 351–352). The inauthentic Dasein falls into a non-reflective state of being-in-the-world in which it refuses or fails to consider the possibilities ahead (pp. 220–222). Hence, in as much inauthentic Dasein is, there are no better ways to engage with nature. Though authentic Dasein entails consideration of one's possibilities and engagements with ontological and moral questions, the inauthenticity of Dasein does not signify

any 'less' or 'lower' degree of being (p. 68). Thus, rather than normative recommendations regarding certain modes of being, the different authenticities emphasise how Dasein always has the possibility to reclaim the choice of authenticity, without assuming change is easy.

Reframing ageing

Using Dasein, we reframe understandings of ageing in two ways. First, Dasein shifts understandings of older adults as a homogenous group of 'victims' of ageing to heterogeneous Daseins, who actively and continuously engage with their own possibilities of ageing as a temporal unfolding and creating of ageing - authentic or inauthentic as it may be. Inherently, ageing alters biological functions constraining the possibilities ahead of Dasein, but Dasein can always respond (or not) to these in different ways. Such conceptualisation of ageing is notably different from Cumming and Henry's (1961) conceptualization of ageing as inscribed with gradual, inevitable and universal disengagement. The conceptualization of ageing as disengagement is criticized by academics, who urge greater consideration to the *meanings* older adults attach to their behaviour, actions and practices (e.g. Hochschild, 1975). Rowe and Kahn (1987) argue that successful ageing consists of freedom from disease and disability, high levels of cognitive and physical functioning and social and productive engagements. Engagement hereby becomes an integral part of successful ageing, countering Cumming and Henry's (1961) conceptualization of disengagement as an inevitable effect of ageing.

Second, instead of defining ageing through engagement as something that inevitably and gradually decreases as we grow older, Dasein coins engagement and disengagement as contestable and negotiable entities in flux that relate to older adults' tempo-spatial being-in, being-with and becoming-with others and nature. Thus, since Dasein cannot be studied in isolation, it advocates a relational view of ageing, which considers the health of older adults in conjuncture with others and nature.

It is worth briefly positioning how the WHO advocates an urgent need for comprehensive health action on population ageing worldwide but also what they refer to as fundamental shifts in how we understand ageing itself (WHO, 2015). Building upon prior strategies focused on 'active ageing' the novel Global Strategy and Action Plan on Ageing and Health towards 2030 adds the notion of 'healthy ageing' (WHO, 2017). Healthy ageing is 'the process of developing and maintaining the functional ability that enables wellbeing in older age' (WHO, 2015, p. 228). The novel notion of 'functional ability' comprises 'the health-related attributes that enable people to be and to do what they have reason to value; it is made up of the intrinsic capacity of the individual, relevant environmental characteristics and the interactions between the individual and these characteristics' (ibid: 227). Accordingly, the WHO accentuates an understanding of healthy ageing concerned with 'creating environments and opportunities that enable people to be and do what they value throughout their lives' (WHO, 2020). These recent shifts in how we consider ageing, confronts researchers and practitioners to better understand the processes by which active healthy ageing may spur through interactions with environments such as the nature leveraged by the

WSNP. In consequence, we may reciprocally consider the health of humans *and* nature by looking beyond narrow interpretations of potential human health hazards posed by nature e.g. air pollution, litter or global climate change, a focus on disengagement, which too often dominate the public health agenda.

In summary, Dasein flips popular understandings of ageing focused on older adults' inevitable disengagement from others, nature and the world; in turn everything that kills us. Instead, Dasein compels us to consider how older adults can be empowered to actively engage in and with the world including others and nature. Focus for active healthy ageing accordingly shifts to understanding what keeps us alive, actively engaged and related. Through such relational view, one may add to the agenda of active healthy ageing that it concerns the health of older adults *and* nature *with* others.

Being in nature and relating with nature

Nature experiences can be situated in everyday-life environments and in the supposedly extra-ordinary landscapes, sites and nature visited by tourists. Landscape is an enduring theme in cultural geography (Gesler, 1992). Bergeron et al. (2014, p. 109) contend that landscapes are shaped by the 'appreciations which people, either as a collective or as individuals, have of a specific territory'. This means that enactments of the WSNP nature are shaped by objective characteristics i.e. being a designated UNESCO World Heritage Site, and by people's subjective appreciations and bodily performances through which they "sense place and movement, and construct emotional geographies" (Sheller & Urry, 2006, p. 216). Running this study within a territorially defined area, we can treat the objective characteristics of the WSNP as a 'constant', which residents, second-home owners and tourists (ideally) have equal access to. This allows us to explore how older adults make sense of nature, and how landscapes 'become'. Moreover, it allows us to use the notions of landscape and nature somewhat interchangeably as we inscribe landscapes and nature with sense of place (Jackson, 1985) and symbolic meanings (Gesler, 1992).

Tuan (1977) introduced the concept of geopiety to explore individuals' bonding with nature and specific places in particular. Schreyer et al. (1984) discuss how people might start out as novices and become experienced veterans, as their bonding with a specific place evolves over time. Sometimes, person-place couplings may progress to such levels that it becomes favourite places (Hammitt et al., 2004). Moreover, level of bonding or perceived connectedness to nature may positively influence appreciation of the natural world and induce more pro-environmental behaviour (Alcock et al., 2020; Martin et al., 2020). Combining geopiety, person-place coupling and favourite places, it becomes imperative to dig into the bonds and couplings people make with specific places. Especially considering favourite places may be more decisive for people's engagements with nature than their bonds with nature in general.

Tuan (1977, p. 6) argues that space is undifferentiated but becomes a place 'when we endow it with value' and Lefebvre (1991) defines space as a social and practiced place imbued with multiple values and social constructions of meaning. Stokowski (2002) stresses that places are more than geographical areas with certain physical

characteristics and instead dynamic, fluid, socially constructed, contestable and ever-changing entities with which people enact and interact. When spaces are inscribed with a 'sense of place', or what Tuan (1977) referred to as topophilia, people form affective bonds with these spaces based on subjective meanings, appreciations and interpretations. Kyle et al. (2004) elaborate on the human-nature bond suggesting that places are not only important to people because of their objective values, but also because they allow people to affirm and express identity. According to Kyle et al. (2004, p. 219), this suggests that any place 'has the potential to embody multiple landscapes, each of which is grounded in the cultural definitions of those who encounter that place'.

Therapeutic landscapes and mobilities

We do not wish to cast nature as an empty backdrop, ignoring how objective characteristics feed into senses of place (Stedman, 2003). Honouring different levels of engagement with nature and emic perspectives, we, however, seek to foster understandings of nature, which embody subjectively different landscapes and nature depending on the individual who engages with the WSNP nature. By capturing visiting tourists' extra-ordinary movements and residents' seemingly more banal movements through the WSNP, we aim to reveal how slow mobilities shape place-based meanings (Binnie et al., 2007) and nurture different types and levels of engagement with world class nature. This pluralisation of nature is a key reason why the study includes second-home owners as individuals situated between the positions of residents/tourists; investigating effects of residency on emic perspectives and 'feeling at home' over time. These various dynamics enable us to scrutinize variations of therapeutic mobilities through immersion and senses of connectedness from different perspectives.

In cultural geography, landscapes are often defined as formed by continuous interplays between human activity and the physical environment and are thus multiple and pluralistic in nature (Gesler, 1992). Human geography familiarised the idea that cultural landscapes should be understood through thoughts relating to them (Guelke, 1974) and the 'senses of place' giving meaning to them. Tuan (1977) introduced the notion of fields of care that are only known after prolonged experience. Gesler (1992) extended these reflections to therapeutic landscapes as negotiated realities imbued with reciprocal negotiations between people and the places they inhabit (or visit, in the case of tourists). In doing so, Gesler (1992) combines cultural geography and health geography to suggest that therapeutic landscapes are landscapes of healing, treatment and/or restoration. Moreover, Brooke and Williams (2020) suggest nuances of therapeutic landscapes can aid enhanced wellness, relaxation and restoration through a combination of physical, mental and spiritual healing. Uwajeh et al. (2019) document how therapeutic landscapes in the form of gardens can improve health and well-being in patients with Alzheimer's disease and dementia. Gesler's (1992) work has been criticized for 'valorising settings as having apparently intrinsic qualities' (Gatrell, 2013, p. 100). Duff (2011, p. 155) suggests that it is more relevant to define therapeutic landscapes as *enabling* places since 'the therapeutic properties of such places are not fixed but rather remain relational achievements'. Accordingly, it is through

older adults' relational achievements with the WSNP that nature may, or may not, have healing or restorative effects.

Gatrell (2013, p. 100) introduces the notion of therapeutic mobilities, using walking as example. This suggests a shift from health geography's basic tenet that wellbeing is seen as 'a property of a place', to the idea that 'movement itself can be conducive to wellbeing and health'. Hereby, he questions organized interventions where walking is assumed to positively affect older adults' health and wellbeing, arguing that 'a traditional public health, or health promotion, perspective fails to recognise the embeddedness of walking' (Gatrell, 2013, p. 102). Through therapeutic mobilities, Gatrell (2013, p. 104) effectively counters the idea that it is landscapes, which have therapeutic effects. Instead, exemplified through the slow mobility of the walking body, he accentuates how it is the active body that permits an engagement with places and environments as encountered on the move. Places, such as the WSNP, and movement are sensed through the body, hereby allowing for construction of emotional geographies with therapeutic qualities. To Gatrell (2013) both places and mobilities can be therapeutic; just as places can be enabling, so can movement. Hereby, he confronts the romanticized conceptualization of walking by arguing 'walking depends on human capabilities, but capabilities and aspirations are shaped by local environmental context' (ibid p. 104). Thus, pointing toward (hidden) variations in the enabling conditions of older adults' walk and engagement with nature in the first place. Correspondingly, therapeutic landscapes may offer prospects for therapeutic mobilities, but whether older adults' engagements with nature have therapeutic, and/or positive health effects depend on the mobilities in which older adults engage.

Potential effects of engaging with nature

Buckley (2020) raises an important question as to whether people are happy because they visit parks, or visit parks because they are happy? He concludes that park visits improve health and happiness, not the other way around. Though literature may be biased towards Western conceptualisations of certain types of nature settings and benefits, Keniger et al. (2013) extensive review of (indirect, incidental and intentional) nature-interactions revealed at least six key benefits - psychological, cognitive, physiological, social, spiritual and tangible - from engaging with nature. The following emphasises a vast series of positive effects can be identified though there may be a void in understanding why older adults engage with nature and landscapes in different ways and to varying extents.

Positive effects of being in nature without necessarily being physically active include increased well-being (Tarrant, 1996), higher levels of energy (Weinstein et al., 2009), reduced stress (Ulrich et al., 1991) and restorative effects such as positive mood changes and changes from tension and stress toward relaxation (Kaplan & Kaplan, 1989; Ulrich, 1979). Weinstein et al. (2009) opine that positive effects depend on the level of immersion in nature experiences i.e. whether people feel 'fully present' or 'distanced' from being in nature.

Takano et al. (2002) add social health to the list, as nearby green spaces make older adults more likely to form walking groups and thereby enhance social and physical

health. Focusing on socio-environmental effects of walking together, Zurawik (2020) points to benefits such as positive feelings of group companionship, reaching individual health and fitness goals aided by the social support of instructors, opportunities for exploring personal capacities and developing skills, which contribute to enhanced sense of achievement, self-worth and feelings of satisfaction with the walking activity.

Other researchers point to engagements with nature as spiritual or religious experiences (Allcock, 2003; González & Lopez, 2020; Sharpley & Jepson, 2011). De Botton (2003, p. 171) argues that landscapes and nature generally provide travellers with ‘an emotional connection to a greater power’. Short (1991) defines landscapes as refuges from modernity, and Heintzman (2000) coins nature as life-giving and rejuvenating. Furthermore, Weinstein et al. (2009) argue that immersion in nature facilitates feelings of autonomy and freedom. Williams and Harvey (2001, p. 250) point to nature experiences as triggers of flow, connectivity and immersion, where ‘the usual distinctions between self and object are lost’. However, Sharpley and Jepson (2011, p. 68) warn us that defining places as spiritual is to ‘over-simplify a complex relationship’ between people and places. Regardless of whether positive effects of being in nature are mainly embodied or spiritual, Mayer and Frantz (2004) argue that immersion into nature and sense of connectedness with nature depend on how much time people spend in nature. For example, Schreyer et al. (1984)’s experienced veterans may find it far easier to have immersive nature experiences and/or to connect with nature than the people, they classify as novices.

Methodology

This study is guided by a subjective plural epistemological position to facilitate understandings of the multiple ways in which older adults (55+) engage with nature. Ingold (2004, p. 330) criticised the ‘sitting society’ and the bias of head over heels ‘for it is surely through our feet, in contact with the ground (albeit mediated by footwear), we are most fundamentally and continually ‘in touch’ with our surroundings’. Moreover, Bergeron et al. (2014, p. 109) argue that understanding places is not simply a matter of being in these places but also a matter of moving in and through places. Correspondingly, we used mobile methods and techniques in the form of ‘go-alongs’ where researchers not only talk but also walk with interviewees, thus merging participant observations and interviews (e.g. Carpiano, 2009; Duignan & McGillivray, 2019; Evans & Jones, 2011; Reed, 2002). Go-alongs allowed us to better understand how people distinguish, construct and bodily relate to nature overcoming being ‘cocooned in the filtered “blandscape”’ (Evans & Jones, 2011, p. 850) that too often sets the stage for sedentary interviews.

Our research was designed around three activities with older adults. First, 14 go-alongs with 19 residents responding to an open call for research participants. The second activity entailed ten half-day nature-based activities, interviews, and co-design workshops with ten male residents. They were specifically targeted based on social exclusion, decreased mobility, and/or loneliness. Last, go-alongs with 11 second-home owners and eight tourists responding to an open call or were identified through snowballing techniques.

Bergeron et al. (2014, p. 110) define the 'go-along method' as consisting of 'an on-site interview conducted on foot (walk-along), by bike or by car (ride-along)'. Participants are empowered by acting as tour-guides, while researchers actively embrace the mobility to relate, *in-situ*, with embodied situations as they tour the landscape with participants (Hein et al., 2008). Carpiano (2009, p. 264) defines go-alongs as 'interviewing a participant while receiving a tour of their neighbourhood or other local contexts. In this regard, the researcher is "walked through" people's lived experiences of the neighbourhood'. Few researchers have questioned potential weaknesses of go-alongs. One exception is Evans and Jones (2011, p. 852), who used sedentary and walking interviews to study a local community's attachment to a city district. Comparing the two types of interviews they found walking interviews tended to be longer and more spatially focused, engaging to a greater extent with features in the area under study than with the autobiographical narratives of interviewees. This implies that walking interviews are less effective to generate autobiographical narratives and prompted us to supplement go-alongs with sedentary interviews.

First, the 19 residents were recruited via a poster inviting +55 research participants, who occasionally, sometimes, or often go for walks in the WSNP. In retrospective, it is hardly a surprise that volunteers were physically and mentally fit, effortlessly walking 10–12 kilometres in two hours, while constantly talking. When contacted, participants were asked 'to bring the researcher along' for a walk and told that the purpose of the session was to better understand how they engage with the WSNP nature. All participants actively used these cues to take on the role as tour guides. Those spending most time walking in the WSNP (and oftentimes running or bicycling, sometimes horseback riding, fishing, hunting, gathering herbs, berries, mushrooms) appeared most comfortable taking the lead during go-alongs. Participants spending lesser, but still ample time in nature, exhibited less confidence in acting as tour guides. Nevertheless, participants took the researcher for walks lasting one to two hours and in more cases also car drives to and from the landscapes they wanted to share with the researcher, followed by sedentary interviews lasting one to three hours.

Second, the 11 second-home owners and eight tourists going-along were approached through a second-home rental agency and snowballing techniques. Go-alongs lasted from one to four hours and subsequent sedentary interviews between one and a half to three hours. Participants' familiarity with the WSNP varied; some had started to visit the area more recently, others had come for decades. Generally, participants construed their roles as guides in creative ways taking the researcher along through their favourite landscapes through means of walk-alongs, drive-alongs, mountain-bike-along and a one playground-along with grandchildren. Second-home owners carefully planned go-alongs and prepared the researcher to e.g. 'bring boots'. Tourists appeared more indecisive and uncertain in navigating the WSNP through go-alongs, which sometimes unfolded in unplanned ways.

The participant-led go-alongs stimulated articulation of a rich variety of immediate feelings, thoughts and concerns when visibly navigating, seeing and learning about participants' nature with them. During sedentary interviews, most participants

engaged in vivid discussions among others, using paintings, photo albums, videos and other objects to illustrate specific narratives and points of importance.

When possible (due to outdoor conditions) go-alongs with residents, second-home owners and tourists were recorded and immediately after supplemented with observational notes. Sedentary interviews were recorded and transcribed in-verbatim, supplemented with field notes and pictures. Detailed information of participants' backgrounds and applications of go-alongs are listed in Table 1 in the online supplemental materials.

Framed as a six-month research experiment, entitled '*InnoAgeing*', nine 55+ male residents were solicited based on profiling as socially excluded, unemployed and in need of 'doing something good for yourself'. Eight of the nine participants volunteered to be physically tested (habitual physical activity level) before, during, and after the ten-week intervention for documentation of individual health benefits. Participants' aerobic capacity was tested in a two-minute, maximal walking distance. Participants also volunteered to complete a loneliness survey to measure emotional and social loneliness. During workshops, participants were tested, and active interventions were collaboratively designed with the men and a female municipal coordinator. Collaborative design (co-design) of the interventions was based on social interaction between participants and a focus on complex responsive processes of relating to help ensure ownership through identification with the task (e.g. Heape & Liburd, 2018; Stacey, 2001). After the first two workshops one participant withdrew, and another decided not to participate. Initially scheduled for a maximum of three hours, including shared transport to and from the WSNP, ten interventions took place with seven male residents on Tuesdays in March–May 2018. It soon became obvious that the only ones with a need for a timely return were the researcher(s) and municipal coordinator. Informal interviews were conducted individually and with the group during go-alongs and bus rides lasting from four to six hours. To document and trace the research processes with male residents we in different ways relied on fieldnotes written right after each activity and photos. The introductory and evaluative indoor workshops were videotaped and subsequently transcribed in-verbatim.

Analysis and findings

Initially, we thought our findings would be structured according to differences between the different types of participants i.e. residents, second-home owners and tourists. However, as we dug deeper into the empirical materials through iterative and hermeneutical spirals of interpretation, it became less and less relevant if research participants were residents, tourists or second-home owners. Through continuous engagements with the 48 older adults and analytical re-interpretations, two archetypes of therapeutic engagement with nature instead emerged, which cut across different participant types. The archetypes evoked our curiosity to further explore participants' diverse ways of relating and meaningfully engaging with the WSNP revealing a dynamic 'in-between' position. The remainder of the section in detail unfold these three archetypes: being-in-nature, being-with-nature and being-as-becoming with nature.

Nature as enclosed and static: being in nature

Participants who do not engage much with nature enact nature as a predominantly static scene one chooses to be in, or not. Weaker relations to nature, and to the WSNP, surface as small embodied movements of walking and bicycling, thus being in or passing through undifferentiated spaces as opposed to therapeutic landscapes and valued places (Tuan, 1977). To these participants, the undifferentiated WSNP nature is little more than a geographical area with certain physical characteristics (Lefebvre, 1991) even when classified by UNESCO as of outstanding universal value. This archetype presents a patterning of an enclosed nature that remains 'the same'. Participants are uninterested and sometimes saliently unwilling to further unfold therapeutic relations and learn about landscapes. These older adults reveal traits resembling those of Heidegger's (1927/1962) inauthentic Dasein by being-there, non-reflective and unaware of possible authenticity with nature.

Nature as a static, non-therapeutic backdrop is illustrated in an encounter with second-home owners, Mark and Linda. Upon the researcher's arrival at their second home they cancelled the go-along because 'there is no difference between being in nature here and being in nature back home'. Therefore, they only wanted to do a sedentary interview. Another example of relating to the WSNP as enclosed, static nature is Glenn, a male resident who took part in the interventions. When asked whether he could recall something that he particularly enjoyed during the ten nature walks, he responded

No, nothing like that for me, unfortunately no. ... You know what, dammit ... all those shores and all those birds out there. I've seen them tons of times, there's nothing new in that. I'm too old for that being something new

Furthermore, Glenn made the following comparison of guided tours for children and older adults

It's fine for the kids, because they don't know anything ... They get to know about nature, but us old guys, we've bloody hell been in nature on countless occasions

A paradox of authenticity emerges since Glenn is aware of his own inauthentic Dasein, while simultaneously choosing to sustain his being-in-the-WSNP as he already knows what is worth knowing, unlike a child. Being uninterested to enact dynamic and evolving relations to nature he does not see much reason to engage with nature. Residential proximity to the WSNP and second-home ownership could easily be thought to foster unique person-place couplings (Hammit et al., 2004) or favourite places, but given the absence of geopiety (Tuan, 1977) this is not necessarily the case. This translates into constrained potential effects from nature engagements that struggle to evolve beyond wellness and physical health from a low level of immersion in nature experiences (Weinstein et al., 2009) and facilitate sustained therapeutic effects.

Nature as unfolding: being with nature

In between the two archetypes, nature becomes increasingly transient where older adults sense nuances and enact variations of distinct, ever-changing experiences and therapeutic mobilities. Through participants' bonding with the WSNP as a specific

place, they often start changing from being novices to becoming veterans (Schreyer et al., 1984) and their therapeutic engagements with nature become dynamic processes of change and learning. Paul, one of the male residents partaking in the co-designed interventions, is an example hereof. Paul argues to have notably benefited from participation in the ten interventions and especially points to interpretations offered by nature guides as enabling him to engage with nature in new ways

I've been here [in the WSNP area] many times before, but when I am told about it, it changes. I see it completely differently when someone tells us about it. ... Actually, one can go to the same place many times if different people tell about it. It's like putting on a new set of glasses every time – they tell me something new, I see something new

To Paul, the areas visited take on new meanings during the guided tours and while he has never before considered how one could further unfold and relearn nature, he recognizes the latent therapeutic opportunities from engaging with others (e.g. nature guides) and nature. Other participants enact nature as a process of continuous therapeutic unfolding, which they actively can observe. A tourist, Freddie, articulated the WSNP nature as a 'nature with more content' compared to 'other nature' after having 'followed this nature' as a tourist since child. The WSNP transforms from space to a distinct place endowed with value (Tuan, 1977, p. 6) and memories shape and continue adding to its uniqueness. Freddie's partner, Beth, similarly unfolds nature through observation and actively seeks assistance of experienced others e.g. guides and locals. She describes a guided tour in a northern WSNP bird sanctuary, where they walked to a small island only accessible by foot via a tidal path as

It was exciting to walk on the mudflats barefooted, it was sort of greasy ... then it was sand and then it became soggy, it was special... We would like to join more guided tours because then you are told about the things around you.

For years, Freddie and Beth have increasingly immersed themselves in the WSNP nature. Being aware of Dasein's limitations, they actively seek support from others to therapeutically engage and further unfold nature. Freddie and Beth both feel positive effects after being in nature such as getting their head cleared, renewed energy and feeling relaxed (Ulrich et al., 1991; Weinstein et al., 2009). Similarly, local resident Ellen, has spent more than 20 years 'getting closer', cultivating deep and dynamic understandings of the WSNP. She enacts her engagements with the WSNP nature as a continuous open process. When asked how she feels after one of her five weekly WSNP coastline-walks, she responded

It gives serenity to the soul, if one should put it a bit solemnly - and a bodily serenity. Those things go, like, hand in hand. I think it provides rest and it also gives, I don't know how to phrase it, because I'm not religious, but there's something existential in it, that you feel that you are part of something, part of nature. That one is perhaps part of something greater. Something that has its own course – but I can be a part of

Ellen feels as 'something demands that I go out into nature' and she never knows what awaits her as she crosses the dykes evoking a childish feeling in her as 'it's like it tells me that it [nature] lives its life: Like the tidal water that flows in and out twice every day.' Using Dasein to understand engagements with nature contributes to interweaving mind and body as well as place and person through an active and

interconnected Dasein. Ellen is not 'other to nature', she is part of telling, enacting and making therapeutic landscapes. Along with Ellen, some of the older adults actively unfold nature with and for others. The local resident Cathy has nurtured strong relations to the WSNP nature. Previously, Cathy used nature walks instead of medication to recover from severe stress. During the initial phases of recovery, it was extremely difficult for her to put on her walking shoes and leave home. When asked whether she engages with nature while walking, she responded

That only began to happen much, much later, months later. In the beginning I couldn't stand walking without my headphones because I could only hear those drawling feet [laugh], my drawling feet and that kind of somehow almost made me more depressed. So, I had to have something coming in through my ears, to get my thoughts to go away. But I tell you, that day, when the sun shone down through the naked branches of a tree and I thought, that is beautiful! At that point I could feel that something was changing. I could really feel that now, now something is changing. All of a sudden, I could feel that something happened. I began to sense – and to sense nature. And now I always see nature and animals, for example a falcon or a hawk

Increasingly engaging with the WSNP nature, Cathy found it easier to immerse herself in therapeutic nature experiences (Schreyer et al., 1984). In turn, Cathy nurtured feelings of autonomy and freedom (Weinstein et al., 2009) from reciprocal nature engagements. From having to force herself to go for a walk, to seeking out nature whenever she has the chance. Walking has become conducive to her wellbeing and health, paralleling Gatrell's (2013) notion of therapeutic mobilities.

Other examples are second-home owners, Carl and Ann, Sam and Beatrice, who arrange various nature-based activities for family and friends. Both couples have developed different tours and find they 'will never be done' experiencing the WSNP. They demonstrate care for the WSNP nature by e.g always picking up garbage during walks, and by using discourses countering anthropocentric understandings of nature (Mayer et al., 2009), such as

The seals are basking in the sun - and looking at tourists (Beatrice)

It is the rabbits keeping an eye on us (Sam)

So when we humans think that we own this place, that doesn't fit with their [animals'] worldview (Ann)

Both couples are deeply engaged in unfolding the WSNP nature with others. For example, Ann has formed a 'walk-&-talk group' and Beatrice has developed a series of thematic tours to share with others, demonstrating how engaging with WSNP nature triggers interconnectivity and immersion that enhance social and physical health (Takano et al., 2002; Weinstein et al., 2009). Geopieté (Tuan, 1977) characterizes the bonding between the WSNP nature and these participants when their accumulated experiences with the WSNP nature make it a favourite place (Hammit et al., 2004) and a social and practiced place endowed with value (Tuan, 1977). To those being-with nature, the WSNP consists of dynamic, fluid, socially constructed, contestable and ever-changing landscapes with which people enact and interact (Stokowski, 2002). Hereby, the WSNP becomes inscribed with different senses of this particular place and topophilia (Tuan, 1977) through the affective bonds older adults form with it based on

the meanings, appreciations, significances and interpretations they attach to it while engaging in slow mobilities.

An existential unfolding of being-as-becoming with nature

A pivotal aspect of this archetype is the older adults' deep and continuous becoming of engagements with nature. Filling Dasein with authenticity entails consideration of one's possibilities and existential engagements that enlighten one about ontological and moral questions. This is illustrated by a tourist, Thomas, who does not 'visit the WSNP; he explores it'. He was introduced to the WSNP nature by his father and 'it's something that runs in the family and goes back several generations.' Today, he actively introduces the WSNP to others and unfolds it with his wife and children. Probed about his enthusiasm he explains it through an awareness of ontological co-existence where the WSNP nature

Puts your life in perspective and reminds you that you are nothing but a human on this planet and we need to take care of nature because we are nothing more than a tiny part of this huge puzzle. On one hand we must take care of nature and on the other hand, the Wadden Sea nature reminds you it is strong

Similarly, the local resident, Pete, represented the WSNP nature as dynamic and evolving and that every time he explores it presents a 'completely different world':

Like, now this happens and now that happens, that's what it gives you. It's not just nature as such, it's more the content and the changes

Thomas and Pete nurture a complex Dasein of growing interconnectivity between more sophisticated, immersive relations than seasonality or time of day, of subtle embodied impressions, colours, sounds, wind, from which they enact meaningful experiences. For Thomas, engagements with WSNP is about reaching a state of true authenticity as

There is something in the area that makes me feel that I belong. The area is under my skin ... it is a felt and sensed embodiment where it is less about thinking ... this nature makes me thrive ... When I go to the Wadden Sea it is to obtain this state of peacefulness ... I hope to end my days living here

To Thomas and Pete, being-as-becoming relates to deeper, existential experiences of fulfilment that continuously transform meanings of life and the WSNP nature as a favourite place (Hammit et al., 2004) endowed with values and meanings (Lefebvre, 1991; Tuan, 1977). These older adults see the WSNP as dynamic, fluid, contestable and ever-changing nature (Stokowski, 2002). Compared to the other participants, these older adults' (or 'experienced veterans' in Schreyer et al.'s (1984) terminology) topophilia (Tuan, 1977) enables them to affirm and express identity (Kyle et al., 2004) through appreciation of the dynamics in their therapeutic engagements with nature.

Depending on why, how, and how much, participants engage with the WSNP, it embodies very different landscapes and takes on very different meanings. Especially evident during go-alongs, those engaging most with WSNP nature exhibit more complex people-place relations anchored in embodied practices and processes (Crouch, 2010). These make them feel 'fully present' in this particular nature (Weinstein et al.,

2009) through therapeutic mobilities and they point to engagements with nature as spiritual or religious experiences (Allcock, 2003; Sharpley & Jepson, 2011). We now discuss and consider implications of the different ways of engaging with nature.

Discussion and implications

Research (e.g. Buckley, 2020, Corkery, 2004; Tarrant, 1996; Ulrich, 1979; Weinstein et al., 2009) shows that being in nature increases physical, mental and spiritual health and wellbeing. Some researchers suggest how to motivate people to engage with nature (Kaplan & Kaplan, 1989; Mitchell & Popham, 2007; Takano et al., 2002), but not much research has dug into the issue of what nature 'is' to older people. With this study, we advance knowledge on engagements with nature by suggesting that defining nature as something to constantly make and re-make by being-with-nature qualifies as a critical, but hitherto under-researched reason why some older people go to great extents to do their daily walk, while others have a hard time convincing themselves to put on their hiking shoes and go for a walk.

Research, often implicitly, relies on more static understandings of nature, casting nature as a stage for human performances indicative of active and healthy living. Nature is hereby seen as a space allowing for human performances, not as a place with which to develop or (re)construct relations. However, as Gatrell (2013) argues wellbeing is a matter of 'being somewhere'. Our research reveals how older adults who use nature less are heavily over-represented in the group of research participants defining nature as static. Even if the WSNP qualifies as a therapeutic landscape or an enabling place, to these participants the therapeutic properties of it remain dormant as they do not relate to it in ways that allow for construction of relational and emotional geographies. At the same time, research participants who see their engagements with nature as complex and dynamic, and appreciate variations of interpretation, such as changing weather conditions, seasonality, tidal waters etc., argue that being with nature makes them actively use nature more, hence contributing to more active and healthy lifestyles. When the WSNP nature becomes a constant unfolding, it draws research participants to deepen their engagements.

Therapeutic landscapes may qualify as enabling places allowing for therapeutic mobilities, but not necessarily for all (Gatrell, 2013). If we wish for nature to contribute to active healthy ageing, our study suggests that it is not enough to improve accessibility by, for example, constructing yet another route, path, app, sign etc. Instead, the key is to understand and improve older adults' capabilities for engaging in therapeutic mobilities *with* nature. Following Gatrell's (2013) lead, we argue that we need to stop romanticizing walking and discard the assumption that nature routes and paths are easily accessible for all. Walking and wellbeing are far more complex matters than ensuring physical access to being in nature. Key issues arising from our research are how to set the initial enabling conditions and assist older adults in their journeys towards appreciating nature's subtle nuances and continuously transformative experiences not in, but *with* nature. The distinction is crucial. If we are to engender relationships, interactions and conversations between people, then designing-with is the quintessential expression of an ethical, ongoing involvement of others (Heape &

Liburd, 2018) that demands changes from simple to evanescent individual versions of subjective nature and being. Heidegger (1962) argued that even though we are primordially embedded into the world, to the curious Dasein, relations to the world remain open for (re)interpretation throughout life. Curiosity allows for hermeneutical processes of interpretation of 'objects', such as nature, to disclose being. As Heidegger's authentic Dasein, participants who enact the WSNP as an existential unfolding of the world and of themselves, interpret and understand themselves and the WSNP in terms of possibilities, where being is always a matter of becoming.

In contrast, participants engaging the least with nature mainly see nature without comprehension or consideration of fundamental ontological questions. To the older adults for whom engagement with the WSNP nature is categorized as being-as-becoming with nature, landscapes provide an emotional connection to a greater power (Botton, 2003), a refuge from modernity (Short, 1991), and life-giving, therapeutic and rejuvenating experiences (Heintzman, 2000). To them, relations with nature trigger feelings of autonomy and freedom (Weinstein et al., 2009) as well as flow, connectivity and immersion thus suspending usual distinctions between self and nature. To these experienced veterans (Schreyer et al., 1984) therapeutic mobilities and connectedness with nature 'come easily', in dire contrast to the lack of immersion and connectedness characterizing participants, for whom the WSNP is enclosed and static.

The participants who see nature as an existential unfolding resembles Heidegger's (1962) notion of being-as-becoming and we add, *with* nature. The existentialist dimension of not only being in, but being active with nature, points toward the notion of stewardship, defined by Neubaum (2013, p. 767) as 'caring and loyal devotion to an organization, institution, or social group' and nature. Stewardship emphasizes people involved in a task and recognizes intrinsic as well as personal values and dynamic interrelations beyond selfish gain, while not excluding the latter (Liburd, 2018, p. 25). Being-as-becoming with nature exposes latent opportunities for stewardship with others.

Initially we argued that Dasein can reframe older adults from 'victims' of ageing to active makers of ageing. The participants who engage the most with nature and see nature as an existential unfolding have developed their being-as-becoming *with* nature over time. In most cases, *how* they engage with nature changes over time and with ageing. As ageing affects their bodies, many substitute more physically demanding ways of engaging with nature (e.g. bicycling, running, hiking, horseback riding) with walking. But for the experienced veterans, their micro-mobilities in and with nature remain therapeutic mobilities and their sense of connectedness with nature is not negatively affected by changes in *modus operandi* of engagement. In sharp contrast to Cumming and Henry's (1961) claim that ageing equivalates gradual, inevitable and universal disengagement, these research participants continue their engagements with nature as they age; some even argue that they engage more with nature through their later lifes' slower walks in nature than during earlier life-stages' running or bicycling engagements. These participants' continuous engagement with nature directly counters the risk of ageing as general disengagement. Rowe and Kahn (1987) argued that successful ageing consists of freedom from disease and disability; high levels of cognitive and physical functioning; and social and productive engagement. The

participants who engage the most with nature pro-actively use therapeutic mobilities to retain high levels of cognitive and physical functioning as well as social and productive engagement. However, disease and disability are integral elements of ageing and these participants voice fear and dread the day when illness or disabilities will prevent them from engaging with nature. By changing their modus operandi and engaging in types of micro-mobilities available for their ageing bodies at any certain time, they not only counter the idea of ageing as inevitable gradual dis-engagement but actively convert engagement and disengagement to contestable and negotiable entities, depending on their ageing bodies and authentic being in time and space.

To participants who engage the most with nature, the WSNP as a therapeutic landscape makes them change their engagements with nature over time in the form of physically less demanding types (typically walking). The participants who use nature less define nature as static and therapeutic properties of nature remain dormant. They do not relate to nature in ways that allow for construction of relational and emotional geographies. As these participants' ageing bodies start to render some types of mobilities impossible, they have little inclination to engage in other types of practices that allow for engagements with nature. As nature is seen as undifferentiated spaces and a static backdrop that one is in, or passes through, as opposed to therapeutic landscapes and valued places (Tuan, 1977), they see little reason to continue to engage with nature as ageing reduces the number of ways in which one can do so and therefore, to these participants, ageing is inscribed with Cumming and Henry's (1961) gradual, inevitable disengagement; in our study disengagement from nature.

Our study aimed to explore how nature may facilitate active healthy ageing among older adults. Drawing on Heidegger's existential notion of Dasein we identified three different archetypes of being-in, being-with and becoming-with others and nature. It is important to consider that Dasein is not solely applicable to older adults inasmuch each and every unique being, child, youth or old, represent a unique Dasein throwing itself towards the potentialities lying before it. Our findings remain significant through the detailed explorations of *how* and *why* older adults engage with nature and reveal some of the distinct challenges and opportunities that older Daseins increasingly face while ageing. For instance, altered bodies are brought to the fore as the hip hurts, the back needs surgery, the sight turns blind, the body needs recovery and medicine to function, and to move into nature. Active healthy ageing cannot be taken for granted. It is important to recognise distinct traits among older adults. Not as traits automatically facilitating gradual disengagement from others and nature and, in turn, kill us; but as traits requiring our awareness and intentionality if engagements with nature are to facilitate active healthy ageing among older adults.

Conclusion

This study has four main theoretical and practical contributions. First, the study shows significant variations in engagement with nature. Some engage little with what they see as enclosed and static nature. Others define their engagements as a continuous existential unfolding of the world and themselves, where being-as-becoming leads to increased engagement and less anthropocentric enactments of nature. Contra-

intuitively, engagements with nature as being-as-becoming was not restricted to local residents but included tourists and second-home owners demonstrating high levels of immersion, care and connectedness with nature. This alters romantic notions of homogenous, local communities who care. Local residents do not necessarily form stronger ties with the nature they inhabit, and tourists do not form weaker ties with the nature they temporarily visit.

Second, the continuum between the two archetypes adds to the complexity of engaging with nature and reframes relations between nature and active healthy ageing as latent opportunities. Engagements with nature become dynamic processes of change and learning, where some older adults spend a lifetime existentially unfolding their being-as-becoming with nature through therapeutic, slow mobilities. Often such engagements have been nurtured since childhood and are passed down to children and grandchildren. Thus, challenging contemporary ideas and initiatives to retain 'loyal visitors' in undifferentiated physical spaces towards cultivating inter- and intra-generational interrelations with valued places.

Third, the study contributes with new knowledge on nature as more than 'just' nature. Variations in nature varied from being characterised by unquestioned being-there to therapeutic and curious being-as-becoming. For researchers and practitioners concerned with the dynamics of older adults' active engagement or disengagement with nature, this implicates an intentional shift from assuming nature is simple, a static given, or something existing other-to-man. Our findings suggest a humble re-orientation towards more complex and evanescent conceptualisations of nature, which take into consideration reciprocal interrelationships between individuals' subjective being and becoming older with nature.

Finally, the study contributes with knowledge on what UNESCO world class nature 'is'; incorporating variations of engagements as well as nature as complex, evanescent, contestable and ever-changing. To some of our 48 participants, the WSNP nature is highly valued, world class nature. To others it is a static, undifferentiated scene one chooses to be in, or not. Accordingly, even though the objective characteristics of this UNESCO World Heritage Site are affirmed by the global community, it is the older adults' subjective appreciations, enactments and slow mobilities that are decisive for how they engage with nature, for therapeutic mobilities and active healthy ageing.

Disclosure statement

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Notes on contributors

Eva Duedahl is PH.D Research Fellow at the programme of Innovation in Services in the Public and Private Sector at Inland Norway University of Applied Sciences. Eva's research focuses on collaborative design of tourism in relation to sustainable development. Previously, she worked as a research assistant and tutored postgrad sustainable tourism development courses at the University of Southern Denmark, and currently works closely with tourism bachelor programmes at the Inland Norway University. More information available at <https://www.inn.no/om-hoegskolen/ansatte/eva-knudsen>

Bodil Stilling Blichfeldt is Associate Professor at the Department of Design and Communication at the University of Southern Denmark. Her research covers various aspects of tourism but primarily focuses on tourist and consumer studies, tourism marketing, innovation and branding. She teaches at the master programs in tourism at SDU and her teaching portfolio covers a wide range of issues both within and beyond tourism subjects. BSB's list of publications contains 150 items (including 50 peer-reviewed journal articles).

Janne Liburd is Professor and Director of the Centre for Tourism, Innovation and Culture at the University of Southern Denmark. By ministerial appointment, Janne is the Chair of the UNESCO World Heritage Wadden Sea National Park. She is a cultural anthropologist; her research interests are in the field of sustainable tourism development, innovation and tourism higher education. Her research has resulted in around 100 publications; [http://findresearcher.sdu.dk/portal/da/persons/janne-j-liburd\(f09ebdde-f6ce-464f-a4c2-091b42407785\).html](http://findresearcher.sdu.dk/portal/da/persons/janne-j-liburd(f09ebdde-f6ce-464f-a4c2-091b42407785).html).

ORCID

Eva Duedahl  <http://orcid.org/0000-0002-9738-3110>

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Online appendix table 1: Background details of participants combined with key go-along information

| # | Background details | | | | | | | N-along & sedentary interviews | |
|---|--------------------|--------|-----|-------------------------------------|--|---|---|---|--------------------------|
| | WSNP relation | Gender | Age | Daily living situation | Current health condition | Perception of own ageing | WSNP Nature engagements according to extend of engagements; preferred way of engaging; types of engagements | Variations | On site duration |
| 1 | local resident | female | 67 | living with partner | less fit than she would like to be. Struggle with cyclical depressions | She feels she is ageing and that her body changes | <ul style="list-style-type: none"> - daily walks to enhance mental health - shorter walks alone; longer walks with friends/husband - primarily walks | drive-along, walk-along & sedentary interview | November 2017, 10am-3 pm |
| 2 | local resident | female | 77 | widowed 6 years ago and lives alone | very active and in good physical health but recently challenged by back problems | She finds that she is in “good shape” given her age | <ul style="list-style-type: none"> - daily walks alone and with friends - walks, runs, bicycles and attends organized leisure activities | | |
| 3 | local resident | male | 71 | living with partner #4 | has had hip and heart surgery. Has a hearing disability and uses hearing devices | Before he got his new hearing devices, he felt older than he does now | <ul style="list-style-type: none"> - 3 short daily walks with wife - primarily walks | drive-along, walk-along & sedentary interview | December 2017, 9am-3pm |
| 4 | local resident | female | 70 | living with partner #3 | physically fit but struggled with mental problems throughout adult life | She feels “fit for her age”, but finds that ageing manifests itself in “things just take more time” | <ul style="list-style-type: none"> - 3 short daily walks with husband - primarily walks | | |
| 5 | local resident | male | 66 | Widower for 9 years | very active and fit, has earlier fought cancer | He does not “feel old in that way” and argues how “you are no older than what you yourself feel” | <ul style="list-style-type: none"> - 1-2 hours walks 5 times a week (8-9km) - daily walks alone; walks with visiting friends/family - walks, bicycles, treks, hikes, angles, hunts and involved in planning new paths and recreational areas | walk-along & sedentary interview | February 2018, 10am-3pm |

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|----|----------------|--------|----|-----------------------------|--|--|--|---|------------------------|
| 6 | local resident | male | 69 | living with partner | until recently very fit due to a recent back injury. Hearing problems | He far from feels his age “not at all” and instead feels younger | <ul style="list-style-type: none"> - runs 10 km a day, walks dog twice a day, ride horses (prior to recent back injury) - alone or with wife - among others walks, runs, horseback rides, collects berries and herbs, hunts, and is involved in many local nature projects. | walk-along & sedentary interview | February 2018, 1pm-5pm |
| 7 | local resident | female | 65 | living with partner #8 | in good physical and mental health | She feels younger than her age | <ul style="list-style-type: none"> - daily 10km walk with husband - walks, MTB, runs, picks berries, fungi, oysters and has certificate to hunt | walk-along & sedentary interview | March 2018, 10am-2pm |
| 8 | local resident | male | 65 | living with partner #7 | in good physical and mental health | He does not “in any way” feels his age and instead feels younger | <ul style="list-style-type: none"> - daily 10km walk with wife - walks, MTB, runs, picks berries, fungi and oysters | | |
| 9 | local resident | female | 64 | living alone | in good physical and mental health | She feels younger than her age: “No, actually, I do not feel my age” | <ul style="list-style-type: none"> - daily walks to the dike - alone and with visitors - walks, bicycles, runs shorter trips and has become WSNP ambassador and co-arrange activities | walk-along & sedentary interview | April 2018, 10am-2pm |
| 10 | local resident | female | 61 | living alone with teenagers | in good physical and mental health. Would like to be even more active and must keep her bag in check | She does not at all feel as her age, instead she feels younger | <ul style="list-style-type: none"> - daily short and/or long walks - prefers walking with others i.e. children or friends but also walks alone - walks, bicycles, attended some organised tours | drive-along, walk-along & sedentary interview | April 2018, 2am-6pm |
| 11 | local resident | male | 67 | living with partner #12 | in good physical and mental health though one foot is currently in a cast | He feels younger than his age | <ul style="list-style-type: none"> - almost always outside due to the work of running a sheep farm. - alone and with family - running their farm and oyster picking | | |

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| 12 | local resident | female | 67 | living with partner #11 | Has a good mental health and is active but struggle with severe lung problems | She does not feel as her age and instead feel younger. Has a difficult identifying with “the older female category” | <ul style="list-style-type: none"> - almost always outside due to the work of running a sheep farm. - alone and with family - running their farm | walk-along & sedentary interview | April 2018, 10am-1pm |
| 13 | local resident | female | 61 | living with partner | very active and in good physical and mental health | She does not know how to feel about her own process of ageing | <ul style="list-style-type: none"> - walks or bikes every day - walks alone and with others, has a weekly walking appointment with friend - walks, bikes, hikes, picks berries, sometimes attends organised tours, | walk-along & sedentary interview | April 2018, 9.30am-12pm |
| 14 | local resident | female | 72 | living with partner | After years of treatment for bipolar disorder she recovered through exercise and going out in nature. Is currently in the midst of rehabilitation for hip inflammation | She does not feel her ageing “inside myself”, though physical challenges such as bad hips become physically pronounced during winter | <ul style="list-style-type: none"> - daily 6-10km walks before surgery and currently training to walk again - walks alone but also with visitors - walks, bicycles, collects berries and flowers, and take photos for inspiration for her painting | walk-along, parallel-cycling-along and sedentary interview | April 2018, 10am-4pm |
| 15 | local resident | male | 72 | living with partner #16 | very active and in good physical and mental health | He describes that “somehow, it is as if you get a form of functional disorder; you can still fix things [the house] but must do so in a slower pace, and that is healthy” | <ul style="list-style-type: none"> - daily walks - alone and with visitors - walks, bicycles, picks berries, fruits, greens, fungi, oysters, attends some organised tours, active in local associations | walk-along and sedentary interview | April 2018, 10am-1pm |
| 16 | local resident | female | 69 | living with partner #15 | in good physical and mental health. Recent leg surgery makes her not walk well | She describes that “no, I must say, I do not think of us as retirees” and thus feel younger than her age | <ul style="list-style-type: none"> - daily walks but currently not walking well - alone and with visitors - walks, bicycles, picks berries, fruits, greens, fungi, oysters, attends some organised tours, | | |

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| | | | | | | | and highly involved in local initiatives | | |
| 17 | local resident | female | 51 | living with her daughter | Physically fit and slowly getting back to work from severe stress; instead of medicine she started walking | She feels exactly as her age "I certainly do" | <ul style="list-style-type: none"> - 6-7 weekly walks between 5-8km - alone, with friends, family and visitors - walks, hikes, collects herbs, and currently in charge of a power walk group | ferry-along, walk-along and sedentary interview | April 2018, 10am-2pm |
| 18 | local resident | female | 64 | living alone | in good physical and mental health | Through reflection she describes that she feel younger and "it is so strange because no I do not feel as my age" | <ul style="list-style-type: none"> - daily walks - usually walks with her best friend, but also alone or with visitors - walks, bicycles, hikes, kayaks, collects things in nature, attends organised tours | walk-along & sedentary interview | May 2018, 10am-2pm |
| 19 | local resident John | male | 66 | living with partner | in good physical and mental health | He knows that he is in his sixties, but doesn't feel like it | <ul style="list-style-type: none"> - daily walks - alone, with family and visitors - walks, bicycles, collects shells and amber for crafts/art, angles, collects and uses herbs, active in local associations and volunteers | walk-along & sedentary interview | May 2018, 9.30am-1pm |
| 20 | Second home-owner | Female | 67 | living with partner #21 | in good physical and mental health but is currently being checked for internal changes related to lungs | She feels younger than her age "I simply cannot comprehend that my age is what is stated in my birth certificate" | <ul style="list-style-type: none"> - an accumulated month a year (summer, spring and autumn) - with husband, friends and family - shorter walks nearby, try to pick berries, attends some organised trips | sedentary interview, refused to walk-along | March 2018, 2pm-4pm |
| 21 | Second home-owner | male | 70 | living with partner #20 | reduced lung capacity and earlier suffered from embolism | He distinguishes between ageing and a state of being old by describing "the older you get the more you come to feel as that age; and that is not to say you | <ul style="list-style-type: none"> - a month a year (summer, spring and autumn) - with wife, friends and family - shorter walks nearby, member of the board of the local second home association, maintenance of house, attends some organised trips | | |

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| | | | | | | feel as if you are 'old'" | | | |
| 22 | Second home-owner | female | 62 | living with partner #23 | in good physical and mental health | She describes how ageing for her is not static but "depends on the shape of the day" | <ul style="list-style-type: none"> - one time per month for extended weekends or holidays with husband, friends and family - among others, walks, orienteering, beach gymnastics, collects berries, swims, attends and makes organised tours | walk-along and sedentary interview | March 2018, 10am-1pm |
| 23 | Second home-owner | male | 68 | living with partner #22 | in good physical and mental health | "I don't know" whether he feels his age or not | <ul style="list-style-type: none"> - one time per month for extended weekends or holidays with wife, friends and family - among others walks, collects berries, swims, orienteering, attends organised tours | | |
| 24 | Second home-owner | female | 62 | living with partner #25 | in good physical and mental health | "yes" she feels her age | <ul style="list-style-type: none"> - approximately 6-7 weeks a year with husband, family, friends, previous colleges and visitors - among others walks (long and short), bicycles, picks amber, fungi, herbs and flowers, drives, baths, maintaining second home | walk-along, drive-along and sedentary interview | March 2018, 3pm-6pm |
| 25 | Second home-owner | male | 62 | living with partner #24 | in good physical and mental health | He describes that "I feel a little younger than what I am, but that is how it is" | <ul style="list-style-type: none"> - approximately 6-7 weeks a year with wife, family, friends, previous colleges and visitors - among others walks (long and short), bicycles, picks amber, fungi, herbs and flowers, drives, baths, runs, MTB, does beach/dune buggy, maintaining second home | | |
| 26 | Visiting tourist | female | 37 | living with partner #27 | in good physical and mental health. Has a hearing disability and uses hearing devices | N.A. | <ul style="list-style-type: none"> - approximately 10 times (varying between day trips, week of holiday, extended weekends) per year, annual day trips a holidays and spontaneous trips with family | | |

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| | | | | | | | - walks, baths, drives, visits playground, collects pines, attended black sun tour | drive-along, museum-along, playground-along, beach-along & sedentary interview | March 2018, 1pm-5pm |
| 27 | Visiting tourist | male | 37 | living with partner #26 | in good physical and mental health | N.A. | same as above #26 | | |
| 28 | Visiting tourist | male | 6 | living with parents #26 and #27 | N.A. | N.A. | N.A. | | |
| 29 | Visiting tourist | male | 3 | living with parents #26 and #27 | N.A. | N.A. | N.A. | | |
| 30 | Visiting tourist | female | 64 | living alone, widowed 18 years ago | in good physical and mental health | She is “not sure” if she feels as being her age or not | - 4-5 daytrips per year - with family or colleagues - walks, drives, lunch-trips, visits to recreational facilities | | |
| 31 | Visiting tourist | male | 60 | living with partner #32 | in good physical and mental health though blind from an eye disease | He feels younger than his age “you are no older than what you yourself make of it; I am 60 and I do not as that” | - 4-6 times a year - always with partner, family or friends - walks (4-10km), runs, tandem bikes, attends organised tours | drive-along, walk-along & sedentary interview | March 11am-4pm |
| 32 | Visiting tourist | female | 60 | living with partner #31 | in good physical and mental health after an early retirement due to severe stress | “of course,” she feels younger than her age | - 4-6 times a year - always with partner, family or friends - walks (4-10km), tandem bikes, collects mussels, amber and heather, attends organised tours | | |
| 33 | Second home-owner | male | 75 | living with partner | in good physical and mental health | He “feel younger than my actual age” | - every time possible (often), likely several times a month as day trips, holidays and extended weekends - alone, with friends, family and visitors | drive-along, walk-along, MTB-along and sedentary interview | April 2018, 9am-1.30pm |

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| | | | | | | | - among many others, walks, baths, make tours, bicycles, drives, collects oysters and greens, MTB, does dune /beach buggy, maintains second home | | |
| 34 | Second homeowner | female | 68 | living with partner #35 | in ok physical and mental health | She thinks that she feels her age | - never held a holiday elsewhere, 7-8 months a year - alone, family and friends - walks, drives, bicycles, collects i.e. mussels and herbs, very active in local associations, volunteers to events, maintains second home | walk-along and sedentary interview | March 2018, 2018, 10am-1pm |
| 35 | Second homeowner | male | 68 | living with partner #34 | in ok physical and mental health | He reflects how he is “not exactly young anymore” | - 7-8 months a year - alone, family and friends - walks, drives tractor, bicycles, very active in local associations, volunteers to events, maintains second home | | |
| 36 | Second homeowner | female | 41 | living with partner #37 | in good physical and mental health | N.A. | - approximately 5-7 weeks a year as holiday or extended weekends - mainly family, alone, sometimes friends - among others walks, drives, bicycles, baths, volunteers to events, sleep outside, maintains second home | | |
| 37 | Second homeowner | male | 41 | living with partner #36 | in good physical and mental health | N.A. | - approximately 5-7 weeks a year as holiday or extended weekends - mainly family, alone, sometimes friends - among others walks, drives, bicycles, baths, volunteers to events, assist residents when needed, maintains second home | | |

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|------------------|------------------------|--------|------------|---------------------------------|---|---------------|---|--|------------------------|
| 38 | second homeowner child | female | teen | living with parents #36 and #37 | N.A. | N.A. | N.A. | | |
| 39 | second homeowner child | male | teen | living with parents #36 and #37 | N.A. | N.A. | N.A. | | |
| 40 | Visiting tourist | male | late 30ies | living with wife and children | in good physical and mental health | N.A. | every time possible (often) alone or with family among many others walks, baths, drives, visits playgrounds, collects amber, watches black sun or seals | sedentary interview | April 2018, 2.15pm-4pm |
| 41 - 48 * | Local residents | Male | 52-83 | Living alone | Very poor physical health, social and emotional isolation | Rapid decline | From no or very little, daily drive-bys, to gradual engagements with the 'Tuesday men' and researchers. | Drive-alongs, walk-alongs, individual and group & sedentary interviews | March-May 2018 9am-2pm |

IV

Inquiry IV

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To walk the talk of go-along methods:

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Eva Duedahl & Bodil Stilling Blichfeldt

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To walk the talk of go-along methods: navigating the unknown terrains of being-along

Eva Duedahl ^a and Bodil Stilling Blichfeldt^b

^aSchool of Business and Social Sciences, Inland Norway University, Lillehammer, Norway; ^bDepartment of Design and Communication, University of Southern Denmark, Kolding, Denmark

ABSTRACT



In the dawn of the Anthropocene, it is imperative to identify methods to challenge philosophies of researching upon others and nature and instead identify means of researching with. This paper explores the use of go-along methods in complex and dynamic nature-based tourism settings. Specifically, it re-orientates attention towards the collaborative and participatory processes involved when “walking the talking” of go-along methods. Based on 35 highly diverse go-alongs from the westernmost and easternmost parts of Denmark, we illuminate challenging dimensions of go-along methods. Inherent shifts towards participant led ways of engaging with nature force researchers to navigate with others as led along by others through literal and figurative unknown terrains of nature, sociality, (dis)empowerment and embodiment. Go-alongs as a co-navigating and co-learning endeavor is more than the sum of walking and talking as we continuously relate to self, others and nature. Accordingly, we coin being-along as the social and bodily navigation of unknown terrains with others. Findings suggest tourism researchers are still to seize the opportunities of go-along methods and propose a cultivation of more caring, emphatic and attentive ways of engaging with others on which go-along methods thrive.

KEYWORDS

Go-along; walking interview; methods; co-research; tourism

Introduction

In the dawn of the Anthropocene, it is imperative to identify alternative methodologies, methods, tools and techniques that challenge notions of developing, innovating and researching *upon* others and nature. Following the mobilities “turn” or “paradigm” and its dynamic perspectives on tourism as an activity where bodies, goods, commodities, ideas and knowledge are in constant motion, static and dominant ways of understanding, knowing and thinking about tourism are challenged though most social science has been “a-mobile” (Sheller & Urry, 2006, p. 208). Indeed, Jennings (2005) noted how the sedentary interview remained the primary method for understanding and making sense of the lives

CONTACT Eva Duedahl  eva.duedahl@inn.no  School of Business and Social Sciences, Inland Norway University, Lillehammer, Norway

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of the peoples of this world within the field of tourism. It is thus noteworthy when tourism scholars in recent years transition and saliently call for more collaborative and participatory methodologies in tourism focused on researching *with* others to bring into play emergent potentialities and opportunities. Moreover, is it timely and expected that tourism and leisure researchers voice a growing interest in methods and techniques where researchers not only talk but also walk and increasingly drive, wheel, train, bicycle or something else with participants (e.g. Anderson, 2004; Carpiano, 2009; Evans & Jones, 2011; Parent, 2016; Reed, 2002). Methods we classify as go-alongs and the novelty of which deserves closer scrutiny.

Contemporary research highlights a range of purposes and advantages of using go-along methods. Compared to the conventional sedentary interviews, go-along researchers can generate richer understandings while leveraging qualities such as enhanced embodied understanding, participant empowerment, rapport-building and disclosure of intentional and disruptive connections with environments (Anderson, 2004; Butler & Derrett, 2014; Carpiano, 2009; Macpherson, 2016; Spinney, 2011; Thompson & Reynolds, 2019). Clearly, the merits of go-alongs are plenty but only few researchers have focused on what it actually takes to fruitfully “walk the talk” of go-along methods as a collaborative and participatory process of inquiry. Therefore, we intentionally frame go-along methods as a series of collaborative and participatory mobile methods where researchers are partaking and being guided through a spatialized journey, tour or place-specific activity (Bergeron et al., 2014; Thompson & Reynolds, 2019). Go-alongs are unique compared to other mobile combinations of interviews and observations inasmuch researchers become research participants who bodily go and “tag” along. Informed by the collaborative and participatory underpinnings of go-alongs, researchers inevitably leave the comfort zone afforded by pre-determined and researcher-led research designs. Instead, go-alongs may empower participants to act as tour guides (Bergeron et al., 2014; Hein et al., 2008; Kusenbach, 2016) as they plan and introduce researchers to settings and ways of engaging with nature that are known and familiar to them but likely to be unfamiliar and unknown to researchers.

The aim of this article is to explore the use of go-along methods in complex and dynamic nature-based tourism settings. Herein we specifically re-orient attention towards the collaborative and participatory processes of going-along when “walking the talking” of go-along methods. From a premise of active engagement with the world, our processes of going-along are informed by being-in and being-with others and nature (Heidegger, 2001). Through a series of different types of go-alongs with locals, tourists and second homeowners in the westernmost and easternmost parts of Denmark we seek to re-ground our feet as we reflect upon and synthesize our learnings from varied journeys through nature being-with our participants. Though our go-alongs are clearly more than the sum of walking and talking series of challenging unknown dimensions equally characterized them.

Bringing together physical and psychological challenging dimensions of go-alongs we contribute with an original framework of four interlinked unknown terrains related to emergent dynamics of nature, sociality, empowerment and embodiment. As researchers, we had to learn to navigate these unknown terrains as participants introduced us to their familiar spheres of being and ways of engaging with nature; nature highly unfamiliar to us researchers being-along with participants. This positioning of go-alongs offers a refined

and critical understanding of go-alongs as a process of co-learning and co-navigating unknown terrains, wherein understanding emerges as we continuously relate to self, others and nature. Findings suggests that we have still to seize the potentialities of go-along methods and point to notable shifts from Cartesian logics of rigid predetermined research designs towards legitimizing the collaborative process of going-along as navigation of emergent unknown terrains *being-with* others, which thrives on empathetic and attentive ways of engaging.

Before informing how we practically engaged with others through go-alongs the following section briefly outlines key aspects of go-along methods in nature-based settings. We then present and discuss our findings according to the four thematic unknown terrains. Next, we iterate these unknown terrains as literal and figurative challenges prior to concluding and suggesting opportunities for future tourism research.

Background

We have all been there; sitting around a table with our interviewee(s), the voice recorder in place, fully charged, and the interview guide memorized so we do not risk a paper copy of it distorts the scene. Apart from facial expressions, tones of voice, smiles and small talk, shaking or nodding of heads, and the occasional hand gestures and general language of our seated bodies, there is little physical activity included in the script for the session. As the small talk peters out and we are eager to “come down to business” as predefined by our interview guides - semi or loosely structured as they usually are - we hope that the interviewee will allow us to build rapport and take us on a journey through the experiences they have had “out there” in other settings. A journey we hope will cover the sounds, smells, touches and tastes that mattered, the sights they have seen, and the thoughts, feelings and actions that intertwined with their bodily experiences, somewhere very different from the situation in which we have now placed them. As we prompt them to, for example, intimately narrate their tours in and around nature, we are probably not the only researchers who get the feeling that something is not completely, as it should, or could, be.

This short narrative accentuates the methodological puzzlements that arose as we set out on a research journey aiming to study people’s engagements with nature. It demonstrates how we, as researchers, prepare, set, and perform the scene of the sedentary interview. A stage on which many of us strive to take on the role as skilled academic interviewers, hoping the person(s) sitting at the opposite side of the table eagerly, gladly, and successfully will play the part as interviewees. We hope the interview enables us to return to our desks with a pile of thick and rich descriptions in our bag – and our head over heels, as Ingold (2004, p. 330) would kindly remind us through his critique of the “sitting society” and our groundlessness from “nature”. As a re-orientation to research, which resembles the ancient Aristotle’s Peripatetic [of walking] school, Ingold (2004, p. 330) argues “it is surely through our feet, in contact with the ground (albeit mediated by footwear), that we are most fundamentally and continually ‘in touch’ with our surroundings”. Hereby, paving ways for more grounded approaches to the study of what being-in-the-world in its form suggested by Heidegger (2001) may entail. Indeed, the act of researching often includes a separation of the observer from the world we wish to observe, and a separation of the stories of peoples’ lived experiences from everyday practices, experiences and bodily performances located in situated contexts and places (Carpiano, 2009; Kusenbach, 2003). In consequence, easily reducing

nature to a surface to be modeled, innovated, developed and researched *upon* (Ingold, 2004, p. 332).

Following the “mobilities turn” (Sheller & Urry, 2006), sedentary conceptualizations of places are increasingly substituted by far more complex people-place relations anchored in embodied practices and processes (Crouch, 2010). Accordingly, the usage of methodologies, methods, tools and techniques, which enable researchers to, *with others*, better understand peoples situated engagements, emergent co-constructions of meanings and multiple appreciations of nature may enrich research (Carpiano, 2009; Evans & Jones, 2011; Kusenbach, 2003). This has spurred engagement with methods, tools and interventions that are more mobile and where researchers not only talk, but also walk and increasingly drive, wheel, train, bicycle or something else with interviewees (e.g. Anderson, 2004; Carpiano, 2009; Evans & Jones, 2011; Parent, 2016; Reed, 2002; Wegerif, 2019). Methods we refer to as go-alongs. But before elaborating on these methods, we briefly outline the implications of participatory and collaborative methodologies on go-alongs. Notably different from coordination and co-creation, we understand collaboration as the sum of efforts being greater than what anyone alone or by dividing the work can achieve (Huxham, 1996). For go-along methods this implicates they entail more than the sum of walking and talking. The notion of participation implicates that participants through go-alongs are able to influence the research process, which lends itself to non-predictable research designs, emergent understandings and outcomes that cannot be grasped unless enabling participants to fully engage and introduce researchers to their lived experiences and being-in-the-world. We return to these points later, but first discuss the origins, usages and key attributes of go-alongs before reflecting upon more challenging dimensions of the method.

Origin, usages and attributes of go-along methods

Kusenbach (2003, p. 463) reflects on the distinct limitations of interviews and observations and proposes go-along methods as a hybrid where researchers accompany participants “on their ‘natural’ outings, and – through asking questions, listening and observing – actively explore their subjects’ stream of experiences and practices as they move through, and interact with, their physical and social environment”. Similarly, Bergeron et al. (2014, p. 110) define go-alongs as consisting of “an on-site interview, which can be conducted on foot (walk-along), by bike or by car (ride-along)”. And Carpiano (2009, p. 264) defines go-alongs as “interviewing a participant while receiving a tour of their neighborhood or other local contexts. In this regard, the researcher is ‘walked through’ people’s lived experiences of the neighborhood”. Go-alongs thus combine field observations and interviewing into a series of in-depth mobile methods, highly feasible to enhance contextual basis of research for those without time and resources for ethnography (Carpiano, 2009, p. 265). At the core, go-alongs are all about the researcher going-along. They differ from other mobile combinations of interviews and observations inasmuch researchers become research participants who bodily go and “tag” along in settings and environments through different “outings” or types of engagement. Based on this, we understand go-along methods as a series of methods where researchers are partaking and being guided through a spatialized journey, tour or place-specific activity (Bergeron et al.,

2014; Thompson & Reynolds, 2019), thus being far less in control of the journey than when doing more traditional research.

Following the rising variety of purposes for using go-alongs, a series of advantages hereof have been identified and discussed by different researchers. Foremost, go-alongs may stimulate otherwise hidden understanding of places and nature. Bergeron et al. (2014, p. 120) describe go-alongs as “the slow movement through places”, stimulating more detailed accounts hereof, reminding us that understanding places is not merely a matter of being-in certain places as it is of “moving in and through” places. Indeed, by going-along researchers generate empirical materials profoundly informed by the toured landscapes in which disclosure of intentional and disruptive connections and meanings with natural environments shape discussions (Carpiano, 2009; Evans & Jones, 2011; Thompson & Reynolds, 2019). For instance, through “talking-whilst-walking” Anderson (2004) was able to explore complex people-place relations through protesters’ concerns with developing landscapes. Carpiano (2009) illuminated how go-alongs aid the process of participatory researching the health of places and found go-alongs may uncover situated relations with places so habitualized they likely would have remained hidden using other methods. Related to shaping of discussions, go-alongs also attune researchers to appreciate moments of uncommunicativeness and silence allowing one to pause and gather thoughts (Bergeron et al., 2014, p. 119). Moreover, bodily sharing outdoor experiences with participants enhance researcher rapport, but Macpherson (2016) also points towards positive dispositions of go-alongs presenting how the average adult after 20 min of brick walk becomes subject to a pleasantly felt release of endorphins.

Go-alongs bring to the fore embodiment and critical understandings of otherness. By going-along researchers hope to generate more privileged insights into relations between places and selves, and more bodily understandings of place-bound experiences when exposed to the multi-sensory stimulations of the place in question (Adams & Guy, 2007) than they will “cocooned in the sedentary interview’s filtered ‘landscape’” (Evans & Jones, 2011, p. 850). Though walking seems as a straightforward matter of simply putting down one’s feet in turn, variations in health and bodily (dis)abilities implicate “walk-abilities” cannot be taken for granted (Parent, 2016). The physical activity of go-alongs renders visible bodies and bodily differences between researcher and participants and accentuates embodiment (e.g. Butler & Derrett, 2014). For instance, Irving (2005) describes how the slow pace of one of his participants, unintendedly, but highly effectively, communicated the participant’s altered experience of time and space and hereby forced the researcher to recognize the otherness of the lived experiences of people with AIDS. Although several studies discuss participants’ embodiment, issues concerning researchers’ bodies and our potential lack of knowledge, competencies and skills to relate to the toured places and spaces remain unquestioned.

Go-alongs may accentuate shifts in dynamics of power and empowerment. Eckert (1984, p. 229) argues that interviewees’ experiences always differ from researchers’ experiences. So firmly seated in the comfort of an (arm)chair, how can we as researchers think we are able to immerse ourselves in interviewees’ nature-based experiences, deeply anchored in seasonal, spatial and latent relations with nature as well as in the performativity of the individual body as they are? One way to fight the tendency to stereotype others’ experiences and engagements with nature is to counter the power imbalances characterizing

traditional interview situations as Carpiano (2009) did by arguing go-alongs lead to greater equality transmuting interview subjects into research participants. Accordingly, through go-alongs, participants are empowered to take the lead as “tour guides” while researchers actively embrace mobilities to relate in-situ with arising situations as they together tour landscapes (Bergeron et al., 2014; Hein et al., 2008). The rise in participant empowerment may also alter traditional power relations between researchers and participants as exemplified through Hitchings and Jones (2004) walks-in-gardens, which eased verbalizations and reduced participants’ inclination to provide researchers with the “right” answer. While several studies discuss participant empowerment, only scarce attention has been paid to researchers’ navigation of related disempowerment. In the remainder of this section, we emphasize salient and latent challenges related to the actual process of going-along as researchers strive to walk the talk of go-alongs.

Salient and latent challenges of walking the talk of go-along methods

Lykke and Jantzen (2013) did 30 walk-alongs with museum visitors to capture their perceptions and experiences of interacting with installation art. Later, Skov et al. (2019) did 34 group walk-alongs at a science center exhibition to explore individual subjective visitor experiences. As researchers they approached groups by the entrances following a premade script and encouraged groups to talk and act just as if they were on their own. Though museums may present more contained spaces than dynamic nature-based settings, they extend the argumentation laid forth by Kusenbach (2003) regarding researchers’ presence, which may intrude and disturb participants otherwise lived experiences. In consequence, they argued that go-alongs “de-naturalize” the experiences of participants because their participants engaged in ways they would *not* do without the researchers’ presence (Lykke & Jantzen, 2013, p. 5). Simultaneously, technological advancements have been applied, enabling researchers to do walking-with-video (Pink, 2007), mobile video ethnography (Spinney, 2011) or self-narrated walks (Costa & Coles, 2018). Eventhough these advancements potentially limit researcher influences (i.e. the almost Hawthornian effects experienced by Lykke & Jantzen, 2013), they are not likely to fully eliminate how being researched on influences research participants. In elaboration, we want to raise two critical arguments related to the importance of participant empowerment and familiarity of place.

Firstly prominent go-along reseachers such as Kusenbach (2003) and Carpiano (2009) did go-alongs in settings familiar to participants and co-generated spaces of learning about participants’ lived experiences on the premises of participants – not researchers. More recently, and in a tourism setting, Mackay et al. (2018) did 12 “interpretive farm walks” to understand issues pertaining to place-making and entrepreneurial activity on multi-generational family farms. They share how participants preferred the familiar outdoor settings afforded by their 260 ha (642 acres) to 700 ha (1,730 acres) farms and visibly were excited and motivated to show researchers around. Importantly, the farm-walks were a long established, familiar, and preferred co-learning method among these farmers. Accordingly, whereas Lykke and Jantzen’s (2013) museum presented an unfamiliar setting for research participants, which altered participants’ engagements and spurred a potential critique of go-along methods as “de-naturalizing”; the familiar farm setting, through a known way of engaging, empowered participants who were excited and

motivated engendering co-learning between researchers and participants. Kusenbach (2016) later emphasized the importance of researchers following participants into their familiar environments through types of “outings” and engagement research participants were familiar with. This stands in contrast to “contrived” go-alongs where researchers take participants into unfamiliar settings or engage them in unfamiliar outings, though these may “produce appealing data, but not of the kind that would greatly enhance our understanding of the subjects” (ibid, p. 155).

This leads us to our second critical argument. Through our participatory framing of go-alongs we do not seek to reduce the role of the researcher but instead actively engage being-with and being-along with participants in ways and places led by participants, which in consequence likely are both unfamiliar and unknown to us. This leaves us wondering if in fact the process of go-alongs can be too well scripted and pre-planned; potentially reversing the intended effects of go-alongs as this section firstly laid out. This is a critical point also raised by Finlay and Bowman (2017, p. 271) who reported that prescriptive instructions and strict geographic boundaries can be limiting and diminish participant individuality.

Few researchers have systematically questioned potential challenges of go-along methods, and to our awareness none has worked from the premises of the process of going-along as challenging and unknown terrains, which go-along researchers have to learn to navigate while being-with participants. Reviewing extant literature, it is possible to nuance some of the potential challenges, which appear to be more consistently related to go-along methods.

First, Evans and Jones (2011, p. 852) compared sedentary and walking-interviews in a study of a local community’s attachment to a city district and found walking-interviews to be more spatially focused, largely engaging with site-specific features compared to interviewees’ autobiographical narratives. Indicating that go-alongs are less productive when autobiographical narratives are sought.

Second, albeit Clark and Emmel (2008) suggest weather influences go-alongs, accounts for the actual effects of weather on go-alongs appear rather sporadic. For instance, Carpiano (2009, p. 269) recognized weather as a limitation when not walking-along during winter. Warren (2017) experienced drop-off in participation among minority groups in urban public spaces due to bad weather. On the other hand, Thompson and Reynolds (2019) found a sudden increase in rain to positively disrupt the habitual being and doing-in-space between researcher and participant as it led them to seek shelter and thus find a new comfy café that none of them beforehand knew of.

Third, Finlay and Bowman (2017) recommend that go-along researchers, in advance, plan and test technical equipment but even if doing so they recognize that recorders are less effective in high-traffic, construction – and crowded areas, and sensitive to outside noises and wind. Similarly, Lykke and Jantzen (2013), later supported by Skov et al. (2019) report on challenges related to recordings in settings with background noise, in crowded areas and when walking with groups and children. Moreover, Parent (2016) share how one of two audio recording devices stopped working without any apparent reason when wheeling-along. Dean (2011) however provides a refreshing alternative perspective when cautioning researchers towards photographing while on the move as we may hereby disengage ourselves from the participants’ rhythms and routines.

Fourth, Burns et al. (2019), who studied leisure experiences of people with mental health challenges, found themselves struggling with researcher representations and effects hereof when e.g. participants met acquaintances making the researcher appear as an awkward outside on-looker. Moreover, going-along with vulnerable participants they raise concerns regarding whether the very presence of researchers may reveal sensitive information concerning the vulnerabilities of participants. Relatedly, Thompson and Reynolds (2019) raise consensual concerns as people who spontaneously interrupt an ongoing go-along have not themselves consented to partake research. In elaboration, Macpherson (2016) reflects on how the presence of the researcher may stage a scene that lead participants to play out specific performances, which may or may not be for the researcher or others to see. Lastly, Skov et al. (2019) found that performances played out participants – e.g. a female doing a physically challenging bike exercise – became confronted with her own self-image when she, in the presence of researchers, had trouble catching her breath.

Fifth and finally, Mackay et al. (2018) comment that not all spaces are walkable. Some may be officially off limits and subject to trespass orders, others too dangerous or difficult to tour, and still others sacred. This led them to conclude that go-alongs are most easily used in open public spaces. Similarly, Dean (2011) dynamically considers the appropriateness of place and lay out how “place” continually is re-made (daily, weekly, monthly, seasonal) from interactions between people and space; something tourism may be particularly prone to.

Methods

Our study is framed by a subjective plural epistemological position to research, which has three key implications. First, as a collaborative and participatory research endeavor it opens the research space by pluralizing the knowledges of those involved and shift the role of researchers from experts and knowledgeable in go-along situations. Second, it intentionally allows us to engender understanding of *how* locals, tourists and second homeowners engage with nature in a variety of ways. Third, it acknowledges the subjectivity of the researchers and enables exploration of the arising intra-subjectivity between researchers and participants when going along.

Our research combines empirical materials in the form of go-alongs from two larger studies focused on collaboratively designing tourism for sustainable development (see Duedahl et al., 2020; Liburd et al., 2020). Prior to embarking upon fieldwork, we conducted extensive reviews of different go-along methods and compiled this in a shared working paper, upon the basis of which we established a set of ground rules for our studies. Firstly, to leverage participant empowerment we decided to deliberately ask participants to take a researcher along for a walk or activity, which they would also do without the researcher going-along. Secondly, to generate deeper autobiographical narratives of participants’ lived experiences we sought to also include a sedentary interview after go-alongs (Carpiano, 2009; Evans & Jones, 2011). All go-alongs and sedentary interviews were transcribed verbatim and supplemented with field notes and photos to embrace non-verbal potentialities. Interestingly, this enabled us to scrutinize the interview guide and visible evolve it from explorative phases to a “final” version but go-alongs continued to consistently pose novel challenges and we were not able to beforehand apprehend what would emerge during the different go-alongs. It was simply not possible to reduce

uncertainties and create a pre-planned standardized script and instead our go-alongs became a matter of being wholly present and try to get to grips with the distributed, chaotic, complex and emotional facets of participants' being with nature.

Throughout a year, we experimented with different types of go-alongs in the World Heritage Wadden Sea National Park and on the island Bornholm. These are also the westernmost and easternmost parts of Denmark respectively and as figure 1 (supplemental online materials) visualizes, the areas entail geographical and place-specific variations of the nature we toured with research participants, showing how the landscapes oftentimes required physically demanding bodily performances. Table 1 (supplemental online materials) lists detailed information of the various go-alongs we did, who were involved, how they involved us and durations.

In the World Heritage Wadden Sea National Park, we specifically recruited tourists, locals and second homeowners for walk-alongs. Participants voluntarily responded to an open call or were identified through snowballing techniques. An open call arguably appeals to readily walk-able and able-bodied people (Parent, 2016); allowing the researchers to engage in 23 go-alongs with 38 participants. Though we aimed for doing walk-alongs followed by sedentary interviews, one couple canceled the walk upon arrival.

On the island Bornholm appointments to go-along were made with organizers of outdoor activities following a workshop and supplemented through tourism promotional materials. The 11 go-alongs with outdoor activities expanded outings to include i.e. gardening, expeditioning, sailing, climbing, angling, cricketing, and hiking-along. Participants were primarily locals and tourists with five to 71 participants per go-along. After the first go-along, the planned sedentary interview with selected participants was cancelled as participants did not have the energy or desire to talk after several hours of talk during the activities.

During our individual and joint engagements of go-along methods we shared our learning experiences of actually going-along. It was however not until afterwards – over a piece of strawberry cake in one of the researcher's gardens – that we realized the extent of our enthusiasm inasmuch what appeared to be unknown challenges of the method. After several hours of heated sharing and discussion we grasped how the challenges we had encountered potentially could represent different thematic contours of the method: nature, sociality, disempowerment and embodiment. Knowing what to look for we conducted a thematic content analysis of the 23 walk-alongs and 11 activity-alongs, useful for uncovering new insights, nuances and knowledge (Jennings, 2010, pp. 211–213). In the forthcoming sections, we unfold our findings according to our four emergent unknown terrains, which we as researchers had to learn to navigate to actually walk the talk of going – and being-along with research participants. Narratives were selected according to their ability to reveal more challenging and potent dimensions of go-alongs and are further supported by supplementary exemplifications. The first theme entails challenges of researchers navigating unknown terrains of nature, the second, challenges of navigating unknown terrains of socially engaging with others, the third, challenges of navigating unknown terrains of researcher disempowerment and the fourth, challenges inherent to navigating unknown terrains of embodiments. Specifically, we unfold these through a series of thick in-context narratives.

Findings

We now elaborate our four emergent unknown terrains before discussing these in terms of challenging aspects and potentially unmet potentials of go-alongs.

Navigating unknown terrains of nature

This theme addresses issues concerning the unpredictable nature of nature. It discusses how nature simultaneously constrains and enables go-alongs and reflects upon emergent dilemmas when moving beyond sayings towards doings with others.

We systematically checked the weather forecasts before going-along, but still, shifting unexpected weather conditions challenged our go-alongs. Walk-alongs during winter in inclement weather of heavy rain, snow, extreme wind or fog prompted different participant responses. Though we did not experience direct dropouts as Warren (2017), some participants beforehand kindly asked if we could reschedule the entire session, others suggested skipping the walk, while others reduced the length of the walk. In one extreme situation, a walk-along with a local 66 years old male was re-scheduled due to an ice storm, which made it too hazardous to drive to the participant's home. Moreover, during the re-scheduled walk-along a mild snow unexpectedly turned into a blizzard 10 min into the walk-along and the remainder of walking became a question of getting back inside as soon as possible. The unexpected shift in weather not merely significantly reduced the walk while prolonging the sedentary interview but also put the researcher in the unfamiliar situation of borrowing a pair of sweatpants, while the background music of this sedentary interview became the soft humming of the dryer handling her soaked jeans. During late spring, weather shifted to unusually warm and sunny. This influenced go-along embodiments by sweating, seeking shadow and being sunburned when spending several hours with direct sun-exposure close to water. Paradoxically suggesting that it may also be too sunny to go-along. While weather as a potential challenge or limitation (Carpiano, 2009; Clark & Emmel, 2008) may seem rather banal, it has substantial effect on go-alongs and the methods are highly vulnerable to shifting weather. Nevertheless, this vulnerability also qualifies as a potential as walking in heavy snowfall, comparing sunburns, borrowing clothes from participants etc. allowed for alternative connectivity and conversations that would otherwise not have emerged.

Though seemingly successfully operated by other researchers bringing and turning on-and-off recording devices and cameras distorted our processes of going-along as it turned out much technical equipment does not properly function at low temperatures, makes unexpected disturbing noises and disrupts go-along rhythms. Moreover, lack of internet access in nature sometimes took us by surprise. One of the researchers had arranged with a local nature guide to expedition-along with him and a group of tourists and regular locals. The sites of expeditions vary depending on seasons and where something interesting may happen in nature. On this particular Monday afternoon, it was a forest. We were all set to meet on a parking lot without specific address and GPS navigation was critical. Yet, as the researcher came closer, she entered into a blind-spot without internet and phone-connection. Not being able to contact the guide, she drove back and forth to find the parking lot while stopping and asking people whether they were partaking in the guided tour. Luckily for her participation, it turned out both guides and participants were late; suggesting

that not merely wind, noises and multiple participants may disturb equipment (Finlay & Bowman, 2017; Skov et al., 2019) but also that the number of unknown variables are greater in nature than e.g. at a museum and other more contained spaces.

With few exceptions (e.g. Dean, 2011; Mackay et al., 2018) the actual role of nature itself has received little scholarly attention. The tidal waters of the Wadden Sea decide when it is safe to walk the mudflats, garfish move and swim around the sea of Bornholm making it a last moment decision where to meet up for a fish-along, and the black-blue beetle may not show itself though searching for hours when expeditioning-along. Planning and touring the nature of specific landscapes rely less on our intentions and calendars than on the (un)predictabilities of nature itself, sometimes challenging participants' ability to plan and fulfill desired go-alongs with researchers.

The Wadden Sea area is designated World Heritage and National Park and access to its nature is more restricted and subject to trespassing restrictions than Bornholm. Combined with specific environmental features, the walkability of places becomes critical as the walkability and appropriateness of place to go-along are sensitive not only to human interactions but also to core dynamics of specific nature. The Wadden Sea is flat with tidal waters, which enable or hinder i.e. walks and oyster safaris whereas Bornholm is rocky enabling i.e. climbing (see appendix 1 figure 1 for visual illustration). Issues, occasionally making research participants and hence researchers going-along engage in unexpected micro mobilities. In the National Park, a researcher had arranged to meet a male second homeowner aged 75 in front of a local church for a walk-along. As he drove up to the church, she noticed he had attached two MTBs on the tow bar of his car but without further ado, she was asked to enter the car and begin the tour. He took her to experience his second home, walk to his favorite beach spot and the preferred walking trails of family trips, showed her areas where he with friends do beach-buggy and lastly sites where he regularly uses his MTB. As we once again leave the car, he begins de-attaching the MTBs from the tow bar and finds two helmets. It appeared less of a question than a decision that the researcher would now receive a private course to learn to ride the MTB for the first time with the participant. It took a few hours, some falls, dirty clothes intended for walking and not MTB, and technical finesse of administering the gears, but she eventually got closer to what "flow-state" on an MTB might entail. Over a cup of coffee, he later shared how this is an activity he enjoys doing with his granddaughter and a few male friends but also mentioned that MTB-riding is not allowed in the area we just MTB-alonged in. Other examples included taking "illegal" shortcuts across dunes or outside trails. Go-alongs indeed engender insights into participants' ways of doing beyond ways of saying (Skov et al., 2019), but existing literature has hitherto not asked what researchers may do when beings and doings-in-nature turn naughty or outright illegal. The next thematic terrain further elaborates on unanticipated dilemmas in nature, when landscapes become morally loaded with sometimes clashing values.

Navigating unknown terrains of socially engaging with others

Though walking chiefly is described as a social practice, the unknown terrain of socially engaging with others addresses relational challenges arising during but also after go-alongs. Go-alongs illuminate how landscapes are shaped by the appreciations people collectively or individually have of a specific territory (Bergeron et al., 2014). Variations of

appreciations and valuations of nature may transform landscapes into morally loaded landscapes of sometimes clashing values between people or groups. Though performances potentially played out for the researcher (Macpherson, 2016), some participants taught about, engaged researchers in, and assigned environmental responsibilities to researchers. On several walk-alongs the participants brought with them bags and included researchers in picking trash while outing. During a walk-along with a couple, who are also second-homeowners, they demonstrated how and where they hoist invasive trees and taught the researcher which flowers one may pick and which ones one may definitely not pick while sharing stories of problematic incidents. During a fish-along the researcher was formally assigned responsibility of the day for trash bags, a responsibility she did her best to honor when running after bags suddenly flying with the wind.

All of the above examples were underpinned by participants stressing the importance of researchers coming to understand “my world”. Sometimes this traversed into discussing, complaining and acting as “nature-police” countering others’ “wrong” use of nature, few times extending into taking pictures and documenting MTB wheel imprints, illegally parked cars or young people drinking on the beach. After a hiking-along with primarily elderly people, during which several critical remarks had been put forth regarding MTB cyclists’ usage of the trails, the instructor, a retired woman, called the researcher over to her car as she was changing shoes. The woman who clearly had extensively prepared for her role as instructor by baking cookies and even conducting fieldwork including interviews in order to tell the rest of us stories that had never been told before, wanted to make sure the researcher understood just how troublesome the increasing number of MTB cyclists is. She justified her complaints and informed about the actions she was taking against them, aside from a spontaneous comment about sharing and caring about nature, the researcher thought to herself that little did that woman know that the researcher, that very same morning, had her breakfast with 20 MTBikers and later would spend the evening with them. Compared to the cocooned landscapes of sedentary interviewing (Evans & Jones, 2011), researchers become visible part of different groupings and placed in very pertinent situations during go-alongs, or at least, that was what happened during several of our go-alongs.

We may have left the comfort of an (arm)chair but go-alongs cannot fully mirror the experiences participants have as part of their everyday or touristic engagements with nature (Bergeron et al., 2014; Eckert, 1984). Some prefer the sociality of walking with others and others prefer the tranquility and solitude afforded by walking alone. Most participants walk alone and with others depending on wished-for-experiences and types of relatedness (in)forming each walk. The researcher’s presence is particularly likely to be obtrusive for participants, who predominantly enjoy walking alone whereas the presence of the researcher might be less obtrusive in case of go-alongs mirroring more “social walks”. When, during the sedentary interview session, differences between walking alone (or with one’s spouse or a close friend) and more “sociable” walks were discussed, many participants directly pointed to the walk-along as resembling the latter and being fundamentally different from the former. Hereby adding to the drawbacks of go-alongs when trying to study solitary engagements with nature (e.g. Costa & Coles, 2018; Lykke & Jantzen, 2013)

Inspired from go-alongs’ health and rapport merits (e.g. Carpiano, 2009; Macpherson, 2016) what we refer to as trusting and healthy conversations may emerge during go-

along. First, participants shared with us deeply personal and intimate stories of depression, loneliness, grief, diseases, disabilities, divorces and much more. While sailing-along, a grandfather, father and son had finally found the time to a “boys-trip” and especially the grandfather in his 80ies actively approached the researcher. He was recently widowed but recalled a particular restaurant on a local island where he and his wife had a romantic dinner and towards which we were now heading. He found that it is difficult to learn to live alone especially when family members are busy working, friends begin to pass away and his body does not function as it used to do. As the researcher later waited to enter the boat at the harbor of the island, he came and sat next to her. He shared how it had been an emotional day filled with impressions and memories. As the 30-year-old researcher struggled to relate to his life circumstance and could not come up with an appropriate answer, we instead sat in quietness, hopefully both a little less lonely than if sitting apart. Second, being-with others, conversations demonstrated an ability to co-generate issues that “I had not thought about before” when e.g. standing next to a young climbing instructor and wondering whether we are in-nature, with-nature and whether we need nature at all to climb. Third, topics of conversation when traversing, sitting and reflecting in nature repeatedly evoked deep conversations about life, death and meanings hereof. During a fish-along, the researcher was sitting for hours with a male fisher at a bench table and while working through the intertwined silky yarn he began sharing some of the intimate stories of himself, his family and guests who had all struggled in life and had touched him and helped shaped his view on what fishing is all about. The researcher soon realized there was no immediate scientific response to learning about having Down syndrome and cancer close to life, but there is a human dimension and one in which the researcher shared back her struggles of herself having to deal with a rare genetic error. All of the above suggest that go-alongs co-generate trusting relationships and high levels of sensitivity. Topics may emerge, and certainly did in our work, which tourism researchers are not trained in handling. Furthermore, these conversations had a strong element of sharing, including both researchers’ own and participants’ expectations of the researcher to share back. Consequently, we argue that go-alongs researchers who are willing and able to go beyond the comfort zone offered by carefully planned research designs, pilot tests and blueprints trying to outline all possible scenarios and eventualities, may begin to seize the potentials of the methods.

The different ways of relating through go-alongs sometimes left researchers and participants lingering regarding our relationships and expectations to them. Especially during go-alongs with outdoor activities, participants encouraged researchers to come back, join them in the weekend, stay the night or evening etc. An elderly male second homeowner was disappointed that it was not possible to extend a walk-along beyond the 4–5 h pointing out that “if you had just had more time, then we would have ...”. The merits of go-alongs for situations without time or resources to conduct ethnography (Carpiano, 2009) are challenged when participants expect longer ethnographic engagements, but the researcher’s time is not thereto. Easily leaving researchers with feelings of guilt and insufficiency to reciprocate efforts. Relating more intimately, personally and equally with others makes labels such as informants, interviewees and even research participants (Carpiano, 2009) appear shallow and inadequate to describe our relations and engagements with others.

Combining these social relationships with group dynamics may however reciprocally re-enforce a level of positivity reaffirming each other in the shared nature experience. Go-alongs may thus facilitate endorphin-induced highs (Macpherson, 2016) and dense personal relations with others, which are too rich and thick for the researcher to leave behind at the end of the day. After going-along we experienced different social dilemmas. How to professionally and properly respond to the note with a phone-number of a male participant that he elegantly slipped to the researcher along with an invitation for an evening out? More often, how to reply to new pending Facebook friend requests and whether we as researchers could initiate such online friendships, made us ponder and wonder whether we could go-along again just because we genuinely liked spending time outside with so many of the participants. The following thematic terrain further explores the complexities of relating to research participants through the dynamic relationships of empowerment and disempowerment.

Navigating unknown terrains of (dis)empowerment

By navigating this terrain, we discuss participant empowerment and the associated, yet overlooked challenges of researcher disempowerment and related to other terrains we add; vulnerability.

Participants usually tried to actively take on the role as tour guides. When going along on activities oftentimes groups of participants were encouraged to introduce the researcher, if not instructors did. On walk-alongs the levels of confidence or lack of such with which participants took on this role considerably varied. Many had spent substantial efforts in advance to plan “just the right tour” and a few locals anxiously asked the researcher whether she would prefer another tour than the one they had in mind. One couple of tourists even lost their way along with the researcher; we however found our way back when the border police stopped us when we apparently returned from Germany. Participants spending most time in and with nature (oftentimes not only walking, but also e.g. running or bicycling and sometimes horseback riding, fishing, hunting, gathering herbs, berries, mushrooms) appeared more comfortable and confident in acting as tour guides than those spending less time in and with nature. This suggests one should carefully consider the assumed unfamiliarity of places we easily assume as familiar and situations in which we as researchers locate participants to go-along.

Albeit existing literature praises the empowerment of research participants, it oftentimes silences the concomitant researcher disempowerment. During a walk-along in the Wadden Sea with two women, of whom one was a very active and rather “fit” 77 years old woman and the other a less active 67 years old smoker, the act of walking rendered highly visible the differences between their bodies and paces of walking. With one participant walking fast, the other coming to halts and the researcher being “stuck in between” these different paces and styles of walking. Standing there, in between, the researcher had to try to make the decision whether she should keep up with the fast walker or wait for the other woman to catch up; a situation very different from the seemingly unproblematic go-alongs other researchers describe. Researcher disempowerment may also be rendered visible through objectification. Researchers often take photos to document and recall the process of go-alongs but during some outdoor activities, the situation reversed as

participants photographed the researcher for a newspaper or event-site. Adding to researcher representations and implications hereof (e.g. Macpherson, 2016) by potentially using the researcher's interest and presence for political, marketing or promotional purposes.

Participants were empowered by their role as active tour guides, free to decide routes, lengths and difficulties as well as setting the pace, rhythm and style in ways resonating with their bodily capabilities and beings. Participants' superior knowledge anchored in daily weather conditions, time of the year and day leveraged empowerment. This occasionally made participants politely point out to researchers that we were wearing too much, too little, or simply the "wrong" clothing and footwear and sometimes they provided us with the right gear. As an example, a walk-along was scheduled for a day in February where the weather forecast said the weather would be acceptable and the sun was shining when the researcher, wearing her hiking-boots, drove towards the participating 69-year-old local male's home. The plus degrees had however caused a massive local snow-melt. Upon arrival, the participant insisted the researcher took off her hiking-boots and borrowed his wife's wellingtons; a kind insistence the researcher soon became extremely thankful for as some parts of the walking paths decided by the participant, were covered by up to 20 centimeters of melting water. As this example shows, researchers going-along have to tackle situations very different from those arising during sedentary interviews such as wearing the wrong clothes and/or footwear. Roles and empowerment clearly shift from the researcher being the expert, veteran and trainer who guides research participants through a session; to oneself being the trainee and novice, who oftentimes bodily fumble and follow participants through a specific nature with which they have likely come for years, decades or through generations. This is further elaborated in our last theme.

Navigating unknown terrains of embodiment

Though the physical activity of go-alongs makes visible the bodies and bodily differences between researchers and participants (e.g. Burns et al., 2019; Butler & Derrett, 2014), we were not prepared for the actual extent to which researchers' bodily performances become awkwardly visible. This nuanced thematic terrain includes emergent dilemmas and embarrassing situations related to bodily differences and varying ways of engaging, being and being-with others.

Research participants who volunteered for walk-alongs were usually very active and many of them went for walks several (mostly around 5) times a week. The most physically fit research participants politely mentioned the slower pace of the go-alongs compared to the pace of their solitaire walks or walks with close friends clearly pointing to the researcher not being a suitable "walking buddy". For example, one research participant, who had used walking and especially power-walking in nature to overcome depression and stress, albeit being extremely polite, tried several times during the go-along to slow her pace so it corresponded to that of the researcher, only to increase it gradually a few minutes later. Hereby go-alongs not only renders the researcher's bodily performances unpleasantly visible but also pinpoint how go-alongs do not always mirror research participants usual walks.

Moreover, go-alongs are characterized by moments of gazing, non-communicativeness and silences (e.g. Bergeron et al., 2014), which researchers in consequence "should learn to

embrace". Silence is however not just silence. During a walk-along with two second homeowners in their 60ies, they took the researcher to their favorite bench named the "sunshine bench". Though it was raining, and the sun was no-where to be seen, the woman in all secret surprised us with liquor and glasses to cheer as they often did there during sunset. The atmosphere was enjoyable as we laughed, smiled and nodded, raised our glasses and said cheers before emptying the shot in one sip. Except, only the researcher did so. The participants subsequently in silence emptied their glasses. This is not the type of silence literature prepare us for, rather it was the silence of a researcher trying to accept being an embarrassed and misbehaving go-alonger.

Researchers' lack of skills and oftentimes inadequate equipment or different clothing especially were visible when going along on activities, where researchers were rookies learning to i.e. fish, play cricket, or MTB. Similarly, when in groups we were hit by unfamiliar feelings and situations that automatically led us to remind ourselves about our purpose: research, and our role: researchers. For instance, as a researcher arranged to cricket-along with the local cricket association (most members being retirees) they warmly welcomed her with coffee and gear so she could fully partake in the activities of the day. During the first match with four locals, they decided that given the researcher being a rookie, they would use "beginner-rules". After lunch, the researcher, full of confidence, embarked upon her second cricket match, now familiar with the beginners-rules. This time, she was teamed up with one local and two tourists who had come for the weekend to participate in a tournament and used this day as training. The tourists were good, and one team-member was a former Danish champion. However, the atmosphere was more competitive and despite interferences from others, the local woman refused to allow the application of beginner-rules. As the researcher fell very short on points and even bringing with her down the former Danish champion, on few occasions she loudly complained about the lack of beginner rules being applied, being a very sore and unfairly treated loser. At another occasion during an oyster-along both researchers stood paralyzed watching a woman fall on the mudflats of the Wadden Sea, not doing anything at first because no one else did, and afterwards feeling embarrassed, ashamed and annoyed of our own behavior. Engaging with nature with participants in ways that they master, while researchers, at best, can be described as novices or rookies, thus reveal researchers' lack of knowledge, skills and competencies regarding how to bodily relate to nature.

Discussion

Go-alongs are a valuable approach to co-inquire into more complex and dynamic ways residents, tourists and second homeowners engage with and relate to nature with others. Our go-alongs generated insights into different action possibilities latent in the environment in relation to highly heterogeneous participants and their situated practices and embodied ways of relating to nature (Carpiano, 2009; Kusenbach, 2003). Different types of go-alongs make researchers sensitive to how continuous shifts in nature enable variations in ways of engaging with nature through e.g. salient and subtle shifts in weather, season, time of day, vegetation, migratory patterns of birds and animals, nuances of sounds, smells and colors. It is however important to note which engagements with nature remain unknown through specific types of go-alongs. For many, go-alongs

present but one way of engaging with nature. Participants engaging in outdoor activities also walk. Participants who walk also sometimes fish, hunt, run, cycle at every chance possible, collect berries, herbs and fungi, angle, horseback ride or bring sleeping bags and mattresses to listen to the wind and watch the stars at night. Indeed, understanding places is not only a matter of “being in”, but also a matter of “moving in- and through” them (Bergeron et al., 2014) in a multitude of ways. We thus point to an over-representation of walking as a way of being-in-nature in extant literature and in the study in hand and suggest expanding go-alongs to include i.e. harvesting-alongs, nature-sleepovers, and horseback ride-alongs. Hereby, we broaden the scope of go-alongs to include a series of methods equipped to sensitize researchers to a plethora of other forms of being-in and being-with nature and others (Heidegger, 2001). Through diverse types of go-alongs, researching however increasingly becomes an open complex process of iterating and navigating literal and figurative unknown terrains and situations with others.

Literal challenges of unknown terrains

Go-alongs entail and are influenced by combinations of literal challenges of very concrete emergent unknowns. Literally, go-along methods among others are likely include drives to, and from visited terrains. It includes hoping technical equipment will properly function (Finlay & Bowman, 2017; Skov et al., 2019). (For)getting sunscreen and putting on and off hiking shoes and outdoor clothing and sometimes borrowing participants’ when insufficient. Navigate sometimes unpredictable shifts in weather- and nature if these are enabling rather than constraining go-alongs and walk-abilities of place (Carpiano, 2009; Mackay et al., 2018; Warren, 2017). Bring the “right mindset” to tour landscapes, turn on devices and cameras if working and if not disturbing flows of conversation or uncommunicativeness (Bergeron et al., 2014). Attempt to follow participants’ plans, lead and directions into trails and nature unknown while also embracing en-route changes, shifting back and forth between rhythm, movements, paces and pauses while embracing mundane as well as surprising embodiments and bodily differences of researchers and participants (Butler & Derrett, 2014; Kusenbach, 2003). All while constantly sensing variations in confidence among participants, acting as a skilled and emphatic listener, taking mental notes, keeping in mind the study aim, ensure relevant theoretical aspects are covered, and prepare for subsequent sedentary interviews, which in our case included serving or being served drinks and food.

The above presents only a fraction of the literal challenges of very concrete emergent unknowns arising through the social and bodily processes involved in going-along with others through nature. This points to go-alongs as being much more than simply “hanging-out” (Butler & Derrett, 2014, p. 3), “shadowing” participants (Evans & Jones, 2011, p. 850) or slow movements through places (Bergeron et al., 2014, p. 120). Literally, when navigating terrains with others, go-alongs are continuously subject to unknowns and “ifs” of unanticipated, unpredictable and oftentimes surprising dimensions. It is through our feet, in contact with the ground albeit mediated by footwear, that we are most fundamentally and continually “in touch” with our surroundings (Ingold, 2004). When researchers, as we certainly did, get wet and cold feet going-along, we argue this should not be reduced to practical problems but represents a manifestation of researchers who both literally and figuratively walk the talk of go-along methods by navigating

unknown terrains in participants' worlds and lived experiences. This points to a deeper underlying complexity, which is now further elaborated.

Figurative challenges of unknown terrains

As researchers navigating unknown terrains of nature, sociality, empowerment and embodiment we are challenged by experiencing feelings of incompetency and stupidity due to lack of knowledge, skills and capabilities regarding how to engage with nature in novel ways. Go-along researchers may, as we certainly did, feel as an embarrassed misbehaving go-alonger when attempting to bodily relate with others as we traverse nature. Deeply personal stories and our intimate sharing back may overwhelm us, or we may feel insecure when dis-empowered and exposed to emergent dilemmas requiring our immediate action. But our idea of unknowns is not used to suggest we should attempt to make the unknowns known in advance, rather we may learn to embrace the unknown and legitimize it as an inescapable and integral part of searching, knowing and researching.

It would be easy to dismiss our literal challenges of unknown terrains as practical problems caused by lack of preparation and planning, ill-suited research designs and/or lack of proper pilot testing; hereby-silencing issues pertaining to the figurative challenges of unknowns. However, as our study demonstrates the process of going-along entails a psychological and physical inhabitation of unfamiliar places *being-along* with participants in their familiar spheres of being-in nature (Heidegger, 2001) where researchers literally cannot know beforehand the routes of participants and whether to bring boots or Wellingtons. Figuratively, researchers could surely spend time and resources beforehand to learn to play cricket, fish or gather fungi and hereby uphold the role of an expert. But we argue that by doing, researchers disable themselves from seizing the emergent opportunities and full potentials of go-along methods.

Going-alongs offer a more grounded approach to research by enabling the researcher to listen to, respect and take seriously others' being and lived experiences rather than letting interview guides dictate outcomes – with our head over heels (Ingold, 2004) and maybe even heads in the sky. As a co-navigating and co-learning research endeavor, go-alongs can be more than the sum of walking and talking (Huxham, 1996), but does not automatically lend itself hereto. Go-alongs are easily reduced to little more than their constitutive parts of e.g. neat interview guides and rigid research scripts, which potentially come to reverse the potentials of going-along. Instead, navigating, questioning, exploring and embracing unknowns evoke new perspectives, understandings and opportunities arising within a complex field of relations made up as we bodily relate to self, others and nature. Accordingly, going-along brings the ontological to the epistemological where it is not merely a matter of “walking with others in nature” but instead an embodied and social process of being-along while navigating into unknown terrains.

Conclusion

This article advocates a shift from researching *upon* others and nature and instead suggests researching *with* as a fruitful way to advance research. As a collaborative and participatory re-orientation to research, we first propose go-along methods as a valuable tool to co-inquirer dynamic nature-based settings by bringing into play residents', tourists' and

second homeowners' lived experiences, value-systems and life-worlds. In doing so, go-alongs add to the unique range of methods, tools and processes available to the tourism co-researcher and co-designer.

Second, working with the messy participatory process of walking-the-talking of go-along methods researchers become participants inasmuch research participants are empowered to take on the role as introductory guides densely embedded in "their" nature through their ways of engaging with nature.

Third, go-alongs as a co-navigating and co-learning endeavor is more than the sum of walking and talking as we relate to self, others and nature. We thus coin *being-along* as the social and bodily navigation of unknown terrains *with* others. Our study demonstrates the importance of such shift in dynamics towards more participant led ways of engaging, which implicate researchers come to navigate being-along *with others* and being led along *by others* through a series of literal and figurative terrains; unknown for researchers though often known for participants.

Fourth, following Finlay and Bowman (2017) we further challenge the notion that go-along research processes can be controlled, managed and efficiently predicted through stringent scripts, rigid research design and pilot-testing. Such approaches easily reduce rather than enable emergent unknowns, critical to the potentialities of go-along methods. Accordingly, being-along can greatly enhance research but its associated research processes are both messy and filled with unknown terrains to be navigated. Our findings thus suggest that tourism researchers are still to seize the opportunities potentially afforded by go-along methods. For tourism-researchers seeking to embark on the mind-challenging journey that go-alongs afford to better understand and continually relate with research participants and their dynamic engagements with nature one must carefully consider how go-alongs are much more than a cozy stroll in the park as illuminated through our unknown terrains. A key challenge is that go-alongs broaden the scope of researcher competencies, skills and capabilities needed to fruitfully unfold each unique go-along but we call for a cultivation of more human than academic or generic capabilities and competencies to enable those more caring, emphatic and attentive ways of engaging through research on which go-along methods thrive.

It is important to recognize the limitations of the study. While we have proposed a framework of four initial unknown terrains, go-along researchers come to navigate with participants, these have emerged in response to our Danish engagements with others and nature. In consequence, we have not sufficiently addressed neither researcher nor participant safety related to go-along methods (Burns et al., 2019; Costa & Coles, 2018; Wegerif, 2019), nor do we suggest that these four unknown terrains cover all unknowns that researchers, who go along will encounter. On the contrary, hopefully our research opens up for a multitude of natural sites and ways of engaging with nature and others, which are still awaiting our future attuned going-along, and our examples of "harvest go-alongs" and "nature sleepovers" may point towards possible methodological evolution.

This paper was written before the Covid19 pandemic hit the world. However, the final revisions were done in April 2020; with the pandemic changing the world dramatically and forcing us, as all other human beings, in many ways to disengage from the world and making us fundamentally question the relevance of our work. Nonetheless, it is very likely that engagements with nature and others will become even more important in

the aftermath of the pandemic while ensuring safety measures. In a world, where large gatherings, mega-events, crowding and over-tourism are no longer the immediate key challenges for the tourism industry, our contemplations on engagements with nature may be more timely than they appear at the moment when we finished this manuscript. Being confined to our living quarters, socially distanced and self-quarantined, but on a daily basis going for a nature walk to get through these devastating times: As many others experiencing what engagements with nature and others can do for us.

Disclosure statement

No potential conflict of interest was reported by the author(s).

ORCID

Eva Duedahl  <http://orcid.org/0000-0002-9738-3110>

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Online appendix figure 1: Visualisation of geographical and place-specific variations of nature



Map retrieved from www.google.com/maps/@56.1282599,9.8639806,7z
edited by authors and supplemented with authors' pictures on respective western and eastern sides

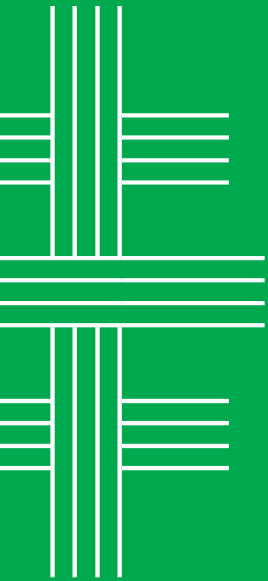
Online appendix table 1: Key information concerning go-alongs

| | N-alongs and interviews | Participants | Month and on-site duration | Weather |
|-----------------------|--|---------------------------------|---|--|
| The Wadden Sea | Drive-along, walk-along & sedentary interview | 2 local females, aged 67 and 77 | November 29 th , 2017, 10am-3 pm | °C: 1,1-4,2 Sun: mainly clouded Wind: 0,7-0,9m/s Rain: 0mm |
| | Drive-along, walk-along & sedentary interview | Local couple aged 70 and 71. | December 6 th , 2017, 9am-3pm | °C: 8,5-9,0 Sun: overclouded Wind: 9,9-11,5m/s Rain: 0mm |
| | Walk-along & sedentary interview | Local male, aged 66 | February 12 th , 2018, 10am-3pm | °C: 2,1-4,7 Sun: overclouded Wind: 10,2-13,1m/s Rain: 0,4mm |
| | Walk-along & sedentary interview | Local male, aged 69 | February 5 th , 2018, 1pm-5pm | °C: 3,0-5,0 Sun: mostly sunny Wind: Around 1m/s Rain: 0mm |
| | Walk-along & sedentary interview | Local couple, both aged 65 | March 19 th , 2018, 10am-2pm | °C: -1,8-2,3 Sun: overclouded Wind: 2,2-7,1m/s Rain: 0mm |
| | Walk-along & sedentary interview | Local female, aged 64 | April 6 th , 2018, 10am-2pm | °C: 5,7-7,6 Sun: full sun Wind: 4,2-5,3m/s Rain: 0mm |
| | Drive-along, walk-along & sedentary interview | Local female, aged 61 | April 9 th , 2018, 2am-6pm | °C: 6,9- 12,6 Sun: some clouds Wind: 5,0-5,6m/s Rain: 0,3mm |
| | Walk-along and sedentary interview | Local couple, both aged 67 | April 25 th , 2018, 10am-1pm | °C: 5,0-9,0 Sun: overclouded Wind: 2-5m/s Rain: 0,1mm |
| | Walk-along & sedentary interview | Local female, aged 61 | April 19 th , 2018, 9.30am-12pm | °C: 11,3-21,8 Sun: full sun Wind: 3,7-5,8m/s Rain: 0mm |
| | Walk-along, parallel-cycling-along and sedentary interview | Local female, aged 72 | April 20 th , 2018, 10am-4pm | °C: 9-14 Sun: some clouds Wind: 3-4m/s Rain: 0mm |
| | Walk-along and sedentary interview | Local couple, aged 72 and 69 | April 25 th , 2018, 10am-1pm | °C: 9,0-9,7 Sun: mainly clouded Wind: 4,1-8,0 Rain: 0mm |
| | Ferry-along, walk-along and sedentary interview | Local female, aged 51 | April 29 th , 2018, 10am-2pm | °C: 7,9-12,8 Sun: some clouds Wind: 2,8-3,5m/s Rain: 0mm |
| | Walk-along & sedentary interview | Local female, aged 64 | May 30 th , 2018, 10am-2pm | °C: 20,9-28,1 Sun: full sun Wind: 5,9-8,2m/s |

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| | | | | Rain: 0mm |
| Walk-along & sedentary interview | Local male, aged 66 | May, 24 th , 2018, 9.30am-1pm | | °C: 9-15 Sun: mainly clouded Wind: 5-8m/s Rain: 0mm |
| Sedentary interview | Second homeowners, couple, aged 67 and 70 | March 24 th , 2018, 2pm-4pm | | °C: 3,7-3,8 Sun: overclouded Wind: 3,2-3,7m/s Rain: 0mm |
| Walk-along and sedentary interview | Second homeowners, couple, aged 62 and 68 | March 26 th , 2018, 10am-1pm | | °C: 5,1-5,8 Sun: mainly clouded Wind: 4,4-5,4m/s Rain: 0mm |
| Walk-along, drive-along and sedentary interview | Second homeowners, couple, in their 60ies | March 27 th , 2018, 3pm-6pm | | °C: 5,9-7,5 Sun: overclouded Wind: 2,3-3,6m/s Rain: 0mm |
| Drive-along, playground-along & sedentary interview | Visiting tourists, mom aged 35, two children aged 5 and 8 | March 28 th , 2018, 1pm-5pm | | °C: 1,6-4,2 Sun: overclouded Wind: 9,1-10,4m/s Rain: 0mm |
| Drive-along, museum-along & sedentary interview | Visiting tourist, female, aged 64 | March 28 th , 2018, 1pm-5pm | | °C: 1,6-4,2 Sun: overclouded Wind: 9,1-10,4m/s Rain: 0mm |
| Drive-along, walk-along & sedentary interview | Visiting tourists, couple, aged 60 | March 30 th , 11 am-4pm | | °C: 0,8-5,4 Sun: full sun Wind: 5,1-7,8m/s Rain: 0mm |
| Drive-along, walk-along, MTB-along and sedentary interview | Second homeowner, male, aged 75 | April 4 th , 2018, 9am-1.30pm | | °C: 4,8-7,1 Sun: some clouds Wind: 6,0-7,8m/s Rain: 0mm |
| Walk-along and sedentary interview | Second homeowners, grandparents aged 68, parents aged 41, and children soon teens | March 31 st , 2018, 2018, 10am-1pm | | °C: 0,5-2,1 Sun: overclouded Wind: 8,2-8,3 Rain: 0mm |
| Sedentary interview | Visiting tourist, male, in his 30ies | April 3 rd , 2018, 2.15pm-4pm | | °C: 5,5-8,7 Sun: overclouded Wind: 5,5-6,0 Rain: 0mm |
| Oyster-touring-along | 17 people incl. guides, researchers, second homeowner invited by us, and 12 paying guests | April 1 st , 2018, 8am-2pm | | °C: -1,5-6,6 Sun: mainly sunny Wind: 3,7-7,3 Rain: 0mm |

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| Bornholm | Nature-expeditioning-along & sedentary interview | Three retired tourists, one retired local, one tour guide | May 7 th , 2018, 2pm-6pm | °C: 14,8-19,6 Sun: full sun Wind: 2,1-2,6m/s Rain: 0mm |
| | Sailing- & guided-touring-along | One local guide and around 40 tourists and 10 locals | May 8 th , 2018, 10am-4pm | °C: 13,8-22,0 Sun: full sun Wind: 2,5-3,5m/s Rain: 0mm |
| | Sand-running-along | Around four organisers, four volunteers, 35 locals and at least two tourists, ranging from 12 years to retirees | May 10 th , 2018, 8.30am-12.30pm | °C: 11,6-24,9 Sun: mostly sunny without Wind: 3,6-4,2m/s Rain: 0mm |
| | Climbing-along | Two local instructors and three different groups of four-six tourists ranging from 8 years to late 50ies | May 11 th , 2018, 3pm-6pm | °C: 11,0-17,9 Sun: overclouded Wind: 3,1-3,5m/s Rain: 0mm |
| | Rappelling-along | Two local instructors two groups of five-six tourists in their 20ies | May 11 th , 2018, 1pm-3pm | °C: 10,5-17,9 Sun: overclouded Wind: 2,9-3,0m/s Rain: 0mm |
| | Angling-along | Three organisers and 71 people who signed up, primarily locals and at least three tourists, age varying from two years old to retirees. | May 12 th , 2018, 8.30am-4.30pm | °C: 10,7-17,8 Sun: few clouds Wind: 1,4-1,9m/s Rain: 0mm |
| | Gardening-along | Two owners, six tourists, two locals. One teenager and otherwise between 35-45 of age | May 13 th , 2018, 1pm-3pm | °C: 13,2-23,5 Sun: full sun Wind: 3,9-5,7 m/s Rain: 0mm |
| | Cricketing-along | Local leader, 22 locals and five tourists. +59 of age and one grandchild in his early 20ies | May 14 th , 2018, 9am-12pm | °C: 12,3-24,0 Sun: mostly sunny Wind: 3,1-3,3m/s Rain: 0mm |
| | Outdoor-coursing-along | One guide and 12 visiting students, 18-26 of age | May 15 th , 2018, 9am-4pm | °C: 11,0-21,8 Sun: mostly sunny Wind: 4,2-5,2m/s Rain: 0mm |
| | MTB-along | Two owners, two guides and 20 | May 19 th – May 21 st 2018 | °C: 11,6-20,3 Sun: mostly sunny |

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| | | tourists, 30-40 years old | | Wind: 0,5-7,0m/s Rain: 0mm *08am-9pm |
| | Hiking-along | One guide, around 50 locals and 4 tourists, mainly +60 of age | May 21 st , 2018, 1pm-4pm | °C: 14,0–20,3 Sun: full sun Wind: 5,2-7m/s Rain: 0mm |



Inland Norway
University of
Applied Sciences

In this article-based dissertation I critically introduce and explore how it may be possible to collaboratively design tourism (tourism co-design) to enable sustainable development transitions and to identify latent opportunities that may help to enhance the values of locals, tourists and nature.

The dissertation frames tourism co-design as a process of inquiry that can be informed by action research. In this pursuit, I bring together various philosophical and theoretical perspectives with lessons learned from co-designing tourism in Norway and Denmark to advance an abstract, yet highly concrete, understanding of collaboration for sustainable tourism development as sustainable tourism co-design. Specifically, by designing tourism with, not for, others, this dissertation proposes how sustainable tourism co-design can be considered as a multifaceted innovation endeavour for better worldmaking.

Overall, this dissertation addresses the widening gap between the principles and theory of sustainable development and actual change and operationalisation in tourism practice and research. Bridging theory and practice through co-design, the main contribution of my PhD research is enriched understandings of collaboration for sustainable tourism development transitions including the sustainable development goals.