

Human Well-Being Research and Policy Making

Series Editor: M. Joseph Sirgy

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Leisure and Human Development

Navigating Socio-cultural Landscapes

 Springer

Human Well-Being Research and Policy Making

Series Editor

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This series includes policy-focused books on the role of the public and private sectors in advancing quality of life and well-being. It creates a dialogue between well-being scholars and public policy makers. Well-being theory, research and practice are essentially interdisciplinary in nature and embrace contributions from all disciplines within the social sciences. With the exception of leading economists, the policy relevant contributions of social scientists are widely scattered and lack the coherence and integration needed to more effectively inform the actions of policy makers. Contributions in the series focus on one more of the following four aspects of well-being and public policy:

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Editors

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Introduction

Leisure is a universal human experience, yet its meanings and implications can vary significantly across sociocultural contexts. In recent decades, researchers and scholars have increasingly turned their attention to leisure as more than just a temporary escape from daily routines. Leisure, in its multiple forms, holds the potential to enrich human lives, foster social connections, and contribute greatly to personal and collective development. The chapters compiled in this book build upon this growing body of knowledge, exploring the intersection of leisure and human development across different settings, cultures, and generations.

The idea of leisure as a mere pursuit of pleasure has evolved to include broader dimensions of well-being and social responsibility. This book, a collaborative effort of authors from various disciplines, reflects this shift, examining leisure not only as a time of rest or recreation but also as a vehicle for emotional, intellectual, and social growth. The chapters in this book reflect this evolving understanding of leisure, offering a comprehensive exploration of its influence on human development across diverse settings, cultures, and generations. While each chapter examines a distinct facet of leisure, several consistent themes emerge. These key narratives illustrate leisure's role in personal well-being, intergenerational connections, social engagement, and policy implications.

Leisure as a Pathway to Well-being and Personal Development

A central narrative throughout this book is the recognition of leisure as a vital contributor to overall well-being and personal growth. Far from being a simple break from the demands of daily life, leisure is an essential resource for emotional and intellectual fulfillment. The opening chapter, [Chapter 1: Leisure in Prisons: Fostering Well-being, Social Reintegration, and Personal Development](#), explores the role of leisure in the prison environment, emphasizing its significance for well-being and social reintegration. It also addresses misconceptions about prison life, particularly regarding leisure opportunities. [Chapter 2: Exploring Our Leisure Time: Youth](#)

Participation and Participatory Action Research investigates leisure, free time, and work–life balance from the perspective of young people, focusing on their routines and the impact of leisure on their personal, social, and family development. This theme is further developed in Chapter 3: *The Quest for Emotion in Leisure and Its Contributions to Human Development*, where leisure is shown to offer opportunities for emotional release and self-reflection, particularly for higher education teachers. These educators share personal experiences, illustrating how leisure activities contribute to their emotional well-being beyond professional demands. Chapter 4: *The Effectiveness of Leisure Education Programs for the Elderly* examines how leisure activities promote successful aging, emphasizing leisure education programs that foster competence, satisfaction, and autonomy among older adults. Through these discussions, leisure emerges not as a luxury but as a crucial component of human life, contributing to individuals' overall well-being.

Leisure as a Bridge Between Generations

A second narrative centers on leisure's unique ability to bridge generational divides, fostering stronger intergenerational relationships. As societies face demographic shifts and the challenges of maintaining familial bonds, leisure emerges as a vital tool in connecting different age groups. Chapter 5: *Shared Digital Leisure Between Grandparents and Grandchildren Before, During, and After the Pandemic* offers a timely exploration of how digital leisure has been used to sustain relationships between grandparents and grandchildren, particularly during the isolation of the COVID-19 pandemic. Digital platforms, such as video games and social media, have provided an innovative way to maintain these connections, allowing families to bridge the physical distance imposed by the pandemic. In tandem with this, Chapter 6: *Intergenerational Environmental Leisure Practices in Post-Pandemic Times* highlights the role of nature-based leisure in bringing generations together. Shared outdoor activities, like hiking or environmental conservation, offer meaningful experiences that strengthen family ties and promote understanding across generations. These chapters underscore the potential of leisure to serve as a conduit for connection and mutual understanding in an increasingly fragmented world.

The Social and Cultural Dimensions of Leisure

Leisure's role in shaping social and cultural identities forms the third key narrative of this book. Cultural institutions and events serve as focal points for communal engagement, offering spaces for the exchange of ideas and the celebration of shared heritage. Chapter 7: *The Role and Future of Art Fair Audiences: Visitors' Perspectives*

on the Hybrid Art Fair in Madrid explores the often-overlooked social impact of art fairs, focusing on audience perceptions and how these events, despite their commercial nature, can serve as vital spaces for education and cultural engagement. The chapter illustrates how these fairs serve as vibrant spaces for socialization and cultural enrichment, highlighting their role in fostering deeper community engagement. Similarly, Chapter 8: The Significance of Ethnographic Museums in the BizkaiKOA Network explores how museums work to engage local communities, using exhibitions and technology to enhance participation and collaboration. Chapter 9: The Impact of Platform Economy on Spanish Sun and Beach Destinations explores the growing influence of the platform economy on tourism, specifically focusing on the rise of free tours and their contribution to overcrowding in popular sun and beach destinations, offering valuable insights for sustainable tourism management and policy development. These chapters reinforce how leisure activities, rooted in cultural and social contexts, not only reflect but also shape collective identities and social dynamics.

Leisure, Policy, and Social Change

Finally, the book addresses the intersection of leisure, public policy, and social activism, highlighting how leisure practices are influenced by larger economic and political forces. Chapter 10: National Plans of Well Living (WLNP) and their Influence on the Ecuadorian Cultural Sector offers a critical examination of how Ecuador's National Plans for Good Living have shaped the country's cultural and leisure sectors. The chapter questions the effectiveness of these plans in fostering growth and promoting entrepreneurial opportunities, illustrating the crucial role that public policy plays in shaping leisure opportunities. Expanding on the theme of leisure as a tool for social change, Chapter 11: Restorative Leisure in Citizen Participation introduces the concept of restorative leisure in the context of community resistance movements in Colombia. Here, leisure is presented as a means of fostering community solidarity, empowering rural and urban collectives to resist socio-political marginalization. These chapters collectively highlight the broader societal impacts of leisure, positioning it not only as a personal or recreational pursuit but also as a vehicle for social resilience and political empowerment.

Taken together, the narratives woven throughout this volume demonstrate that leisure is far more than a superficial activity. It is a profound, multidimensional force that shapes individual well-being, bridges generational divides, fosters cultural engagement, and promotes social change. By examining these themes, this book offers a comprehensive understanding of leisure's role in human development, providing valuable insights for academics, practitioners, and policymakers alike. Leisure emerges not just as a luxury or a pastime but as an essential aspect of human

life, with the potential to enrich individuals, build communities, and contribute to a more equitable and sustainable world. As you read through these chapters, we invite you to reflect on your own experiences with leisure and consider how they contribute to your well-being, relationships, and understanding of the world.

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Contents

1	Leisure in Prisons: Fostering Well-Being, Social Reintegration, and Personal Development	1
	Marcos Javier Barriga Ávila and Diego Galán-Casado	
2	Exploring Our Leisure Time: Youth Participation and Participatory Action Research	21
	Victoria Pérez de Guzmán, Teresa Rebolledo-Gámez, and Rocío Rodríguez-Casado	
3	The Quest for Emotion in Leisure and Its Contributions to Human Development: Experiences of Higher Education Teachers	37
	Luz Angela Ardila Gutiérrez, Aurora Madariaga Ortuzar, and Tony Honorato	
4	The Effectiveness of Leisure Education Programs for the Elderly: A Systematic Review	57
	Luciana Pereira de Moura Carneiro, Aurora Madariaga Ortuzar, Maria Begoña Garcia Zapiain, and Ricardo Ricci Uvinha	
5	Shared Digital Leisure Between Grandparents and Grandchildren Before, During, and After the Pandemic	73
	María Ángeles Valdemoros San Emeterio, Rosa Ana Alonso Ruiz, Luis Corral Fernández, and Álvaro Eraña Martínez	
6	Intergenerational Environmental Leisure Practices in Post-Pandemic Times	91
	José Manuel Martínez-Villar, Rosa Ana Alonso Ruiz, María Ángeles Valdemoros San Emeterio, Cristina Medrano Pascual, and Magdalena Sáenz de Jubera	

7	The Role and Future of Art Fair Audiences: Visitors' Perspectives on the Hybrid Art Fair in Madrid	111
	Alexandra Zagrebelnaia	
8	The Significance of Ethnographic Museums in the BizkaiKOA Network	131
	Sofía Moreno-Domínguez	
9	The Impact of Platform Economy on Spanish Sun and Beach Destinations: A Case Study of Free Tours	149
	Asunción Fernández-Villarán, Jorge Rivera-García, and Ricardo Pastor-Ruiz	
10	National Plans of Well Living (WLNP) and their Influence on the Ecuadorian Cultural Sector	169
	Carlos Alberto Buitrón Mendizábal	
11	Restorative Leisure in Citizen Participation: An Alternative for the Promotion of Social Demands	187
	Santiago Forero-Lloreda, Johanna E. Zarate, and Camilo A. Angulo	

Chapter 11

Restorative Leisure in Citizen Participation: An Alternative for the Promotion of Social Demands



Santiago Forero-Lloreda, Johanna E. Zarate, and Camilo A. Angulo

Abstract Restorative leisure is an analytical framework designed to recognise popular festive activisms that promote social rights arising from the autonomy and distinctiveness of vulnerable human groups. This recognition has been achieved through the management and implementation of living laboratories of creation. These laboratories, as situated actions, provide spaces, time, and resources for diverse forms of participant communication. As a result, various cultural manifestations of leisure have been identified, reflecting the claims of Latin American communities. These manifestations showcase, through their subjectivity and resilience, diverse forms of empowerment. Through participatory observation and the characterisation of discursive expressions, graphic and audio-visual tools have been developed. These tools contribute to social transformation by amplifying the voices and representations of the individuals involved.

11.1 Emergence of Restorative Leisure

Restorative leisure has emerged as an analytical category within social research in Latin America, particularly in Colombia, between 2018 and 2023 (Forero & Lazcano, 2022). It is methodologically grounded in a qualitative approach, employing situated interventions within the framework of an exploratory inquiry. The primary aim of this inquiry has been to recognise restorative practices and experiences that contribute to the rebuilding of the social fabric in communities systematically subjected to violations (Forero, 2023).

These practices and experiences are rooted in the territorial, popular, and ancestral knowledge embedded in the cultural traditions of the human groups involved in

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the restorative leisure characterisation study. The most effective method for identifying the specificities of this social phenomenon is the systematisation of experiences (Mejía, 2012).

In this publication, the study group, research approach, and structure will be presented, alongside the results underpinning the concept of restorative leisure. The focus is on the community of young people from the Muisca indigenous cabildo in Suba, a locality northwest of Bogotá D.C., the capital of Colombia (Forero & Lazcano, 2024).

11.1.1 Context and Background to the Emergence of Restorative Leisure

Colombia is a country whose history has been shaped by various forms of structural violence, including discrimination, exclusion, racism, and inequality—all of which stem from the processes of colonisation. These colonial processes, deeply embedded in the structure of the State, have perpetuated modes of governance that obstruct meaningful and transformative social change. This situation has exacerbated socio-economic disparities, particularly among the nation's most vulnerable populations (Quiceno, 2016).

Over more than two centuries since the establishment of the Republic, during which Colombia nominally declared its independence, the most autochthonous populations with deeper ancestral roots have remained marginalised—both geographically and ideologically. This marginalisation reflects an imbalance between citizens whose human development is largely oriented by Western ideologies of life and those whose cultural frameworks stem from the cosmogony of native peoples. The disparity in access to fundamental rights continues to grow (Escobar, 2017).

The persistent tensions and invisible barriers created by these dynamics hinder access to various forms of social and human welfare. These barriers are further compounded by the fact that welfare models are neither generalisable nor adaptable to the diverse communities inhabiting Colombia's national territory. On one hand, such models primarily benefit “mestizo” society, which aligns more closely with Western doctrines and life purposes. On the other hand, they neglect indigenous populations whose spiritual, political, and social systems are deeply rooted in the cosmogony of *Abya Yala*—a term used by the tribes of Panama and Colombia to describe the Latin American territory.

In this context, a new dimension of knowledge has begun to emerge, shedding light on an unprecedented category within leisure studies. While forms of leisure have been extensively characterised within Western thought, there has been comparatively little recognition of leisure as it relates to the identity and idiosyncrasies of precolonial communities that still exist today, albeit under conditions of cultural and geographic exclusion (Forero, 2023).

The most significant connection this research establishes with contemporary leisure studies lies in two key insights. First, it recognises ancestral practices and experiences within the Latin American context that use time to foster wellbeing. Second, it demonstrates that leisure, when understood from this perspective, can serve as a means to achieve social rights in unconventional ways. This is particularly relevant when public policies fail to adequately support populations that neither identify with nor benefit from such policies. Consequently, this emerging analytical category has been termed *restorative leisure* (Forero, 2023).

11.1.2 Systematisation of Experiences in Restorative Leisure

The systematisation of experiences has been a methodology widely used in research associated with Latin American decolonial studies. For this reason, some of the most vibrant inquiries in this region have identified rich objects of study in the consolidation of academic fields. These inquiries clarify and propose alternatives that contrast with Western thought and, in general, support the claims of the most forgotten and marginalised communities in the region (Mejía, 2012).

Through interventions called *living laboratories* of creation (Fig. 11.1), researchers engage for significant periods through participant observation (Restrepo, 2016). These laboratories establish favourable environments for integrative coexistence, fostering practices and experiences intrinsic to the social phenomena rooted in the identity of the communities. They also emphasise collaborative and cooperative interaction, recognise festivity as a driver of social change, and encourage intergenerational encounters that balance tradition with the future. Researchers, therefore, act as mediators between the aims of the inquiry and the voice and action of the



Fig. 11.1 Live creation laboratory presentation: “Go ahead, paint without compromise”

communities. They collaborate with participants to determine the study's objectives, recognition and analysis categories, methodologies, and relevant findings (Forero & Lazcano, 2024).

For the present intervention, three key areas of recognition were established: (a) alternative ways of achieving social rights, given that the Colombian State does not provide for them; (b) the meaning of festivity in restorative processes within vulnerable communities; and (c) the characterisation of a new leisure sphere that complements—from their perspective—others rooted in Western thought (Richter & Cuenca, 2018).

Education, health, coexistence, participation, and work—viewed from an ancestral perspective—were central to the recognition process guiding this research. As these dimensions are consubstantial to human dignity, they were identified as the driving force behind the community's festive practices, which promote cooperative ethics. This approach diverges from the competitiveness, progress, or development emphasised in classical Western ideology, instead fostering a notion of human flourishing centred on the protection and care of life (Nussbaum, 2012).

These aspects draw attention to a situated notion of Latin American leisure, where time is organised and used differently from the compartmentalised allocation of work, study, rest, free time, and fun common in Western contexts (Gomes, 2017). The study reveals that ancestral practices of overlapping times and activities do not necessarily follow chronological distinctions in daily routines. Instead, festivity emerges as a driver of social change, advancing learning, healing, environmental adaptation, and other social processes.

The development of the systematisation of experiences, agreed upon by the researchers and the Muisca youth community, fostered an intercultural relationship. Its central objective was to demonstrate how time is used for restoring basic social rights and how the joy associated with certain festive practices acts as a catalyst for social transformation.

For this study, the concepts of subjectivity and resilience serve as synthetic translations that unify the community around actions supporting their vindicatory ideology. These concepts operate as categories of recognition in the systematisation process, helping to understand the potential of restorative leisure as a tool for social transformation.

The process of systematising experiences relies on words, arguments, ideas, images, and life stories recorded in audio-visual and material media, providing qualitative evidence of what resilient and restorative subjectivity entails for the community. As will be detailed in the methodological development and the step-by-step evolution of the laboratory, the research team sought to uncover the origins of the circumstances motivating the community. They explored how critical aspects of their discomfort are transformed into activism through the plastic expression of their artistic works, from ideation to materialisation.

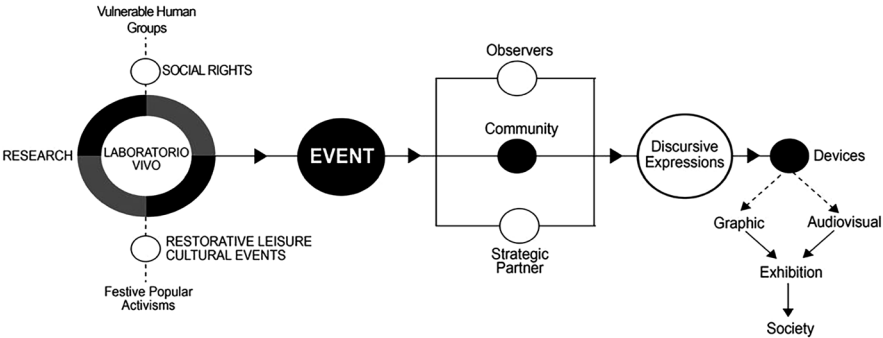


Fig. 11.2 Replicable model living creation laboratory (*laboratorio vivo*): “Go ahead, paint without compromise”

11.2 Live Creation Laboratory: “Go Ahead, Paint Without Compromise”

It is pertinent to mention that living laboratories of creation have been consolidated in various contexts as platforms for open innovation. Intervention and action are driven by a shared motivation among participants, providing a space for ideation, simulation, and prototyping of new ideas that emerge through imagination as a precursor to transforming realities (Bravo, 2019). By leveraging the possibilities of language as a psychological tool of a higher order—and in this case employing subjectivity and resilience—it has been possible to determine how these two human capacities are linked to the social demands of the community. These connections are reflected in the final works, both through the verbal descriptions provided by the young Muisca and in the aesthetic content of their creations.

Given the exploratory nature of this research, which examines the experimental dimension of the social phenomenon defined by the role of festivity in social transformations within vulnerable communities—as a manifestation of leisure with restorative purposes—it was agreed with the youth of the Muisca indigenous cabildo to implement a living laboratory of creation. This laboratory’s participatory dynamics followed four phases, resulting in a replicable model (Fig. 11.2) for future interventions.

11.2.1 Conceptualisation of Restorative Leisure

The conceptualisation of restorative leisure emerged through dialogic engagement with the Muisca youth, focusing on their interpretation and use of time to sustain and prioritise their ways of being and inhabiting their territory. In this first stage of the laboratory, and in alignment with a systematisation that values the voices of the



Fig. 11.3 Living laboratory of creation: “Voices of the community involved”

community, an autonomous characterisation of restorative leisure was developed (Fig. 11.3).

The results show that Muisca youth associated leisure and restorative practices with the following concepts derived from their cosmogony:

- Associated with leisure: freedom, autonomy, pleasure, doodling, parkour, *bihote* (party), guard, inspiration, music, spending time, self-awareness, free time.
- Associated with restorative: create, freedom, weave, language, denounce, phoenix, resurgence, new opportunities, recover what was lost, memory lifeline, return to order, recreational activities, healing.
- Associated with resilient and restorative subjectivity (Fig. 11.4): making political decisions, public spaces for training, popular pedagogy, collective lands, memory and tradition, care of wetlands.

11.2.2 Construction of a Claim Manifesto

In reflecting their concerns as citizens of native communities (Fig. 11.5) and their desire to preserve Muisca cosmogony, the youth created a manifesto asserting their rights.

During this second stage of the laboratory, and consistent with a systematisation that surveys the primary motivators of indigenous activism, the following key points were included in the manifesto:

- The precedent was set: “Forgetfulness of primary heritage in favour of privileging Western culture”.



Fig. 11.6 Living laboratory of creation “Representations and narratives”

11.2.3 Graphic Representation and Creation of Artistic Works

Graphic representation was used as a means of expression and activism, drawing from historical memory, symbolism, and the visual signs of Muisca tradition.

In the third stage of the laboratory, aligning with the first two stages, the representations and narratives associated with the use of time in restorative processes were externalised, and the topics central to Muisca community activism were established (Fig. 11.6). Following this groundwork, the research team facilitated the creative processes associated with the artistic expression of the youth.

11.2.4 Exhibition of Creative Works

The artistic works produced during this process were employed as mechanisms of denunciation and activism, reflecting the social and human rights issues relevant to the community’s identity and aspirations for human flourishing.

In the fourth and final stage of the laboratory, the complete cycle of the process culminated in a public exhibition of the creative works (Fig. 11.7). This exhibition provided tangible evidence of the diverse conceptions of leisure time, its purposes, and the native approaches to managing fundamental rights that matter to the community.

Finally, as a methodological approach for future interventions aimed at recognising other expressions of restorative leisure, the configuration of a replicable



Fig. 11.7 Public exhibition of creative works

laboratory model is proposed. This laboratory model can be implemented using a participatory and adaptive approach, allowing different communities to contextualise and customise the process. The approach includes providing detailed guidelines for the conceptualisation of restorative leisure, facilitating workshops for the construction of claim manifestos, and offering resources for the graphic representation and creation of artistic works.

Additionally, a platform can be established for the exhibition of these works as mechanisms for denunciation and activism, ensuring that each community can express its concerns and aspirations in a manner that is authentic and relevant to its cosmogony and cultural context. Currently, an autonomous research project is being developed on the platform of the Observatory in Design and Creation at Jorge Tadeo Lozano University in Bogotá, Colombia, to further this purpose.

11.3 Articulating the Methodological Process with the Intervention

As mentioned, for restorative leisure, resilient and restorative subjectivity establishes its scope by systematising experiences carried out throughout the living laboratory of creation in its four phases.

Through the audio-visual materials used in the research, the occurrence of these concepts is recognised through the recording of the voices and actions of the young participants in the laboratory: “Go ahead, Paint without Compromise”, from which relevant information was obtained to clarify the restorative capacity of leisure in ancestral practices that claim access to fundamental rights embodied in artistic

works. Initially, the *dialectic systematisation* (Mejía, 2012) operated on the recovery of the community's memory through semi-structured surveys recorded in a micro-documentary created for this purpose. Similarly, and with the same type of systematisation, phases I and II of the living laboratory of creation “Go ahead, Paint without Compromise” were carried out. In the first phase, the most relevant ideas regarding the concepts of leisure and restoration were systematised. In the second, the most powerful arguments supporting the creation of the vindictory manifesto were classified. In the third and fourth phases, the methodology of systematisation as *a look of knowledge over practice* (Mejía, 2012) was applied to the sketching process and the final configuration of artistic works, respectively.

11.3.1 Dialectical Systematisation

Dialectical systematisation, through its methodological approach, establishes that interaction mediated by dialogue allows for an understanding of the circumstances of the members of the studied community. It uses conversation and the exchange of ideas through an exercise of inquiry and response that addresses the evolution of a specific activity. As this activity takes shape in tangible evidence, it becomes possible to identify arguments that bring out motivations, aspirations, and reasons that justify the decisions made by the community (Mejía, 2012).

The analysis of the narratives and artistic expressions of the participants through dialectical systematisation allows for understanding the strategies employed by the community to preserve its identity and reclaim its place in society. As a recording substrate, the resulting micro-documentary—the product of this collaborative process—(Fig. 11.8) becomes a moving testimony of the resilience and creativity of the indigenous people, inviting critical reflection on power relations and the construction of collective memory.

The documentary outlines important narratives that, extracted from the participants' life stories through semi-structured interviews, place the environment, work associated with the identification and appropriation of the territory, the discovery of traditional medicines through native plants, the use of coca leaves and tobacco to honour the spirits, and the practice of dances and rituals to maintain collective

Fig. 11.8 Image of the micro-documentary, living laboratory of creation: “Go ahead, paint without compromise”



cohesion and reinforce their cosmogony at the centre of the argumentative interest. This reveals the complexities of the Indigenous experience in the urban context, which, despite being marked by migration, violence, and discrimination, maintains a relationship of balance and reciprocity with the land, others, and the community.

As this research delves into the experience of the living laboratory, exploring how art becomes an instrument of memory, empowerment, and social transformation, it becomes evident through the constructed graphics, collective creation of urban murals, and orality, how a vibrant narrative is woven that resists invisibilisation and celebrates the cultural richness of native peoples.

Dialectical Systematisation Results

As a result of the dialectical systematisation (Mejía, 2012), and informed by the semi-structured interviews that sought to clarify the resilient and restorative subjectivity in the narratives of the Muisca youth group, the following vindicatory ideas were noted:

- The need to establish respect for Muisca ways of life associated with the preservation and care of the territory.
- The importance of cultivating the customs and rituals created by their ancestors in terms of understanding and comprehending the role of nature as a source of inspiration and coexistence between animals, plants, things, and people.
- The preservation of the Muisca language, clothing, attire, music, and values that generate an identity for the community.
- Ancestral education and curative medicines as forms of human development consubstantial to their beliefs, as well as graphic representations, modes of interaction, and associations (*mingas*) for the welfare of their fellow human beings.

Beyond a concern for individual growth, their sense of community and collaboration stands out.

11.3.2 Systematisation as a Look of Knowledge Over Practice

Systematisation as a look of knowledge over practice, through its methodological approach, establishes that, in the materialisation of actions, it is possible to perceive the emergence of adaptive knowledge developed from generation to generation that sustains the evolutionary process of communities with common socio-demographic characteristics, producing identity and cultural roots related to the organisation of the different social processes that represent them (Mejía, 2012).

From the living laboratory of creation, there is a great interest in understanding the graphic representation and creation of artistic works as a device that can use restorative leisure, enabling a community to elaborate a social process of reparation after having been silenced for various reasons. This process allows the community

(2017). This visual perspective transcends disciplinary boundaries and explores intertwined information from both the past and present in a social fabric (Figs. 11.10 and 11.11).

This accumulation of human knowledge throughout history presents unique insights into the cyclical nature of data acquisition, which intertwines and evolves over time. From the interpretation of Lima's (2017) approaches, the representation of circles has been used throughout history as a visual method of constructing knowledge and culture in societies (Fig. 11.12). These representations can be seen in ancient star maps, modern network diagrams, and community claims, capturing the very essence of ideas and information as fundamental elements of identity, expression, and reparative experiences in the social fabric.

Each of these wisdom circles is a manifesto in itself, with a unique combination of colours, shapes, and lines that embody the concepts and connections uniting civilisations in timeless ways. By structuring and organising knowledge in innovative ways, these circles become blank canvases upon which communities can



Fig. 11.10 Living laboratory of creation: drawings reflecting pre-Columbian practices with urban traces



Fig. 11.11 Living laboratory of creation: interwoven information of past and present in a social fabric



Fig. 11.12 Living laboratory of creation: circles of wisdom

express their own narratives, assert their identity, and demonstrate their agency in human history.

Results of Systematisation as a Look of Knowledge Over Practice

The primary function of this systematisation process (Mejía, 2012) is to recognise, in the situated action and graphic expression of the community, the translations they make of their narratives using their glyphs. Through abstract or figurative representations, and through the explanations provided by the Muisca youth during each step of the process, it became clear how geometric, humanoid, phytomorph, or anthropomorphic representations describe the integration and consubstantiality of humans with animals and the earth in a cosmogony that privileges equality between humans and non-humans.

The sun, moon, and colours, in an abstract way, represent rituals and the times in which they occur, seeking to generate mythical interconnections. This aspect is crucial, from the perspective of leisure, to note the unconventional relationship the community has with time through festivity, as compared to the Western concept of time. The *jolgorio* (popular party) is tied to agricultural cycles and the stages of maturity, during which young people, as part of their formative growth, acquire responsibilities towards the collective and the preservation of their customs and identity.

The above is compiled from phase three of the laboratory, where the purpose was the recovery of initial expressions. In phase four, corresponding to the public exhibition of the finalised works, the systematisation focused on recognising the works as a whole and clarifying the community's vindicatory messages, both through the narrative explanation of the works and their aesthetic perception.

In summary, the activism embodied in the final artistic works aims not only to send a message—through pictorial expression—that explains the complexities of the Muisca cosmogony in relation to their ways of life, but also to demand respect in order to preserve them. Furthermore, these works express what is important to them in terms of the formative process of their individuals, contrasting values with Western cultures, and their expectations regarding their survival. As seen in the different works, the integration of nature's beings with mythical representations enacts a reality where the spiritual and earthly realms are not separated. The confluence of musical instruments, elements of the earth, and animals explains the rituals that honour life. Bright colours highlight the dreamlike and imaginative aspects, representing a reality made possible through the use of coca leaf and tobacco.

11.4 Discussion and Final Conclusions

It is important to highlight the emerging theoretical heritage of Restorative Leisure from the communities' own practices and experiences (Forero, 2023). Through this experimental way of producing knowledge, it is essential to validate ancestral knowledge as an alternative that equates the structure of information and data traditionally obtained through purely Western methodological perspectives (Tuhiwai, 2012).

The so-called Systematisation of Experiences of Latin American origin turns out to be a mode of collaborative interaction that seeks to create agreements between researchers and working communities (Mejía, 2012). This methodological approach, central to the research, seeks to find mechanisms for joint work that, agreed upon by all actors involved, prioritise the cosmogony of the Muisca youth, primarily recognising their social construction of reality. This includes integrating the spiritual dimension with the social processes they engage in, around their ways of being in the world, thereby clarifying their particular diversity as an indigenous people.

The framework for the meeting, referred to in the research as the Living Laboratory of Creation: "Go ahead, paint without compromise", served as a catalyst for situated action. From this, it was possible to concentrate the collaborative work around the transformations of the Muisca youth. For the research, finding a mechanism for the ideation and materialisation of the vindicatory ideology of these young people was fundamental. By associating the time of creation with the community's own rituals, a common objective emerged in the sketches and works made. These works manifest the youth's desire to achieve fundamental rights, offering an original and unprecedented way of addressing their discomfort and inequities (Forero & Lazcano, 2024).

Finally, as a conclusion for the research on Restorative Leisure (Forero, 2023), it is valuable to establish this concept as an analytical category of social research, constructed from the knowledge and idiosyncrasy of the communities. This is especially important when these communities demonstrate that, in their use of available time, community demands form the pillar of their motivations. Moreover, through their cultural practices and experiences, they achieve materialisations for their welfare that go beyond those provided by public policies meant to care for them.

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