Volunteer Experiences of Place-making for Sustainable Community Development

A thesis submitted to the Committee on Graduate Studies in partial fulfillment of the requirements for the Degree of Master of Arts in the Faculty of Arts and Sciences

Trent University,
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Abstract

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An Kosurko

This thesis explores the experiences of volunteers who came together to redevelop an abandoned convent into The Mount Community Centre (The Mount) for the purpose of sustainable community development. The goal of the research was to explore the relational processes of place-making at The Mount, to be achieved through two objectives: first, to describe the nature of collaboration among volunteers in place at The Mount; and second, to understand the experience of volunteers through their narratives and descriptions, with respect to the influence of The Mount as a place. Methods employed were participant observation and key-informant interviews with 24 participants conducted using a video-documentary approach. The result was a community-based, qualitative case study comprised of volunteer voices, in their collective narrative of experience of The Mount’s development trajectory. A thematic analysis of volunteer narratives indicated patterns of connectivity and the expansion of relational networks of place, implicated in strategic approaches in three experiential phases of Daring, Erring, and Groundswell along the development’s trajectory. In demonstrating how place influences community organization to address needs, The Mount provides an example for future inquiry that contributes to the advancement of knowledge in discussions of voluntarism, place, and sustainable community development.

Keywords: Voluntarism, place-making, sustainable community development, community-based research
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List of Abbreviations

<table>
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<th>Abbreviation</th>
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<tr>
<td>The Mount, TMCC</td>
<td>The Mount Community Centre</td>
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<tr>
<td>PPRN</td>
<td>Peterborough Poverty Reduction Network</td>
</tr>
<tr>
<td>CBR</td>
<td>Community-based Research</td>
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<tr>
<td>HDC</td>
<td>Hub Development Committee</td>
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<tr>
<td>SDG</td>
<td>Sustainable Development Goals</td>
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<tr>
<td>Erring</td>
<td>May refer to the phase of experience introduced in Chapter Five, Erring at The Mount</td>
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Introduction

“The Mount story can hopefully be replicated any and everywhere - if the story is told, people can use, learn, edit revise, discard, do whatever - you don't have to recreate the wheel – it’s a model to use and learn from.” ~ Treasurer, The Mount Community Centre

A Case Study of Place-making at The Mount

As a place-making initiative for sustainable community development, The Mount Community Centre (The Mount) is an example of how a group of volunteers brought a community together; to collaborate on its socio-economic improvement in an environmentally conscious way; to determine its own needs and priorities; to define and create solutions to the problems it faced in meeting them; and to take action towards its goals in such a way that it would sustain a legacy of social justice in the making of a place of meaning for a particular set of overlapping communities. In the context of global sustainable development policy, the case of The Mount is a local example of implementation in progress. In the context of the not-for profit sector, it is an example of collective action by volunteer citizens who were motivated and influenced by their relationships in and attachments to place. In the context of local poverty in Canada, the research problem at the core of this study is how communities can come together to address their challenges, such as local poverty, through place-making. To this end, the study explores the efforts of a network of volunteers in Peterborough, Ontario who collaborated to repurpose an abandoned convent into a community-managed place that would provide options for housing, a food centre and community needs.
To understand how the community was brought together, the goal of the research design was to explore the structure and experience of volunteers and their relationships behind the place-making initiative at The Mount. The research goal was to be obtained through two objectives: the first to describe the nature of collaboration among the volunteers in the place of The Mount; and the second to understand the experience of volunteers in that collaboration through their narratives, with respect to the influence of The Mount as a place. Place-making and voluntarism are concepts that allow for the inter- and trans-disciplinary inquiry into the case study of The Mount, both recognized as processes involving networks of relationships that respond to and influence the achievement of human purposes in the local context.

Methods used to collect data were participant observation that informed key informant interviews in consultation with members of the organization. A qualitative analysis provided a framework to understand volunteer experiences along a development trajectory, resulting in a qualitative, community-based case study. This thesis presents the case in two steps. First, it captures a description of The Mount Community Centre as a place-making initiative. Then, it details an account of volunteer experiences in three progressive phases. A trajectory of development is outlined on a timeline that plots a selected series of key events described, along with the narratives that account for volunteer experiences during the first two to three years of the development.

The findings suggest that relationships of place provided the capacity for the necessary sharing of risk and extensions of trust to achieve symbolic community-ownership of responsibility in obtaining an asset for the community. While participants expressed lack of funding as the greatest challenge to the sustainability of the initiative,
their progress towards goals without money emphasizes the importance of resourceful creativity in relationships of place towards meeting self-identified needs of a community.

**Defining Key Concepts**

To guide the reader through this document, a few key concepts are defined here. A glance at the appendices will supplement descriptions of the property, building, and early planning of the organization with visual photos, diagrams and charts. Concepts of sustainable community development, place-making, voluntarism, and community are terms used repeatedly and in varying contexts throughout the chapters that follow. While the literature review in Chapter Two provides a more detailed exploration of these concepts, the definitions that follow are for the purpose of how this thesis will refer to them.

Sustainable community development will refer to the driving purpose behind the creation of The Mount Community Centre (The Mount) that was initiated through the poverty-reduction efforts of a local volunteer network. The purpose behind the creation of The Mount was to provide improved circumstances for people in which to live and/or work. This was set out in such a way that future residents and organizations located at The Mount could continue to provide for themselves in an integrated way with each other on an ongoing basis.

Place-making will refer to the set of locally-determined, relational processes that members of overlapping communities and organizations participated in towards The Mount’s sustainable community development purpose. These included determining their own challenges and opportunities; bringing a network together of their own choosing; and
collaborative problem-solving in the repurposing of space and place to suit their needs. These processes together composed the place-making through which the participants at The Mount created a site for their purpose.

Volunteers are the focus of this study in that it is from their perspective that it is drawn. They are defined as volunteers by their willingness to work for The Mount free of expected returns, monetary or otherwise, and that they are not obligated for any reason, but acting of their own free will. Voluntarism for the purpose of this study will refer to individual or collective action born out of free will or choice, for the benefit of the community with non-monetary or market-driven motivation or reward.

Community will be defined differently in contexts as they emerge. The term will refer in general to what is shared among a network of people such as place, interest or practice. The Mount Community is comprised of the network of people who share in the interest of its sustainable development, while it is situated within the larger community of Peterborough and serves overlapping communities of interest and practice within and beyond that. Chapter Four provides a detailed breakdown of the overlapping definitions of community pertaining to The Mount.

From Global Policy to Local Context

In 2015, Canada, as a member of the United Nations, agreed to its share of responsibility for meeting the 17 established sustainable development goals (SDGs) of the newly formed Agenda 2030. The SDGs included 169 targets balancing the economic, social and environmental dimensions of sustainability. The number one priority and first
SDG on the list is to eradicate poverty of every kind in every place (United Nations, 2015).

At a local level of implementation, the idea of solving the problem of poverty is recognized as a complex endeavour and systemic issue. Use of language such as “eradicate” “or eliminate poverty” becomes language such as “poverty reduction” in the name of the Peterborough Poverty Reduction Network (PPRN), for example. Where processes are set in place to address such concerns locally, community development sets itself in contrast to planning models that create standards for the top-down implementation of goals.

In the context of sustainable community development, where the order is the eradication of poverty, the case of The Mount Community Centre offers bottom-up insights. This place-based initiative took steps in the direction of the SDG that tops the global Agenda’s list. As an example of an approach to the reduction of poverty in their community, this case demonstrates the complexity of collaborating to solve the problem in a local context.

The Peterborough Context

Peterborough’s Vital Signs report for 2013 indicated that 10 out of 100 people lived in poverty (over a fifteen-year period) (“Greater,” 2013). Two out of five top priorities for the City were affordable housing and poverty reduction, with 9.9% of households food insecure compared to 7.6% Ontario average. The following year it reported 11.9% compared to 7.7%, with 57% of workers falling below the living wage.
In 2012, there was a strong demand for below market rents for working families according to the 2012 Housing is Fundamental Report ("Housing," 2012). For example, it took a renter in Peterborough 63 more hours per month, earning 11.29 dollars less per hour, to rent an average two-bedroom apartment at 30 per cent of gross income (in comparison to Oshawa). In an executive summary taken from The Mount Community Centre’s case for support (see Appendix A), based on a need and demand study compiled by Mount volunteers in 2013, the demand for affordable housing was high, with a vacancy rate of 3.5 % and 1,485 people on the Peterborough Housing Corporation’s waiting list (for those eligible for geared-to-income housing alone). The report added that, with an unemployment rate of 9 -11 per cent, Peterborough held the title for homelessness capital in Ontario for having the widest gap between wages and housing prices.

With work already underway to address these concerns, volunteer representatives of the PPRN met in 2011 for a strategic planning meeting where specific undertakings were prioritized as developing ways to increase affordable housing and a central food hub, taking a collaborative approach (see Appendix B). As a result of that meeting, a process was undertaken to locate a property that could accommodate those needs and the former convent of the Sisters of Saint Joseph became available at that time. This series of events begins the Mount’s trajectory of development that comprises the timeline and scope of this research project, covered to the point where the first tenant moves in to The Mount in 2016. Based on that development trajectory, this case demonstrates the interconnectedness of relationships involved in the initiative that took a collaborative approach to solving local problems and the role that place played in shaping and influencing local context dependencies.
Research Design

The research problem that this study addresses is: how people can come together to address local challenges (such as poverty in this case,) through place-making. To this end, the study explores how the network of volunteers in Peterborough, Ontario collaborated to create an organization and repurpose an abandoned convent into a community-owned place. Their solution became The Mount Community Centre, a place to provide options for housing, a food centre and community needs.

Research Goal and Objectives

To understand how the community was brought together, the goal of the research design was to explore the structure of relationships behind the place-making initiative, The Mount. The research goal was to be obtained through two objectives: the first to describe the nature of collaboration among the volunteers in the place of The Mount; and the second to understand the experience of volunteers in that collaboration through their narratives, with respect to the influence of The Mount as a place. The methodological approach was to compile a community-based case study that explores the volunteer network and experience of their collaboration towards positive community impact.

To explore how relationships are structured in a volunteer, place-making initiative, the research objectives that will shape the inquiry are to:

1. Describe the processes of creating The Mount as a collaborative community development initiative.

2. Examine the narrative of volunteer experience in The Mount’s development process.
Interdisciplinary Concepts of Place-making and Voluntarism

Sustainability Studies provides a lens that is like a kaleidoscope. Look at the familiar Venn diagram of the economic, environmental and social spheres and adjust it like you would a kaleidoscope to see how all of the disciplines and practices align and realign themselves like constellations of stars affecting everything from weather patterns to human motivation and landscape change. From the perspectives of sustainability, there are many moving parts and concepts that problematize a cohesive definition, at which point a central conceptualization serves the nexus of a pragmatic paradigm (James, 2008). Such a conceptualization can acknowledge phenomenological (and other) information, allowing for trans-disciplinary inquiry into what is referred to as a wicked problem, one that is complex, resistant to final solution, defies definition and integrated with other problems (Brown et al, 2010).

Place-making and voluntarism are two such pragmatic concepts that allow for inter- and trans-disciplinary inquiry into a wicked problem like poverty at a local level. Both concepts are approached from multiple disciplines and experienced through multiple practices. Place-making has been looked at through lenses of human geography, urban planning, and environmental psychology, while voluntarism has been approached through organizational studies, health, and sociology, to name but a few.

Place-making is a process whereby people create the meaning of a locale through self-directed actions that serve their purposes (Jacobs, 1961). As such it comprises human relationships in networks that create experienced geographies through social, political, material (Pierce, Martin and Murphy, 2011) and cultural processes (Woods, 2011) through which meaning, human relationships and physical entities interact. Development, while conducted by people, occurs in place and space. Voluntarism plays an important
role in development, through the provision and improvement to services that meet communities’ needs as it fills in the gaps left by government and the private sector (Steedman and Rabinowicz 2006; Milligan, 2007; Hanlon et al 2007). As volunteers shape spaces to serve better the needs of their communities, they create meaning and shape attachment to and definitions of place. Over time, places like The Mount influence how people continue to take action through the relationships and meaning that compose the built environment and manage material resources. Such a case provides insight into how voluntarism can be seen as a process that shapes and is shaped by place (Skinner, 2014). Thus through processes of meaning-making and addressing gaps in community services, place-making and voluntarism find common ground towards sustainable community development.

**Methods**

The data collection methods included field notes from participatory observation, and semi-structured interviews. Notes, selected correspondence records and institutional documents were collected for background and to triangulate other data sources. This was approached in such a way that would be useful to the organization in sharing and promoting its story, but also to ensure that the composition of the case would be comprised of the voices of its participants. Qualitative analysis was conducted to find a framework that would shape the story, resulting in a development trajectory that was complemented by phases of volunteer experiences. The result was a qualitative, community-based case study of volunteer experience in the place-making initiative.
**Forecast of Interpretations**

The findings of the study provided a narrative description of The Mount as a place-making initiative in its processes of network composition of familiar associations; self-determination; and collaboration; in social, political, and cultural contexts to create meaning that manifested in material and organizational structures over time, while shaping space to serve the needs of its community. These processes were organized as events along a trajectory of development over a four-year period.

An analysis of the data indicated patterns of contrasting and oppositional themes in volunteers’ described experiences that were further categorized into conditions, interactions, strategies and consequences. Placed on the trajectory of development, three chronological phases of experiences emerged: Daring, Erring and Groundswell. To tell the story of The Mount as a place-making initiative according to the voices of the participants, the Daring, Erring and Groundswell Phases were used to situate the described volunteer experiences along the development trajectory of The Mount Community Centre.

Within the Daring Phase, volunteers experienced their collective will in self-determining the needs of their community and taking action towards providing them. Within the Erring Phase, volunteers experienced the creative navigation of constraints that extended their reach and resulted in approval of a broader constituency. In the Groundswell Phase, volunteers experienced getting caught up in the progress in process as they applied principles of learning and inclusivity to achieve their mission in the process of working towards it.
Potential Implications

Lived experiences of volunteers may inform sustainable community development theory and practice through a nuanced understanding of place-based processes of self-determination, relationship building and collaboration. The case study of The Mount does not provide a framework or a step-by-step process, or a set of criteria to adhere to in community development, but a set of guiding principles behind how this community went about meeting their needs and adapt to change within limits: creativity, reciprocity, inclusiveness and learning. This case demonstrates the interconnectedness of relationships involved in development initiatives when taking a collaborative approach and the role that place plays in shaping and influencing local context dependencies.

Structure of the Thesis

The thesis is organized into five chapters that include a literature review; methodology and methods; two findings chapters that include analysis within them; and a concluding discussion. Chapter Two explores the literature on sustainable community development, place-making and voluntarism to link interconnections and interactions relevant to a study of The Mount: a volunteer, place-making initiative for sustainable community development.

Chapter Three begins by introducing a hybrid paradigm of post-phenomenological pragmatism that provides the philosophical underpinnings and methodological approach to the practical case study, comprised of experiential insights influenced by place. It then outlines the ethical considerations for, community-based context of and methods used in the collection and analysis of the data that comprise the qualitative case study.
Chapter Four describes the processes of creating The Mount as a collaborative, community-development initiative in response to the following questions: what is the concept of the Mount; how did it come to be; what is the formal and informal nature of collaboration; and why did people come together to create The Mount? Findings here present data collected during participant observation and key-informant interviews. The data is presented on a timeline of key events referred to throughout the thesis as The Mount’s development trajectory.

Chapter Five will examine the experience of volunteers in place-making at The Mount by describing their roles, actions and decisions and the experiences they described performing those actions and decisions. Findings presented here were collected during interviews with volunteers and analyzed using a qualitative approach. The narrative analysis employed allowed the development of three phases of experience (Daring, Erring and Groundswell) that organized conditions, interactions, strategies and consequences experienced by volunteers along The Mount’s trajectory of development.

The sixth and final chapter reflects on the major findings of the research by considering how the lived experiences of volunteers inform sustainable community development theory and practice through a nuanced understanding of place-based processes: self-determination, relationship-building and collaboration. In doing so, it brings focus to the guiding principles and values behind The Mount’s model of community collaboration to meet needs and adapt to change within limits. The chapter provides a reflection on the research and a summary of contributions to theory, practice and research methods, pointing to opportunities for future research in how place informs the design of organizations for sustainable community development.
Literature Review

This chapter explores the literature on sustainable community development, place-making and voluntarism to find interconnections and interactions relevant to a study of The Mount: a volunteer, place-making initiative for sustainable community development. The first section will explore how concepts of voluntarism and place-making are related in the context of sustainable community development. The next two sections will explore conversations of voluntarism specifically, while the sections that follow will traverse concepts of place, place attachment and place making, with a final section that discusses the connections and intersections among all of the above.

Voluntarism and Place-making in Sustainable Community Development

At intersections of scientific analysis, development practices, and interdisciplinary conversations are situated the various pillars and historic conversations of sustainable development and sustainability, none strangers to terminological debate. Similar are those rooted in conceptualizations of place and place-making, how people care for place, how they become attached to it, sense of place, and place identity.

Issues of development and place-making are related to those in the volunteer and non-profit literature: where gaps are filled in services to meet communities’ needs (Steedman and Rabinowicz 2006; Milligan, 2007; Hanlon et al 2007). The driving force of development finds its commonality to voluntarism in how people, upon their own initiative, connect to create shared social and economic progress in their communities (“Ontario Healthy,” (n.d.) in locations where aspects of place influence their capacity to
do so (Skinner, 2014); and where place attachment motivates a desire to cooperate (Manzo and Perkins 2006).

In Squaring the Circle, Robinson responds to critiques of sustainability’s vagueness in the terminology divide between use of the term ‘sustainable development’ by policy officials and ‘sustainability’ by academics. The difference is due to academic concerns that sustainable development might be equated with continued but improved growth, while sustainability as a discipline seeks to question that idea of growth and explore the ability of humans to continue to live, but within limits,” (Robinson, 2003).

At the global scale, the concept of human development led to the notion of sustainable development when environmental considerations and the co-influence of varying disciplines were brought to the table by the Brundtland Commission to the United Nations in the late 1980s (Robinson, 2003), resulting in the acknowledgement of balancing dimensions of sustainability as economic, social and environmental; and the recognition that sustainable development should address poverty first (Brundtland, 1987).

In 2015, Canada, as a member of the United Nations agreed to its share of responsibility for meeting the 17 established Sustainable Development Goals (SDGs) of the newly formed Agenda 2030, which included 169 targets that balance the economic, social and environmental dimensions of sustainability, the number one priority being to eradicate poverty of every kind in every place (United Nations, 2015). At a local level, in contrast to a planning model that sets out standards for the top-down implementation of goals, community development is a process conducted by community members where local people can not only create more jobs, income and infrastructure, but also help their community become fundamentally better able to manage change (“Understanding Community,” n.d.). Community sustainability is the long-term capacity for a community
to regenerate itself (Bryden et al, 1994). Growth in and of itself does not equal development, but must be inclusive and emphasize non-economic and relational factors like structural inequality, well-being and human capital (Biswas 2016).

The set of relationships of a particular place or environment comprise an ecological model. According to Picket, Cadenasso, and McGrath (2013), ecology is two things: action towards discovery and knowledge that summarizes those discoveries and they assert that ecological resilience is the tool for urban systems to achieve sustainability with the goal to adapt to, not prevent change (Picket et al, 2013). As a tool for urban systems to adapt, and similar to community development, the associated and sometimes synonymous concept of community capacity building strengthens assets and abilities of a community (Cavaye, 2006). Building on Poole’s (1997) notion of community capacity building to foster conditions that strengthen the traits of communities’ abilities to plan, develop, implement and maintain effective community programs (Poole, 1997 p163), Kelly and Caputo (2006) assert that community capacity includes human resources such as leadership and administration; and social and physical resources such as community centres, put simply: people who can work together in place. For a community to develop, it has to have the capacity to mobilize its resources to both identify and respond to its own needs (Kelly and Caputo 2006). Combined voices and determination; organization development; and learning through experience are aspects of community development that make its realization possible (Gilchrist and Taylor, 2016).

In one case study of rural social enterprise and community ecosystem development, the acquisition of real assets in the form of affordable lands and buildings depended upon a significant mobilization of human and social capital with the leadership, network and community commitment to finding solutions (Lang, Ferguson, and Harrison
In a case study of a grassroots community development initiative, it was found that a developed community can meet its own needs not simply through the addition of resources, but through the capacity to identify and respond to its own needs. In the case study of Willow Springs Creative Centre as an example, an assets-based approach was used to build on and strengthen local talents and skills, with success factors listed as relationships and collaboration, adaptability and perseverance, inclusivity and accessibility, and leadership (Ferguson and Frecha 2015).

In the academic conversations of sustainability and development such as making the transition from thinking of development as growth vs. ecological relationship building (Marsden and Farioli, 2015) can the network of connections and such place-making properties contribute to building a sustainable economy as in Marsden’s (2013) eco-economy? Marsden’s (2013) contested frames of the bio-economy and the eco-economy, (productivist vs. non-productivist approaches,) create a tension that forces the question of how to make the transition from one to another (Marsden, 2013) – to move away from the notion of improving or greening the growth model to finding ways to live within limits. In response to the challenges of common definitions in practices of sustainability, there are many calls for templates and criteria to follow. Etzion et al (2017) suggest robust action as an open ended and adaptable framework, allowing for scale-up and further action. Strategies of robust action include participatory architecture, multi-vocal inscription and distributed experimentation (Etzion et al, 2017). Broman and Robert’s (2017) Framework for Sustainable Development emphasizes that any common definition must be principle driven, flexible and system boundary setting. They reinforce that what needs sustaining in the social realm is trust, person to person and person to institution. They call attention to the need for diversity, common meaning and the capacity for learning and self-
organization and they propose meaning-making as a process of co-creating purposeful conditions (Broman and Robert, 2017).

On an ongoing and adaptable basis, the idea of sustainable community development, “is continually adjusting to meet the social and economic needs of its residents while preserving the environment’s ability to support it,” (Roseland, 2000 p.99) reflective of the tripartite balance of social, economic and environmental dimensions, above. Roseland asserts that mobilizing citizens and their governments is essential to balancing the efficient use of urban space, minimizing consumption of essential natural capital and multiplying social capital. Regardless of the roles people play in their communities, it is as citizens that sustainable communities are created, through participation in the democratic governance of our communities (Roseland, 2000). In an interdisciplinary study from biological and conservation points of view, it was found that place (related to relevance, participation, resilience and scalability) can be leveraged in citizen science, (a volunteer force) to strengthen sustainable communities in effective decision making (Newman, Chandler, Clyde, McGreavy, Haklay, Ballard, and Gallo, 2016), reinforcing the idea of citizen participation in strengthening sustainable community development.

Sustainable community development begins with the improved meeting of a balance of human needs at a local level, where people work together to identify and solve their collectively owned challenges to meeting community needs. This is done in participation with governing bodies on an adaptable, ongoing basis, with the distinction made that growth is not necessarily the focal point of development, but included in a balanced mix of considerations, within limits. Three key concepts taken from this and
relevant to this study are: balancing the meeting of human needs within limits; collective
ownership at the local level; and participatory adaptability.

Voluntarism and place-making (or place-based development) meet community
development where human needs are met – through filled gaps in services by means of
social, economic, and environmental networks in place. What remains are how these can
inform questions of participatory adaptability, for the ongoing building of resilience to
change in communities and the ability to grow within limits. The following sections will
look at voluntarism and place-based concepts to provide background for the exploration
and discussion of The Mount Community Centre as a case study of a volunteer, place-
making initiative for sustainable community development. Voluntarism for the purpose of
this study is defined by individual or collective action out of free choice, for the benefit of
the community with non-monetary or market-driven motivation or reward.

**Volunteers Fill Gaps and Respond to Change**

Through action and relationships, volunteers can redefine organizations, create
individual identities and achieve social change, for the benefits of contributing, learning
new skills, and gaining new relationships (Arai, 2000). While informal learning and
cultures are results of volunteering, the work is real and it has an impact on society
(Duguid et al, 2006). Volunteers are essential to the welfare of communities, filling gaps
in, proving dissatisfaction with, and providing alternatives to government and market-
based service provision (Milligan, 2007; Hanlon et al, 2007); in healthcare, direct
services, and social care, all while facing greater challenges in funding and accountability
restrictions, yet proving an economic force that contributes to GDP and employment at national scales (Hall et al, 2005, Hanlon et al, 2007).

Dependence upon volunteers to address needs in communities may not be sustainable, and caution should be exercised in relying heavily, particularly in ageing communities, on volunteers to provide needed services (Skinner, 2014). Changes in the volunteer sector due to a lack of government support and the lessening role of the church have created further challenges in human resources and financing for organizations that are faced with increasing need to prove their worth while seeking corporate funding, self-financing and support (Steedman and Rabinowicz, 2006). Skinner and Joseph’s barometer of change (2007) conceptualizes voluntarism as a reaction to structural change that can be used as a measure in understanding how communities adjust to or resist the challenges they face when institutional service provision is restructured (Skinner and Joseph, 2007).

Further to the failure of government to meet demand for services, Shier and Handy assert that responsibility for unmet need also falls to a range of failures within communities, and non-profit organizations are seen in the social innovation literature as agents of change who aim to improve social outcomes, not simply as service providers or policy advocates. Leadership and inclusivity are important aspects of creating social innovation culture for these touted agents of change (Shier and Handy, 2016).

**Networks of Connected Relationships in Voluntarism**

Volunteers have demonstrated impact on society through networks that influence decision making in resource governance (Aked, 2000) through collective action, citizenship/civic action/engagement, and through social inclusion and social capital,
(Arai, 2000; Sladowskil, Heinzt, and MacKenzie, 2013) as the structure made up of human connections that allow achievements to be made through action (Coleman, 1988). Measures of social capital such as connectedness through meeting attendance has strong links to altruism and social trust, to the point that philanthropy may be predicted less by a person’s available finances and more by how many association meetings they attend that coincide with social connections (Putnam, 2001). Connectedness and networks has been a focus of voluntarism with links and implications for wellbeing (Spalding, 2013; Pilkington et al, 2012), social bridges and bonds related to religious networks (Paik and Navarre Jackson, 2011), formal and informal supports and reciprocal relationships between organizations and communities, (Steedman and Rabinowicz, 2006), the influence on civic or neighbourly activity (Lewis, MacGregor and Putnam, 2013), and social interdependence of meaning-making (Tornes and Kramer, 2015).

Voluntarism is development delivery through connectivity and exchange, not through aid or agencies (Aked, 2000). Further research into the interpersonal wellbeing qualities of social network interactions could improve understanding about the combination of processes that transform social connections into effective relationships for change, to help development programmes seeking to improve adaptive governance of natural resources (Aked, 2000). Analysis indicated that the most effective network connections might be those that facilitate a mutual exchange in competency, relatedness and autonomy between actors. In this situation, wellbeing gains are highest and more equally distributed across the network. Targeted efforts may be needed on the part of power holders and influential individuals to promote wellbeing where it is lowest in the social network (Aked, 2000). Voluntary activity has been explored in relation to religious networks which may influence connectivity, and civic and neighbourly activities (Einolf
and Chambré, 2011; Lewis et al, 2013; Paik and Navarre Jackson, 2011), which may be significant due more to extensive social networks and normative behaviour than religious beliefs (Shier and Handy, 2016).

Voluntarism in Place

Looking at how voluntary activity emerges in different places, human agency is important in shaping the landscape of voluntarism (Milligan, 2007), as a process that influences and is influenced by system changes, resulting in outcomes at a local level (Skinner and Joseph, 2007). Place has an explicit role in influencing the capacity for voluntarism: a transformative process of people interacting with, changing and being changed by their communities, in terms of social and/or physical participation and reciprocity; amenities in services and infrastructure, and environments that draw people to live and volunteer in places (Skinner, 2014). In the context of the non-profit sector during shifts in public service, neighbourhoods as places can become agents of change when people use each other’s assets and resources to achieve outcomes through reciprocal relationships among professionals, families and neighbours to co-produce public services equally. This form of public is considered not as a passive recipient or consumer of service, but as a co-producer working towards outcomes (Bovaird and Loeffler, 2012).

Place, Place Attachment and Place-Making

In the literature of place lies a hubbub of definitional activity akin to the complexity of relations in the locales, locations or senses of place (Agnew, 1987) it attempts to describe or explain. The quest for understanding through the studies’ inter-,
multi-, and trans-disciplinary approaches is ensconced in what a physicist might call a transition phase – characterized by chaos. Independent components are multi-directional yet collectively on their way to the next phase: of development, of a boiling point of shared understanding. The identity of a place is a relational construction, manifested through human interaction (Massey, 2004), the experience of which creates place at different scales that become “centres of meaning to individuals and groups,” (Tuan, 1975 p153). A building can represent communal values and experience made into tangible presences (Tuan, 1975), while the subjective feelings of neighbourhood residents towards each other as an emplaced community are as much at play as the physical/built environment (Friedman, 2010).

In an urban context, Friedmann (2010) questioned how criteria might be determined to define a place, particularly on a local scale, favouring the dweller-driven, inside out delineation, arguing that place is experienced and transformed by the people who dwell there, rather than by the dominant, command-planning from the outside in. The act of inhabiting a neighbourhood will shape its character, rituals and socio-spatial patterns that imprint themselves on its memory (Friedmann, 2010).

In 2015, both Creswell and Agnew’s earlier influential works of Place were revisited, each of which purported similar sentiments that place was made up of social connections. For Agnew within the realm of political sociology, location of place was the hub of social interactions that created and defined political identity, action and structures (Agnew, 1987). For Creswell, as a cultural geographer, place was given meaning by people as they connected with each other through it (Creswell, 2004, 2015). In the re-visitation of Agnew’s work, he held strong and defended his idea of the tripartite aspects of place: locale, location and sense of place. (Agnew, 1987, 2015) What was renewed for
Creswell in 2015 was the invocation of his interest in more interdisciplinary approaches to discussions of place (Creswell, 2015).

**Place Attachment**

Interdisciplinary approaches are used for inquiries into place attachment or place bonding, the two being interchangeable but for their disciplines of social or environmental psychology (Cheng and Chou, 2015), yet both referring to relationships between people and places. The cooperative effort to improve one’s community can be motivated by emotional attachment to place, according to Manzo and Perkins (2006) who took an interdisciplinary approach to place that brought together urban planning and place attachment (Manzo and Perkins, 2006). Findings of a study at Sherburne National Wildlife Refuge, in Minnesota USA indicated that place attachment can serve as a mutual bond or connection and facilitate positive relationships and create trust, as well as provide insight into motivation and action (Payton, Fulton and Anderson, 2005). Active engagement and community networks result in higher place bonding (Lewicka, 2011). In geography, it is acknowledged that networks and connections contribute to what constitutes place beyond territorial designations, along with the “social, cultural and political forms and processes associated with them,” (Woods, 2011, p.40). Lewicka’s 2010 review of 40 years of place attachment touted space as remaining an object of strong attachment despite globalization and mobility, but called for more process-oriented studies to investigate how people form relations with place, along with a deeper theoretical look at physical space structure (Lewicka, 2010).

Voluntarism was highlighted as such a process that provided insight into how people form relations with place. Skinner (2014) described voluntarism as “a
transformative process that shapes and is shaped by the interactions between older people and ageing places,” (Skinner, 2014 p.162). Place-making is a process for which Cross created an interactional framework to describe actions and associated meaning making that contribute to place attachment such as narrative, spiritual and ideological, with seven processes in total. Narrative processes, or telling stories about experiences is an action involved in place-making that can enhance the bond associated with place. The spiritual process can be an instant connection made, unexpectedly in the first moments of being in a place. The ideological comes from the articulation of an ethical code about how to live in a place (Cross, 2015).

**Place-making and Place-based Development**

Pierce et al. (2011) referred to place-making as a relational, networked politics of place – “the set of social, political and material processes by which people iteratively create and recreate experienced geographies,” (Pierce et al., 2011, p.54) and called for its use across research to widen understanding of how networks of place-making operate (Pierce et al., 2011). How local elites gather support is a common focus, but exploring how coalitions tell stories and draw on larger ideologies to shape future space economies can provide important insight into the politics of local economic development. Culture and economy are not naturally separate spheres, but connected, socially-constructed processes. Meaning-making discourses are intertwined with the place-making politics of local economic development (McCann, 2002).

The process of place-making has also been referred to as both a philosophy (Pascucci, 2015) and a movement (Project for Public Spaces, 2009; Silverberg, 2013) from professional perspectives of nursing, to urban planning, among others, and it is
found in urban, rural and place-based development literature. Nursing Professor Mary Ann Pascucci refers to the process of healthy place-making as both a process and a philosophy that points to the past, but brings people together in the present in many disciplines to meet citizens’ needs. Citing Friedmann (2010), Pascucci asserts the resurgence of place-making due to citizens need to engage with each other and in the environment (Pascucci, 2015). Place-making is everyone’s job, including local residents and official planners in taking back old places through collaborative, people-centred planning (Freidman, 2010). A group of urban planning students at MIT produced a white paper that espouses process over product in the creative aspect of place making. The paper looks at ten case studies of place-making in an urban context and emphasizes the social benefits of the virtuous cycle of place-making in mutual stewardship between communities, peoples and places, (Silberberg et al., 2013).

The Placemaking Movement that began in the 1960s grew out of a response to an urban planning agenda that transformed the landscape in favour of the growing automobile industry and removed human walkability of urban areas. Social activist and leader in the Placemaking Movement, Jane Jacobs said that planning is done best on the ground with the people involved and who will benefit from it, not implemented above by policy or government initiatives (Project for Public Spaces, 2009). In this context, place-making is the process of building and nurturing this relationship between people and their environment. [It] builds shared value, community capacity, and cross-sector collaboration for resilient cities and thriving communities (Project for Public Spaces, 2009).

Barnes et al, 2006 cautioned that place-making or urban village discourse may contribute to exclusion and marginalization, and articulated that place identity is always multiple, negotiated and contradictory. In a case study of Toronto’s Regent Park in 2013,
displacement of a community caused disrupted networks that resulted in loss of support and increased risk of crime (Thompson, Bucerius, and Luguya, 2013).

Walljasper re-enforced the core belief behind the movement began by Jacobs and carried forward by Project for Public Spaces, that experts on a particular place are the people who live there. He provided a how-to-guide for place-making titled Transform your Neighborhood into a Village (Walljasper, 2007).

“One of the worst ideas to ever hit American society was the belief that homes, shops and workplaces should be strictly segregated from one another. Great neighborhoods function as villages,” (Walljasper, 2007, p.96) Is this a ruralized way of thinking (Krauss, 2013)? In the Ruralization of the World (Krause, 2013) suggests the use of a “ruralization” lens upon the urban, to illuminate the emergence of improvisation in infrastructure. Referring to the urban literature, she says,

we see an opportunistic oscillation between socio- and spatial- definitions of the urban … when people move to cities, it is the place that dominates the interpretation of the phenomenon and people are assumed to be transformed.; when people move to rural areas, it is the people who dominate the interpretation and it is the place that is assumed to be transformed (Krause, 2013, p.241).

Citing Ferrario (2009), Krauss uses the example of the città diffusa (city without center) in Italy to illustrate the suburbs that can operate as villages, where beyond urban sprawl, these peri-urban sites can be read as “agricultural zone[s], with a more diverse and sustainable agriculture than the rural zone and a population that maintains very strong and very local ties,” (Krause, 2013, p.241). “It’s time to ruralize our thinking: while it may be true that the most remote places are connected to and through market forces … Only when we distinguish between the dimensions of the urban and the rural can we see how they are recombined as properties of solidarities, places, governance, and
livelihoods,” (Krause, 2013 p.243). The place-based approach facilitates the action of a community, recognizing that a community should identify its own desired goals and impacts and knows what assets it has or needs towards fulfilling them (Project for Public Spaces, 2009). “Place-based development is grounded in the particularities, assets, challenges and political dynamics of place,” (Woods, 2007).

In practice, it is through place-based communities that active citizenship is mobilized, focusing renewed importance on the engagement of citizenship and place. Historically, citizenship was a mark of belonging and commitment to a specific place (a city-state or borough), and the rights and responsibilities of citizenship were performed in this civic context (Woods, 2005). Place can provide mobilizing discourse that can point to social identity to a defined neighbourhood-based polity and identity for collective action (Martin, 2003). What Escobar would defend as the local from the global (Escobar, 2001), Massey would hold responsible in contested political interactions (Massey, 2004).

In a rural context, the question is raised as to government involvement in the rural development process. Without it, place-based development depends upon local governance, initiative and leadership, burdening local capacity and driving the need for community-relevant information. Left to their own devices, rural communities have made discoveries of deeper understanding (Bryden, 1994). Towards place-based development, deeper understanding is achieved through participation in community-based research, appropriate as a method towards generating data because of sensitivity to local context.

Policy and planning in a dynamic and competitive global economy demand more of place … participatory and place-based policy approach is seen as crucial to allowing for greater integration of economic, environmental, social and cultural dynamics in planning and decision making, and can assist in building local capacity and ensuring better buy-in from local peoples for development outcomes (Markey et al., 2010, p.).
Connections and Interactions

From this exploration of literature, voluntarism and place-making have in common the processes of connecting people for purposes of meeting community needs in relation to how governments provide (or do not provide) services and manage resources. Each are made up of relational and interactional forces of connectivity that both influence and respond to change; are viewed as processes of citizenship, creating and utilizing social capital. Both are implicated in the creation of meaning in communities and places.

Voluntarism is inherently willed by the interests of people either individually or collectively, in response to or in cooperation with rather than at the bequest of government or market forces, as is the process of place-making. Both concepts find common ground in collective human will to change communities for the better and therefor are implicated as important processes towards balancing the meeting of human needs within limits; collective ownership at the local level; and participatory adaptability; all towards sustainable community development. The preceding sections looked at voluntarism and place-based concepts to provide background for the exploration and discussion of The Mount Community Centre as a case study of a volunteer, place-making initiative for sustainable community development. Skinner demonstrated how place can influence the capacity for voluntarism based on values ascribed to a locale. An in-depth study of The Mount’s place-making as experienced by its volunteers may respond to his call for further research that is conceptually and analytically sensitive to the complexity, interdependence and embeddedness of voluntarism within the places it occurs.
Research Methodology, Design and Methods

This chapter presents the methods of inquiry that were used to examine place-making and voluntarism in the context of sustainable community development at The Mount. The chapter will begin by introducing a hybrid paradigm that provides the philosophical underpinnings, research design and methodological approach to the study. It will then outline the community-based context of, ethical considerations for, and methods used in the collection and analysis of the data that comprise the qualitative case study.

A post-phenomenological, pragmatic paradigm

From the perspective of geography, a study of The Mount as a place would seek “to describe and understand not only the location of [its] physical and human features …, but also the processes, systems and interrelationships that create or influence these features,” (Kitchin and Tate, 2013 p.4, citing the Geography Working Group Interim Report 1990). The Mount’s placement is where phenomenology engages with human geography (Ash and Simpson, 2016). “The insight is that existence is placed: Anything that ‘is’ first requires a situation to provide both context and horizon for its availability as an object … being inevitably requires a place, a situation, for its disclosure,” (Larsen and Johnson, 2012 p.63).

“It is the choice of paradigm that sets down the intent, motivation and expectations for the research and basis for subsequent choices in methodology (to shape how knowledge is studied and interpreted) through methods, literature and research design,”
While a paradigm born of phenomenology reconstructs the world in order to understand it through an analysis of shared experiences, one of pragmatism observes and analyzes the processes of human interaction that result in various conditions (Kitchin and Tate, 2013). Bringing these two paradigms together acknowledges that understanding can be achieved through both the observation of interactions and the re-construction of experience. Pragmatic phenomenology, as an integrative philosophic structure is a suitable paradigm to study a process of a phenomenological experience, (James, 2008). I would argue that the phenomenological experience at The Mount is one of place, where post-phenomenology can provide the foundation to acknowledge the inter-subjectivity of the objective environment (Ash and Simpson, 2016).

Adding post-phenomenology to the mix allows thought about how the objective environment plays a role in influencing actors a priori to and in their interaction with it. The post-phenomenological calls for understanding that the objective environment exists outside of how humans see and use it and points to the ecological embeddedness of humans in relationship with a whole range of others. It emphasizes perpetual processes of its construction as an “embodied being in relation with the world,” (Ash and Simpson, 2016 p.63) and seeks recognition of intentionality as a relationship with the world, not as a human condition prior to experience (Ash and Simpson, 2016).

Post-phenomenology is about “refiguring and expanding boundaries, exploring a world that lies outside of the human-to-environment correlate, but which is central to shaping human capacities, relations and experiences,” (Ash and Simpson, 2016 p.63). The Mount, as a built object and place, abandoned to exist separately from human interaction, is a potential example of that “embodied being in relation with the world,” a priori to
human use of it. Post-phenomenological pragmatism may inform the philosophical underpinnings of the research design by acknowledging the influence of the objective environment of place and space at The Mount on the experienced relationships that comprise the practical case study.

**Research Design**

Pragmatism would allow for differing perspectives, assumptions and methods in data collection and analysis (Creswell, 2003), such as the use of qualitative approaches that are phenomenological, subjective or open to interpretation in designing research. A constructivist lens could be used as a tool to seek understanding of a pragmatic situation. The paradigm and research question best determine which research methods for data collection and analysis would be most appropriate (Mackenzie and Knipe, 2006). The study of The Mount was based on assumptions that interacting with (as an observer participant) actors involved in place-making processes, (acknowledging narrative as one of those processes) and conducting interviews to collect data on participant experiences could construct the model of what The Mount was intended to be. The search for a framework to document the story of The Mount is what led to the ultimate research design and choice of methodology as a qualitative case study. Beginning with the question of, “what could The Mount be a case of,” the epistemological question became, “what can be learned from this case?” This question set the case study in motion (Stake, 2015).
Qualitative Case Study

This study involves interacting qualitative approaches at different stages of the research, from the discovery of the opportunity, through the project’s conceptualization and operationalization, including ethnography, case study, narrative and grounded theory (Thomas, n.d.). The study is ethnographical in the sense that it is a prolonged (two-year) observation, in the field, of a phenomenon that reflects knowledge and meaning of a community in its natural habitat, looking at historical formations, compositions, resettlements, and social welfare characteristics (Creswell, 2009). Utilizing methods of participant observation, I was not separate from the group, but was an embedded volunteer in the organization. An observer-as-participant, I was known by the members of the group to be observing, while participating in selected activities of the group, but on a lesser scale than those of the observed. This would be considered a phenomenological approach (Creswell, 2009), as part of the post-phenomenological pragmatist study.

As a case study, this documentation of The Mount describes a cross-section of the phenomenon during a particular time in its development (Creswell, 1994, 2007), using data collected through a variety of procedures that account for participant experiences, (including my own) through field notes, interviews, and observation (Patton, 2002). It explores “in-depth nuances and contextual influences on and explanation of [a] phenomenon,” (Hay, 2013 p.81) that includes historical background, physical setting, different contexts, and informants through whom the case can be known (Stake, 2005). “It asks how processes work, what actors do, why they behave the way they do, what produces change in actors and in the contexts they are located,” (Hay, 2013 p.71).

The narrative aspects of the study must be accounted for in the collection of the data, where semi-formal interview structures and processes were designed in such a way
to allow a deeper understanding of meaning (Polkinghorne, 1995) in the events shared, before and after analysis and contextualization. Narratives were shared by participants during semi-structured interviews as part of the interview process, which allowed a series of events to be drawn onto a trajectory of development over time. Then, analysis and interpretation of those stories configured a set of themes into phases of experience that coincided with that trajectory. The trajectory of development and the phases of experience are what constitute the case study.

Grounded theory provided a lens for the analysis of the data. While no explicit theoretical underpinnings were explored, linkages were made and developed between thematic concepts in the data. Not necessarily producing one core theme or theory, these thematic concepts provided a basis for the organization of participant experiences into phases.

**Parallels in Community-based Research**

This project is based in the community and was initiated by an organization in the community taking action for social justice, but it is not a Community-based Research (CBR) project in keeping with approaches referred to in contemporary circles. As a project based in the community, there are parallels to CBR in the challenges faced by researchers such as autonomy, relationship building and trust, or long-term impact of the researcher (Wilson, 2017).

Power in the creation of knowledge is an important consideration in CBR, in shaping the research design and interview questions or inviting participants (Halseth, 2016). This research agenda was not reached collectively by representatives of The
Mount sharing in the design process, but it was conducted through consultation of The Mount community members at different phases and with the intention to share in its benefits. The design was researcher-oriented, suiting my interests and specialties (Kitchin and Tate, 2000). Discussions about embeddedness are common in the context of community-based research where it is considered a benefit to the reliability of the research. Although there is debate about how the closeness of the researcher to the subject may influence the quality of information through a loss of objectivity, participatory CBR will enhance findings with relevance and ensure their use (Halseth et al, 2016).

What would have qualified this study on The Mount as a CBR project is its intentionality to collectively produce a useful document or model that captures how volunteers from the community came together to address local needs. The goals of the Mount initiative are similar to what a CBR project would be, with focus on social inequality and objectives to inspire or create change (Hacker, 2013). The benefit to the community where the research was conducted as a key feature of CBR (Halseth et al, 2016), might have been in the collective encapsulation of the original intentions of the initiative along with lessons learned, (with potential benefits for other communities who may have similar purposes.)

This study does not qualify as CBR in that its participatory aspect is not designed for the group to overcome oppression and create social change through their research process (Markey et al, 2010). It is not guided by standard principles of community-based participatory or action research (Atalay, 2012). This research project was designed to witness and document the experience of its creators in their greater efforts. However, the participatory elements of the production of narrative in the video documentation project are arguably in keeping with participatory principles of CBR (Halseth et al, 2016).
Though contextualized in the community and looking at a place-based development, this study is technically not a CBR project. However, it faces similar challenges as a project based in a community and may provide basis for discussion in the CBR literature that raises ethical concerns that are related to the methods used in this study. As research informed and shaped by the context of place, the focus of which are the assets and aspirations of the local community in development (Halseth et al, 2016), The Mount case study may provide insight into the ethical challenges that participatory, digital storytelling presents in serving community needs as a community-based promotional tool or as a method for collecting data to serve research purposes (Gubrium et al, 2014).

Positionality, Bias and Ethical Considerations

“Sometimes we find a case, and sometimes a case finds us,” (Hay, 2013, p.70). The positionality of researchers is caught up in relations between insider and outsider status with the organizations they study, with advantages and challenges to each (Kerstetter, 2012). For an insider, access to information, context and relationships can provide depth to the research, but may also raises concerns regarding bias in the researcher. As mentioned earlier regarding the qualitative approach to the research, I acknowledged my role as an observer-participant. I was recruited to the organization as a volunteer by two separate members of the board of directors, with whom I had direct contact and regular access to in my participation at various meetings and events, and in passing at the site. I worked with the fundraising committee, sat on the Hub Development Committee, the Arts and Culture Hub, and the Strategic Planning Committee. I proposed
to the Board a contract for a project that would document the development of The Mount through a series of video interviews with key actors involved in the early stages of the process. The board approved the project, we entered into an open-ended contract and I was provided with an office space at The Mount, including heat and a fee to cover my equipment costs. This put me in a position to observe the development of the organization and the site from within.

An important part of the Research Ethics Board (REB) review process was the declaration of my roles as a contracted documentarian and volunteer in the application for REB approval (which was granted, see Appendix C), along with my fee payment and the benefit of being provided with an office on site. This was also declared in the recruitment letter and informed consent form, (see Appendices D and E). The benefits of my embeddedness in the organization to the research project were: access to information; the ability to observe daily activities in the facility; and a foundation of insight that would shape the research design, interview questions and data analysis.

In the context of ethics and informed consent, participants needed to understand that anonymity would not be possible due to the two-fold purpose of the video documentation (research data and later, promotional material.) This was communicated in the recruitment letter, in the informed consent form and verbally at the outset of interviews. For those who wished to participate in the study and to provide their insights and experiences without being named, I provided an off-camera option for interview. There were a few participants who were interviewed off-camera, one of whom agreed to an audio recording and waived anonymity, but did not want to be part of an archived image.
Video documentation process

The video documentation as method for collecting data in the context of ethics is relevant because a) it was also used for the purpose of documenting the history of the development and potentially to promote its work to garner support and b) its process may have influenced how acts and statements were either spoken or open to interpretation.

Considerations for use of video in research include:

- The extent to which video distorts events, influences behaviour that is self-conscious.
- The physical set up of the camera in relation to the subject and how the subject understands the process.
- The processes of analysis including logging/transcribing, sampling, organizing, and coding the video data (see video analysis section below).
- Advantages of video for use in research:
  - Support of exploration and “data-discovery” in analysis phase.
  - Ability to revisit recorded moments for clarification or reinterpretation (Jewitt, 2012).

One camera operator and one assistant were both present during the interviews. Considerations for light and sound in order to capture broadcast quality video and audio caused intermittent, but minor delays in setting up the interview and periodic interruptions during the interview. However, the purpose of the research along with the comfort of the subject was established as the priority and in some cases, video quality was sacrificed for the sake of data integrity. Never was the collection of data sacrificed for the sake of the quality of the audio signal or video image.

One important aspect that was taken into consideration before interviews took place was the potential influence of the video documentary process on the responses to research questions. This was addressed during preparation for the interviews. The preparation consisted of an explanation of the process, recapping information from the
recruitment letter and restating the objectives of the research and my role in the process. Participants signed the informed consent form and while the camera began rolling, we discussed the nature of the questions and that there was no expectation of poise in the responses. Participants were informed that the video “production” served two purposes: First, to collect the qualitative data in response to the questions that served the research objectives, and second, to record the historical narrative of the early development of the Mount. Since the research was designed in such a way that questions were created to frame the historical narrative, the process unfolded simply. I emphasized the importance of answering questions honestly and critically for the purpose of understanding challenges as well as opportunities in the development process, and that it was not the participants’ responsibility to promote or sell their answers in any way.

**Operationalizing the Research Objectives: From Methodology to Method**

To establish the qualitative case study of The Mount as a place-based development initiative, a description provided the backdrop of interacting relationships in the collaboration of its participants (Objective One). The qualitative analysis of volunteer actions, activities and perspectives served to enrich the level of detail in the study through an examination of the experience of volunteers in the development of The Mount (Objective Two). These objectives provide the basis for the operational phase of the research process, including the specific research questions, and the methods that were used to answer them (see Table 3.1).
<table>
<thead>
<tr>
<th>METHODOLOGICAL FRAMEWORK</th>
<th>CONCEPTUAL FRAMEWORK</th>
<th>RESEARCH OBJECTIVES</th>
<th>SPECIFIC RESEARCH QUESTIONS</th>
<th>METHODS</th>
</tr>
</thead>
</table>
| Case study of place making in the context of Sustainable Community Development | Placemaking Processes of relationship building | Describe the processes of creating The Mount as a collaborative community development initiative Objective 1 | - What is the concept of The Mount Community Centre?  
- How did it come to be?  
- How and why are people coming together to create The Mount?  
- What is the formal and informal nature of collaboration? | Literature Review of sustainable community development, place, place attachment, place making, internal visioning documents,  
Participant observation as a volunteer in strategic planning sessions and committees  
Key informant interviews |
| Qualitative Analysis of participant experiences and perspectives | Lived experiences of volunteer participants | Examine the narrative of volunteer experience in The Mount’s development process Objective 2 | - What are the roles of volunteers?  
- What are the actions and decisions?  
- What are the experiences of volunteers in those roles, performing those actions? | Literature Review on voluntarism, non-profit sector, governance  
Key informant interviews  
Participant observation |
Data collection

Over a two-year period, the data collection methods included field notes taken from participatory observation, artifacts and texts collected from the organization, and semi-structured interviews conducted during a two-week period in the second half of the last year. Notes, selected correspondence records and institutional documents were collected for background and to triangulate other data sources. A detailed account of the data collection is organized into phases of research (see Appendix M).

Participant observation

Field notes were taken that supplemented meeting minutes from various committees and events over a period of eight months, while exploring research design concepts that would provide a framework for the documentary. There are two phases to the participant observation aspect of the research process: pre-research design/ethics approval, and post-research design/ethics approval. It is important to differentiate these because the pre-research phase informed the choices made for the design. Observations during this phase were considered for historical documentation that could also serve promotional purposes. During this phase, my role was as a participant and member of two volunteer teams: the Innoweave Strategic Clarity and Impact group, (which involved approximately 200 hours over an eight-month period,) and the Hub Development Committee.

The second phase was after the research design and ethics approval process, at which point I was more aware of my responsibilities as a researcher, where I took into consideration the potential to influence the process and implemented validity procedures
such as reflexivity (see Appendix M). The strategic impact process was complete. I also recruited a new member to replace me on the Hub Development Committee so that I could remove myself as a participant and focus my attention on the research and documentation project. I would note that in my ethics application, I indicated that it was possible that I would use notes from the first phase.

**Identifying and Soliciting Interview Subjects**

With regards to identifying and soliciting participants, typical in the community-based or place-based context, the site selection and purposive sample is inherent in the design of the research in this case because it was the place itself and the community within it who sought the documentation of what they were doing (Patton cited by Hay, 2013, p.75). Working with the staff member at The Mount, a list of volunteers was produced and in accordance with instructions from the Research Ethics Board, an email was distributed by The Mount, introducing me as the researcher and inviting interested participants to the study (see Appendix E). Once a blanket email was delivered and advertised by staff to The Mount’s social media, I followed up with respondents to schedule interviews and to guide them through the informed consent process.

**Interview Participants**

There were 24 participants interviewed at The Mount who signed informed consent forms and waived anonymity. These included board members, committee (hub) members, maintenance crew, advisors and general helpers (see Table 3.2). Two non-volunteers provided background and conversation for the case study and description of
place in Chapter Four. The non-volunteer data was excluded from the volunteer experience analysis. Two subjects wished to not be recorded by video or identified by name in the thesis, but participated openly and signed off on anonymity. These two interviews were recorded in type via laptop during the interview session. Interview lengths ranged from one to two hours, depending on availability and the comfort level of the subjects to speak at length in response to the questions and follow up conversations.

**Table 3.2 Interview Participants, Roles, Relationships**

<table>
<thead>
<tr>
<th>Name of Interview Participant</th>
<th>Role in Peterborough</th>
<th>Volunteer Role at The Mount</th>
<th>Relationships to or Recruited by Other Members of The Mount Community</th>
<th>Other Self-Identified Community Affiliations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steve Kylie</td>
<td>Lawyer</td>
<td>President</td>
<td>Recommended by John Martyn to lead what became the PPRN, cousin to Sister Joan</td>
<td>PPRN, Rotary, Catholic</td>
</tr>
<tr>
<td>John Martyn</td>
<td>Retired Teacher</td>
<td>Vice President</td>
<td>Two sisters, aunt were Sisters of St. Joseph</td>
<td>PPRN, Catholic</td>
</tr>
<tr>
<td>Lois Tuffin</td>
<td>Local Newspaper Editor</td>
<td>Fundraising Chair</td>
<td>Recruited by Steve Kylie, Wife of Jamie Houston</td>
<td>PPRN, Catholic</td>
</tr>
<tr>
<td>Susan Musclow</td>
<td>Retired Principal</td>
<td>Treasurer</td>
<td>Recruited by Steve Kylie</td>
<td>PPRN, Catholic</td>
</tr>
<tr>
<td>Jim Russell</td>
<td>CEO United Way</td>
<td>Board Member (on hiatus)</td>
<td>Recruited by Steve Kylie</td>
<td>United Way, PPRN, Catholic</td>
</tr>
<tr>
<td>Sister Joan Driscoll</td>
<td>Sister of Saint Joseph</td>
<td>Board Member</td>
<td>Stepped forward when Sisters were approached by Steve Kylie</td>
<td>Catholic</td>
</tr>
<tr>
<td>Andi Van Koeverden</td>
<td>Strategic Director</td>
<td>N/A – Staff at The Mount</td>
<td>N/A</td>
<td>Rotary</td>
</tr>
<tr>
<td>Kevin Duguay</td>
<td>Planning Consultant</td>
<td>Planning Advisor</td>
<td>Recruited by Steve Kylie</td>
<td>Rotary</td>
</tr>
<tr>
<td>Craig Adams</td>
<td>City Employee Housing Division</td>
<td>Technical Advisor, Building Committee</td>
<td>Assigned by City</td>
<td>City of Peterborough</td>
</tr>
</tbody>
</table>

42
<table>
<thead>
<tr>
<th>Name of Participant</th>
<th>Role in Peterborough</th>
<th>Volunteer Role at The Mount</th>
<th>Relationships to or Recruited by</th>
<th>Other Self-Identified Affiliations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neil Campbell</td>
<td>Architect</td>
<td>Architect Advisor, Food Hub</td>
<td>Kevin Duguay asked for guidance, contract through Craig Adams</td>
<td>Rotary</td>
</tr>
<tr>
<td>Jamie Houston</td>
<td>Retired Federal Service</td>
<td>Crew Lead</td>
<td>Husband of Lois Tuffin, Recruited by Lois</td>
<td>Hockey</td>
</tr>
<tr>
<td>Bob McAlphin</td>
<td>Retired Teacher</td>
<td>Crew Member</td>
<td>Recruited by John and Steve when they spoke at the church</td>
<td>Church</td>
</tr>
<tr>
<td>Sue Maziotti-Armitage</td>
<td>President St. Vincent De Paul</td>
<td>Chair Food Hub</td>
<td>Recruited by John Martyn, previous history with The Mount, visited as a child</td>
<td>St. Vincent De Paul, Catholic</td>
</tr>
<tr>
<td>Alan Cavell</td>
<td>Retired Social Services practitioner</td>
<td>Co-chair Health &amp; Social Services Hub</td>
<td>Recruited by John Martyn</td>
<td>Ptbo Housing Action Committee, PPRN, Healthy Aging Project</td>
</tr>
<tr>
<td>Peri Ballantyne</td>
<td>Professor, Trent University</td>
<td>Co-chair Health &amp; Social Services Hub</td>
<td>Recruited by John Martyn</td>
<td>Trent University</td>
</tr>
<tr>
<td>Nade Nixon</td>
<td>Artist, Educator</td>
<td>Chair Arts &amp; Culture Hub</td>
<td>Recruited by An Kosurko, who was recruited by Lois Tuffin and John Martyn</td>
<td>Peterborough Arts Umbrella, Indigenous Theatre Centre</td>
</tr>
<tr>
<td>Bill Kimball</td>
<td>Artistic Producer, Public Energy</td>
<td>Past Chair, Arts &amp; Culture Hub</td>
<td>Recruited by John Martyn</td>
<td>Electric City Arts Council, Market Hall</td>
</tr>
<tr>
<td>Rob Howard</td>
<td>Project Manager</td>
<td>Volunteer Social Media Manager</td>
<td>Came forward as a neighbour after reading paper</td>
<td>New in Town</td>
</tr>
<tr>
<td>Jimson Bowler</td>
<td>Artist</td>
<td>N/A Temporary Tenant</td>
<td>Stepped forward in connection with Bill Kimball</td>
<td>Self-identified Indigenous, early history with Sisters in Toronto</td>
</tr>
<tr>
<td>Mary Lou Green</td>
<td>Retired Education Assistant</td>
<td>Volunteer Cleaner</td>
<td>Recruited by Sue Maziotti-Armitage</td>
<td>St. Vincent De Paul</td>
</tr>
<tr>
<td>Sister Alice</td>
<td>Sister of Saint Joseph</td>
<td>General Helper</td>
<td>Recruited by Sister Joan Driscoll</td>
<td>Catholic</td>
</tr>
<tr>
<td>Kevin Gooley</td>
<td>Unemployed</td>
<td>General Helper</td>
<td>Came forward, previous history with The Mount, visited as a child</td>
<td>Catholic</td>
</tr>
</tbody>
</table>
**Interview Process**

The semi-structured approach (Brinkman and Kvale, 2015) allowed follow-up questions for clarification and for natural conversations to evolve. Everyone received the same set of questions that were provided in advance. Questions were designed to provide opportunities for key informants to talk about their perspectives on themes discovered during the Participant-observation Phase, within the three categories created by the research objectives. Because of the interpretive nature of the questions, there was some repetition built into the questions, (i.e. some questions were reworded to provide different angles or approaches.) Due to the different levels of participation by some of the volunteers who opted to participate, some questions were inapplicable. The Interview Guide was divided into four sections. These included participant consent and information; organizational background and volunteer roles; volunteer experience, meaning and collaboration; and significance of place, location and setting. An opportunity for further remarks and conversation was provided in a final, additional section (see Appendix G).

**Data Processing and Analysis**

The data for analysis was collected through the processes of participant observation and key informant interviews. During the participant observation stage, I gathered documents provided by the organization such as meeting minutes, brochures, planning and visioning documents, investor packages, tour scripts, case for support and a needs and assessment survey, that informed my field notes and observations that would provide background for the case study. Data collected by video was transcribed and coded through inductive, deductive and narrative-evolving processes (Jewitt, 2012).
**Participant Observation**

The field notes and texts such as email correspondence and institutional documents such as meeting minutes, brochures, case for support, envisioning documents and draft governance articles were organized along with blueprints, budgets and site plans for the facility and grounds. These would provide the background to describe the case and set up the development trajectory and network map of the people involved and how they came together. This contributed to the bulk of Chapter Four in defining terms of place, institutional definitions, and background of The Mount Community Centre.

**Video Analysis of Key Informant Interviews**

Choices of video data to include for analysis from the interviews were based on the questions asked to all participants for the purpose of meeting the research objectives. As this was a semi-structured process, some follow up questions revealed data that had to be noted separately. In the Video Transcription and Coding spreadsheet (see Appendix I), a column was added for each participant that reflected noteworthy events from follow up discussions, as well as thoughts of the researcher. The video analysis involved procedures of sampling, transcribing, and coding that were inductive, deductive and narrative-evolving (Jewitt, 2012).

Content analysis for the purpose of discovering key themes meant that the focus was on language and words. No transcription of gesture or image was sought for the coding process. Because the video data would remain as an archived document of the process, exhaustive transcription was deemed unnecessary. A hybrid process of transcription/coding was implemented to gather key themes and statements that could be
viewed for analysis. With participants waiving confidentiality and anonymity, the analysis would be open to scrutiny and could be checked against the video archive at a future date. Although a framework of volunteer place-making informed the questions that were asked, the video data provided the opportunity to view the footage with an inductive eye for recurring themes and key moments described by the participants. These were noted in a separate column under “NEW” in the coding spreadsheet.

With clear research questions that all participants would be asked as a starting point, a systematic and deductive approach in comparing responses across data sets was used. Some quantifiable data would result from this, (as discussed in findings.) Here a specific sample of video for the response given by each participant asked the same question would be examined. In the narrative-evolving aspect of the video sampling, it required acknowledgement that quote and evidence selection can also occur during the process of recording and can be a collaborative, meaning-making process by the researcher and participants (Goldman et al, 2007, p.26 – as cited in Jewitt, 2012).

**Coding**

Volunteer experience data were coded as actions, processes and reactions, and then organized into categories borrowed from the four-point approach of grounded theory: conditions, interactions, strategies or tactics, and consequences (Hay, 2013). Codes revealed contrasting themes that created tension between interacting relations. For example, in the category of conditions, volunteer experiences of risk and fear were themes that contrasted with will and faith. In the category of interactions, connecting the network was an interaction that contrasted with disconnecting and the sanctuary of the
space. In the category of strategies, honouring the past contrasted with focusing on the future. In the category of consequences, providing for others contrasted with self-satisfaction of volunteering (see Tables 3.3 to 3.6).

### Table 3.3 Coding Themes of Experience in Conditions

<table>
<thead>
<tr>
<th>Themes found in described conditions</th>
<th>Contrasting themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty, mystery, risk, opening up home (vulnerability), fear</td>
<td>Spiritual hope, trust in connections/leaders, gut feeling it will work</td>
</tr>
<tr>
<td>Emotional, inspirational, spiritual in building structure, awe, historical meaning</td>
<td>Seeing tangible results of work and manual labour, just walls, blank slate</td>
</tr>
<tr>
<td>Scrutiny, resistance in community</td>
<td>Support, approval, welcome, belonging, social, appreciated</td>
</tr>
<tr>
<td>Being present, being a part of it</td>
<td>Feeling unsure of belonging, excluded</td>
</tr>
<tr>
<td>A lot of work, challenging, impossible, complexity, scale, lack of money</td>
<td>Seeing Progress being made, celebrating small victories, finding our own way, getting it done without money</td>
</tr>
</tbody>
</table>

### Table 3.4 Coding Themes of Experience in Interactions

<table>
<thead>
<tr>
<th>Themes found in described interactions</th>
<th>Contrasting themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting: bringing network together, a lot of people put their time and energy and professional skills and heart and souls into that, meetings</td>
<td>Disconnecting: from career, from working for money, from city</td>
</tr>
<tr>
<td>Friends when you need them, kindred spirits, shared bonding experience</td>
<td>Isolation and Sanctuary, time and space to reflect</td>
</tr>
<tr>
<td>opening up to others, becoming inclusive and diverse</td>
<td>Closed membership of the board, risk-averse</td>
</tr>
<tr>
<td>Learning on the fly, collaborative learning, relying on others expertise, being taken under someone's wing</td>
<td>Coming in as expert, bringing knowledge, teaching others, providing guidelines</td>
</tr>
</tbody>
</table>
### Table 3.5 Coding Themes of Experience in Strategy

<table>
<thead>
<tr>
<th>Themes found in described strategies</th>
<th>Contrasting themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>giving time, juggling time, donate skills</td>
<td>relying on others</td>
</tr>
<tr>
<td>Embrace history, focus on victories, positive thinking</td>
<td>Future focus, challenge of unknown, frustrations</td>
</tr>
<tr>
<td>Coaching, shaping well-intended ideas, Giving Tours</td>
<td>listening to feedback from others, being present, attending tours/events</td>
</tr>
<tr>
<td>finding balance</td>
<td>Trying to control</td>
</tr>
<tr>
<td>learn on the job, learning and grappling, breaking things down</td>
<td>Bringing expertise</td>
</tr>
<tr>
<td>imaginative play in daily work, imagination, creative thinking, finding our own way</td>
<td>Working with familiar, traditional, according to rules and norms,</td>
</tr>
<tr>
<td>shared leadership, cooperation, conversations, meetings</td>
<td>Closed decision-making, trying to control</td>
</tr>
</tbody>
</table>

### Table 3.6 Coding Themes of Experience in Consequences

<table>
<thead>
<tr>
<th>Themes found in described consequences</th>
<th>Corresponding themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>success of Aviva, being part of it from the beginning, experience of being a vital part of something, given me hope, feeling honoured</td>
<td>groundswell = people get caught up</td>
</tr>
<tr>
<td>new challenges accomplished</td>
<td>Learning, learning new skills, growth</td>
</tr>
<tr>
<td>Volunteering/providing for others</td>
<td>meets my need, The Mount gives me grounding, Learning about history</td>
</tr>
<tr>
<td>because society can't pay for it, due to no funding</td>
<td>volunteers are working on it seven days a week, finding our own way</td>
</tr>
<tr>
<td>seeing completion of the chapel, you go to the trouble</td>
<td>new appreciation for the trades, and then you see a shovel in the ground</td>
</tr>
<tr>
<td>strat plan experience, opportunity to articulate</td>
<td>deepening of meaning, affirming of values</td>
</tr>
<tr>
<td>Erring partnership, risk, adventure</td>
<td>told me what the building was capable of, In AWE of Erring, demystified, created controversy, brought life and voices</td>
</tr>
</tbody>
</table>
Remaining within the established structure of the development trajectory, the contrasting codes were further sorted into three progressive phases, based on events established on the development trajectory. Phases were named Daring, Approval and Groundswell, after the prevailing themes that emerged during the events along the trajectory (shown in Table 5.2 on page 89 in Chapter Five).

**Accounting for Validity and Rigour in Phases of Research**

In a subjective study, the choice of procedures to ensure rigour is dependent upon the lens of the researcher, participants or viewers and the paradigm assumptions. In this qualitative case study, validity or credibility is about transferability and not necessarily generalizability (Baxter, 2013). My attention to rigour included checking multiple sources against each other in triangulation, reflexivity, checking in with colleagues and supervisors on my processes, and sharing my text with the participant community for feedback. Procedures accounting for rigour were implemented during the early stages and maintained throughout the process, documented along the way in a manner open to scrutiny, including how I came to be interested, why I chose to take the action I did and for what purpose (Hay, 2013). The four phases of the research process took place over a period of three years, (from 2013 to 2016,) and included the Pre-conceptualization, Conceptualization, Operational and Dissemination Phases, each of which have unique considerations for rigour (see Appendix M).
Presentation of the Data

In the chapters that follow, data will be presented in a narrative that quotes directly the interview participants who waived anonymity and were aware during interviews that they had consented to being on the record. Chapter Four will present the boundaries of the case study in a description of the place-making activities. Chapter Five will present the deeper analysis of volunteer experiences in those activities.
On a Place in the Making

This chapter presents findings from participant observation notes; information on The Mount Community Centre (The Mount) and its history made available by the organization and its associates; and interview data to address the first objective: to describe The Mount as a place-making initiative for sustainable community development. Participants will be quoted, non-anonymously (with their informed consent) to provide accuracy and authenticity. For the purposes of this chapter, drawing from the literature, place-making will be defined as a creation of meaning tied to a physical space by humans interacting with each other within and through the space. Networks and connections contribute to what constitutes The Mount as a place beyond its territorial designations, along with the “social, cultural and political forms and processes associated with them,” (Woods, 2011, p.40). The following three sections will address the objective by describing The Mount in response to the questions: what is the concept of the Mount; and how did it come to be, through which an understanding emerges of the formal and informal nature of collaboration and why people came together to create The Mount.

What is The Mount?

“The Mount is important as an historic building and a landmark site in Peterborough,” says Mr. John Martyn, Vice President of The Mount Community Centre and one of the official tour guides of the facility. “A group of us formed the Mount Community Centre and bought the property just over two years ago in 2013. It is 132,000 square feet of heritage buildings on over ten acres of land. We’re in the process now of
restoring it as best we can to its original state. Definitions of the Mount concept fall under three main categories of description according to its creators: physical, organizational, (which includes how it came to be and formal and informal processes of collaboration,) and representational, each tied to the Mount as a space and place, connected through human relationships over time. This section provides an account of the physical, organizational and representational descriptions of what The Mount is defined as by its people.

**Physical, representational, organizational**

There's an old convent we're going to try to repurpose so that people of mixed incomes and backgrounds can live together, share communal space, practice multi-faiths and arts and culture, and we need fifteen to twenty million dollars to do it. We're trying to get the heat on right now because it’s been off for three or four years. We're figuring it out, not just as a structure, but as a place that as a whole had been fallow for many years. (Jim Russell Interview)

Jim Russell’s description of The Mount can be broken down into physical, organizational and representational concepts that indicate the relational and interacting perspectives that defined The Mount. Physically, he describes a space that had sat empty and without heat. He denoted the creation or repurposing of “not just a structure, but a place that had been fallow for years,” from one use (the convent) to another (a communal space.) In organizational terms, he talked about bringing people together from different backgrounds to live, share and practice in that space, and the planning and finance that that would entail. What the Mount represented in Jim’s description was the re-creation of a place that would be something to share communally and something to “figure out.”

Kevin Duguay’s explanation of what is meant by place pertaining to the Mount, also speaks to its interacting physical, organizational and representational aspects of
people in relation to space. With reference to the physical aspects of the property, he
notes peoples’ perception and knowledge of where The Mount is. In an organizational
context, he refers to how things had been built and framed around it according to who
owned it, lived there and how it was used. As a representation of something, he spoke to
the sacred and important nature of The Mount as integral to a person in its relation to the
heart and values.

It has a conceptual perception of where it is and some people know that. Tony
Aslett's *Places of the Heart* said that every community has sacred places and
components of their community - if you were to ask people about those in
Peterborough, The Mount would probably be one of those important and integral
to a person - it has a relation to the heart and values - that building - that setting
in its context, everything has been sort of built and framed around it so that the
place has been established from a physical context because of who owned it and
who resided there and how it was used and became a place where people called
home - I think that's how the place comes about.

In both of these accounts of what The Mount is as a place, concepts of the
buildings and location are inseparable from human relationships that define them. It was
defined as both a place of meaning and an attempt at creating a place to serve the needs of
others. Further descriptions of The Mount can be broken down into the separate
categories of physical, representational, and organizational forms.

**Physical**

Physically, The Mount was described as a landscape and set of buildings that
contained spaces and rooms built for specific purposes. It also included the presence of
people in the process of working on the landscape, buildings, spaces and rooms. As such
it was in a state of constant change in response to human interaction on an ongoing basis.
Although the descriptions in this section are physical, they were not static, and were
always in relationship to people and processes, including the cultural process of defining meaning that resulted in their descriptions. Descriptions of the landscape and its buildings were found in documents provided by The Mount such as architectural drawings, planning documents, website pages, a case for support (see Appendix A), a tour script, and a real estate listing (see Appendix H). Interview participants were also asked questions (see Appendix G) that would prompt them to describe The Mount, and one interviewee provided a tour that was recorded and provided some of the data that follows. Descriptions span the period of time from 2012 to 2016.

**Land, landscape, location**

An account of the site and physical place of The Mount begins respectfully with an acknowledgement that it occupies an area on the traditional territories of the Mississaugas’ peoples. Self-identified Indigenous-artist Jimson Bowler, who completed work on the site at The Mount in 2014 provided his description of the landscape and space as, “back up in the big trees which looks like it’s a park, blended architecturally in the hill; it's like a little country within the city.” (Jimson Bowler Interview) The Mount was a ten-acre parcel of land that included a hill; a variety of horticultural assets; agricultural land used historically for vegetable and flower gardens; a heritage orchard, rose garden and root cellar; a series of heritage buildings spanning 131,400 square feet that comprise the former convent, situated within the city of Peterborough, Ontario, Canada at the address of 1545 Monaghan Road, Postal Code, K9J 5N3.

As of 2012, when the property became available for sale, the site was zoned for residential use according to the municipal by-law. It was surrounded by quiet buildings
and neighbourhoods, next door to the new convent of the Sisters of Saint Joseph and a retirement residence, backing on to a school yard. It was close to Jackson Park and Jackson Creek: an historical portage route and conservation trail along the Trans Canada trail, the major artery of Monaghan Road linking drivers within minutes to the downtown core, General Electric, Quaker Oats, Highway 115 to the South, and rural areas beyond the City’s circumference. The main access point for vehicles to the property was a long winding driveway marked by a set of lights at the intersection of Monaghan Road and McDonnell Street. Beyond the traffic lights, McDonnell Street was essentially an extension of The Mount’s driveway, extending four blocks east and ending at the top of the hill beside the Peterborough County Court House, in a residential neighbourhood overlooking the Quaker Oats factory, with side-street access to the Hunter Street bridge.

To the south, Woodland Street runs north from Monaghan Road, a narrow road that provides access to a previous loading area and parking lot on the South end of the Mount property as well as a traffic access point to the west-end-neighbourhood. The western segment of the Mount property that extends beyond the building complexes is not accessible via any road. With a single main access point at the end of a long driveway and the main traffic artery running along the length of the property, (Monaghan Road) the site was protected from through traffic, except for pedestrians.

**Built Environment**

The buildings included an original farmhouse that over a 120-year history was added to and expanded both upwards and in either direction to the North and South. To accommodate the religious home and community of The Sisters of Saint Joseph, the
complex grew to include floors of residences, private living quarters, dormitories, gathering spaces, activity rooms, a chapel, auditorium, indoor swimming pool, administrative office spaces, a commercial kitchen, dining rooms, numerous common rooms, and a hospital wing. The front of the original farmhouse included a three-storey, front porch that expanded its width, and balconies. Separate buildings included a carriage house, a power house that served as a laundry facility, and a seven-bedroom farmhouse built for the farm manager. Services to the building included underground hydro, gas, water and sanitary sewer service. The original building of 1869, on what became The Mount property, was the homestead and farmhouse of the magistrate. According to Webber, the magistrate’s role in the late nineteenth century, beyond the judicial, was to fulfil a social purpose in labour relations and the economic transition of contemporary society from agriculture to industry (as cited in Boyer, 2012). The heritage-designated porch and entrance structures provide evidence of hand-carved quality and layout of the parlour and community room appropriate for public assembly that would also prove useful for the religious purposes of the small group of nuns who would purchase it in 1895 (Interview with John Martyn). Local Architect, Neil Campbell provided insight into the way the rooms were built in the original building and C-Wing additions.

The rooms are grander than we build today- it’s a scale that works well for office space [and the] various occupancies that have been discussed - a lot of appeal - great high ceilings, trim work - lots of interest … It's had a few lives and it will keep going. That's the thing about these genuine masonry buildings. These are bricks stacked on top of each other supporting the building. These are for the most part overbuilt - great bones.

Vice President John Martyn’s extensive tours between 2013 and 2015 provided an ongoing narrative of the repurposing project-in-progress along with historical aspects of the convent buildings and grounds as they were developed over time. His video interview
included a tour of the buildings and provided insights into the point at which the Mount had come by February of 2016 when the interviews were conducted.

Just a bit of context for you, the site is under construction, so as we go through you’ll hear the sounds of construction and that just tells you that the work is under way. We’ve divided the building into three wings, A, B, and C. A-Wing is the area currently under construction, that’s the apartment wing. B-Wing is where the centre of the famous chapel is located, but also where a number of our offices are being located. C-Wing is the oldest section of the building.

John pointed out the subtle differences in the shape of the windows from one addition of the building to another, and spoke of the care that the Sisters put into a coherent and consistent design, with decades between the conceptions of each of five additions in 1903, 1911, 1934, 1952 and 1959, resulting in the effect that much of the complex was built at the same time. In the construction zone in A-Wing, the former residences of the Sisters had been demolished. The remaining spaces were being retrofitted with unique apartments that were designed to use and maximize the existing available features, working within the structure that remained. A-Wing would consist of 43 apartments, of those 26 studio or bachelor apartments, 15 one-bedroom apartments and 2 two-bedroom apartments.

Each apartment at The Mount will be a combination of at least two of the original bedrooms and each will have four windows facing either north or south. In order to accomplish that, a lot of infrastructure work, piping, sewer lines, and hydro lines, all needed to be renovated for apartment living. Because of the way we had to demolish and combine the original sisters’ bedrooms, each apartment is different. No two apartments will look exactly the same because of the use of the space. The design of the apartments was determined by the design of an architect for the trades to follow, fitting the space that was available.

Moving towards B-Wing, John pointed out one of the features of the building - the low, rooftop patio that sat atop the one-story space that became inhabited by the Mount’s first tenant, the Victorian Order of Nurses. “The intention [was] to turn it into a rooftop
garden. … Out beyond the grounds of the property extend right back to St. Pete’s Secondary School, a lot of which will be converted into community gardens.”

**Physical Presence of People in Action**

“I like the physical commitment of action I see here,” said Sociology Professor Peri Ballantyne and Co-chair of the Health & Social Services Committee, indicating the physical presence of humans in the space, in actions that were having tangible effects. This was evident during John Martyn’s interview tour. He pointed out not only the aspects of the buildings, but the people at work in improving them and aspects of the contemporary communication that was visible in the hallways.

You can see we have an amazing core of volunteers getting these rooms painted and ready for office purposes … And here is our one staff member – Strategic Advancement Director Andi Van Koeverden in her office with one of our volunteer board members working hard. On the wall, we’ve got this calendar up and it gives you a marvelous idea of just how busy this place has become, a combination of all the various meetings, Hub Development Committee meeting … I see Food Hub, Building Committee …

A man pushing a cart full of tools and dressed for maintenance work was waiting for the elevator and John introduced him as, “Paul Ayotte, our former mayor, but also one of our valuable construction crew who does all kinds of work for us.” He then pointed out the new office of the Poverty Reduction Network to the right and then the board Treasurer who was setting up the original reception room of the Sisters. John continued his detailed commentary through the classical gothic entrance of the chapel built in 1934 and explained that it would be used for public assembly and was no longer considered a Catholic chapel. He provided an example of some of the action taken in by the crew in response to a flood during the previous Spring thaw.
One of the first things accomplished by trades workers, was the installation of new hardwood flooring. Volunteers disconnected the pews and removed the parquet floors to allow for the installation. The volunteers applied felt to the legs of the pews. That gave us flexibility to move them around and to use the open space. What [was] done here, with the help of volunteers, [was] to restore and refinish the altar - a combination of marble and terrazzo - and when polished, it sets off the building quite nicely.

He pointed up high to the row of windows around the ceiling. “When the chapel was built, all these windows were stained glass, which were all removed before we purchased the building. This is a gothic-style chapel with a vaulted ceiling, arches, ... a remarkable piece of architecture.” In C-Wing, the oldest section of the building built in 1869 with two additions made in 1903 and 1911, John provided details of the heritage features of the building that would contribute to the ongoing work of the volunteers and staff to come at The Mount.

The circular glass valance, the ornate window design and glaze in the windows, in the transom and in the doorways have heritage designation. The whole building is designated a heritage site, and all the woodwork and the original material that’s in the building is considered heritage. Our responsibility is to preserve it as best we can and if necessary to restore it to its original condition.

In pointing out the architectural and heritage features of the building and rooms, John illustrated that the way in which they were built was related to purposes that had meaning for the people who used them, and open to interpretation for the people who followed. The next section will present these types of meaning in the representational conception of The Mount.

**Representational**

The representational conceptions of The Mount are described by participants who spoke of its symbolic meaning and what it represented to them in conversation during
interviews. This section presents three categories of how participants interpreted meaning of The Mount during conversations in their interviews: as an artifact, as a legacy, and as a model. As an artifact, The Mount represented a human-shaped object of historical significance; as a model, it was something to be emulated or to provide an example of; and as a legacy, it was a set of sustaining values.

**As Artifact**

As an artifact, The Mount represented an object of historical significance that presented challenges in making adjustments to it for new purposes. It was described as having significance architecturally, with religious connotations, as a home, and based on how it was used and shaped by human interaction.

It's an artifact - it’s a challenge that a number of small towns have … not just a matter of where to find funds or what to program them with - how do we re-energize these properties - difficult to take a building that exists in one way and migrate it to [a] new role (Neil Campbell Interview).

Its value in historical and architectural significance was imbued to it through use of words to describe it like “jewel” or “gem” on many occasions by several people during interviews.

What I learned was the strength of that place (The Mount) and how established it is and how well maintained and strong it is. The strength in those bones - it's a jewel and a gem architecturally and through sound and thought, the people who are still there are maintaining the quiet and the peace (Jimson Bowler Interview).

“The Mount will be a jewel in the community - usually something you look at from afar, but this will be something people can bask in and share so I think it's important that that succeeds,” said Jim Russell.

Because of its shape and building type, The Mount raised discussions of symbolic meaning representing the Catholic Church, the large cross atop the main building being
one example of that. Much discussion was had around whether or not the cross should be removed during the redevelopment.

Jim Russell explained his opinion that the removal of religious symbols, such as the cross was important for the inclusive aspect of the organization’s mission. “The religious iconography is gone. Crosses should be moved if they haven't - I think that's important in terms of welcome.” This opinion was not shared by everyone in the group.

The cross should stay. The cross is part of the building and like the town clock is part of the [city]. It may not be politically correct, but it is this building. It has roots in Catholicism, but … it isn't that any more - we are going to welcome everyone (Sue Maziotti-Armitage Interview).

Others contributed different reasons beyond the meaning of the cross that were practical in nature. As the treasurer explained, “Well there are real reasons for the cross - we can't afford to take it down yet.” The treasurer added to this point the idea that efforts had been made to remove religious aspects. “The chapel has been decommissioned - we know it’s a problem for some people…” This acknowledged the challenge that the religious iconography presented for some members and potential contributors to The Mount Community. Another volunteer presented a completely different way of changing the symbolic nature of the cross from a religious one. “When I look at the cross I think of the four directions - the creator - I think there are overlaps - so what - it’s a good thing and its nice if you have that.”

Aside from religious meaning, how the buildings and rooms were used physically also contributed to what they represented as significant artifacts. As a home, The Mount was a place where people lived, returned from travels and remained as part of a community for their entire lives. “It was a home, a beautiful setting, memories,
designed thoughtfully with the good of the mission in mind. A place that was shared, that people [knew]” (Sister Joan interview) “It was built as a home, it was not temporary, not a dormitory.”

As an object of significance, the space had meaning because it was shaped by human use and designed for specific activities. Some rooms were named for those activities such as the: Bishop’s Parlour, Waking Room, Archives Room, Chaplain’s Apartment, Gathering Room, Prayer Room, Community Room. Speaking of the way space was used to manage food historically, one volunteer spoke of what the root cellar represented.

It's interesting to draw the link between what the sisters did in terms of food - to be able to see back to how it was and to find our way back to that in a way, but looking forward. There's a root cellar on the property ... I feel like the root cellar is a symbol of how can we accept that what was done was actually great. We can't let that knowledge be lost (Volunteer Interview).

Another volunteer, who was a Sister of Saint Joseph, spoke of the possibilities for the future of the space in relation to the past due to the structural elements of the buildings:

Because of the chapel, it lends itself to cultural events - because of the structure of the buildings. The housing and food were also possible. All kinds of other things. The [Sustainability] Hub also - we looked at all the grounds in the beginning, thinking about how they were used and what now is best for them. This place was a farm. It was still a bit of a farm when I joined 60 years ago (Sister Alice Interview).

Sister Alice’s description is another example of how community needs in the past could inform those of the future, through the design of the buildings and spaces.
**As Legacy**

As a legacy, many participants communicated that the The Mount represented sustaining values of care, teaching, potential and hope, symbolized by the buildings from the previous home of the Sisters of Saint Joseph.

The history of The Mount has to be rooted in an understanding of the contribution that the sisters of Saint Joseph made. Any talk about the importance of this site and this building has to be linked and rooted in the contribution to community that the Sisters made over those 130 years and it’s our great honour to be able to carry on that tradition of community service by developing The Mount as a community asset.

To clarify what that contribution was, an excerpt from a history of the Sisters of Saint Joseph reads,

> We network with other groups who share our mission to the most needy, and offer congregational support to some of the most urgent needs of our society, including adequate shelter for the aged, the homeless, women in need and refugees. We are present on boards that struggle to provide adequate housing for the poor, and our sisters volunteer in parishes, health care facilities and organizations that respond to current needs … (“Congregation of,” n.d.)

In her interview, Sister Alice spoke about the legacy the Sisters would like to remain in place at The Mount:

> By keeping the Mount open and living, and [through] our charism which is going out to the dear neighbour, helping wherever we can, nursing, teaching, visiting the sick, teaching children, wherever we can fit in - that's the legacy we will leave (Sister Alice Interview).

In her interview, Mary Lou Green described her experience of what The Mount was like when the Sisters were there:

> The Mount is a spiritual place. I came here when the nuns were here. There [was a] caring aspect where everyone was welcome and contributed in their own way and no job was greater or smaller than anyone else’s job (Mary Lou Green Interview).
As Model

As a model, The Mount was described as something to be emulated or to provide an example of, a story of self-defined success in a repurposing endeavour or community development.

As a success story in repurposing, (Kevin Duguay emphasized that when planners share ideas, they can learn from each other about successes,) he referred to The Mount as “the Peterborough solution” because of the number of large old buildings that the community has repurposed. “The first success is that the community agreed to change the land use from a religious home.”

This community [has now provided] permanent housing to those working poor: [a] young person who is working hard but who can't afford [the cost of living.] Our community is looking after itself. That's a success story. The other success is how The Mount community group came together. It's the community coming together as an organization taking care of themselves and securing funding, on national provincial, regional, municipal stages (Kevin Duguay Interview).

Neil Campbell reinforced this sentiment,

The reason we have these spaces is because these formal churches aren't being used anymore - communities are contracting, getting older - we have lots of examples in Peterborough of churches being redeveloped, given over to social organizations, spaces are de-sanctified - better to see [them] repurposed than the beautiful architecture torn down (Neil Campbell Interview).

As a model of community development, according to John Martyn,

The Mount Community Centre, and the Mount itself - the building, and the lands - are providing an opportunity for urban, regional, environmental development. It is an experiment in how communities can work together to build capacity; how to develop a heritage building and turn it into something functional that will serve the community.

Peri Ballantyne, Co-chair of the Health and Social Services Hub,

This kind of growth is a nice antidote to the growth of suburbia. It is a recognition of vulnerability of people entrenched in the kind of economy that Peterborough has. It’s an alternative model of development … an excellent model of community support because it is made to support community.
Lois Tuffin, Secretary and Chair of Fundraising and Communications

Committees,

The ultimate impact of this project is that we are creating a new model for how to create affordable housing and the services that people need – to try to alleviate poverty. We have other groups coming to see how we are doing it because there are for-profit aspects of our operation that are going to subsidize the parts that need the extra dollars. We can’t get government subsidies for affordable housing, so we’re finding our own way.

The model of The Mount can be interpreted not as a set of buildings on a site, but as a model of organization, in both how a community came together to address its social needs, and how it created an organization, utilizing economic resources to intentionally shape the physical, material environment, through processes that contributed to an evolving culture of integrated, ecological sustainability. The next section will present the data that describes these organizational aspects.

Organizational

Organizational conceptions of The Mount include aspects of community organization and formal definitions of the legal, institutional entity registered and operating within parameters of a particular economic and political system. Overlapping definitions of community are defined by shared places, interests, practices and purposes, and through processes of collaboration and problem solving in dealing with particular challenges and opportunities. The institution of the Mount is defined by the legal charity and the organization that evolves through the place in which it is created.
Overlapping definitions of community

Jim Russell, described how he could see the related leaders and organizations from his perspective as a member of the board, “I think on a practical level being new in my CEO role in the community and being embedded (in The Mount) really allowed me to see the overlap of community leaders and organizations in the community.” Overlapping communities are defined in relation to The Mount by shared place and space, interest, and practice as they co-exist and evolve through time.

In geo-political terms, within the apex of a triangle facing East towards Jackson Creek as its base, lines drawn from The Mount property, (at almost the centre of Peterborough City,) would pass through four of the five ward boundaries within hundreds of metres on both sides. Voting citizens represented by city council for those wards (i.e. the majority of the City,) would be affected by and potentially influential in the municipal decision-making processes involving resources, services and traffic diverted to or created by The Mount’s redevelopment. Residents and families who shared proximity in the neighbourhoods and buildings most closely situated to The Mount included a well-established housing neighbourhood to the South, (referred to as the West-end in the city,); to the East across the street and towards the downtown running along Jackson Creek, to the North, the retirement and apartment residences (including the Sisters of Saint Joseph’s new religious home), to the West backing onto the rear school property of Saint Peter’s Secondary School.

Several communities of interest related to and affected by the development of The Mount, include the extended group of volunteers actively contributing to its development, (discussed in Chapter 5); the Sisters of Saint Joseph, (former residents and now closest neighbours whose former home was being redeveloped and repurposed); historians,
heritage and architectural societies, community gardeners and landscapers, arts and culture groups, and many more who are identified and who identify themselves through formal and informal processes and connections via the Hub Development Committee (discussed in Chapter 4). These groups represent interests at the neighbourhood, municipal, provincial, federal and global levels.

Communities of practice that engaged through individuals at The Mount included volunteers, philanthropists, and professionals such as city planners and architects, lawyers and financiers, health and social service providers, artists, educators and tradespeople, farmers, and business people. The Mount Community Centre itself was becoming a community of place, interest and practice in the process of its development. As Bill Kimball described, “It's kind of like an intentional community for people … I think it’s about people who are interested in supporting each other and finding the services and spaces that can serve their purposes,” (Bill Kimball Interview).

**Formal, institutional definitions of organization**

The formal institutional description of The Mount as an organization includes the registered charity, a brief description of the board of directors and committees, vision and mission. The Mount Community Centre was registered as an incorporated, non-profit, charity, run by a volunteer board of directors, who at the commencement of this research project included ten members, six of whom were the founding members, each affiliated with current and historical ties to other and supportive community organizations in the greater area of Peterborough (see Appendix K).
A closed membership, the board of directors was solely responsible for the
decision making. They were expected to provide specific returns on investment from the
City and County of Peterborough in terms of residential units in keeping with the City
and Provincial housing program, and to the province with respect to the parameters of the
Ontario Trillium Foundation grant that made possible the employment of a Strategic
Advancement Director. Examples of the committees of the board included Hub
Development, (along with five hubs: Food, Health & Social Services, Arts & Culture,
Sustainability), Building, Finance, Communications, Fundraising and Strategic Planning.
The Hub Development Committee is an example of how place can influence organization
design (see Figure 4.1). The Hubs that would develop were designed as advisory,
operational bodies in response to what was required of both the purpose of the
organization and the site it found to serve that purpose, its buildings and grounds, and the
opportunities that were envisioned by the volunteers involved. The Food and Housing
Hubs were examples of hubs that served the original purpose, while the Arts & Culture
and Sustainability Hubs came to be as a result of opportunities and demands that the
space would present in its management. The Health & Social Services Hub is an example
of a relational hub that was created due to an opportunity for funding and in response to
community need (discussed in Chapter Five).
Figure 4.1 The Mount Community Centre Board Committee Structure
The vision and mission of The Mount was “to create and sustain a welcoming, inclusive and diverse community space that transforms the lives of people who experience The Mount Community Centre; through the redevelopment of the historic Mount St. Joseph property, to nurture a community space that: profoundly respects people, land and beliefs; encourages relationships and partnerships among people and groups; focuses on housing, food, health, arts and culture, and ecological sustainability,” (see Appendix L).

Through the formal organization, people were connected to each other through a common purpose in the vision and mission that was, “through the redevelopment of the property,” inseparable from its location, which, given a history was a known place. The concept of The Mount as an organization includes institutional definitions that are rooted in a location, and when put in motion towards a purpose involve overlapping communities of place and space, interests and practices. It is also articulated through how people in a community came together in this place and why. Volunteer and neighbour, Rob Howard summarized the interacting parts of a whole in his description of The Mount, including the grounds, the built environment and the efforts of people taking action towards a goal.

[It’s] based on a gigantic complex that was developed by the Sisters – a large, ten-acre, park-like setting, with trees, on a hill, bucolic, beautiful setting, greenery, nature, a set of buildings that go back to 1890s. The Mount as I understand it is a redevelopment of an existing religious structure to a secular community-based number of initiatives.

The interconnected and relational nature of place and human relationships is further articulated in the processes of how it came to be.
How The Mount Came to Be

The Mount came to be a place because of the purpose for which it was created; through the actions and decisions of the people who created it, inhabited it, and recreated it over time. It was built and it emerged over time out of a changing landscape over time, intentionally and thoughtfully designed, through human collaborative processes for a shared and evolving purpose of meeting social needs in the community. Two pathways converged over time that would meet and converge in the creation of The Mount. The first was the historical pathway in place around the creation of the convent on the parcel of land developed over the course of a century by the Sisters of Saint Joseph. As Sister Joan described in her interview, the history of the place of The Mount was the story of creation of a collective in place with the purpose of caring for others:

A special place that has for its reason to be - something other-centered - not for profit - bigger than the individuals who think it up - a collective vision - the spirit behind this Mount Community Centre is a powerful force that connects – a place that calls out to be honoured for what it is.

Further to the idea of “something other centered” in Sister Joan’s quote was the notion of collective connection. That The Mount was a result of something collectively shared and therefore bigger than the individuals, parallels the idea of a connecting force in the network of people and organizations comprising the second pathway. The second pathway was the contemporary network of people who worked together to alleviate poverty in their organizations in the community, motivated by the needs of others. “Even though Peterborough is a great place to live in, there are people living with needs … we knew two needs were housing and food, so we looked for a property that could accommodate both of those two,” (Steve Kylie Interview).
History of the Network Rooted in Relationships of Place

In 2008, then Peterborough Mayor Paul Ayotte invited local lawyer Steve Kylie to chair a poverty-reduction task force that would become the Peterborough Poverty Reduction Network (PPRN), made up of over 200 people and 60 agencies, representing many local organizations and their constituents. Three years later, cognizant of the city's goals to build 500 affordable units in ten years, the PPRN held a strategic planning session attended by dozens of representatives. There were seven work groups addressing determinants of poverty with work plans for each.

The notes from that meeting, taken on Wednesday, December 7, 2011, indicated that by consensus, the top priority was identified as a “Collaborative approach to specific undertakings (17 votes / out of 23 participants)” (see Appendix A). The specific undertakings noted were: “Central Food Hub linked with a Social Enterprise Center; develop ways of increasing affordable housing and housing that is affordable. The noted were part of a longer list of “hopes and dreams” captured by the network during their strategic planning workshop that also included priorities such as “Educate community leaders (10 votes)” and “Build the leadership capacity among persons with lived experience (7 votes). (Concrete tasks can assist in attracting political will)” (PPRN Strategic Planning Workshop Notes, 2011). Having identified two priorities of the Peterborough Area’s social needs as housing and food, a group from the PPRN set out with the purpose to find a property that could be used to provide for those needs. It came to Steve’s attention that The Mount property was available through a real estate listing sent by local agent Bill Pyle (see Appendix H).

We knew two needs were housing and food, so we looked for a property that could accommodate both of those … in terms of affordable housing and food
security, what better place to accommodate those uses than the former convent and residence of the Sisters of St. Joseph?

Aside from any meaning inherent in the existing place, in practical terms, the assets of the property included living quarters, gathering spaces and a commercial kitchen that made it attractive for the purposes of providing housing and food options.

With no staff, the group expanded to approximately 70 people who struck various volunteer, due-diligence committees that exhausted various areas of inquiry into the risks and possibilities. The Visioning Committee looked at the overall plan for the redevelopment; the Finance Committee looked at every possible variation of capital and operating financial-analysis, for example. The building committee took an engineering assessment that was done two years prior and they learned everything they could about the buildings including any existence of asbestos, mold, and systems that had worn out. Steve explained, “We didn’t know everything, but from all of that due diligence work came the purchase of the property August 3, 2013.”

When the group began their investigations, the PPRN led the charge with the Letter of Intent to the owner at the time, supported by ten other community partners including the United Way, YWCA, Peterborough Housing Corporation, Kawartha Participation, and others who all signed to show their support. Steve explained that, after the letter of intent was signed, “we ran into an interesting vendor who wanted to see the project succeed. They heard about it, knew about it, we had met with their financial leaders and they accepted our letter of intent.”

According to Steve, upon first enquiry, the PPRN’s proposal to take on the property and facilities was refused due to a low bid. After a change of heart, the developer agreed to the purchase at a price much lower than what the property should have been
worth. “We know they could have sold the property for at least double, maybe triple what we were talking about, but they weren't focused on the bottom line. They were focused on giving this community – Peterborough – a chance to do something special,” (Steve Kylie Interview).

This was possible due to the existence of human relationships that motivated a decision in favour of the property being purchased by the group. “Community partners did it,” (Lois Tuffin Interview). When the decision was taken by the PPRN to pursue the property for the designated purpose, followed by the decision by the developer to make the purchase possible, the two pathways of purpose met and a new trajectory of community development was established. A resulting spin-off organization was born and became characterized by the site it was to inhabit. The place became newly defined as a community asset, open to new contributions and possibilities to continue to serve its community.

The Mount Community Centre as an organization and community came to be established through the relationships and needs of its community. The formal and institutional concepts of the organization came to be through traditional channels of striking a board of directors; forming necessary committees; registering the not-for-profit corporation; obtaining charitable status; agreeing on a mission and vision; all through collaboration with known community members and experts, founded on the due diligence work by the partnering community members when the property was being considered for purchase. Two pathways converged over time that would meet and converge in the creation of The Mount. The first was the historical pathway in place around the creation of the convent on the parcel of land developed over the course of a century by the Sisters of Saint Joseph.
Further Processes of Collaboration

One process that The Mount established to address the redevelopment of the site was the Hub Development Committee (HDC), a central operating body with five hubs that became the focus of the mission. The hubs included Housing; Food; Health & Social Services; Arts and Culture; and Ecological Sustainability. The HDC brought together a new network of community support, engagement and expertise to address the diverse range of challenges.

It became very clear early on that the complexity of the project would require many hands and skill-sets. The Mount group looked at the site and recognized a number of dimensions – or centres – of operations that could unfold. That led to the notion that we could develop what we called pillars – or what we now refer to as the Hubs: Housing, Food, Arts and Culture, Health & Social Services and Sustainability (John Martyn Interview).
The Terms of Reference for the HDC was established by the Board and chaired by John Martyn, who recruited leaders of each of the hubs. Each Hub chair was tasked with recruiting teams and moving their area forward, given no budget, but allowed a certain level of autonomy in making decisions regarding fundraising and planning, given the nod of the board to do so, reporting back to the HDC (see Appendix L).

With vague parameters set for how the board of directors defined ‘hub development’, these new leaders were informally tasked with working with whom they chose to best inform and advise the board on next steps in each area. While it was formalized through the board process, identification and recruitment of participants was informal and due to personal connections in its recruitment processes.

As an organization of people who agreed on a common purpose and mission, The Mount would not have come to exist in the way that it did or have the same meaning without its connection to its location, not only because of the available buildings, assets and features of the landscape, but also because of its layers of history and meaning to the people who drove the development. The next section looks at that meaning in what The Mount represented to the people who were creating it.

Representing an historical network of citizens and organizations, six members of the PPRN group stepped forward under the leadership of Steve Kylie to form the new organization as a traditional board of directors of The Mount Community Centre Incorporated. From there, new members and volunteers would be gathered to join the team.
Community Connections that Gathered a Network

For the purpose of this section, connections are made between participants who were interviewed for the research and therefore do not make up a representative sample of the volunteer population for The Mount. Drawing on data from the interviews does provide a sense of how connected the group was during the early stages and the overlaps that occurred in other social groups in the community.

A total of 24 participants were interviewed. Six of those were retired, four of whom were education professionals: one principal, two teachers and an education assistant. The other two included a social-services and health professional and a federal services professional.

Aside from one university student, one unemployed, and two Sisters of Saint Joseph, the rest were made up of working professionals: one independent project manager, one architect, one teacher, one artistic producer, one professor, one artist, one planning consultant (past City Planner), one lawyer, one managing editor of a local newspaper, the CEO of the Peterborough & District United Way, the Strategic Director of The Mount, one City employee from the Housing Division, the President of St. Vincent De Paul, and one Manager of a local business.

The two initiators of the project were John Martyn and Steve Kylie, whose beginnings in the project stem from their founding energies in the PPRN. John was initially approached by the mayor to start a task force in 2008, for which he recommended Steve to lead, which over a period of years resulted in the PPRN. Sixteen of the 22 Mount volunteers interviewed were recruited to the organization. Five of those were recruited by Steve. Four were recruited by John. One was recruited by John and Steve. Two were recruited by board members Lois and Joan. Four were recruited by sub-committee (Hub).
chairs. One was hired on a grant. One was assigned by the City. One was approached for expert advice as a professional and ended up volunteering. One came forward because of a newspaper article.

Five of the six founding board members were members of the PPRN network that initiated the redevelopment of The Mount. Nine of the individuals identified as Catholic during their interviews including five of the six founding board members. Aside from two of the participants who were Sisters of Saint Joseph, seven of the volunteers indicated that they had relationships with the Sisters. Four of the participants knew each other through Rotary Club. Two knew each other through hockey. Three knew each other through the local arts community.

While based on a non-representative sample, data from the core, founding group indicate connected networks among people who collaborated and brought their skills and interests to the redevelopment project. The Mount was brought into existence through the connecting processes of people in place who identified their needs and resources in collaboration with a common interest in seeing the project succeed towards positive development. “In its simplest terms, The Mount Community Centre represents a property that was acquired for the community by a community group for the purposes of affordable housing and a food center –two huge needs in the Peterborough area. It is “a community-asset owned by a non-profit corporation,” (Steve Kylie Interview).

**Interactions of Physical, Organizational, Representational**

The meaning of The Mount as interpreted in these narratives, was shaped by human interaction in how the buildings manifested in material form, the work and
collaboration in caring for it, in the historical day to day life, shared stories and historical
practices, all described in experiences of the volunteers involved in its redevelopment and
connected to its history in relationships. For John Martyn, when talking about what he
learned as a result of his years of service was that,

You build community slowly carefully with people dedicated who have a sense
of the vision and mission of what we were trying to do – diverse, synergistic,
integrated kind of operation that will become an important part of Peterborough
history continuing the legacy of sisters.

Chair of the Arts & Culture Hub and producer of the Erring at The Mount festival,
Bill Kimball’s description of meaning in place demonstrates the interconnected nature of
the physical, organizational and representational forms of The Mount:

The place has meaning in that attachment to it through the work that we've done
here. Before that, it was a kind of mythic, gothic building up on the hill behind
the trees that was foreboding and now it's easy to see that it can be more of a
welcoming place. I realize and learned about it that it was a welcoming place -
the nuns really interacted in this community in profound ways.

Bill described how Erring was created around themes of the place that The Mount
was. “The women who lived here and what they went through, spiritual journeys were
part of the work. Spaces also contributed to what they came up with to suit the project.
Spaces always influence the work.” By talking about how the work in the place, about the
place had an effect on his attachment to it, Bill was emphasizing how relationships
between people working in the space generated meaning for him in and of that place.

Indigenous artist Jimson Bowler spoke of his observations of the place,
I was looking at that at The Mount - there's a creek there and there's a park there and
there's a community there. Those people, you just have to connect to that place … as
healthy, quiet ground, not industrial workspace, but protected and it’s important that it
stays focussed on what the original idea was there - helpers.

Jimson’s quote denotes the landscape of the place and its relationship to the place
and people around it, also the importance of connecting people to place for the purpose of
helping others. This and the previous example provides insight into how place, people and purpose are linked over time, as staying “focussed on what the original idea was there,” and can contribute to the understanding of a place.

**Summarizing Place-making at The Mount**

This chapter addressed the objective, to describe the Mount as a place-making initiative, in response to the questions: what is the concept of the Mount and how did it come to be; providing insight into the formal and informal nature of collaboration and why people came together to create The Mount. Through an exploration of the physical, representational and organizational forms of Mount descriptions, along with their interactions over time, this chapter has attempted to demonstrate the relational, place-making aspects of The Mount Community. An understanding of the concept of The Mount as a place-making initiative involves the recognition of interacting physical, organizational and representational forms over time, that created opportunities for people to determine and take action, and to have an influence on how that action could be realized for the improvement of their community or towards sustainable community development.

Looking ahead to Chapter Five, an exploration of volunteers’ experiences, will provide a deeper understanding of the conditions, interactions, strategies and consequences that provide a framework for the lessons learned by The Mount by participants in the place-based development.

The people that had that place were looking for help and to join up and see what they could use it for and continue on that kind of endurance. Helpers. They're ready to begin a reworking of it. The ground itself has something. The people have added to it. It's getting stronger… (Jimson Bowler Interview).
Volunteer Experiences of Making The Mount

This chapter will examine the experience of volunteers in the place-making, development process by first describing their roles, actions and decisions and then analyzing the narrative of experiences they described performing those actions and decisions. Each section will present findings from the data collected during participant observation and interviews with volunteers. Participants will be quoted, non-anonymously (with their informed consent) to provide accuracy and authenticity.

Volunteer Roles, Actions and Decisions

According to the only staff member Andi Van Koeverden, the number of Mount volunteers at the time of her interview (February, 2016) was almost 200, including leadership on the Board of Directors; 13 working committees such as the Building Committee, Hub Development Committee and its five hubs; people called upon for cleaning, daily maintenance and repair work; helpers from the trades; staffing for events, communications, and fundraisers; students with their classes, etc. Some volunteers identified themselves as full-time retirees; others as employed professionals and students.

With one employee paid through the support of The Ontario Trillium Foundation, The Mount operation was comprised entirely of volunteers at every level of the organization, from the board of directors to the maintenance crew. This was with the exception of trades workers on the housing wing, an advisor provided by the city to sit on the building committee who volunteered over and above his duties, and one of the
architects who charged a minimum fee, but also provided services over and above that value and who volunteered on the food hub.

During the first two years of The Mount development, actions taken by volunteers both individually and collaboratively were all actions of helping towards the goal of creating a place for community social needs. Working along the timeline within the trajectory of development established in Chapter Four, each of the actions and activities listed in Table 5.1 were described by volunteers in their interviews. Some of those activities lead directly to milestone events that led to further development of the initiative.

Table 5.1 Actions and Decisions of Volunteers in Place making

<table>
<thead>
<tr>
<th>Activities and Events From Trajectory</th>
<th>Types of Actions/Decisions</th>
<th>Described Experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strategic Network, Social Finance, Legal Work, Property Acquisition Charitable Status, Incorporating, Banking</td>
<td>Organize, Administer, Coordinate, Harness, Plan, Gather</td>
<td>Bringing people together, innovating, Learning on the fly, Fear, Risk, Daring</td>
</tr>
<tr>
<td>Visioning, Assessment, Problem Solving</td>
<td>Think, See, Envision, Imagine</td>
<td>Deepening, Fun, Learning as you go, Relying on others</td>
</tr>
<tr>
<td>Due Diligence, Rezoning application, Building Advisory and technical advice</td>
<td>Coach, Educate, Guide, Comment, Consult</td>
<td>Making it possible, honoured to be a part of it, welcomed, appreciated, approval</td>
</tr>
<tr>
<td>Define parameters, adhere to criteria, apply for funding,</td>
<td>Write, Describe, Code, Record</td>
<td>Breaking it down, one step at a time, not panicking, emotional, overwhelmed</td>
</tr>
<tr>
<td>Hiring Staff, Announcing Funding</td>
<td></td>
<td>Nice to have friends when you need them</td>
</tr>
<tr>
<td>Network, Hub Development, Outreach, Recruit, Fundraise, bring connections</td>
<td>Ask, Talk, Tell, Invite, Present, Host, Show, Tour,</td>
<td>Love seeing volunteers at work, bringing a network together</td>
</tr>
</tbody>
</table>
Table 5.1 (Continued) Actions and Decisions of Volunteers in Place making

<table>
<thead>
<tr>
<th>Activities and Events From Trajectory</th>
<th>Types of Actions/Decisions</th>
<th>Described Experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strategic Impact, TCRC, History, Zoning Approval, Explore options, assess, document, learn how-to</td>
<td>Research, Expert Advising, Listening</td>
<td>Learning as you go, listening to others, collaborating and partnerships, opening up to scrutiny</td>
</tr>
<tr>
<td>Meetings, Events, (Erring, Multi-Faith, Hub Dvpt meetings, Workshops, Participate in discussion, ask questions, represent perspectives, sisters’ visiting</td>
<td>Attend, be present, voice opinions</td>
<td>Opened to new possibilities, challenges of collaboration, Made your heart go, In awe, seeing progress in the community</td>
</tr>
<tr>
<td>Influencing decisions, share ideas, use criteria, value others</td>
<td>Communicate, collaborate, modify behaviour with intention, measure</td>
<td>Taking risk, knowing you’re influencing and seeing it move forward</td>
</tr>
<tr>
<td>Handy work, Maintenance, Security</td>
<td>Be present on site, watch, note changes</td>
<td></td>
</tr>
<tr>
<td>Carpentry, Electrical, Plumbing</td>
<td>Assess, Repair, Install</td>
<td></td>
</tr>
<tr>
<td>Gardening</td>
<td>Clear, maintain, plant</td>
<td></td>
</tr>
<tr>
<td>Donating items</td>
<td>Fix, Clean, Sort</td>
<td>Kinship, social, learning, fun, achieving difficult tasks, enjoying results of labour, Seeing progress</td>
</tr>
<tr>
<td>Donating items and receiving items</td>
<td>Organizing, delivering, storing</td>
<td></td>
</tr>
<tr>
<td>Reception</td>
<td>Greet, welcome, provide directions, connect communications</td>
<td></td>
</tr>
<tr>
<td>Bookkeeping</td>
<td>Track, Tally, Calculate, Report</td>
<td></td>
</tr>
</tbody>
</table>
Volunteer Experiences: Phases along The Mount Development Trajectory

Through a qualitative analysis of volunteer experiences at The Mount, data from interviews and observations were coded for manifest themes regarding events, actions and decisions. Themes that emerged were organized into categories borrowed from Grounded Theory: conditions, interactions, strategies and consequences. The category of conditions contained themes about the environment that volunteers described themselves in; the category of interactions contained themes of conflict, correspondence and contrast; the category of strategies contained themes of actions taken to navigate conditions and interactions; and the category of consequences contained themes of impact resulting from actions.

The themes were sorted into three phases that follow The Mount’s development trajectory over the first two years of its development, and were named according to the general commonalities of experiences described that characterized each phase: Daring, Erring, and Groundswell. These characterizations were named to capture a general sense of each phase found in the quotes and major events, and served the purpose of organizing the narrative of experience along the trajectory.

While the phases were progressive, there were overlaps in the timeline, and types of experiences from one phase also occurred to a different degree in other phases. These phases represent the dominant patterns that emerged in my analysis of the findings and were organized in such a way that allowed me to tell the story of how the initiative developed according to volunteers’ shared experiences. The three phases took place during the first two years of The Mount’s development, according to the trajectory discussed in Chapter Four. The Daring Phase covered the period of time leading up to the decision to buy the property and to incorporate The Mount Community Centre for the
purpose of meeting needs in the community. The Erring Phase covered the period when
volunteers inhabited the site and began their place-making efforts, navigating challenges
and constraints, exploring ideas and conflicts, forging creative pathways, gaining
approval, support, and endorsement from various sources. The Groundswell Phase was
the point at which volunteers described awareness of progress, results of their work, and
increased interest and scrutiny in the project (see table 5.2).

Table 5.2 Relational experiences within development phases

<table>
<thead>
<tr>
<th></th>
<th>DARING</th>
<th>ERRING</th>
<th>GROUNDSWELL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conditions</td>
<td>People in Need and Availability of Place</td>
<td>Potential and Constraint</td>
<td>Awareness of Progress in Process</td>
</tr>
<tr>
<td>Interactions</td>
<td>Will vs. Risk</td>
<td>Creativity vs. Criteria</td>
<td>Opening vs. Closed</td>
</tr>
<tr>
<td>Strategies</td>
<td>Gather, Collaborate</td>
<td>Utilize, Reciprocate</td>
<td>Inclusivity, Learning</td>
</tr>
<tr>
<td>Consequences</td>
<td>Distilled Network, Shared Risk, New Organization in Place</td>
<td>Extended Connections, External Approvals and Endorsements</td>
<td>Achievement of Mission in Action, Goals Reached, Lessons Learned, Community Belonging</td>
</tr>
</tbody>
</table>
The Daring Phase

The Daring phase took its name from a quote by Mount board member and Sister of Saint Joseph, Joan Driscoll in describing her experience as a volunteer participant reflecting on what she had learned so far.

It has certainly given me a broader or greater idea of what can happen if people dare to get involved. It has given me hope, energy, a great admiration and esteem for the people who started this thing - the original group that bought this place.

She added that it was important to share the story of The Mount because, “For those who will come later, it’s important to be aware of the challenge and of the tremendous risk that’s part of this place. Volunteers described conditions in which people were living with needs as the starting point of the Daring Phase. Their strategy was to gather a network of individuals and existing agencies together to explore the ways in which they could provide for those needs. When the opportunity presented itself, volunteers experienced contrasting forces of risk and faith as they, “dared to get involved.” Relying on the network of connections was a continued strategy that enabled the decision-making process to take the initiative to the next level.

Conditions of need in the Daring Phase

Volunteers described the conditions of their environment during the early formation of The Mount as one in which people were living with needs, where there was a network growing to help with that. “Even though Peterborough is a great place to live in, there are people living with needs,” … “A strategic planning session for the Peterborough Poverty Reduction Network identified top priorities as food security and housing,” said Steve Kylie in response to the question of why it was important to tell the
story of The Mount. This describes the conditions volunteers experienced that motivated them to help.

One volunteer said that he had developed, “an appreciation for the extent to which our community residents will volunteer … yet another group of volunteers responding to an evolving community need related to a specific outlet.” This quote emphasized that there were members in the community living with needs, but also that other members were responsive to that.

**Interactions of risk and will in the Daring Phase**

In her account, Sister Joan described the moment of beginning as the purchase of the property, while setting the tone of the action, (getting involved) as one of daring – or risk. At the same time, she talked about hope, a contrast to the idea of risk: a tension echoed in similar sentiments by other volunteers and noted as the defining interaction of forces during this phase. One key leader remarked, “We never thought it would happen, but we started working on the vision, asking questions, holding meetings …” There was an agreement to take actions as a group, even though it was unlikely to succeed. Jim Russell remembers his experience of the early phase as believing in the possible, while there was no guarantee of whether or not it would work, or that results would be seen. He recalled:

*It emboldened me to say, to think, and to believe that you can chase big ideas, … people said things like, ‘I don't know if this makes sense, but it feels right, it sounds right, let's go for it - and with the understanding that I may be dead before I see the end.’ That was powerful for me.*

Jim’s description of his belief in the project, while not knowing if it would work, echoes the sentiments of Sister Joan’s daring and hoping. The shared hope and belief of
the group that they could do something about the situation in their community faced the risk that it might not work.

Strategies of gathering in the Daring Phase

Steve Kylie noted that the risk was calculated, pointing to a mitigating strategy that involved a time commitment and an extended group of people. He explained,

We came to the conclusion after six months - we'll never know 100 per cent, but we thought it was a calculated risk. There was a tremendous amount of history in terms of preparing for the purchase - a lot of due diligence, a visioning committee, a building committee, a finance committee, a communications committee, … community partners that saw the potential of The Mount - came together - over 70 people, volunteers and agency reps made available by their agencies … We didn't know everything, but from all of that due diligence work came the purchase of the property on August 3, 2013.

Within that tension between interacting forces of risk and will, the strategy that propelled the development forward and resulted in a decision was the gathering of the network of community partners for consultation. Jim Russell described a robust debate about what we should do – it almost didn't live – [there was] strong debate about whether or not [the network] should own property - a conversation I think was healthy [for] fear of mandate creep - I think in the wisdom of the board we realized that it had to be spun off and become its own entity. Once we incorporated, there was a real public push to say we're taking this place over, we're buying it.

Jim’s description of risk was about the fear of mandate creep for the PPRN whose mission could be distracted from should they be caught up in the realities of managing a property. The tactic used to assert the risk was the robust debate within the gathered network and the consequence was the decision to step forward, but in a new form separate from the original network, a spin-off organization.
Consequences of decisions made in the Daring Phase

The ultimate consequence of the connecting strategy was the decision to form a new organization and incorporate in order to buy the property. Lois Tuffin was one community member who joined the original board of The Mount, as a former member of the PPRN group. “Steve Kylie said that it had come to a point where people needed to step forward to form the new organization, so six of us did. We called ourselves the Crazy-ass Dreamers – I think we had made hats …” The way they referred to themselves and their willingness to don that in a public way was further proof of their daring. The group of six people represented a distillation of the broader network to date. The connected relationships from that original network continued to support the new organization as it inhabited and became the driver of place-making at The Mount. The new board of six represented the larger network of people, connected to organizations that reached back through years of poverty reduction efforts.

The strategy of gathering or connecting a network was a repetitive theme in the development trajectory of the Mount. It begins with the original network of PPRN and their strategic planning process that resulted in identifying the two priority needs of the Peterborough community as affordable housing and food security. The theme of connecting appears again with the consultation and due diligence processes that resulted in the decision to buy the property and to create a new organization to operate it, and it would appear again in the Erring Phase when the organization would expand community consultations through the Hub Development Committee.

The Daring Phase was the initiation of community mobilizing their assets towards the establishment of The Mount. In the Daring Phase, volunteers described conditions of people living with needs, as Steve said, “there are people living with needs in this
community,” and people willing to provide for them. Providing for others in such a way as to take on property involved risk and will. By gathering a network of trusted associates, volunteers shared the risk that made the initiative possible. While risk-taking and dependence on will occurred during various stages and incidents along the trajectory of The Mount’s development, The Daring Phase for the purpose of this phase of volunteer experience was complete at the point where the decision was made to buy the property, the dare taken together by volunteers who intentionally shared responsibility for taking the risk. Consequently, the decision was made for the PPRN to formally disengage from The Mount, at which point a new organization was made, still supported by the same group of people, who would expand a new network in the phases to come.

The Erring Phase

Erring as a word, like The Mount as a place, has a history of interactions from different sources throughout time (“Erring,” March 2017), but for the purpose of understanding this narrative phase of The Mount, it refers not to the making of mistakes, but to the wandering off-course of an expected path. Whether or not a path is right or wrong is open to interpretation or judgement, or to the challenge of opinion and voice. In titling the phase of an organization exploring its boundaries, Erring is an apt categorization of themes. It is also the name of a major artistic event that happened, and that opened The Mount up to both scrutiny and new ideas.

Volunteers described conditions of both potential and constraint during the Erring Phase. Creative forces interacted within the structure of various criteria that would impose specific constraints on how The Mount could be developed. Strategies in this
phase were: creative utilization of resources, and community outreach towards mutual benefit, resulting in shared ownership of solutions to challenges and a series of approvals and endorsements.

**Conditions of Potential and Constraints in the Erring Phase**

The Opportunity is enormous. Ten acres, downtown location on a rise, historically prominent, great building features, spans 150 years with all the bits and pieces of Peterborough as it went along … - the board is a dynamic bunch - a lot of it is passion, faith, ‘imagineering’, hard work … (Neil Campbell Interview).

Volunteers described the conditions upon their arrival to the site and its buildings as “vast” potential for the new organization in place. They also pointed out from a variety of perspectives that that potential was realizable only within certain constraints and that caused tension between the creative forces of ideas for development and the criteria that volunteers would have to work within. This tension was evident throughout the Erring Phase and propelled the strategies that moved the development further along the trajectory.

Volunteers provided examples, outlined in the following section, of some of the constraints they faced such as: the inherent meaning of the site; financial challenges; heritage designation of the buildings; and land-use restrictions. Each constraint would provide a set of criteria or a framework that would interact with the creative energy of the volunteer workforce. Those forces of creativity and criteria would interact to shape the strategies taken by volunteers in order to realize the potential they saw.
**Meaning as a constraint of potential in the Erring Phase**

One volunteer said that the meaning of The Mount was, “potential – technically it’s just walls – and some cool green space, but it’s what you can do with it … it is a blank space and we can do whatever we want …” Another provided a different view of the potential or to what purpose the space should be utilized by saying, “the main opportunity is that you have a fantastic canvas – not a blank slate – it’s the opposite of a blank slate. It’s a storied place – there’s a sense of reverence that remains and I think there’s a real sense that the Sisters’ legacy should be honoured.” Two different perspectives created tension between the potential and how it should be approached: one said that they could do whatever they wanted while the other said they had to respect the inherent meaning of the, “storied place.”

**Financial constraint of potential in the Erring Phase**

One of the most repeated phrases heard in discussion with volunteers was, “we need money,” designating financial need as the greatest challenge facing the sustainability of the initiative. “Finance is a big one,” said the Treasurer, “I opened the bank account with zero dollars.” However, the acknowledgement of accomplishment without money was expressed by board member Sister Joan, “I can’t believe how much has been done with no money – it was getting run down.” The disadvantage of having no money did not stop the initiative from moving forward, but provided an opportunity for the organization to get creative, as the Secretary put it, to, “find [their] own way.” John Martyn explained that money was made available to The Mount by the City to get started, but it still had a long way to go.
The Mount approached the City and they gave us access to upwards of three million dollars, one million in funds and the rest in tax breaks and building incentives. Of that one million dollars, six hundred thousand came from the Affordable Housing Initiative (a federal fund) and the rest from the City. So the City really opened the door to federal, provincial and municipal support for the project (John Martyn interview).

**Heritage designation as a constraint of potential in the Erring Phase**

Vice president John Martyn presented the constraint that,

The whole building is designated a heritage site, and all the woodwork and the original material that’s in the building is considered heritage. Our responsibility is to preserve it as best we can and if necessary to restore it to its original condition.

Heritage preservation involved specific criteria that The Mount would have to abide by and be accountable to. It would also provide an opportunity to embrace the culture of an ongoing legacy and add value to the place-making process. Architect Neil Campbell was tasked with advising The Mount on how to renovate the large, two-story porch that was heritage designated – the threshold to the entire complex. He explained that his goals were to stabilize it so that it didn't deteriorate; to define it in a document, (how it was heritage, what were its features, what needed to be restored); to determine how to make the porch perform better from a design standpoint, (using materials differently, flashing, etc.). These aspects documented would also assist the organization with fundraising.

Neil’s list of criteria that he was developing around the front porch is one example of how the heritage designation provided a map for how it was to proceed, and succeed, through constraints and criteria deemed by and built in to the structure of the buildings. It also provided the opportunity to partner with others in the community to collaborate on problem solving.
We got Fleming college involved - broke out pieces they could work on in their shops – the Innovation Centre – talk about sustainability and synergy - different stakeholders and backgrounds coming to the table and making it work - that's what it's all about - we refer to that as integrated design in the last few years in architecture, more consultation as it goes along …

*Land-use constraints on potential in the Erring Phase*

Former City Planner and Volunteering Consultant Kevin Duguay, guided the planning process in that they, “still [had] to follow and be subject to interpretation of [the] city’s zoning by-law.” He outlined that,

Several ideas were helping frame what The Mount would and could become, [we needed to look at] taking those ideas and shaping them in what I called a sand box - they can move the sand around, but they can't spill it over the sides. Taking some of these well-intended ideas and helping the board understand land-use control and policy was a fun and challenging process.

This statement emphasized the forces of creativity and criteria by using the metaphor of a sandbox to imply that the group could be creative, as long as they remained within the boundaries of that box.

The Erring Phase began in a state of what volunteers agreed was the “potential for huge impact,” yet within complex sets of constraints that presented criteria that were cultural, financial, and physical, all while working within their social mandate, “to create and sustain a welcoming, inclusive and diverse community space that transforms the lives of people who experience The Mount Community Centre.” The strategies employed by volunteers in this phase were creative in the sense that they branched out into new territory in financial pathways and extended their collaboration to the arts community in addressing their constraints. While volunteers agreed on the state of potential, the many perspectives as to how that potential could or should or would have to be realized, presented constraints that would force them to get creative in how they used what they
had to work with. The next section will look at two examples of creative strategies that addressed some of those constraints.

**Strategies of Utilization and Reciprocity in the Erring Phase**

“The creative thinking – Everyone is thinking outside of the box …” The Mount continued to explore community partnership opportunities and negotiated reciprocal exchanges and mutual benefits that allowed them to navigate the potential of the development and address the constraints. Creating a social finance plan and hosting a multi-disciplinary arts festival are two examples of the reciprocal, utilization strategies that resulted in experiences of approval in the community and extended support.

**The strategy of social finance in the Erring Phase**

The first example of a creative strategy that branched out into new territory was the Social Finance Plan that addressed The Mount’s financial constraints. “We [needed] to raise millions of dollars to renovate this property … eight million dollars to turn this whole place into a housing and food centre with cultural spaces, …” The Mount needed money to meet specific requirements to begin with, like the transfer of the property from the PPRN to the new corporation. “How does a group with no financial history acquire a property? … We knew flat out we weren't going to get government money, or qualify for traditional debt.”

Steve described a feeling a shock that the group experienced when The Mount had secured a million dollars from the City of Peterborough, (funds that were part of the City’s housing plan,) “We were shocked when council voted unanimously to give it to
us.” This was in reaction to the endorsement and support for what they were proposing, characterizing the consequence of the Erring Phase as a sense of approval for what they were doing. The County also provided a low-interest loan, “… [but] more money was still required and fundraising was not the answer because, “a lot of us [were] involved with local fundraising initiatives like the United Way Campaign and we didn’t want to compete;” (Steve Kylie Interview). There was still a long way to go and not being able to fundraise by traditional means meant that they had to get creative and utilize what they had to work with. Steve’s ability to utilize his knowledge and apply his experience from his legal practice in a new way was one of The Mount’s greatest assets. He explained,

I do a lot of private lending in my work through my law office. I have experience with syndicated mortgages, where you can have a few investors lending money to someone to buy a house. I thought I would take it to the community where people could loan money rather than donate it. People could get a small return while investing in the community.

This new approach to finance was a strategy that created reciprocal relationships within the community of lenders that would be mutually beneficial, providing a small return on investment (ROI), of a, “minimum five thousand dollars with a three per cent return,” and a social return on investment (SROI) in exchange for, “interest paid out annually … use of the money for five years which could get us through phase one.”

**Consequences of the Social Finance Strategy in the Erring Phase**

“We got positive feedback,” said Steve. Receiving support through community investors was one indicator that the initiative was moving in the right direction. “The Mount bonds are innovative - people can invest in their own communities. This is an ethical fund that you [could] contribute to locally ($1.9M as of summer 2015) and watch
it grow.” The consequence of this strategy was participation from community investors that further extended the connected network and created the required leverage to transfer ownership of the property to the new corporation, The Mount Community Centre. “The social finance plan, together with the municipal support allowed us to kick-start the project.” It also, as Kevin Duguay pointed out, meant that The Mount was a, “publically and community-[invested], owned property managed by a group of community volunteers which [was] really important.”

The Mount also discovered that their approach to social finance was meeting with success elsewhere. “We learned that the Centre for Social Innovation in Toronto was involved in] similar things. I was excited to learn that this concept of social investing was gaining ground. This [was] new in Peterborough.” Steve’s excitement to learn that similar techniques were being used elsewhere fit within the themes of the Erring Phase in how his wanderings in a financially innovative direction met with membership in a broader community of interest and was in keeping with others’ methods.

Another way of looking at the idea of erring in this context was the consequence of a different model that others outside of the community would start to look to. “The ultimate impact of this project is that we are creating a new model for how to create affordable housing and the services that people need – to try to alleviate poverty. We have other groups coming to see how we are doing it because there are aspects of our operation that are going to subsidize the parts that need the extra dollars. We can’t get government subsidies for affordable housing, so we’re finding our own way,” said Lois Tuffin.

The social finance plan was one example of a creative strategy that utilized professional knowledge and current financial practices to pool resources and further connect a network to leverage community ownership, using a reciprocal exchange to
provide SROI by providing support for a social cause. This was one approach that addressed the financial constraints of the initiative, while providing volunteers with experiential learning in new territory: through buy-in from the local community, through inclusion in a growing community of social investment practices, and through interest from outside the community in how they were accomplishing their mission.

The strategy of artistic partnership in the Erring Phase

Erring was an artistic event that provided a new perspective of the possibilities of The Mount. It is an example of a creative strategy that involved reciprocal relationships with local producers and artists who utilized the spaces in the abandoned convent for theatrical performance, backdrops to spoken word pieces, and art installations that brought over a thousand people through the space, many who did not know that it existed and had never been there before. Erring was an important event to point out during the Erring Phase of volunteer experiences because it came up repeatedly during interviews as a turning point in community awareness and appreciation for the magnitude and significance of the project. It resulted in new forms of support that further extended the network, including potential tenants.

One board member claimed that, “probably the most powerful experience of the potential of the space was Erring.” The event itself was also part of a strategy to engage the community in new ways to gain more interest in achieving that potential. Artistic Producer Bill Kimball explained the purpose of the event from his perspective,

The main thing was to bring attention to the location through the project, publicity, good vibes, showing that the organization was open to a lot of different things … new ideas – and we were able to show people it’s a place with a lot of potential.
Bill also spoke to the reciprocal benefits for the artistic community in participating in the project,

[The Mount] basically trusted us and that was important - keys to the place and access. The main opportunity was [to bring] a lot of artists from different streams, senior veteran and new artists working together – [a] great interaction that would happen in the Mount in the future, I think.

The Erring event benefitted both The Mount and the artists through creative utilization of the space. For The Mount, it was an opportunity to demonstrate openness to new ideas, for the artists, it was an opportunity to access a unique space and interact with different artists at varying levels of experience. Mount volunteers who experienced the event as hosts and audience members described it as, “…artists in the community across disciplines over a three-day period, took over all four floors of the Mount and they were given rooms to have access and to inhabit the space - they created this walking, curated artistic tour,” but above and beyond the artistic experience of a cultural event, volunteers described their reactions to seeing activity in The Mount space, covered in the consequences of the next section.

Consequences of the Erring Strategy in the Erring Phase

Sister Joan Driscoll noted that the visiting audience filled the space with people and brought new hope for the project,

Erring was first sign of life - When we sold the place it sat empty for four years, ravaged by weather and vandalism - a place I remembered as full of life. Hundreds of people were here and it was full of life again and made me happy and full of hope.
Jim Russell also described signs of life that Erring brought,

You couldn't get a parking spot, every room was full - for four days completely alive - it was like a folk festival – a self-contained celebration of arts and culture - that's the moment where it deepened in me how important it is to do the grind, to believe in what's possible, even more so that we can come together - that was one of my more powerful and wonderful memories of the Mount.

Jim explained how his belief in continuing to do the work was reaffirmed. John Martyn summarized the consequences of the Erring event, also pointing to growing interest in the project and new levels of participation:

It was a very popular event and we have experienced the consequences of that popularity ever since. The consequences were that we’ve had a number of local groups, musicians and artists ask if they could work here or rent space here for various purposes, we’ve had videographers come in to record. We are now in the process of negotiating with two TV companies who would like film their work here. It has stimulated a lot of interest from the arts community but beyond that it has also created a wonderful amount of interest from people interested in various aspects – environmental sustainability for example. We are interested in learning more and more about good practices of care including the development of community gardens.

The Erring event negotiated reciprocal relationships and mutual benefits in a creative way that resulted in the experience of gained ground for the volunteers in numerous ways through relationships, perspectives, awareness and demystification. In new relationships; “it was a great showcase for local talent and some of those relationships have endured,” in new perspectives of the potential of the property; “It told me what the building is capable of - how we can use different parts for different functions,” and in new awareness of the project; “it also got a lot of people in the door so they could see what [The Mount is] rather than this mysterious building behind a giant hedge. It demystified the place a bit.”
To review, the two events that I have detailed here, the Social Finance Plan and Erring, were examples of creative strategies in which The Mount utilized available resources, and reciprocated in mutually beneficial relationships, to work within the conditions of constrained potential. The Social Finance Plan utilized professional knowledge and contemporary financial practices to leverage pooled assets towards the purchase of the property, offering a social return on investment to new partners who would share symbolic ownership of the community asset. Erring utilized the 134,000 square feet of abandoned buildings as a canvas for artists of many disciplines to practice their art, allowing The Mount to build new, internal and external audiences and perspectives of how the space could be repurposed.

To review the consequences of both of these strategies: The Social Finance Plan resulted in addressing financial constraints on the potential of the project; in creating the necessary shared capital to transfer ownership of the property from the PPRN, in extending a network of support in the form of shared investment; in inclusion in a larger movement of ethical investing, and in community ownership of the property and project. Erring resulted in new relationships with an artistic audience, a new perspective of the potential of the space, an external impression that the organization was open to ideas; and community awareness of the needs and potential of The Mount to contribute to the community.

As a result of using creative tactics to address the constraints on the potential that they had to work with, the consequences of the Erring Phase were described by volunteers as: endorsement by city council in the form of funds; approval by fund-granting bodies; buy-in from additional volunteers and community partners; and cultural support in the acknowledgment of an extended legacy by the Sisters of Saint Joseph.
Given the conditions of constrained potential, where creativity and criteria interacted through the intentions of the group, the use of reciprocity extended additional relationships in the exploration of what was possible and resulted in increased audience, approval, scrutiny and support in overlapping communities.

**The Groundswell Phase**

In the Groundswell Phase, volunteers started to see evidence of progress in the results of their efforts and were further motivated in descriptions of their own success. As Sister Joan explained, “When you are caught up in a project like this … people identify with the groundswell and think of what they can do more [of] …” Volunteers described seeing the results of their work under conditions that were improving and progressing. As a result of this progress and in sharing stories of their success, there was an increase of interest in the project and The Mount opened up to more voices and perspectives. Strategies of inclusivity and learning were necessary to address the interacting forces in opening up of what was previously closed to a broader community. The consequences of this, according to the experience of the volunteers, were new opportunities, reaching goals, and realization of their own parts in a greater whole, which instilled in them the motivation to continue.

*Conditions of Progress in the Groundswell Phase*

“You go to the trouble and then you see a shovel in the ground,” said Kevin of his satisfaction from seeing a visible action moving towards the completion of the project. He remembered seeing the results of his volunteer work on the land-use application and
described it as his, “fondest moment, (when we received approval,) because it told me that council agreed, that the public agreed – the community at large. A lot of people put their time and energy and professional skills and heart and souls into that.” The land-use approval by city council is one example of how volunteers experienced progress on the initiative, as Kevin described. Additional signs that indicated progress were volunteers stepping forward, donations and support, according to Vice President John Martyn. “It's a work in progress. … We're getting recognition for that. All the signs indicate that it will be a remarkable success: publicity, willing volunteers, generous donations, support across the country as people learn about what we're doing.” As John indicated, volunteers willing to donate their energy and money to the project was one form of endorsement that contributed to the groundswell condition of progress along The Mount’s development trajectory.

Fundraising Chair Lois Tuffin described her experience with the progress that was happening and the result of growing interest in the project:

I'm amazed at who keeps coming forward – the community rallying behind it. I gave a tour last Saturday and I was so excited to show them the drywall. That led to someone making a decision that will help us move forward.

Lois provided another example of community support when, “five hundred and twenty people voted for our Aviva Foundation fundraiser. The campaign was for the elevator so it was about a box, but it was going to take The Mount to new heights.” The installed drywall was a physical indicator of progress in the required changes to the building brought about by the volunteer propulsion of trade labour. Seeing that condition of progress was, according to Lois, what contributed to others’ “wanting to do more.” This is one appropriate example of a Groundswell moment in that others were moved to contribute based on that evidence of progress. Lois’s reference to “take The Mount to
new heights,” in the Aviva Campaign shows the theme of progress as a result of community support. Jim also recounted his feeling of being, “gratified by the acceleration of progress that [was] going on.”

**Interactions of Opening and Closed in the Groundswell Phase**

With progress in the Groundswell Phase came a further expansion of participation, exposing The Mount to further interest, scrutiny and interactions of perspectives and ideas. Processes and themes of opening up were expressed in stories of volunteer experiences during the Groundswell Phase in a few different ways. In addition to experiencing the opening of the physical buildings and site; volunteers talked about the opening of the organization to new participants; the opening of their minds to new ideas; and the opening of some Catholic perceptions to multi-faith possibilities.

**Opening of the site in the Groundswell Phase**

With the community at large in approval of the land-use application, external interest in the project, new volunteers and donors stepping forward, The Mount as a place was opening to a much broader community than it had in the previous century.

“Unless you had a connection through teaching or relatives or friends, you wouldn't [have been] invited here,” Sister Joan explained. “There was a sense of mystery … Perhaps that keeps people away or perhaps attracts them, now that it's completely open.” Historically, the Sisters invited people to the site, but otherwise it was closed to the public. Sister Joan’s account of the mystery of the place is an example of the interacting forces of opening and closing during The Groundswell. A volunteer newcomer
expressed this from their perspective, “It was closed to the community for so long and now that it’s open, it feels like it’s a hidden gem – everybody who comes to it feels like they have discovered it.”

The idea of publicity or “support across the country,” mentioned by John above, speaks to an awareness of what The Mount was accomplishing from outside the community. This was one of the indicators of The Mount was opening up to a broader audience, as explicitly stated by Sister Joan when she described her experience of, “opening up our beautiful home to others and becoming inclusive and diverse…” As a place that was previously closed to the public, with little or no knowledge of its existence even locally, this opening-up was the contrasting force to the site’s previous exclusivity, and the tension created between those forces was what fueled the strategies of inclusivity and learning during the Groundswell Phase.

**Opening of the organization in the Groundswell Phase**

Another example of the opening theme was in the organizational context of shaping of the corporate mission in response to an opportunity presented by a funder. “When we started looking for institutional financing, we found one financier that was limited in terms of who they could lend to, but they decided they could loan money to the Mount if we started a health and social service hub.” Thus the addition of the Health and Social Services Hub in the mission of the organization and the demonstration of the group of its attentiveness in response to community needs, as well as in response to its need for funding.
The Hub Development Committee (HDC) was an establishment that opened up The Mount network further, as it was created to recruit and manage a variety of expertise that the Board required to make informed decisions. The, complexity would require many hands and skill sets, a number of major dimensions or centres of operations – pillars or hubs – Housing, Food, Arts & Culture, Health & Social Services, and Sustainability. The board agreed to Terms of Reference for a Hub Development Committee, [with hubs] working on their own to develop one aspect or [another] with the main committee bringing together the heads of each. What is remarkable is that each of those committees had experience and skills in those areas and those that also wanted to learn about them.

The terms of reference for the Hub Development Committee represented an outreach initiative that would build a human arsenal of local experts who could help advise the board on various courses of action in the identified areas of interest, that were relevant to the community The Mount was situated in. This was one way the organization opened up its operations to volunteers, in an advisory and outreach capacity.

While the Hub Development Committee was an example of a process of opening up to the community, it stood in contrast to the closed membership of the Board of Directors, where decisions were made. This created conflict and was openly discussed at Hub Development Committee meetings and during Innoweave Strategic Impact Meetings in exploration of hybrid governance structures. An item for consideration for the governance research team was how to broaden the decision-making capacity for the Hub Development Committee and how to open up decision-making to a broader membership in general. One member of the team spoke to the nature of the board in response to the work of the Innoweave Committee.

… it may have become a placeholder document for the board, I don’t expect it has come to realization, but I think its’s a good chunk of work and it is the responsibility of the board to see it manifest in terms of our work. … When we presented to the board, there was a sense that this thing was really nurtured and
deserved respect and I think there’s a power to that process. It wasn’t easy, but the vision deserved that kind of time apart from the craziness of no heat and people showing up with their luggage to move in. So it was important to have that as a process piece (Jim Russell Interview).

Jim’s statement about the Innoweave work becoming “a placeholder document” refers to the idea that the resulting strategic plan may have been shelved, but he also implied that there was respect for the work that was done. In dealing with the “craziness” of urgent matters, the board may have been closed in their ability to more thoroughly consider the implementation of the Innoweave work. This speaks to the tension in the interacting forces in the opening of what was closed during the Groundswell Phase.

In the board’s consideration of decision-making powers for the Hub Development Committee, Hub Chairs were given a certain amount of autonomy as a result of casual discussion in terms of seeking funding and creating productive partnerships in keeping with the HDC Terms of Reference (see Appendix L). However, consultation with the board and/or the staff director on decisions would still be necessary. While operations were largely open to feedback and welcomed many opinions, the system of governance and ultimate decision-making was closed to anyone outside of board membership or the employed director. This is one example of the opening-closed experiences of volunteers in the organizational context.

**Opening to new ideas**

A volunteer accounted for the openness of The Mount to new ideas. “There [were] no business plan rules about how the space [was] going to be used. They [were] open to see how the space might be used, they [were] flexible to ‘see what happens and tailor it to whatever that is’ …” Steve reinforced the idea of the organization’s openness to ideas and
purposes other than the original proposed foci of affordable housing and food security.

“When we first started down this road, we thought it was just about food and housing, but when we started taking the messaging to the public, we learned that it was bigger than that for some people.” He gave the example of the heritage aspects of the property and legacy of the Sisters. “Some identified with the history of the sisters and the architecture of the buildings. We're now excited to be part of a bigger community image of maintaining those buildings and respecting the history of the Sisters in Peterborough.”

A Food Hub volunteer said that The Mount was, “open to experimenting with new ways and ideas and research projects and different innovative, alternative approaches.” He explained that the concept of a food hub was a popular idea but that it was open as a definition. “There was discussion of the potential for an incubator farm. A young student wanted to try out a farming business plan at The Mount. … [It’s] about entrepreneurs being able to come in and use the space to figure out what they're doing. I feel that there are many directions that can go.”

**Opening of faith**

Sister Joan added other examples of how The Mount was opening up in terms of inclusivity, with the Erring event being one of them, (as discussed in the previous section,) “and the invitation that was accepted by the Muslim community after their mosque was ravaged - opening up our beautiful home to others and becoming inclusive and diverse …” Our discussion during the interview led to the topic of practicing faith and the Catholic history of the site as a former convent, one of the aspects of the place that posed questions for people who were becoming interested in the project.
The third question under Frequently Asked Questions (FAQ) on The Mount’s website was, “Is this Centre only for Catholics?” speaking to a general sense that the site’s history and affiliation with the Catholic church led to the assumption that The Mount Community Centre was a Catholic initiative. The Mount’s board acknowledged that part of the challenge in their work would be in opening up the perception that it was a closed shop. The online response to the FAQ said,

The Mount has been a very important landmark to the Catholic faith community in Peterborough which is why we have involved the Sisters of St. Joseph in all of our planning and retained the property’s historical name to honour its legacy. In the spirit of the work the sisters did for so many years, The Mount will be open to everyone regardless of denomination or religious affiliation.

Sister Joan spoke to how the legacy of the Sisters was non-denominational, “in the spirit of the work the sisters did, … The Mount will be open to everyone…” She explained that the mission of The Sisters, “is to be at the service of those in need – active and inclusive love. We care about and serve anyone without distinction – in any way that a woman can do that.” Learning about the mission of the Sisters would be necessary to participants in The Mount project for understanding its inclusivity and non-denominational status. The missions of both organizations had similarities, but according to members of the board of directors, The Mount was not an extension of the Sisters of Saint Joseph and people would need to be educated as to that.

The similarity in the two missions of helping those in need was the legacy that The Mount became intent upon honouring when it took the decision in naming The Mount. Steve shared his thoughts on that similarity,

Some of what the sisters were doing is mirrored in our work. People identify with the sisters and are interested in the history of their presence here. [It was] a coincidence only, not so much an influence. The community work the sisters did was their own. We’re just proud that we were thinking the way they were.
The distinction that Steve made that any similarities were a coincidence demarcated a new and separate path from that of the Sisters, allowing for their legacy of providing needs in the community to be honoured. He added that, “we need to make it clear to Peterborough that all are welcome.” One volunteer spoke to the challenge of opening The Mount in communicating that it was open to everyone. He said, The [Mount’s] public relations burden is the strong association historically with [the] Catholic Church – not always positive – [it] needs to re-establish its messaging around itself as new – secular.” This was another example of opening forces working in contrast to closed ones, where an organization’s desire to honour a legacy met the responsibility to its mission to provide an inclusive place.

During the Groundswell Phase, volunteers experienced conditions of progress and a growing community of support. The opening up of what was previously closed was experienced in terms of the site, the organization, the mind, and the spirit. Opportunities were presented for volunteers to respond through strategies of inclusivity and learning.

**Strategies of Inclusivity and Learning in the Groundswell Phase**

Volunteers applied strategies of inclusivity and learning in response to situations where The Mount was opening up within the site, the organization, the mind, and the spirit. Examples of inclusivity strategies as outlined below were: providing spaces for volunteers to work in whatever capacity they chose; encouraging new ideas and respecting voice; listening to concerns and allowing space for conversation. Examples of learning strategies were: hands-on experiences of learning on the job; listening to and
incorporating others’ ideas; and participating in gatherings that integrated multi-faith practices.

**On-site inclusivity and learning strategies**

Board member Lois described her experience of, “magic happening because volunteers show up and get things done. We are always trying to find the right spot or option for people to fit into the project - whatever you're interested in we can find a spot. I've been involved in other charities that are specific, this one is diverse.” Lois described how she could, “start a conversation about The Mount with somebody and never know where it could go. There are so many directions.”

By working to find a spot for anyone, based on their interest, Lois was practicing inclusivity. Third-wave volunteer Mary Lou Green acknowledged that, “I think people are encouraged here, to help out the way they want. I do odd jobs, a bit of gardening, I donated some of my paintings. I like to clean, so they let me clean. My dog Lucy gets to come with me. It’s good for my mental health that I have a place to go.”

Bob McLaughlin and Rob Howard described how they were practicing learning during the Groundswell Phase. “I come in with an open mind and something comes up. It's never a dull day - no routine - priorities may change within an hour - the veranda took us weeks and weeks because we needed expert advice - I learn on the job too,” said Bob, describing his hands-on learning experience in the daily operations of renovating and maintaining the buildings.

Rob shared that he, “saw opportunities to get involved and I saw that I could help. I offered to help with the website. So I spent a weekend learning how to use CMS and
that was a great opportunity to get emerging news…” In Rob’s case, he was given the opportunity to help where it was needed at the time he stepped forward, but also to change jobs when he found something that he was interested in learning about. This is an example of both inclusivity and learning experiences of volunteers.

**Organizational strategies of inclusivity and learning**

Inclusivity and learning strategies engaged participants in discussions and activities that had an impact on the directions the organization would take. The creation of the Hub Development Committee (HDC) was an example of both a learning and inclusivity strategy. Within the interaction of opening and closed forces of the Board and the Hub Development Committee, the organization engaged in a strategic planning process that sought to clarify the ultimate impact of the organization.

“We are learning how to build this plane while we are flying it,” was a phrase heard often at The HDC meetings, as evidence of experiential learning. HDC employed learning and inclusivity strategies in opening up the organization by reaching out to local experts for advice in the areas of the five hubs, in order to learn from them and to have them represent their communities at the table. Each hub had a chair and at least two members looking into ways to develop it, reporting back to the central HDC, where leaders shared experiences, developments and explored options for The Mount. This was a learning strategy in that it sought expertise, and an inclusivity strategy in that it offered those experts ownership in the final result and membership in the community.

One of the learning strategies initiated by the HDC was a facilitated process called Strategic Clarity and Impact, a planning process provided by Innoweave, (which,
according to opinion, may improve chances for funding applicants from a foundation.)
The HDC, in consultation with the Board, and with matched funding support from the Community Futures Development Corporation, invested in the eight-month process of exploration and research that sought to clarify The Mount’s ultimate intended impact, and to provide the board with an implementation plan.

This was a learning experience that was extensive and required strategies of learning for, “125 hours per six members over a period of more than seven months,” according to one member of the Innoweave Committee. Another member described it as a facilitated process that, “took six months of serious commitment with three or four members of the community at large; a commitment to reading every week, meeting weekly, two or three full-day sessions and it really helped us to explore outside of the tyranny of the urgent what we [wanted] to become and how we [wanted] to evolve. I think it was a solid piece of reflective work.” The reading, exploration and reflective aspects of this description were all part of the HDC learning approach.

Within that learning strategy, inclusivity was practiced at the Strategic Planning table. “I've never been on a committee where people could be as full throated and contrary, but still there was a profound respect for voice.” Perspectives varied. “In the moments of being engaged, it [drew] on you intellectually, politically, it [helped] articulate personal values … how do you come up with a statement of shared values? It's a privilege to be part of the sharpening and affirming and reminding of things that are important: inclusion, respecting tradition, ecology and the environment, a democratic structure is important - how you make it happen is a whole other piece but just the articulation of that …” The explicit statement that inclusion was important is a direct pull from the mission statement that guided the work of the HDC and the Innoweave
Committee. It was witnessed in the Innoweave proceedings as a part of the strategic process in articulating intended strategic impact.

**Cognitive strategies of inclusivity and learning**

On an individual level, volunteers described the thinking strategies they used to respond to how The Mount was opening up to ideas as more volunteers stepped forward. Strategies of inclusivity were the encouragement of ideas and participation in their leadership, while strategies of learning included thinking themselves about how each idea could fit into the developing structure over time. Health & Social Services Hub Co-chair, Peri Ballantyne explained her approach to bringing people together in the Health & Social Services Hub. “My role [was] to help create an environment where people come up with ideas. I ask questions. I plant seeds.” Co-chair Alan Cavell, in the context of the Health and Social Services hub committee, explained that one of the determinants of health in his focus was, “feeling good about participating in your community,” which ties in directly with the strategy of inclusivity he encouraged in the hub-development process.

While encouraging ideas and participation in The Mount community was a practice of inclusivity, Alan also framed it as a learning opportunity. “You’re going to learn by participating in making a difference in your community. This is an opportunity for anyone to be part of a community; an opportunity where we rely on each other and we create a vision by having our own views and vision, but shared – to come up with a better product in the end. That's one reason why we value each other’s ideas.” Encouraging diversity of ideas fits with both inclusivity and learning practices by Alan’s description,
who reinforced the sense that, “people [were] supported to participate within the Mount
and the broader community.”

Arts & Culture Hub Chair, Nadé Nixon described her learning strategy as a leader
of a diverse sub-committee. “Everyone has a different opinion. You have to think about
what each person is telling you and really consider how that will affect the bigger picture
and scheduling of things. So it's not that everyone doesn't have fabulous ideas about what
The Mount can do, but when it can do it. It really has to do with timing, learning to work
with an organization that is getting off the ground slowly - really from scratch - you have
to determine where you're going to go with it.” This was a considerable challenge that
Nadé noted was a source of frustration in trying to conceive what a collective vision of an
arts hub could become at The Mount. From his experience, Building Committee member
Craig Adams stressed the importance of a learning approach when working with a diverse
set of perspectives. “Don’t come in with any preconceived notions of what it will look
like, collaboration, listen to everyone at the table … together we create vision and then
make it happen…”

*Strategies of inclusivity and learning for faith*

As The Mount opened, some of the people coming forward had questions about
the Catholic affiliation. The Board was faced with the challenge of necessarily divorcing
itself from the religious image of the convent, while trying to respect the legacy of the
work of the Sisters of Saint Joseph. How could The Mount brand itself as a secular
institution when the heritage facility it had committed to maintain was rooted in the order
of the Catholic Sisters of Saint Joseph? The opening up of what was previously closed in terms of faith was broached through strategies of inclusivity and learning.

One board member’s response to the issue was, “I think that's an honest challenge. For some, the Catholic church represents oppression and abuse and I think there needs to be an honest conversation about that. It’s about being open, inclusive – that this may have some negative connotations for some.” By acknowledging the concern that people had about the Catholic affiliation and being willing to go on record with that, the organization was demonstrating that it was listening and being open to dialogue, a strategy of inclusivity.

A Hub member gave the example of Erring as a strategy of inclusivity, “If people came to see Erring they would realize that this is not a religious site any more. It has changed and is encompassing all. … how [the artists] transformed [The Mount] - how the nuns took to it …” Another volunteer described that experience as an audience member as, “highly challenging and political, [with] vibrant colourful opinions and views and history and some positive and negative connotations of religious …”

Sister Joan’s response to that was, “there were pieces that were a bit too - not offensive - but uncomfortable - but that's part of life and their experience and perception - crude, but part of life and all life is game for art.” This event could be interpreted as part of an unintentional strategy of inclusivity in that it was strategically hosted to send a message of new possibilities for the space. The response by Sister Joan to include all perceptions and experiences “as part of life and game for art,” was an intentionally inclusive statement.

While including all perceptions and experiences as part of life, Erring was also an opportunity to practice a learning strategy in understanding various perspectives,
opinions, views and history both positive and negative. Another learning strategy that The Mount used was when, “we had an ecumenical evening here with nine different religions,” said Sister Joan. Volunteers held a gathering for multi-faith practices to come together and share their ceremonies. “It was magical,” said one, speaking to the emotional response he had to it. Volunteers took a learning stance in hosting and attending the multi-faith evening, learning about different practices and how they could fit together in developing the new site. “This move from Catholic to inclusive is going to take a lot of time,” said Sister Joan.

To sum up the Groundswell Phase strategies, learning and inclusivity were two approaches that volunteers talked about in their experiences dealing with opening up of The Mount to a broader community, in terms of the site, the organization, the mind and the spirit. On-site strategies included finding jobs for people to do, learning what they were doing as they were doing it. Organizational strategies included strategic planning and respect for voice in the formation of the Hub Development Committee and the participation of the Innoweave Strategic Planning process. As individuals, volunteer leadership provided encouragement of ideas and learned how to listen to the perspectives of others. In terms of faith, opening to difficult dialogue and learning about other approaches were applied strategies in opening up what was previously an exclusively Catholic site.

Consequences of Inclusive and Learning Strategies in the Groundswell Phase

Volunteers experienced the consequences of inclusivity and learning strategies during the Groundswell Phase in the attainment of tangible improvements in renovations;
in the realization of the vision and mission in action; in the unintended consequences of conceptual strategic planning; and in a sense of belonging in the community.

*Attainment of tangible renovation improvements*

As a consequence of being included on the crew and given the opportunity to learn new skills while he was applying them, Bob experienced, “seeing the completion of our work in the chapel. It's the jewel of this place, not a church any more but it's spectacular - it has the awe factor - the capacity to amaze people - what must have been a very intimate meaningful place for almost a century for the nuns … Now it's a flexible space. The altar is now a stage. It's rather special to me.” In addition to the tangible evidence of the renovated chapel for Bob, there was a sense of meaning and appreciation in his participation and learning to make it happen. “You learn on the job how to do stuff, … humility … I have a new appreciation for the trades … when I look over at one spot and know the work that went behind it and that I’m a part of that …” This statement points to how Bob’s work in one corner – along with the tangible evidence of its results – made him feel like he was a part of The Mount.

Another volunteer shared his feelings on the transformation of the chapel in terms of how it could be thought of differently, “Brilliant how the pews can be moved and reconfigured – [it] adds to the idea that it can be a cool secular space as well. They found a way to make a formally religious space more open and accessible.” This speaks to the opening of the mind, the site and the faith themes discussed in strategies above. Strategies applied to the hands-on learning and work done in the space would have implications for how it could be used, experienced, and thought of.
Realization of the mission and vision in action

One of the questions asked during interviews was if The Mount was achieving the organization’s mission or vision. Volunteers pointed out that, “it already [had] because it brought us together.” While the space was not habitable yet, The Mount, “[had], created community in a sense before the doors opened.” Sister Joan spoke to inclusivity with the Erring event and the multi-faith gathering and said, "Yes, we are carrying out our vision," which was to create and sustain a welcoming, inclusive and diverse community space.

Sister Joan acknowledged the areas where The Mount was realizing its mission as a result of the work in the five hubs. She noted that the first non-residential tenant, the Victorian Order of Nurses had moved in, providing space to an “organization that meets a social need.” She added, “The kitchen is ready for a lot of exciting things that will come - we've had generous donations [and are] on the way to becoming what will serve people in a number of ways.” Chair of the Food Hub, Sue Maziotti-Armitage demonstrated that she was caught up in the Groundswell by saying, “I just got a gut feeling that this whole centre it’s going to work. … residents started coming in, money, equipment …”

Consequences of learning and inclusivity on the Strategic Planning Committee were in the form of questions for the board to consider along with an implementation plan for the coming five years. “we put in some key questions, for example on the closed membership of the board – or no membership – nobody else looking at books, only board [members] vote… Would it increase accountability to the community and [was] that desirable to The Mount?” … it may have become a placeholder document for the board, I don't expect it has come to realization, but I think it’s a good chunk of work and it is the
responsibility of the board to see it manifest in terms of our organizational development, be that operational or governance …” Strategies of inclusivity and learning had brought people together in processes that achieved the goals set out by the mission and vision while in the process of striving towards it, before the building was ready to accept tenants.

An unintended consequence

An unintended consequence of the work of the Strategic Impact Committee was the restructuring of the Sustainability Hub and overall Hub Development Committee. With five hubs in place at the beginning of the process, four would remain at the conclusion. During an exercise that mapped the organization in a conceptual diagram, it was decided that the Sustainability Hub should not be one of the five hubs, but rather a central focus of all of the hubs. One of the committee member felt that, “as it [was], sustainability [was] considered a frill, not essential.” Another spoke to the challenge of defining sustainability. “It's tension to define it - and that's the nature of having dreamers and practical people around the table that's trying to make something happen.” The discussion and learning around sustainability as a theme for the organization came down to the need for it to become a systemic and foundational principle that influenced the other four hubs, rather than as a hub itself.

The result of the exercise was the removal of the Sustainability Hub on the organization chart. The idea of sustainability was to be thought of as a central theme to drive the other hubs, represented by a word centrally placed on the diagram, with arrows pointing to the four remaining hubs. While the intentions of the group were to ensure a
central and systemic focus of sustainability for the organization on a conceptual level, the
decision eliminated a working group of subject matter experts on an operational level as
part of the Hub Development Committee. So while the organization was to focus on the
central theme, the operating body to enable that was eliminated. At subsequent meetings,
when the hubs were brought up for discussion, the statement, “There is no sustainability
hub,” was made. All were to be driven by a foundational principle of sustainability, but
the elimination of the hub meant that it would not be developed as an operating body or
committee.

Another result of being inclusive as described by a volunteer was through the
Building Committee work in the form of an opportunity. “We had a really diverse group
of people at the table, opinions, skills sets, others from our community and [beyond, and]
that's created opportunities that we didn't expect.” In this situation, the opportunity
described was the procurement of some “‘Cadillac’, gas-fired boilers that would create
the very best energy efficient heating system for the residential units.” The result of
inclusive collaboration on that committee was a leasing agreement over time to repay
capital that wouldn’t have to come out of the initial budget. Apparently there were,
“people involved in that as far away as Hamilton - not just Peterborough - it's very big.”

A sense of belonging in the community

One of the Strategic Planning Committee members joked that when the process
was over, he felt like he was missing a limb because, “it was a shared bonding
experience.” This is an example of volunteer experience that is a consequence of going
through a learning experience and being included in the process. Board Secretary Lois
Tuffin, shared similar sentiments, “you enjoy the company of the people you are with and you're learning history and building relationships…”

A third-wave volunteer, Mary Lou Green shared her learning, “that I’m a vital part of the process of helping the Mount become what it’s supposed to be. That feels good.” Mary Lou not only felt that she belonged, but that she was a vital part of the process. The idea of helping The Mount, “become what it’s supposed to be” was an interesting focus, as opposed to The Mount focussing on what she’s supposed to be, in order to be a part of it.” The fact that she was helping The Mount, rather than The Mount helping her is an important distinction to make when talking about building an inclusive community because she was participating on her terms.

Bob described his Groundswell experience at The Mount, “it grows on you. I've come for a number of years and at first didn't know where I would fit in and have just grown to love coming over here. It’s a pleasure.” As a result of his cumulative experience in learning and being included in the development work at The Mount, Bob differentiated from his early experience of not knowing where he would fit in, implying that he did indeed fit in by then. He also spoke of how, “it provided an opportunity for the community. People have come together and they will be a part of it by virtue of the fact that they gave to it in one way or another - young and old - one of my coworkers is one of my former students.” Here Bob shares his opinion that people who gave to The Mount would become part of it, meaning that that is how he would have felt a part of it.

John Martyn summarized the consequences of learning and inclusivity in the Groundswell Phase as, “the spirit of friendship and enthusiasm that prevails even though the work has been challenging …” and that, “reinforced my sense that you build community slowly and carefully, with people dedicated who have a sense of the vision
and mission … a diverse, synergistic, integrated kind of operation …” The above examples of tangible, conceptual, and meaningful realization in progress are some of the consequences that volunteers experienced during the Groundswell Phase.

Volunteers saw the results of their efforts in the completion of tasks that they needed to learn on the job while being included on a diverse team. They experienced how to be inclusive and listen to the ideas of others, while stretching the organization’s possibilities for strategic impact. They listened and learned from others about concerns, different approaches to faith and new voices in opening up The Mount. The Mount volunteers experienced how The Mount was opening up in many ways, applied strategies of learning and inclusivity that created tangible results, lessons learned and a sense of belonging in the developing community. “It went from we think we want to do this - crazy ass dreamers - hard work, volunteers, [to] garnered support. Good ideas take imagination and constantly keeping it in front of people. [It] quickly attracted people who wanted to give time and expertise to the project - architects, engineers, etc.”

To summarize the Groundswell Phase, volunteers became aware of their progress in process and experienced momentum of The Mount initiative as a result. Given examples of this included seeing a shovel go into the ground due to land-use approval; installation of drywall causing additional donations; positive publicity and the measure of volunteers coming forward. The Mount opened up its physical site, its organizational participation, and new perspectives of what it represented in various contexts. Strategies of inclusivity and learning were implemented to navigate the interacting forces in opening the closed through strategies of learning and inclusivity. Consequently, volunteers experienced the realization of the mission in action, goals reached, and lessons learned in being parts of a greater whole.
Summarizing Volunteer Experiences of Making The Mount

This chapter has addressed the second research objective to examine volunteer experiences in place-making at The Mount, by looking at their roles, actions and decisions, and described narratives in those roles, taking those actions and decisions. The Daring, Erring and Groundswell Phases were used to organize the described volunteer experiences along the development trajectory of The Mount, and within each phase were themes of experience that were categorized into conditions, interactions, strategies and consequences. During the Daring Phase, unmet needs in the community caused the collective will and risk of volunteers to take actions and decisions that resulted in a community-asset managed by a volunteer organization in place. During the Erring Phase, potential had to be realized within limits and constraints, and caused the creativity and innovation of volunteers, guided by various criteria, to utilize resources and reciprocate in relationships towards external awareness and approval of their endeavours, in order to secure further public resources. During the Groundswell Phase, volunteers became aware of their own progress-in-process and experienced the opening of what was closed to the community on several levels. They demonstrated inclusivity and learning strategies that were useful in realizing their self-defined, organizational mission-in-action during the processes of development, “To create and sustain a welcoming, inclusive and diverse community space …”
Discussion and Conclusion

This final chapter discusses the major findings of the research by linking together the conceptual approaches outlined in the framework in Chapter 3. It considers how the lived experiences of volunteers may inform sustainable community development theory and practice through a nuanced understanding of place-based processes of self-determination, relationship building and collaboration. In doing so, it brings focus to the guiding principles behind a model of how a community came together to meet its needs and adapt to change within limits.

The chapter is organized into five sections that discuss the major findings, the implications of their patterns, principles and relationships based on the literature, their contributions and reflections on the research process. The first section summarizes the place-making processes of how The Mount was created as a self-determined, collaborative, community redevelopment to address the first objective of the research. The second section summarizes the volunteer experiences of place-making that this thesis explored at The Mount, to address the second objective of the research. The third section discusses how the second objective of the research serves to inform the first objective, by providing a nuanced understanding of place-making processes through the lived experiences of volunteers, with implications for sustainable community development. The fourth section presents a reflection on the research itself: its validity, limitations, resulting recommendations for future practice and study, along with implications for research methods in community-based studies and ethics. The final section provides concluding comments.
The Mount: A Place in the Making

To compile a case study of The Mount as a place-making initiative in the context of sustainable community development, the first objective of the research was to describe the collaborative, place-making processes at work in creating The Mount. To achieve this, I conducted a literature review on sustainable community development and place-making that included concepts of place and place attachment to arrive at working definitions of each. I then conducted interviews with 24 participants (22 of whom were volunteers) informed by my own experience and field notes as a participant observer to provide understanding of the concept of The Mount in response to the questions of what The Mount was and how it came to be.

Findings indicated connected networks among people in collaboration towards self-identified and shared betterment goals in their local community, knowing their assets and challenges rooted in place. The self-determination of their goals, and relationship building through networking and collaboration are what constitute the place-making processes in keeping with the literature (Project for Public Spaces 2009, Woods, 2007). The goals towards bettering their community through poverty reduction efforts establish the initiative as one of sustainable community development.

The Mount came to be because of a set of needs identified by an organized community of its place, the purpose for which it was created; through the actions and decisions of the people who created it, inhabited it, and recreated it over time. It was built and determined by its own community in a changing society and landscape, intentionally designed, through human collaborative processes for a shared and evolving purpose of
serving the needs of the community. It came to represent meaning for the community by its own determination, which allowed for multiple and diverse meanings as the individuals who experienced it.

Consistent with the literature on place-making, the case study of the Mount presents findings that indicate that it possesses the common principles of place making: in its connected networks; people-in-collaboration working towards self-identified and shared betterment goals in their located communities; knowing their own assets and challenges rooted in place. (Project for Public Spaces 2009, Woods, 2007) The concept of The Mount is therefore a place in the making – as a frame through which we look to translate the context of what we are looking at (Martin, 2003). Geospatial, organizational, historically developed, the creation of The Mount was deeply entrenched in the history of the working and changing relationships of its place – within a larger place of Peterborough – that set a network in motion for community betterment.

**Volunteer Experiences**

The second objective of the research was to examine volunteer narratives of their lived experiences of creating The Mount, to inform place-making processes from a variety of perspectives. To this end, I conducted a literature review on voluntarism and the non-profit sector. I then conducted a qualitative analysis of volunteer narratives from the key informant interviews, to provide depth in understanding of the principles behind the place-making processes. Questions about the experiences of volunteers in their roles performing actions and decisions provided the data that was thematically categorized into
conditions, strategies, tactics and consequences that determined causality in decisions made and actions taken.

The people who created The Mount were volunteers. Except for tradespeople and one staff member, whose positions were made possible by the efforts of volunteers, no one was paid for their work and each volunteer had no expectation of return or exchange for what work they willingly performed. Volunteers were critical to the place-making initiative of The Mount. It would not have come to exist or to have developed were it not for the volunteer force that pulled it together. The founding board of directors of the organization were rooted in the community as volunteers who worked to respond to community needs through decisions and actions that were collective and collaborative, employing a wide range of a variety of skills sets and capacities. Volunteers’ relational, networked politics in The Mount’s developing community is what constituted place-making in the context of this study: in their shared purpose to meet community needs in services, filling gaps in and providing alternatives or supplements to those of the government or private sector (Milligan, 2007; Hanlon et al, 2007). In the case of The Mount Community Centre, volunteers were the force behind the processes of place-making in the redevelopment of the buildings and site.

The Daring, Erring and Groundswell Phases were used to organize the described volunteer experiences along the development trajectory of The Mount Community Centre. Within each phase were themes of experience that were categorized into conditions, interactions, strategies and consequences to tell the story of The Mount as a place-making initiative according to the voices of the participants of that place (see Table 5.1). During the Daring Phase, unmet needs in the community caused the collective will and risk of volunteers to take actions and decisions that resulted in the symbolic-
community-ownership of an asset with an organization in place: The Mount. During the Erring Phase, potential had to be realized within limits and constraints, and caused the creativity and innovation of volunteers, guided by various criteria, to utilize resources and reciprocate in relationships towards external awareness and approval of their endeavours, in order to secure further public resources. During the Groundswell Phase, volunteers became aware of their own progress-in-process and experienced the opening of what was closed to the community on several levels, and practicing inclusivity and learning strategies were useful in realizing the mission in action, reaching goals, learning lessons and a sense of belonging in the community.

These volunteer experiences informed place-making processes along The Mount’s development trajectory. Within the Daring Phase, volunteers experienced their collective will in self-determining the needs of their community and taking action towards providing them by creating place. Within the Erring Phase, volunteers experienced the creative navigation of constraints and potential in place that extended their reach and resulted in extended networks and approval of a broader constituency. In the Groundswell Phase, volunteers experienced getting caught up in the progress-in-process as they applied principles of learning and inclusivity through communication and narratives to achieve the mission through the process of what it was working towards.

Volunteers Make Place for Sustainable Community Development

These experiences of place making speak to how volunteers connect to each other in place and in doing so, create place (Creswell, 2014), attachment to place (Lewicka, 2011) and how place may motivate action to care for it, (Manzo and Perkins, 2006) demonstrating how volunteers shape and are shaped by place (Skinner, 2014), which can
influence the design behind organizations and their networks. The following section provides a nuanced understanding of these place-making processes through three phases of experience, demonstrating patterns of connecting in and creating of place; the navigation of formal and informal processes and relationships of organizations and communities; and the narrative processes that produce shared values that create meaning in place. Each of these provide insight into sustainable community development by providing examples of how a community come together voluntarily through place-making to achieve common goals.

**Connecting Networks of Volunteer Collaborators in Place**

In the two sets of literature, on place-making and voluntarism, The Mount finds common ground in how its redevelopment was realized through processes of network gathering and connectivity in inter-related collaborations for community betterment.

The research findings indicate patterns of connecting locally-based networks and collaborations to identify community needs, make decisions and take action in events such as the early conception of the PPRN and the strategic planning session that led to the purchase of property by a registered charity during the Daring Phase, but also overlapping into Erring and Groundswell Phases in the Social Finance Plan and Hub Development Committees. In each instance, a network was gathered to mobilize resources for decision making; to strengthen a financial base; and to create an organization that could respond to the needs of the redevelopment in the context of the community.

Looking closely at the financial activity accounted for in this case study demonstrates the interconnected place-making processes that included political, economic
and social relations that enabled the project to develop. The securing of a federal feasibility loan, a provincial grant to hire a strategic director, a low interest loan from the county and a million-dollar investment from the City account for the political-economic relationships at play in the making of The Mount. Add to that the three-tiered social finance plan that innovated through community connections and within the context of a broader ethical investment realm to reap mutual benefits in the creation of the community asset. The Social Finance Plan demonstrated the vast potential of communities to collectively self-finance the necessary projects in their communities, a place-based approach.

Consistent with the literature in the context of the non-profit sector, The Mount had to prove its value in competing for funding at all levels of government, in addition to innovating in self-financing methods (Steedman and Rabinowicz, 2006). Participation in the Aviva Foundation competition was also an example of how community connections in place were engaged in the process of voting for the project’s worthiness. The Foundation’s expectation of community support behind the projects it would support indicated a place-based competition to provide evidence for the prioritization of its available funds.

In a different approach to seeking foundation fundraising, the Hub Development Committee’s participation in the Strategic Planning sessions of the Innoweave process was taken upon in order to meet perceived expectations of a foundation it hoped to attract funding from. This represented an investment in time and money by the community that could have been spent elsewhere, implicating top-down processes by foundations and their agencies in responsibility for clearly articulating expectations of hopeful organizations in the activities they undertake to garner their favour.
It was not aid or external programs, but volunteer connections that enabled financial progress on The Mount’s development trajectory, a priori to any infusions of what would still be essential monetary support. The force of voluntarism behind place-making at The Mount was willed by the interests of individuals and collectives, in response to and in cooperation with, but not rather than or at the bequest of government or market forces in this case. As one volunteer put it, “we’re all getting together to make this project, the City, its residents, corporate and private donors.”

**Alternative Pathways through Formal and Informal Connections**

The Mount’s volunteer network was formed through organizations and formal processes as indicated in the example of financial activities above, as discussed in Chapters Four and Five. Interrelated processes of connecting also took place through informal and interpersonal relations based in the community of place, of both The Mount and the Greater Peterborough Area, in processes such as volunteer recruitment, with recommendations made based on known associations in the community. These processes created an alternative circuit to getting things done that the private or government sector would not have afforded or might have avoided trying through formal organizational channels. This illustrates how, as Jim said, “private sector cats couldn’t lift this,” meaning that it took a group of citizens willing to waive fees and volunteer their professional expertise that would normally be prohibited in response to a bottom line. The Formal organizational processes that pertained to building codes, geo-political territory, zoning and property laws, all necessitated expertise and professionals to navigate regulations, infrastructure, building code, heritage requirements, laws, finances, etc. The data
indicates that the professionals engaged in formal processes at The Mount were known to each other through previous work in the community and due to, as Bob said, “small-town connections,” wherein people were asked to help, (many by either Steve or John in the beginning, (see Table 3.2 on page 45)) with various tasks that they were known for their expertise in.

These small-town connections have implications for inclusivity for a project whose mission is such, in terms of how people were invited to or approached to participate in the project by a small number of people. The connections shown in the data indicate that relationships were born of both professional and personal associations rooted in place in both The Mount and in Peterborough and therefore point to interactions of both informal and formal processes that overlap in finding ways to accomplish goals. This raises the question of why community relationships are employed in this way. Is this due to convenience of not having to research potential candidates; is it because of proven success or reputation that creates trust; was it a natural development due to time and circumstance?

This formal and informal interplay was also evident in some of the thematic contrasts during the analysis of the data. For example, during the Erring Phase, informal ideas of what community members had about the potential of the space were constrained by formal organizational criteria such as heritage designation, board structure or building codes. This interaction created tension that caused innovations such as the Erring event or the Social Finance Plan that capitalized on and resulted in new audiences, networks, and connections, extending the small-town connections to new pathways and possibilities for future interactions. Initiated during the Erring Phase with major activity during the Groundswell Phase, The Hub Development Committee was an example of a complex
standing committee that broke into ad hoc hubs, thematically geared to the needs of the community and drawing on local expertise to speak to those needs. As Food Hub Chair Sue said, “I bring knowledge of what our community needs and the gap that can be filled.” What began as a small group of known associations grew to include a larger, more diverse set of community members that spoke to the place-based needs of where they were from.

Based in local relationships, the case of The Mount demonstrates that place, through attracting volunteers and in terms of social and physical participation and reciprocity, had a role in influencing the capacity for voluntarism (Skinner, 2014) and in the design of community organization both formal and informal at The Mount. One volunteer who participated in this study identified herself as a stakeholder who was on the waiting list to become a resident in one of the apartments, one who was in need of affordable housing and who identified herself as being unable to work to support herself sufficiently, but who could participate in some volunteer activities at The Mount such as cleaning or light maintenance work. She contributed to place-making at The Mount in the ways that she was able and noted the lessons she learned that, “no job is greater or smaller than anyone else’s job;” and that she was, “a vital part of the process of helping The Mount become what it’s supposed to be.”

As members of the community, Mount volunteers demonstrated their qualifications to make change from the inside out (Friedmann, 2010), knowing their assets, challenges and political dynamics (Woods, 2007), to identify their own goals and impacts (Jacobs, 2009) gathering networks and working collectively to leverage their social capital (Arai, 2000), as well as financial capital, they provided proof of the capacity of volunteers to redefine organizations (Arai, 2000) in their communities as agents of
change who employed leadership and inclusivity (Shier and Handy, 2016). The core group of volunteers that led The Mount initiative were born of an organized network during the Daring Phase, and were extended into a greater informal network that influenced decision-making in the governance of local resources (Aked, 2000).

**Narrative Processes Shape Place and Place Attachment**

Meanings of The Mount were contributed to through narrative processes (Cross, 2015) and by people connecting with each other through it (Creswell, 2015) over time in social, cultural and political forms and processes (Woods, 2011). Interrelations that connected people to place, space, and the landscape were not strictly through social constructions of location, locale or sense of place (Agnew, 1987) but also manifested in buildings as tangible representations of values and experience (Tuan, 1975).

How local elites gather support is a common focus (McCann, 2002), but exploring how coalitions tell stories and draw on larger ideologies to shape future space economies can provide important insight into the politics of local economic development. Meaning-making discourses are intertwined with the place-making politics of local economic development (McCann, 2002). This was evident in narrative processes at The Mount encapsulated by the Erring event, the documentation project that led to this thesis, and the day-to-day stories told by volunteers working together on the site.

One unexpected finding of this study was in the influence that the narrative processes of the Erring event had on the expanding of possibilities in the redevelopment, by broadening perceptions of what could be done with the space, for example (see Chapter Five). “Space always influences the work,” as the producer indicated and while
there were intentional transactions of meaning made in artists’ interpretations of the site and Sisters’ history of work in the community, the resulting consequences of opening up the compound to potential use, interpretation, and inclusivity created more options for new audiences to connect to place at The Mount through artistic practice and form.

Another narrative process was in the documentation project that I was hired for, that resulted in this research project and implicated participants in the narratives that composed and disseminated this inquiry. As the quote that begins this thesis implies, the story of The Mount may be learned from and replicated, implying its own success in a community’s effort to provide for the needs of others. Findings further indicated that the building had its own stories to tell in the architecture, heritage, and building features that could be translated through the architect, through narratives of the sisters and their associates, and construction workers. The crew added meaning to the site and buildings in the stories they told each other and created together in addressing various challenges in the maintenance of the buildings.

Through the stories told during the Erring event, in the documentation project, and day-to-day among volunteers, a repetitive pattern of social justice in place became evident – from the role of the early magistrate, to the housing of the sisters, to the purchase of the site for community use, each served mandates of social justice that informed how the building would develop to meet those needs. What The Mount represented historically in housing the Sisters in service of community needs – became opened to the community to collaborate in meeting its own needs. The overarching narrative of The Mount was one of an asset being provided to a community, to continually be built by and for the community’s needs, and one that would extend a legacy of the work that was done in the community by the Sisters of Saint Joseph. The
insight into local economic development that this points to is the idea that a core group of volunteers came together as leaders to provide for others to make their community a better place, and raises the discussion of social justice vs. welfare.

Narratives that both came out of and contributed to The Mount as a place were shared through events such as Erring and the documentation project that resulted in this study, in addition to those told through volunteer interactions and the interpretation of the material buildings and landscape. These narratives demonstrate how The Mount as a place had the ability to shape the interactions of volunteers through the interpretation of its history, its present activity and the future purpose it was working towards. Related to this shaping of voluntarism by place is the idea of how emotional attachment to place influenced the cooperative effort in improving it (Manzo and Perkins, 2006), for example in the desire to honour the legacy of social justice that the Sisters were known for locally. The volunteer experience of place-making at The Mount through narratives provided insight into how people formed relations with the place through their experiences of shaping and being shaped by it (Skinner, 2014).

**Towards Sustainable Community Development**

In the context of sustainable community development, volunteer experiences of place-making at The Mount speak to how communities come together to address their own needs given their understanding of the challenges and opportunities in the local context; through creation of social capital and the mobilization of knowledge in networks of collective action towards common goals, how people collaborate across sectors not for profit, but to meet needs by filling gaps in services, given limitations and constraints,
adapting assets and resources known to them in local contexts. The concepts of voluntarism and place-making found common ground at The Mount in collective human will to change communities for the better and in proven processes towards balancing the meeting of human needs within limits; collective ownership of responsibility at the local level; and participatory adaptability, all implicated in sustainable community development.

Speaking to the top-down planning model of the United Nations Agenda 2030 in its sustainable development goals, such as the eradication of poverty, The Mount is one example of how a community came together to address poverty in its local context. As a place-based initiative, The Mount represented a group of people who came together to identify their own needs. However, one could argue that on a micro level, The Mount was a top-down initiative in that it was comprised mainly of community leaders who were either employed or retired, with efficacy in navigating the social, economic, cultural and political spheres of The Mount’s influence. The question that this raises is one of stakeholder representation: were people with lived experience of poverty at the decision-making table and is that important? Given the limitations of the non-representative sample of this study, this documentation cannot account for that. Does the providing of an asset to others to meet their needs disclaim the place-making aspect of self-determination, when, as Steve said, “progress made in the community … that’s the benefit we all realize.”? This has major implications for welfare operations that continuously recruit volunteer efforts and compete for public funding to sustain the provision of services in areas where symptoms are being treated rather than systematic causes. Answering the call to charity can blind the benevolent to justice and suggest to them that their social responsibilities have been met; what it means to engage in charity may need to be
rewritten (Dixon, 2015). Given the unsustainability of the volunteer sector to meet growing gaps left in services, this becomes a question for critical policy (Skinner and Joseph, 2011), as one Mount volunteer noted, “so our friends in need won’t need us anymore.”

**Reflections on the Research**

This section will discuss the validity, limitations, and contributions of this research project. The validity of the research will be considered in its transferability rather than its generalizability. The limitations discussed will include the non-representative sample and the scope in timeframe. Contributions will be presented in terms of theory, practice and methods, pointing to questions that remain and recommendations for future study of The Mount or other organizations in place.

**Validity**

There are underlying assumptions in the purpose of the research in that presenting the model its purpose to be shared, “so that others can learn from it.” One assumption is that what was accomplished was a success or that there was something in this process for other communities or groups to emulate or learn from. In the time this story could be told, what had been accomplished was the acquisition of a property “as a community asset” and the gathering of a network to repurpose it according to the intentions they were given the nod to proceed with. If there is a lesson to be learned from the participants, then “Why tell this story,” was one of the important questions to ask to get closer to this, as was, “Is the mission being accomplished?” A closer look determines that there may be no specific set of guidelines or rules to follow to replicate what was done at The Mount.
A set of guiding principles, values, or what to expect from the experience may have surfaced here that could be useful to other communities considering similar initiatives, or asking where to begin. The validity of the results of this case study may then be in their transferability, not their generalizability (Baxter as cited in Hay, 2013).

This is a case study that demonstrates how a community came together and created an organization in place to address the ongoing needs of its disadvantaged members. It is determined by a specific set of its members, including the writer, who was an invited participant and witness to the project. To collect the data, I included as many voices as possible, and designed the questions with an inside view of which would be best to ask. Accounting for my bias in and influence on that process, I must assert that I was not won over by the group I was studying, but was a member of it to begin with. My declaration of that during the introduction to the thesis should allow the reader or future researchers to take that into consideration in transferability of lessons learned from this research.

**Limitations**

One limitation of this research is in its perspective, in that it is an inside job. There are insiders and inside outsiders (Kerstetter, 2012) who participated, but the focus is on the group whose intentions drove the project and who took responsibility for its unfolding. In telling their stories, Mount volunteers wanted to share their lessons learned, but also communicated an underlying need to garner ongoing support in the capturing of video for potential promotional purposes, and so there is a tone in the language and its presentation to be accounted for, including my interpretation and framing of it. There is
an overall tone of positivity to be accounted for in a project that was difficult to pull off. One of the greatest challenges as a researcher was presenting a balance in the data whose raison d’etre was in the emphasis on what success could or should be emulated. There are two ways of looking at this. First, that members of the charity organization often spoke in such a way that sought support for its work and second, that accentuating the positive was a strategy used to keep the work going. “There’s more positive things happening. Do not focus on the challenges; celebrate the successes,” (Treasurer Interview). This proclivity to accentuate the positive might obscure political, organizational and human elements arising in the community during its development such as personal or political interests; aspects of power and influence; individual or organizational agendas and conflicts; etc.)

Another limitation of the research was in the scope of its timeframe. The focus on its first two to four years would not find any measures of impact in the greater community in terms of poverty reduction through the provision of housing or food security opportunities that the project intended. It is also unable to consider critical conversations of charity and social justice, as the intentionality of the project seems to be one of creating a place where people will learn to take care of themselves and each other, rather than to expect to be taken care of to be dependent upon provisions. Therefore the case is an examination of the beginning and intentionality of a process, a place in the making, a place-making initiative: how people who were connected in place brought about their own opportunities to make changes – as volunteers – working with the formal programs and powers in place, given their abilities to do so. The opportunity that this limitation presented, though, was the discovery that the mission was realized in progress in the processes that it took towards meeting it. As Jim noted, “a community was being created before the doors even opened.”
Finally, the limitation of the sample must be addressed. In deciding to focus on the volunteer experience of forming The Mount, many voices who could contribute to a deeper understanding of the case from different perspectives were excluded, such as potential tenants, community partners, stakeholders in government, or other community organizations with similar missions, to name a few. The two individuals interviewed who were not volunteers provided supplementary and background information for the case study and the description of place. Information such as the number of volunteers and their connections to each other was provided by Director Andi Van Koeverden, who also volunteered her time over and above her job duties. Arguably, other conversations that occurred provided data for my field notes within the boundaries of my observations as a participant observer, such as those with Jimson Bowler, who had insights to share from his perspective as an occupant on the property for six months, given the nature of the project that he was working on in place regarding the portage route upon which The Mount was built. One of the lost opportunities from these exchanges was to include insights from his perspective on engaging his communities in place-making at The Mount and discussions of how to approach reconciliation, an important one in the context of opening what was previously closed and the associations with the Catholic Church. That subject then, moves to the categories of questions for further study. Within these limitations of perspective, timeframe, and sample, the research was designed to explore relational structures and processes in a place-making initiative from the perspective of volunteers, to determine what lessons could be learned in the context of sustainable community development.
Lessons Learned and Contributions

The concepts of voluntarism and place-making found common ground at The Mount in their collective human will to change communities for the better and in proven processes towards balancing the meeting of human needs within limits; collective ownership of responsibility at the local level; and participatory adaptability, all implicated in sustainable community development. The lessons learned by this case may contribute to the growing body of knowledge in the sustainable community development literature by providing an example to further the discussion such as making the transition from growth to relationships in development; in open-ended and adaptable frameworks; and in principle driven, flexible and system-boundary setting of definitions of sustainable community development. These contributions are illustrated in the following three examples.

Lessons Learned for Sustainable Community Development

This study of The Mount demonstrates the aspects of community development that include collective action, (combined voices and determination); organization development; and informal education, (learning through experience) (Gilchrist and Taylor, 2016). In the academic conversations of sustainability such as making the transition from thinking of development as growth vs. ecological relationship building (Marsden and Farioli, 2015) can the network of connections and such place-making properties contribute to building a sustainable economy such as Marsden’s (2013) eco-economy? Marsden’s (2013) contested frames of the bio-economy and the eco-economy (productivist vs. non-productivist approaches) create a tension that forces the question of how to make the transition from one to another – to move away from the notion of simply
improving or greening the growth model to finding ways to live within limits. The case study of The Mount provides a practical example of the building of such relationships in detail, along with the volunteer experiences that provide a sense of the driving principles that fuel them. Through the Phases of Daring, Erring and Groundswell, volunteers demonstrated their experiences of gathering and extending networks, making decisions and exploring alternative innovations in local context, and collaborative processes that were required in order to approach meeting their goals. This may be useful in determining some of the principles that drive behaviour towards sustainable community development, and for other organizations moving towards new ways of thinking about development in practice.

In response to the challenges of common definitions in practices of sustainability, there are many calls for templates and criteria like LEED\(^1\) or FSSD\(^2\) to guide the work. Etzion et al (2017) suggest robust action as an open-ended and adaptable framework, allowing for scale-up and further action. Strategies of robust action include participatory architecture, multi-vocal inscription and distributed experimentation, all of which are evident in The Mount approach. The participatory architecture of the connected network for collaboration in the Hub Development Committee as a place-based, operating body to inform decision making is one example. Multi-vocal inscription is found throughout and spoken to in discussions of inclusivity in how The Mount opened up to greater networks through Erring and other events and processes such as the narratives. The distributed

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1 Leadership in Energy and Environmental Design\(^*\) (LEED) is an internationally recognized rating system for the design, construction and operation of sustainable buildings (“Canada Green,” (n.d.)).

2 The Framework for Strategic Sustainable Development “is a process of continual learning that incorporates other methods, tools, and concepts into a shared, structured overview.” (“Framework,” (n.d.))
experimentation is similar to the ideas of the Erring Phase, where innovation in the social finance plan and creative utilization of resources in the Erring event extended and strengthened networks and created opportunities for reciprocity and community ownership.

Broman and Robert’s (2017) Framework for Sustainable Development emphasizes that any common definition must be principle driven, flexible and system boundary setting. They reinforce that what needs sustaining in the social realm is trust, person to person and person to institution. They call attention to the need for diversity, common meaning and the capacity for learning and self-organization and they propose meaning-making as a process of co-creating purposeful conditions. This case study of The Mount may provide examples of this and how trust is manifested in relationships between people and place through processes of networking, collaboration and the co-production of meaning through narrative. This speaks to the validity of the research in its transferability in a variety of lessons learned through volunteer experience.

Theoretical Contributions

Operating through a hybrid paradigm of post-phenomenological pragmatism, this research contributes to the literature in place-making as a case study of how people form relations with place demonstrating theoretical links to physical space structure (Lewicka, 2010). The case study of The Mount answers Creswell’s call for interdisciplinary approaches to discussions of place (Creswell, 2015). Situated in the spatial turn in volunteer and non-profit studies, the volunteer experiences of creating The Mount provide in-depth study that is conceptually and analytically sensitive to the complexity,
interdependence and embeddedness of voluntarism within the places it occurs, providing further evidence of how place can influence voluntarism (Skinner, 2014). It provides insight into what to expect from the human experience of place-making from the point of view of volunteers as the driving force of meeting critical yet unattended needs in communities. Rather than a set of criteria or a framework to provide steps to follow, this case study may provide principles behind human action and what can be experienced in taking it. Gaps in the literature that this study addresses include the relationship between place and organization design, and examples of narratives from volunteers who engage in place making initiatives, to provide insight into the socio-economic and ecological nuances in interacting and overlapping relationships that accomplish progress towards sustainable community development goals at the ground level. This thesis also provides an opportunity to look at an urban redevelopment project through a “ruralization” lens; to examine how small-town connections in communities and neighbourhoods may dominate the interpretation and transformation of place, recombining properties such as governance and livelihoods (Krauss, 2013).

**Contributions of the Qualitative Case Study**

As a case of people coming together to address challenges and needs in the context of their own communities, The Mount provides detailed experiences of volunteers who navigated the established practices of place-making and sustainable community development. Their Daring, Erring, and Groundswell Phases of experience provide lessons learned and what to expect in the self-determination, relationship-building, and collaborative efforts necessary for sustainable community development on the ground. By mediating the daring risks through the gathering of a trusted network of connections,
locally-contextual challenges could be addressed knowing the assets and resources in place. This has implications for governance, participation, and trust in how they are developed into the future as communities grow in size. By demonstrating the innovation and utilizing of resources in Erring relationship-building and partnership development, The Mount case illuminates the advantages that informal connections and flexibility are afforded to the volunteer sector, and perhaps how it has become essential to filling in gaps in services. This raises the question of how the sector will sustain itself, and whether or not it is doing more than it should to provide needed services. The Groundswell Phase demonstrated how its strategies of inclusivity and informal learning could provide guiding principles in opening processes of change. This is part of a step that must be taken in further opening collaboration, with implications for consultation, cooperation and partnerships in sustainable development moving forward. How do we engage the next generation to continue to make change voluntarily; to benefit from participating and taking responsibility and ownership of needs to be met; rather than expecting a range of services through monetary exchange?

**Contributions to Community-based Methods**

As a CBR project, this thesis contributes to the literature in terms of the consideration of documentary as a method. As a participant observer leading the project, the methods I used to collect data included ethnographic field notes as well as key informant interviews, which were captured for the purpose of documenting the story of The Mount in such a way that would be useful to the organization in sharing and promoting its story.
The case of The Mount is appropriately referred to as a community-based research project for two reasons beyond its basis in the community. One, it is born out of the community participants initiative and two, it uses methods that include the voices of its participants as designed in cooperation over time. As such it is participatory. The narratives represented here and the case study as it stands is comprised solely by the community it represents, including the researcher as an embedded member of that community. Perhaps narrative-documentary may be considered as a valid form of participatory action research for future organizations who learn as they develop.

**Recommendations for Community-based Research Partners**

With the establishment of place-based approaches and the necessity for partnerships in the generation, dissemination and implementation of knowledge for sustainable-community development, the necessary support for the success of future projects must be put in place. With regards to the types of challenges that CBR presents such as the duration of interaction necessary, communications required as a result, and ethics processes that are sensitive to nuances in procedures; institutions and communities that strengthen funding and support structures will benefit from the results of co-produced research. In-person consultation between ethics committees and community-based researchers is one example of how processes can be expedited, by providing opportunities to articulate complex issues and procedures that paperwork and archaic software can exacerbate. There is great value of additional committees within research departments that focus on community-based research and / or the use of external organizations to
broker relationships between institutions, due to the complexities and growing popularity of this approach.

**Questions for Further Study**

Questions for further study include those that can be applied to The Mount itself, similar community organizations involved in place-making redevelopment initiatives and to the study of place in its influence on community organization, particularly in a volunteer context. An important detail in the case of The Mount was that the sale of the property was made possible due to a change in heart of the vendor, who sold it for, according to Steve, less than half the price that it was worth. Steve had emphasized that the vendor was not driven by profit in this exchange, but that they wanted to provide the opportunity to the community. This raises the question: would any of this case been possible without the willingness of that vendor to waive profits on the sale of the property? What was it that motivated that exchange and how can that be replicated by other property owners, to make similar opportunities available in more communities? Future study of The Mount would consider other stakeholder perspectives such as non-residential tenants, tenants who moved in to the residential wing, a complete social network analysis, ongoing growth and impact, the process for application and selection of residents, and the ongoing need for volunteers in the future. A comparative analysis to other cases may determine how types of place impact the experience of volunteers creating it, such as the rehabilitation of asylums and churches. Extending the study of place’s influence on how organizations are designed could have implications for
stakeholder engagement and how place can be represented at the table in informing decisions about how it is utilized and managed as a resource and entity of meaning.

**Concluding Statement**

This community-based case study of The Mount explored relationship structures of place in community development. It demonstrated how locally-based relationships and processes can influence the shaping of place and how place, with its inherent relationships that entrench processes, can influence locally-based organizations and processes. Thus a cycle of influence between place and people is inferred here, with implications for inclusivity and participation at a local level that has the potential to inform effective decision making and funding models in a variety of governance structures.

The narrative process that has unfolded in this case study reflects the greater community of Peterborough, Ontario with all of its links to the history and region it is situated in; The Mount is a place in the context of a larger community of people who connect. The network of organizations and the constituents they serve are part of a larger connected whole that is brought together by common interests and resources that if used appropriately can serve to eliminate gaps in services. These overlapping communities demonstrate the interconnectivity and relational aspects of place and place-making.

The findings from this study suggest that relationships of place provided the capacity for the community’s necessary and eventual sharing of risk and extensions of trust that achieved the non-profit ownership of a community asset. While participants expressed lack of funding as the greatest challenge to the sustainability of the initiative,
their progress towards goals without money emphasizes the importance of resourceful creativity in relationships of place towards meeting self-identified needs of a community.

In sharing narratives of experience, the principles and values of culture are illuminated as the driving forces behind individual and collective action. To voluntarily reshape places, through these values is required beyond our efforts to design new sets of technologies and analytical techniques, in expressing our individual and collective interests and responsibilities (Bryden et al, 1994). In recognizing the influence that place has on the actions we take in our communities and organizations, and that everything is connected to the places and people beyond, we may consider place as having something at stake in our management of it to meet our needs, as we adapt to changing environments and structures over time.
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APPENDICES

Appendix A: The Mount Community Centre Case for Investment

The Mount Community Centre

Redeveloping a historical gem into a vibrant place to live, work and relax

Case for Investment
December 2013
A severe recession in 2008 and an uncertain recovery have left too many households unable to afford the roofs over their heads. In Ontario one in five (20%) spend more than half of household income on housing. In Peterborough it’s closer to 25% of households. Among food bank clients, housing costs average 72% of household income. -- Housing is Fundamental report Peterborough’s Affordable Housing Action Committee

Executive Summary

Peterborough has the unique distinction of having the widest gap between wages and market rents in Ontario. This leaves Peterborough workers putting in 63 more hours per month for $11.29 less per hour just to pay rent compared to a worker in Oshawa, only 40 minutes away. That puts a strain on families’ ability to afford the basics, such as utilities, groceries and transportation. Several agencies work to support families and individuals in these situations, working with limited resources themselves. The result is stress on family budgets and non-profits trying to bridge a gap that is beyond their control.

As part of its strategic planning process in 2011, the Peterborough Poverty Reduction Network identified the need for a “hub for affordable housing and food” in order to help more families and individuals in the city. At the same time, the former Mount St. Joseph property came onto the market, a 10-acre property with room for 100 apartments in the existing buildings alone and a large-scale kitchen that could host food programs. Within the buildings, there is also a beautiful chapel, several classrooms and offices that could be used by local non-profit organizations. The rental of these spaces could help to offset the costs of providing more affordable housing. On top of the obvious opportunities for tenants, the Network also saw a chance to bring various non-profits together in an effort to streamline their services, to make their operations more integrated and efficient. The timing was perfect.

Recognizing the scope of the project, the Network created a new board to manage the property and all its potential. The Mount Community Centre incorporated in early 2013 and has taken the reins in leading this project forward, as the Network focuses on its vital priorities. The goal of redeveloping the Mount is to nurture a community space that encourages relationships and partnerships among people and groups while focusing on housing, food, health, arts and culture, and ecological sustainability.

Led by lawyer Stephen Kylie, The Mount’s board draws expertise from leaders in real estate, accounting, communications, faith, education and community development. At the committee level, more than 60 people are committed to building capacity for the project through their networks. The momentum grows every week.

Several partners have come together during the due diligence process before purchasing the property on Aug. 2, 2013 -- the Peterborough City-County Health Unit, the Canadian Mental Health Association, the United Way, the Sisters of St. Joseph, Habitat for Humanity and Kawartha Participation Projects. These partnerships will continue to drive this project forward to redevelop the buildings on the site in the first phase of development. Already, future tenants are lining up to stake out their space – community
groups, arts collectives, housing providers and various agencies.

The beauty of this project is how the need for rentals of all types (residential and non-residential) will provide the income needed to develop a mix of market-rent and affordable housing. With 131,000 square feet of buildings and a variety of room sizes (the equivalent of the Memorial Centre, plus 10 per cent more space), The Mount can accommodate almost any request from a small organization needing a meeting room to a training facility wanting a series of classrooms. Each time volunteers have hosted one of the dozens of tours through the complex, new partners come aboard, enthused by what they see.

Thanks to generous donors, half of the $5-million purchase price has already been secured. The Mount has also secured mortgage financing for the rest of the purchase. Since acquiring the property, operational costs have been covered by donors who believe in this project.

The Mount has zoning for the first phase of housing and has already begun renovations for 47 apartments. Early in 2014, further zoning is expected to be approved for ‘places of public assembly’ and other uses. The Mount can sustain the property until we begin renting out apartments and meeting spaces. However, more funding will be needed to move the project ahead and create a vibrant new community within the city. The overall renovation costs will be $7 million with $2.5 million needed for Phase One. Teamwork across the community has taken The Mount this far. Now we are entering the exciting phase of moving walls to start making room for our first tenants.

**Why now is the right time**

More than 1,400 families, including seniors, are waiting for affordable housing in Peterborough. At the same time, couples in their 50s and 60s are looking to downsize from their houses so they have fewer chores and more time to travel. People in either situation could find a home at The Mount with the added bonus of living in a park-like setting that is close to downtown, bus routes, schools and facilities like the lawn-bowling clubhouse right across Monaghan Road.

There is such a great need for affordable housing. Peterborough has been identified as the Homelessness Capital of Ontario due to the rate of insecure households compared to its population.

<table>
<thead>
<tr>
<th>City</th>
<th>Average rent for 2-bedroom apt.</th>
<th>Average income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peterborough</td>
<td>$904</td>
<td>$5,484</td>
</tr>
<tr>
<td>Oshawa</td>
<td>$939</td>
<td>$6,760</td>
</tr>
<tr>
<td>London</td>
<td>$919</td>
<td>$6,435</td>
</tr>
<tr>
<td>Guelph</td>
<td>$941</td>
<td>$7,088</td>
</tr>
</tbody>
</table>

(Cited from CMHC Rental Market Report, Canada Highlights, Autumn 2012)
Leveling the playing field

Ideally, a person’s rent or mortgage should account for no more than 30 per cent of their income. However, for many families, more than half of what they earn goes towards keeping a roof over their heads. That leaves little money for anything else. In the Peterborough area, 8,300 men, women and children have to turn to food banks each month to stretch their budgets further. Last year Kawartha Food Share’s warehouse distributed more than $6.5 million worth of food to help feed these families when there simply isn’t enough money by the end of the month.

As a result, the stress and loss of self-esteem take their toll on family members of all ages. Due to hunger or distraction, their children may not perform as well at school or have the opportunity to participate in clubs or sports, leaving them on the sidelines and socially excluded.

The Mount aims to help as many of these families as possible by offering them an affordable and safe place to live, play and grow in a community where everyone is accepted for who they are. The Mount will offer different levels of rents so families of all types can live side by side, without any one knowing whose rent is subsidized. The more income coming into the property – via housing or non-residential tenants – supports those who can not afford market rents while adding to the long-term sustainability of the facility.

At the same time, community agencies are looking for new central spaces for their offices and programs. Several have expressed an interest in setting up shop on the property as well. By creating a hub where several of them operate, services will be easily accessible for those requiring help, especially if they live right next door. Groups are already talking about the synergies they will have by working together or within close proximity. For example, a food training program could provide meals for classes or meetings held on the property. Horticultural groups could teach tenants how to grow their own food and surplus produce can be used in food programs run on-site. Founders see more possibilities each time a prospective tenant tours the property.

Changes in the workforce

Peterborough has been struggling with an unemployment rate between nine and 11 per cent for the past year, as the economy changes from an industrial base to a service base. Additionally, many of the service jobs today start at minimum wage and don’t include benefits. That leaves many families trying desperately to accommodate dental bills or prescriptions in their already stretched budgets.

While barely earning enough to cover the basics, many are forced to make tough decisions between a family member’s health and paying the rent. While other housing providers focus on clientele who are seniors or persons with disabilities, The Mount will rent to a wide variety of clients, including working families. Rather than relying on subsidies, their rents will be subsidized by the other income coming in from various parts of the complex.
**Partnerships**

The Mount thrives on the energy and commitment of its partners who also believe in a bright future for this property. Many partners have asked to rent space here to support the project and to have a front-row seat to its redevelopment. The Sisters of St. Joseph, who live in a smaller new residence next door, have been incredibly supportive at every stage of this project as they see their former home taking on new life in the same spirit in which they did their social justice work for so many years.

A series of organizations has come together to create a social-services hub at The Mount, with a focus on maintaining the health of the community via food services, community gardens and office space through organizations funded by the Local Integrated Health Networks and the Ministry of Community and Social Services. This will complement the housing portion of the project and bring more people to The Mount. So far, leaders of the following organizations have donated their time on the committees working to redevelop The Mount:

- United Way of Peterborough and District
- Peterborough City-County Health Unit
- Peterborough Housing Corporation (as an advisor)
- Kawartha Participation Projects
- Canadian Mental Health Association
- Alternatives
- Peterborough Poverty Reduction Network
- Sisters of St. Joseph
- Habitat for Humanity

The Mount is negotiating leases with several of these organizations to move their offices or services onsite and we look forward to announcing our first tenants soon.

**The Mount Community Centre Leadership**

Founded in 2013, The Mount’s board draws expertise from several fields needed to pull this project together. The board is led by Stephen Kylie, a lawyer with more than 30 years of experience, including real estate and financial transactions. He is also involved in the Peterborough Rotary Club, the Trent University Board of Governors and the Peterborough Poverty Reduction Network. Mr. Kylie chaired the very successful Ontario Summer Games in Peterborough and has organized the Rotary Victoria Day festivities and fireworks for more than a decade.

Board members include:
- **Bill Pyle**, realtor with 35 years of sales and marketing experience
- **Jim Russell**, executive director of United Way of Peterborough and District
- **Bob Fisher**, accountant with Collins Barrows
- **Susan Musclow**, retired principal and educator at Trent University
- **John Martyn**, retired teacher and long-time volunteer with Homegrown Homes
- **Lois Tuffin**, newspaper editor, served on boards for Homegrown Homes and Youth Emergency Shelter
- **Sister Joan Driscoll**, local leader with the Sisters of St. Joseph
- **Catherine Dickinson**, founding board member of Sadleir House
- **Michael VanderHerberg**, employment counselor at New Canadian Centre, entrepreneur and social-media networker extraordinaire
What makes this project unique
At the Mount, we’re building more than walls. We’re removing the barriers to affordable housing through collaborative partnerships. The Mount Community Centre aims not just to become a landlord, but to build a community where a mix of uses enriches the lives of the people who live there or just come to visit. Sitting in the midst of 10 acres of greenspace provides a completely different feel to this site, unlike any other rental facility in the city. Each dollar invested in its development enriches the property and makes it an even more valuable asset. And you will know your support is creating a legacy for generations to come. Once you’ve had a tour of the property, you’ll want to be part of the team that shapes its future.

Highlights of The Mount

The former Sisters’ living quarters can be converted into apartments

The beautiful chapel can be used for worship, concerts or weddings

Also on the property: offices of various sizes, rooms that can be rented out for yoga classes, community meetings, etc. a large-scale kitchen and dining room former infirmary an auditorium space for community gardens where tenants can grow their own food an orchard, herb garden, rose garden

The former Sisters’ living quarters can be converted into apartments
Collaborative approach

Since this redevelopment will thrive on a variety of people and organizations, The Mount is acting principally as a landlord with agreements with housing providers, social services agencies and individuals who will use the space to draw tenants to the site. Each group serves a different clientele so there will be a great mix of people mingling and learning about each other. The Mount’s vision is to create and sustain a welcoming, inclusive and diverse community space that transforms the lives of people who experience the property. That leaves the door open to a variety of partners as long as they wish to build a community here.

Immediate impact

Long before the first tenants will arrive at The Mount, this project has brought together a tremendous team of visionaries and partners who have already found common ground for this and other projects. The Mount has offered groups the hope of finding space that is central and suitable to their needs so they can successfully run their programs.

Looking ahead to 2014, dozens of tenants will move into the first wing and become part of the community of neighbours who are keen to see the property developed, not abandoned. With at least 40 per cent of units dedicated to affordable rental units, families and seniors will find themselves in safe homes that allows them dignity, not anxiety.

Our campaign

Through the generosity of donors, half of the $5-million purchase price for The Mount has been secured, putting the organization into a good position in terms of paying down two mortgages on the property. However, a further $7 million will be required to renew each part of the complex, beginning with $2.5 million for Phase One.

Until the rental income becomes steady, donations will ensure this sturdy group of building will see new life that will support some of our most vulnerable citizens amidst a mixed community in a beautiful park-like setting. Now is the time to invest in creating a community that will keep the Sisters’ legacy alive while adding so many new and wonderful uses to the buildings they once called home.

An investment in The Mount Community Centre is backed by a property with tremendous revenue-generating potential. Its diversified rental streams will not only generate income, but build synergies between neighbours to reinvigorate and sustain this heritage landmark.

We are seeking donors who realize the potential The Mount has to change lives in our community while revitalizing a beautiful heritage site. Just imagine the weddings in the beautiful chapel, families living in the former Sisters’ quarters and volunteers preparing meals in the large kitchen. That’s what The Mount will look like in the near future.
Appendix B: PPRN Strategic Planning Workshop

Wednesday, December 7, 2011

Hopes and Dreams

The following were noted:

- Advocacy be the responsibility of each work group and throughout the network
- Engaging and building leadership capacity among persons with lived experience and more active outreach to these persons
- Fundraising
- Education of all community decision makers (local, provincial, federal)
- Increase the political will among city councillors
- Increase public awareness of poverty-related issues and of PPRN
- Increase the collective determination to reduce poverty
- Raise funds to establish local assistance for RDSP applicants
- Develop a Newsletter: better use of the website; identified media spokespersons including persons with lived experience
- Organize a strong, collaborative, community response to the “Options Paper-Social Assistance Revisions
- Invite city and county councillors to events and speak to both councils
- Train people in the network to speak up
- Engage the business community and promote private partnerships
- Work with community groups to establish steps of systemic change
- Take a collaborative approach to the following specific undertakings: Central Food Hub linked with a Social Enterprise Center; develop ways of increasing affordable housing and housing that is affordable. (Concrete tasks can assist in attracting political will.)
- Take a collaborative approach to specific groups such as persons with disabilities

By consensus, the following were identified as priorities: (A total of 67 votes from 23 participants)

1. Collaborative approach to specific undertakings (17 votes) Note: Votes did not indicate which one was most important.
2. Developing a community response to the Option Paper-Social Assistance Revisions (10 votes)
3. Educate community leaders (10 votes) linked with need for advocacy (6 votes)
4. Build the leadership capacity among persons with lived experience (7 votes)

(17 votes were distributed throughout the other suggestions.)
Working Together

The following are suggestions for developing a collaborative network.

- PPRN is still in its formative stage but has much support
- There are multiple connections already in place to build on
- Invite other groups, including people with lived experience, to “call out” for help (eg. work with the “hard to house”) to provide opportunities for collective action
- Improve the structure of the network by ensuring members of the work groups get more information through such avenues as the website
- Encourage any member of the network to inform chairs of the work groups of emerging issues
- Use the meetings of the Planning Committee (chairs of the work groups) to share updates and co-plan action
- Use the interconnections among the work groups to issue “community alerts”
- Follow an informal “asset mapping” process to address identified needs/actions
- Measure what connections to the Network mean for groups and individuals as ways of identifying the strengths of the Network
- Is it better to work through a central network or multiple networks?
- Make better use of ways of providing an over-riding look at programs and progress (eg. the Poverty Reduction Report Card)

Evaluation of the Session and Next Steps

- “Blown away” by the amount of work and energy in the Network; a positive feeling about the session and the sense of strong commitment
- Excellent synergy and diversity among the participants; an openness to sharing and benefiting from the ideas of others
- Regret that more people with lived experience were not present even though efforts were made to invite folks; need to identify barriers and what can be done to be more inclusive (A few were present but not identified.)
- Use the report from the session as a discussion piece for the work groups; circulate the report among persons with lived experience
- Need to work on preventing people from “falling through the cracks” by making better use of the available services
- The complexity and difficulty of the RDSP process triggers feelings of powerlessness. How can PPRN challenge this feeling?
- Find ways to overcome feelings of hopelessness, helplessness, frustration, stress of people living in poverty by including an understanding of the emotional component of the work of the Network in planning actions
- We have to be aware/focus on hope and success stories
Appendix C: REB Letter of Approval

OFFICE OF RESEARCH
www.trentu.ca/research

An Kosurko
Sustainable Studies Program
GCS

December 02, 2015

File #: 23984
Title: Strategic Planning for Sustainability at The Mount Community Centre

Dear Ms. Kosurko,

The Research Ethics Board (REB) has given approval to your proposal entitled "Strategic Planning for Sustainability at The Mount Community Centre".

The committee strongly suggests and encourages you to encrypt any data that is being collected that contains any personal or identifying information. Please add a statement to your consent form concerning this. For help with encryption services, please contact Trent's IT Department.

Please add a running footer to your consent form, with the date of Trent REB approval and consent revisions number (e.g., 01-Jan-12, Version 2), so that the consent form used can be easily identified in future.

When a project is approved by the REB, it is an institutional approval. It does not undermine or replace any other community ethics process. Full approval depends upon the approval of all other bodies who are named as stakeholders in this research.

In accordance with the Tri-Council Guidelines (article D.1.6) your project has been approved for one year. If this research is ongoing past that time, submit a Research Ethics Annual Update form available online under the Research Office website. If the project is completed on or before that time, please email Karen Mauro in the Research office so the project can be recorded as completed.

Please note that you are reminded of your obligation to advise the REB before implementing any amendments or changes to the procedures of your study that might affect the human participants. You are also advised that any adverse events must be reported to the REB.

On behalf of the Trent Research Ethics Board, I wish you success with your research.

With best wishes,

Peggy Wallace
REB Chair
Phone: (705) 748-1011 ext. 7932, Fax: (705) 748-1587
Email: peggywallace@trentu.ca
c.c.: Karen Mauro
Compliance Officer
Appendix D: Letter of Support, Mount Community Centre

The Mount Community Centre
1545 Monaghan Road
Peterborough, Ontario

June 25, 2015

Research Ethics Board
Trent University

The Mount Community Centre fully supports An Kosurko's research towards her Master of Arts in Sustainability Studies at Trent University. This important research documents the organizational development and strategic planning towards community development and sustainability of this significant heritage project.

Several members of the Board of Directors have agreed to participate in interviews and will support her in the process of data collection. The Board has provided her with access to the facility on an as needed basis.

Furthermore, the Board and staff of the Mount Community Centre are willing to provide introductions to key stakeholders such as volunteers for the purpose of interviews both as individuals and as participants in focus groups.

If more information is required, please contact me.

Yours truly,

John Martyn,
Vice-President, The Mount Community Centre
705-745-0096
jnmart@nexicom.net
Appendix E: Recruitment Letter

Invitation to Participate in Research Project on The Mount Community Centre for Volunteer-based, place-making initiatives for community development

Hello, Friday, January 14, 2016

This is a letter to invite you to participate in a research project on Volunteer-based, place-making initiatives for community development: a case study of The Mount Community Centre.

You have been identified as a potential participant by The Mount Community Centre administration due to your role in the organization as a volunteer and stakeholder.

The purpose of the research is to gather information about volunteerism and organizational change at The Mount Community Centre for the purpose of advancing knowledge in community development and sustainability at an organizational level.

Participants who volunteer for the study will be asked questions (sent in advance) in interviews and/or focus groups related the development of The Mount Community Centre as an organization in the Peterborough community.

The research is being conducted by An Kosurko, a Trent University master’s candidate in Sustainability Studies. An Kosurko is also a volunteer and stakeholder at the Mount Community Centre who has participated in strategic planning activities, Hub Development committee activities and historical documentation activities for The Mount.

The data collected from the interviews and focus groups will be analyzed and used as part of the historical documentation of the Mount Community Centre and published as part of An Kosurko’s master’s thesis in Sustainability Studies. There are no financial incentives for the researcher to conduct this study, however data may be used to inform the historical documentation of the organization. The researcher is being paid a fee by the Mount to document the development of the organization, which may be informed by, but will remain separate from the thesis publication.

Tasks for participants in the study will include answering questions on a written questionnaire, in a one-on-one interview with the researcher, and/or in discussion as part of a focus group being led by the researcher. The total amount of time for participation...
could be up to five hours total on two separate occasions within a four-month period, including emails and correspondence.

Interviews and discussions will be recorded for the purpose of analysis and recordings will be kept on file by the researcher in her office and then archived at The Mount Community Centre for future use in historical archives and/or to promote the work of The Mount.

There are no major risks anticipated as a result of participating in this study. Minor risks include the dissemination of opinions among peers regarding the development of the organization, as voluntary participants will be identified and non-anonymous. All participants will be provided with informed consent documents to sign in advance of participation. All efforts will be made on the part of the researcher to maintain transparency and to address questions and concerns of participants.

Benefits from this study will include the advancement of knowledge and understanding of the unique organization that is The Mount Community Centre as it has undergone a process of development and change.

Participants may withdraw from the study at any time and any materials or data collected will be destroyed at the request of the participant.

Results from the study will be published in a master’s thesis and available to the public. Data collected will remain on file and be accessible through the researcher and at the Mount Community Centre indefinitely.

Contact Information for the researcher, An Kosurko is ankosurko3@trentu.ca 705-761-8937 and her supervisor Mark Skinner is markskinner@trentu.ca. An Kosurko may also be contacted through the Department of Sustainability Studies at Trent University, 1600 West Bank Drive, Peterborough, Ontario, Canada K9L 0G2 705-748-1011 x 7721, sustainabilitystudies@trentu.ca.
Appendix F: Informed Consent Form

Statement of Informed Consent for Participation in Research: Interview

I volunteer to participate the research project titled Volunteer-based, place-making initiatives for community development: a case study of TMCC, conducted by researcher An Kosurko from Trent University. I understand that the project is designed to gather information about sustainability and organizational change at The Mount Community Centre for the purpose of advancing knowledge in sustainability at an organizational level. I will be one of approximately 30 people being interviewed for this research.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty. If I decline to participate or withdraw from the study, no one will be told.

2. I understand that most interview participants will find the discussion interesting and thought-provoking. If however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to cease participating in any dialogue or follow up questions that result from my responses to questions.

3. Participation involves sharing my thoughts and opinions about The Mount Community Centre and Sustainability in an individual interview being facilitated by An Kosurko from Trent University. The interview will last approximately 30-60 minutes. Notes will be taken in writing during the discussion and an audio recording will be made. A video recording of the interview will be made. I understand that I have the right to refuse to participate in the video recording and opt for audio recording only.

4. I understand that there is no guarantee of anonymity or confidentiality of my participation in this interview or the contents of the discussion, including my thoughts and opinions.

5. I understand that data resulting from this interview may be used in the publication of a master’s thesis that may be printed, distributed for public access or used in a video documentary for broadcast and/or educational purposes.

6. I understand that this interview and resulting footage, recordings and notes will be stored with the researcher for a minimum of five years from the date of the interview and potentially in the archives at the Mount Community Centre indefinitely.
7. I understand that risks to me as a result of participating in this interview are minimal.

8. I understand that this research study has been reviewed and approved by the Research Ethics Board at Trent University. For research problems or questions regarding subjects the Research Ethics Board may be contacted via the Research Office at Trent University, 1600 West Bank Drive, Peterborough, Ontario K9J 7B8.

9. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study. 10. I have been given a copy of this consent form.

______________________________  ______________________
My Signature                     Date

______________________________  ______________________
My Printed Name                  Signature of the Investigator

For further information, please contact:

An Kosurko, M.A. Candidate c/o Sustainability Studies, Trent University 1600 West Bank Drive, Peterborough, ON K9J 7B8 ankosurko3@trentu.ca or her supervisor, Dr. Mark Skinner c/o The Centre for Aging & Society, Trent University 1600 West Bank Drive, Peterborough, ON K9J 7B8
Appendix G: Interview Guide

Documenting a Volunteer-based, Place-making Initiative for Community: A case study of The Mount Community Centre in Peterborough, Ontario

Interview Guide

(To be sent in advance via email for optional written response, and in preparation for on-camera interviews.)
(Please note: This is a semi-structured interview process. Each question is designed to evoke discussion and responses may provoke follow up questions and discussion. Please feel free to stop and ask questions at any time.)

BACKGROUND INFORMATION:

Research Goal: To explore how relationships are structured in a volunteer, place-making initiative.

Research Objectives:

1. To describe TMCC as a caring, community initiative that is dependent upon its affiliation with its heritage site – how and why are people coming together and creating meaning in this place? What is the formal and informal nature of collaboration among stakeholders?

2. What are the individual experiences of volunteers at TMCC? How do they ascribe values and meaning to TMCC? How are these affected by relationships? What is it about the relationship structure that causes these affects?

3. To identify and assess the importance of the Mount as a place on the relationships that evolve.

4. To identify challenges faced by the organization in developing a sustainable operation.

SECTION 1: INTERVIEW PARTICIPANT CONSENT AND INFORMATION (5 minutes)

1. Have you read and signed the informed consent form and agreed to participate in this research study by me, An Kosurko, a graduate student at Trent University?

2. Please state OR READ ALOUD: “I consent to this audio/video recording and notes to be used in publications and broadcast materials for public
consumption at a later date. I understand that this could be for the purpose of education and/or sharing the story of The Mount Community Centre.

3. Please introduce yourself: state your name and position with the organization. “My name is ____ and I ____ at The Mount.”
   a. How would you describe your role and position within the greater community of Peterborough?
   b. Are you paid for your work at The Mount?
   c. Do you benefit in any way?
   d. Why do you volunteer?

SECTION 2: HISTORY: ORGANIZATIONAL BACKGROUND AND VOLUNTEER ROLES (15 minutes)

4. In your own words, please describe The Mount Community Centre, (TMCC).
   a. How did it come to be The Mount?
   b. What is The Mount providing to the Peterborough Community?
   c. Why do you think it’s important to share the story of the Mount?

5. How and when did you become involved?
   a. How have you contributed to the development of the organization?

6. Who do you work with and what do you do?
   a. Who has an effect on your experience at TMCC and how?
   b. What are some of the challenges you face/problems that you solve?
   c. What are the opportunities that have emerged?

7. In your own words, please explain the vision and mission of the organization TMCC.
   a. In your opinion, how is The Mount currently achieving its vision and mission or is it moving towards it?
   b. Has the Mount transformed your life? How?

8. How would you describe The Mount’s efforts to develop a “sustainable” community centre/hub towards positive impact in the community?
   a. How would you define sustainable? Is that important?
   b. In your experience, what are some of the challenges faced in establishing a sustainable community organization?

9. What is your understanding of how the Hubs work?
   a. What are some of the benefits of the hub development model?
   b. What are some of the challenges?
SECTION 3: VOLUNTEER EXPERIENCE, MEANING AND COLLABORATION (15 minutes)

10. Were you involved in the planning of the organization? Strategic? Building? Please specify. If so, please describe your experience:

11. Why do you care about the Mount? (Does the history of TMCC have anything to do with it?)

12. What is your fondest memory/story of TMCC so far?

   Follow up/prompt: first memory that comes to mind? Negative memories?
   a) Are there any events you have enjoyed here? EG: Did you attend Erring and did that affect your perspective of how this site could be used?
   b) What have you learned as a result of your participation in the development of TMCC? – What has this organization contributed to your life?

SECTION 4. SIGNIFICANCE OF PLACE, LOCATION AND SETTING (15 minutes)

13. What role does the site/place play in your interest in the organization?

14. What do you think it is about the place that makes other people want to be involved?

15. How you think TMCC can impact the greater community?

16. What do you think has an influence on how this site has developed so far?
   a) How significant is the relationship to the Sisters of St. Joseph and why?
   b) What do you think the challenges are of repurposing a perceived, religious-affiliated site?

SECTION 5. FINAL REMARKS AND ADDITIONAL COMMENTS

17. Is there anything else you would like to add that I haven’t asked you?
   a. Is there anyone else you think I should talk to or materials I should look up?

Thank you for taking the time to share your stories and opinions for this study.
Appendix H: Real Estate Listing

1545 Monaghan Road, Peterborough, Ontario

UNIQUE RESIDENTIAL DEVELOPMENT OFFERING
1545 Monaghan Road, Peterborough, Ontario

- 131,400 square feet built in stages between 1895 and 1904
- 10 acre rectangular site
- Park-like setting
- Great residential neighbourhood
- Zoned for medium and high density residential development
- Landmark location
- Exclusive listing

Bill Pyle
broker
bill@myicl.ca

Century 21 United Realty Inc.
391 George Street South
P.O. Box 178
Peterborough, Ontario
K9J 6Y8

705-743-4444
1-877-272-6240 ( toll-free )

*Each office independently owned and operated. This email is not intended to solicit buyers already under contract.
1545 Monaghan Road is conveniently located:
- Bordering Peterborough’s most prestigious neighbourhood, “The Old West End”
- City bus service on Monaghan Road
- Close to Peterborough Regional Health Centre
- 2 blocks from Peterborough’s popular Jackson Park
- The Peterborough Lawn Bowling Club is located across Monaghan Road
- Short drive to downtown and to Lansdowne Place Mall
1545 Monaghan Road, Peterborough, Ontario

Site Features

This premier site is right out of a magazine and features:

- 10 acre rectangular shape
- Gently sloping up from front to rear giving the buildings a commanding presence
- Underground hydro, gas, water and sanitary sewer services
- Park-like setting with a variety of trees and shrubs
- Beautiful tree-lined entrance road
- Corner site with entrances off Monaghan Road and Woodland Street
- Monaghan Road entrance is a signalized intersection

Bill Pyle Broker
bill@myici.ca

Century 21 United Realty Inc.
367 George Street South
P.O. Box 178
Peterborough, Ontario
K9J 5Y3

705-742-4444
1-800-272-4646 (toll free)

*Each office independently owned and operated. This email is not intended to solicit buyers already under contract.*
1545 Monaghan Road, Peterborough, Ontario

Property Features

- 131,400 square feet built in stages between 1895 and 1994
- Stunning architectural features
- On-site laundry facilities in separate building
- 10 acre rectangular site
- Park-like setting
- Ample on-site parking
- Main buildings comprised of numerous common areas, auditorium, administrative offices, dining room, commercial kitchen, bedrooms and indoor swimming pool
- This former Motherhouse of the Sisters of St. Joseph is a Peterborough landmark

Bill Pyle
bill@myici.ca

Century 21 United Realty Inc.

*Each office independently owned and operated.
This email is not intended to solicit buyers already under contract.
Building Footprint
Zoning

The zoning on the property is Special District 346 (SP. 346) and permits redevelopment of the property for the following residential uses:

a) a dwelling unit (to a maximum of 26 units)
b) a multi-suite residence (to a maximum of 286 suites)

There is a Holding Symbol (H) on the property until such time as a conservation agreement between the City of Peterborough and the owner is registered on title to the property.

Bill Pyle  Broker
bill@myol.ca

Century 21 United Realty Inc.
347 George Street South
P.O. Box 179
Peterborough, Ontario
K9J 0Y9

TEL: 705-444-4444
FAX: 705-742-4444 (toll-free)
## Appendix I: Video Transcription Table

<table>
<thead>
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<th>Time (s)</th>
<th>Text</th>
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<tr>
<td>0:00</td>
<td>Intro</td>
</tr>
<tr>
<td>0:10</td>
<td>Describe the design of the study.</td>
</tr>
<tr>
<td>0:20</td>
<td>Explain the importance of understanding the effects of time and space on the design.</td>
</tr>
<tr>
<td>0:30</td>
<td>Discuss the methodology used in the study.</td>
</tr>
<tr>
<td>0:40</td>
<td>Describe the results of the study.</td>
</tr>
<tr>
<td>0:50</td>
<td>Discuss the implications of the results.</td>
</tr>
<tr>
<td>1:00</td>
<td>Conclude the presentation.</td>
</tr>
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</table>

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<tr>
<td>0:50</td>
<td>Discuss the implications of the results.</td>
</tr>
<tr>
<td>1:00</td>
<td>Conclude the presentation.</td>
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Appendix J: The Mount Community Centre Board of Directors

- Stephen Kylie, president, practicing lawyer, chair of Peterborough Poverty Reduction Network, Rotary Club member, member of the Trent University Board of Governors

- John Martyn, vice-president, retired teacher, founding director of two non-profit housing corporations and Peterborough Housing Foundation

- Lois Tuffin, secretary, editor in chief of Peterborough This Week, former executive board member of Homegrown Homes, Peterborough Poverty Reduction Network, Youth Emergency Shelter

- Susan Musclow, treasurer, retired elementary school principal, teacher at the Faculty of Education at Trent University, treasurer of the Peterborough Poverty Reduction Network

- Jim Russell, chief executive officer of United Way of Peterborough and District, board member of the Peterborough Poverty Reduction Network

- Bob Fisher - certified accountant with Collins Barrow, Rotary Club member

- Sister Joan Driscoll - local leader with the Sisters of St. Joseph

- Bill Pyle - Century 21 commercial broker

- Michael VanderHerberg - co-owner of the Silver Bean Café, employment counselor

- Sandra Dueck - policy analyst and communications specialist for Peterborough Chamber of Commerce

Appendix K: The Mount Hub Development Committee Terms of Reference

The Mount Vision Statement

To create and sustain a welcoming, inclusive and diverse community space that transforms the lives of people who experience The Mount Community Centre.

The Mount Mission

Through the redevelopment of the historic Mount St. Joseph property, The Mount Community Centre nurtures a community space that:

- Profoundly respects people, land and beliefs;
- Encourages relationships and partnerships among people and groups;
- Focuses on housing, food, health, arts and culture, and ecological sustainability.

Terms of Reference

This committee will:

- work with The Mount Community Centre Board to improve the quality of life for all who experience The Mount Community Centre
- assist the Board in identifying community needs that could be met by The Mount Community Centre
- assist Board and the Director of Strategic Advancement in developing hubs at the Mount (food; health & social services; culture; ecological sustainability)
- identify agencies that support the Vision and Mission of the Mount Community Centre and consider locating at the Mount
- assist the Board in cultivating partnerships and collaborations with residential and non-residential tenants, the community and neighbours
- assist the Board in building a sustainable and efficient operation.

The Terms of Reference and Membership on the Committee will be reviewed annually.
### Appendix L: Timeline of Research Phases Accounting for Rigour

<table>
<thead>
<tr>
<th>Date</th>
<th>Role</th>
<th>Activity</th>
<th>Approach/Method</th>
<th>Rigour/Validity</th>
<th>Influences/Courses</th>
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</thead>
<tbody>
<tr>
<td>November 2013</td>
<td>Volunteer recruit</td>
<td>Entered convent on a tour*</td>
<td></td>
<td>• This phase acknowledged in ethics application and thesis introduction as to how I became involved and why I made the choices I did.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Exploratory</td>
<td>The process was documented in personal journal format which could be open to scrutiny at any time (Researcher Reflexivity)</td>
<td></td>
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<tr>
<td>Spring 2014</td>
<td>Volunteer researcher</td>
<td>Researched possible foundation fundraising opportunities*</td>
<td>Appreciative Inquiry, Document analysis</td>
<td>Triangulation of my notes, with minutes and experiences of others in interview data might be found later, but any potential bias or influence on those questions from this phase was acknowledged in RLB application</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Pragmatic/Ethnographic/Participatory Observation</td>
<td>The full three-year process over four phases represents a prolonged engagement in the field, an approach to validity from the perspective of participants (Creswell and Millar, from Guba and Lincoln, 1994)</td>
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<tr>
<td>Spring 2014</td>
<td>Volunteer advisor</td>
<td>Joined Hub Development Committee,*</td>
<td></td>
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<tr>
<td>Summer 2014</td>
<td>Volunteer advisor</td>
<td>Became co-chair of Arts and Culture Hub*</td>
<td>Pragmatic/Ethnographic/Participatory Observation</td>
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### Conceptualization Phase

<table>
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<tr>
<th>Date</th>
<th>Role</th>
<th>Activity</th>
<th>Approach/Method</th>
<th>Rigour/Validity</th>
<th>Influences/Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>August 2014</td>
<td>Contractor/Witness</td>
<td>Created Contract for Documentation</td>
<td>Participatory Observation, Document Analysis</td>
<td>Regular meetings with HD: chair, Documentation of interest in the project in journal entries (Researcher Reflexivity)</td>
<td></td>
</tr>
<tr>
<td>September 2014</td>
<td>Student and Volunteer</td>
<td>Enrolled in Master’s Program, Was appointed to Innowave Group</td>
<td>Participatory Observation, Document Analysis, Literature Review</td>
<td>Consultation with supervisors, professors and colleagues began, note taking continued, (Researcher Reflexivity)</td>
<td></td>
</tr>
<tr>
<td>October 2014 to April 2015</td>
<td>Volunteer Planner/Advisor</td>
<td>Completed Innowave Work*</td>
<td>Literature Review: Governance, Social Enterprise</td>
<td>Regular Consultation with supervisor, colleagues, collaboration with participants, (Researcher Reflexivity)</td>
<td></td>
</tr>
<tr>
<td>February 2014 to Dec 2015</td>
<td>Student Researcher</td>
<td>Went through formal ethics board approval and research design process*</td>
<td>Development of Conceptual, Methodological Framework, Research Design, Questions</td>
<td>Justice, Capitalism, &amp; Ethics; Perspectives in Sustainability</td>
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<tr>
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<td>PAR; Qualitative Methods (GTA); Management Thought (GTA)</td>
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<tr>
<td>Operational Phase</td>
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<tr>
<td><strong>Feb to April 2016</strong></td>
<td>Researcher</td>
<td>Qualitative Data Collection</td>
<td>Key Informant Interviews: Adhering to Ethical Conduct in Research acc to Tri-Council, Literature Review</td>
<td>Waited for REB approval to conduct interviews. Stepped down from volunteer activities, communicated that the contract deliverables would be delayed during the research process</td>
<td>Qualitative Methods (GTA); Rural Community Sustainability</td>
</tr>
<tr>
<td><strong>April to June 2016</strong></td>
<td>Researcher</td>
<td>Initial Analysis/Coding-Transcription Process</td>
<td>Coding and Organizing Data from three sources: Participant Observation Journals, Video Documentary Interviews, Document Analysis from previous three phases</td>
<td>Regular Supervisor meetings, Literature Review on Analysis</td>
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<td><strong>June 2016</strong></td>
<td>Researcher</td>
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<tr>
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<td>Data Analysis</td>
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<td><strong>Dissemination Phase</strong></td>
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<tr>
<td><strong>June 10, 2016</strong></td>
<td>Researcher</td>
<td>Transcription and Video Documentation presented to Client</td>
<td>Checking text with community participants</td>
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*(Overlaps with operational phase in that it is both acknowledged as influential and provides data for analysis)*