

Connecting Local Story and Landscape through Community-Based Interpretation in
Quetico Provincial Park

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Dedication

To Shirley Peruniak, my journey is made richer through continuing to share the Quetico cycle.

Abstract

Quetico Provincial Park's past and present became tangible and accessible through interpreting stories of the local Atikokan community. This community-based interpretation project was grounded in a phenomenological approach to capture the essence of living adjacent to Quetico. The results of this research will provide content in the development of Quetico Provincial Park's remote entry station kiosks.

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Chapter 1: Introduction

Background

“The canoeist does not journey through a trackless wilderness. The canoeist journeys through the past. Your canoe travels the same route canoes have traveled before. You see the same islands others have seen. You pass the same shoreline others have passed. You walk the same portages others have walked. The cycle of your journey is the cycle of other journeys” (Peruniak, 2000, p.4).

Quetico Provincial Park is a wilderness class park located just south of the township of Atikokan in Ontario, Canada. Shirley Peruniak, the Quetico Park Interpreter from 1975 - 1994, was renowned for interviewing hundreds of people who worked in, lived in, and traveled through Quetico (Nelson, 2010b). She allowed Quetico’s present and past to become tangible and accessible to the public, through interpreting stories of the local community. However, since her retirement, interviewing members of the Quetico community has been discontinued. In many ways this research hopes to serve as a continuation of her work.

Quetico has two distinct park user groups: interior wilderness paddlers and Dawson Trail Campground users (Quetico Background Information, 2007, p. 58). Although the ultimate intended audience of the orientation kiosks are the interior wilderness paddlers, this paper focused on the local residents of the Atikokan area. The residents were called upon to provide insights into the content of the kiosks. Within Ontario Parks, an orientation kiosk is a component of Natural Heritage Education Program, which they define as “the method by which park managers aid visitors in recognizing, using and enjoying the educational potential of the provincial parks system”

(Quetico Background Information, 2007, p. 58). Some content of a remote entry station kiosk must highlight rules and regulations of the park. However, the majority of the content is left to the discretion of the Quetico Provincial Park interpreter (Lukacic & Blier, 2013).

Sense of place is a critical dimension of successful interpretation (Carter, 1997; Curthoys & Cuthbertson, 2002; Stewart & Kirby, 1998; Uzzell, 1996). Beck and Cable (1998) expanded on Tilden's (1977) principles of interpretation and describe that "The depth of what is being interpreted is made vivid through story. The story must be relevant to the visitor and it must reveal the deeper meanings the place holds" (p. 46). Sense of place establishes what is significant, valued and unique in the environment or heritage of an area, and provokes action, appreciation, and stewardship (Binks, 1989; Sobel, 2004).

Interpretation and communities mutually benefit each other through the enhancement of sense of place. The inclusion of community members as a resource for interpreters, in conjunction with other forms of research, results in a more meaningful interpretive product (Binks, 1989; Brochu, 2003; Curthoys, Cuthbertson, and Clark, 2007; Staiff & Bushell, 2002). Curthoys & Cuthbertson (2002) explored a landscape approach to interpretive planning and found that "Thus, while science adds a significant layer of meaning to the interpretive message, at best it can only provide limited insight into local distinctiveness. It is from local residents (including interpretive staff) that the subtleties, realities, and power of a place will be learned" (p. 234). By working with local communities, interpreters are able to gain insights and depth they may have otherwise overlooked.

Purpose Statement

The purpose of this phenomenological study was to interpret the stories of the greater Atikokan community and provide content in the development of Quetico Provincial Park's remote entry station kiosks. Interpreters in the field may also use this as an example of community-based interpretation, regardless of the intended medium.

Research Questions

The following questions were be addressed in this research:

Central Question: What positive meanings do the people of Atikokan, Ontario associate with Quetico Provincial Park?

Sub Questions: What experiences have connected them to this place? How has Quetico shaped their identities? What is significant to them in the landscape of Quetico?

Definition of Terms

This section provides definitions for key terms that are used in this study. The terms are defined using Creswell's (2009) process for the definition of terms.

Community-Based Interpretation. Curthoys (2006) describes community-based interpretation in terms of a framework where "...communities take a lead role in identifying, celebrating, and sustaining locally significant places and stories through an inclusive planning process" (p.31). Community-based interpretation was a guiding framework for this study, which solicits community members as an expert resource of local knowledge.

Sense of Place. Binks (1989), a British interpreter working with community arts groups in the development local tourism, defines sense of place as “Sense of place is more than just a physical location - it is an attitude, created over time which relates to people’s personalities, cultural backgrounds and experiences and which gives people a sense of identity” (p. 194). Sense of place was used in this study to describe the relationship community members have with Quetico.

Landscape. In his book *Landscape*, Wylie (2007) describes a phenomenological approach to *landscape* where “landscape is conceptualized in terms of active, embodied and dynamic relations between people and land, between culture and nature more generally. ... Body and environment fold into and co-construct each other through a series of practices and relations” (p. 143). For the purposes of this research, landscape was used to describe both the cultural and natural elements of Quetico.

Quetico. Quetico Provincial Park is a wilderness class park that is due south of the township of Atikokan, Ontario, Canada, and borders on the Boundary Waters Canoe Area of Minnesota, USA. It is one of Ontario’s largest and oldest parks, encompassing 469 465 hectares of Canadian Shield with numerous lakes (Quetico Background information, 2007). For the purposes of this study, Quetico has a much broader definition than the land within its perimeter. It encompasses any part of a visitor’s experience leading to, or associated with, the park. For example, it could include interactions with park staff at entry stations located outside of the park boundary, or a wildlife sighting en route to the park, on one of its dirt access roads.

Delimitations

While there may be other insightful resources for the content of Quetico's remote entry station kiosks, this project focussed on community members as the resource. At a further date, Quetico Provincial Park staff will be able to collaborate, synthesize, and interpret this data with any other resources of their choosing, for the creation of the kiosks.

Due to the scope of this project and the geographic expanse of Quetico Provincial Park participation was limited to community members from the township of Atikokan, Ontario. According to Patton (2002), "the logic and power of purposeful sampling lie in selecting information-rich cases for study in depth" (p. 230). The participants were selected based on their potential to be information-rich.

Limitations

The applied nature of this project means the results are very specific to Quetico Provincial Park. The process of phenomenologically collecting data and stories for the use of park interpreters may still be transferable and give insight to interpreters, naturalists, curators, and others for their own unique projects.

The limited and purposeful sample size, as well as the role of the researcher, are additional limitations, and are elaborated in Chapter 3. This purposeful sampling may affect the breadth of results (Creswell, 2013).

Significance

Quetico Provincial Park Superintendent Staff have identified the need for a comprehensive remodelling of four remote entry station kiosks, located at Cache Bay, Prairie Portage, Lac La Croix and Beaver House (Lukacic and Blier, 2013). Furthermore, they have identified funding and a time frame that will allow the findings of this project to work in conjunction with park planning.

Interpretation grounded in community life is just beginning to evolve (Curthoys, Cuthbertson & Clark, 2007). As it is infrequently used, collecting stories and data for the purpose of interpretation is significant as it serves as an example of community-based interpretation for interpreters in the field. This project will help contribute to the continued evolution of community-based interpretation.

Chapter 2 : Literature Review

Introduction

There are several purposes to a literature review that are articulated by Creswell (2009). It serves to relate a study to a larger body of research, and in so doing establishes the importance of the study. This chapter begins with a more in-depth review of Quetico, in the context of the Ontario Provincial Park system, followed by an exploration of the history of the field of interpretation and the more recent advancements in community-based interpretation. Finally, sense of place and landscape will be explored, primarily from a cultural geography perspective.

Quetico and the Ontario Parks System

Ontario Parks classifies its parks according to many different purposes and levels of acceptable use. The classes are cultural heritage, recreational, natural environment, nature reserve, waterway, and wilderness (Ontario Ministry of Natural Resources, 2013). Quetico Provincial Park is a Wilderness Class Park, and thus, for example, protects a large geographic area, allows forces of nature (such as forest fires) to exist freely, and limits visitor use to non-mechanized and low-impact recreation. They aim to provide experiences of solitude, challenge and integrations with nature (Ontario Ministry of Natural Resources, 2013). Quetico does not mark its portages, has a party size limit of 9 people, and has a strict quota system to limit the number of people allowed in the park at one time (Quetico Background Information, 2007). Of the 330 provincial parks currently in existence in Ontario, only 8 are of wilderness class (Ontario Ministry of Natural Resources, 2013).

Within Ontario Parks, all interpretive mediums are part of the Natural Heritage Education (NHE) Programming, which they defined as “the method by which park managers aid visitors in recognizing, using and enjoying the educational potential of the provincial parks system” (Quetico Background Information, 2007, p. 58). Quetico is considered have a ‘major activity level’ natural heritage education program, where it provides interpretive and outdoor skills programs, self-use facilities such as interpretive signs, nature trails, exhibits, and printed media, such as a park tabloids, leaflets and guides. Unlike many parks, NHE programs also run special events in winter months.

Quetico’s wilderness class park classification and its activity level determine all of Quetico’s NHE programs. As well, each provincial park has its own themes. Quetico’s park themes are the history of Quetico from its earliest time to present, with emphasis on voyageurs, Dawson’s Trail, and Ojibwe culture; and wilderness skills and the wilderness concept, including the philosophy of wilderness and appreciation and understanding of dynamic ecological processes (Quetico Background Information, 2007). Quetico has two distinct park user groups: interior wilderness paddlers and Dawson Trail Campground users (Quetico Background Information, 2007, p. 58). In 2005 and 2006 surveys were completed by the park to better understand the demographics of the two user groups (Quetico Background Information, 2007). It was found that of the interior wilderness paddlers, 90% are American, and 55% enter by paddling over the border and entering via Prairie Portage or Cache Bay Entry Stations. Over half were in small groups of 2-4, and on friend or family trips. 40% of the users were between 45-64 years old, and an astounding 98% were found to have college or university education. Although there is limited data on the use of Quetico by the local people of Atikokan, it is of interest to note

that the median age in Atikokan is 49, and in contrast only 26% of the population have community college or university education (Statistics Canada, 2012). It is also worth noting that 83% of the interior paddlers in Quetico Provincial Park had previously been on a trip to Quetico. Surprisingly, only 15% classified themselves as anglers. Finally, these paddlers were generally characterized as placing a high value on solitude, preferring few contacts with other users, and enjoying exploration of new areas (Quetico Background Information, 2007).

Interior wilderness paddlers will be the target user group for the content found throughout this project. One method of communicating to the wilderness paddlers is through orientation kiosks, the objective of which is "...providing valuable backcountry travel information and wilderness ethics to interior users and park visitors" (Quetico Background Information, 2007, p. 58). Current Quetico management has indicated that two of the seven kiosk panels will need to contain information relevant to park rules and regulations, as well as park management (namely Leave No Trace Principle and forest fire ecology). The rest of the kiosk content will be left to the discretion of the interpreter (Lukacic & Blier, 2013).

Foundations of Interpretation

The field of interpretation is constantly evolving, as is its definition. Freeman Tilden inaugural definition in *Interpreting our Heritage* was originally published in 1957 and remains frequently used by organizations such as the National Association for Interpreters (Brochu & Merriman, 2010). He defined interpretation as "an educational activity, which aims to reveal meanings and relationships through the use of original

objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information” (1977, p. 8). In the third edition of *Interpreting our Heritage*, he also identified six principles of interpretation, which state, for example, that interpretation must relate to the audience otherwise it will become sterile, and interpretation should be as holistic as possible, addressing the whole story.

Beck and Cable (1998) wrote *Interpretation in the 21st Century: Fifteen Guiding Principles for Interpreting Nature and Culture*, which took Tilden’s six principles and expanded them into fifteen principles. They also modernized his principles, addressing issues such as how technology should be used in interpretation. One chapter, that is relevant to this research, focused on the importance of story. They wrote, “what makes interpretation provocative is a meaningful story” (p. 41). They suggested that story should be used to tell the unique ‘biography’ of a place. As well they illustrated three functions of story: to entertain, to educate or inform, and to enlighten. Grounding the content of Quetico’s kiosks in local, present stories has the potential to provoke the visitors of the park to consider the landscape more closely.

Knudson, Cable, & Beck (1995) also illustrated how interpretation is now highly valuable to the visitor, society, and the managers of the resource. They gave many examples of when parks often look to interpretation to solve specific management problems. These included decreasing vandalism, poaching of fish and wildlife, and natural souvenir collecting. Managers today often use interpretation to reduce negative environmental impacts of the visitors, as well as emphasizing public safety concerns (Dearden & Collins, 2009).

Today, the largest authority and organization of specialists in interpretation is the National Association for Interpretation, which has 5,000 members in thirty-three countries (National Association for Interpretation, 2007). They define interpretation as “A mission-based communication process that forges emotional and intellectual connections between the interests of the audience and meanings inherent in the resource” (National Association for Interpretation, 2007). Interestingly, NAI still references the earlier works of Tilden, and Beck and Cable, such as in their manual for their Certified Interpretive Guide program (Brochu & Merriman, 2010). NAI publishes a periodical called *Legacy Magazine*, the *Journal of Interpretation Research* (a peer-reviewed and scholarly journal), as well as many books related to the profession of interpretation under their InterpPress.

One area of interpretation that NAI emphasizes is the differentiation between two types of interpretive resources (Brochu & Merriman, 2010). Primary resources involve gathering firsthand information. This could include keeping a journal of direct observations, taking photographs, or conducting interviews. In contrast, secondary resources involve reviewing previously gathered information, such as using book or a webpage. NAI stresses, that although secondary resources are the most commonly used resources, both primary and secondary resources should be used in order to ensure accuracy, and establish credibility.

In his book *Interpretive Writing* (2006), Alan Leftridge states that, regardless of style, interpretive writing must have a message that is goal- directed and pro-social. He, as well as NAI (Brochu and Merriman, 2010), also emphasizes themes, which are the principal message of the topic. Themes strive to include a tangible object, such as an

object, resource, or artifact, as well as a universal concept. Universal concepts are ideas about which everyone has some understanding: examples include love, change, family, fear. Themes help the interpreter work efficiently during both the development and delivery of the interpretation. For the audience, it helps them to remember and connect to the topic by avoiding information overload, and by providing unity and flow. Further discussion on the development of themes for this project can be found in Chapters 3 and 5.

There has also been considerable attention given to interpretive signage and writing. Hall, Ham, and Lackey (2010) compared park visitor signage for both the ability to capture attention as well as its holding power. They compared writing that had a moral or empathetic appeal, a narrative in the first person, a humorous sign, a telegraphic title, and a control with the regulations of the park. They found that the most effective signage overall included a narrative. By this they mean a personal story told from the a first person perspective. This study plans to generate a greater volume of such narratives that Quetico Provincial Park can use in its future creation of new interpretive orientation kiosks.

Community-based Interpretation

Community-based interpretation is just beginning to evolve and be recognized (Curthoys, Cuthbertson, and Clark, 2007, 2012). Curthoys (2006) describes community-based interpretation in terms of a framework where “...communities take a lead role in identifying, celebrating, and sustaining locally significant places and stories through an inclusive planning process” (p.31). Community-based interpretation was to found to give

a greater connection to resource, not only to the visitor who is only in contact with the final product, but also the community members themselves (Binks, 1989; Carter, 1997; Curthoys, Cuthbertson, & Clark, 2012). Community-based interpretation has a specific aim, but combines elements of many fields of study, including many elements of folklore, interpretation, anthropology, cultural geography, and community development. Binks (1989) illustrates that “The common ground where interpretation and community development meets is in a concern to create or enhance a sense of place, to establish what is significant and valued in the environment or heritage of a particular community, and to provoke action for its wider appreciation and conservation” (p.191). In many community development projects, however, the process of involving the community is a priority over the end product. The real objective is a stronger sense of community. Community-based interpretation differs, in that the process starts with the end in mind, and aims to both represent the place, in its most appropriate form, and involve the community (Binks, 1989).

Interpretation that includes the community benefits the visitor. It provides an authentic and fresh form of interpretation that is based in the character of local life, and which celebrates local distinctiveness (Binks, 1989; Curthoys, Cuthbertson, and Clark, 2012). Curthoys, Cuthbertson, and Clark, (2012) suggest that “local involvement in the identification and communication of locally significant landscape values is a hallmark of community interpretation” (p. 175). Sense of place of the local people is often crucial in defining what is an appropriate and authentic interpretive message (Carter, 1997). Binks (1989) wrote “interpretative programmes in national parks, for example, which do not reflect the interests of the local people or relate to their perceptions of what is significant

in the landscape of the area's heritage, miss out on the opportunity to harness much good will, expertise, and practical support" (p.196). Community-based interpretation also stimulates the interpreter's creativity, resulting in a more creative product (Binks, 1989). The inclusion of stories counteracts an interpreter's tendency to use one-dimensional resources, and adds lively, embodied local knowledge to a topic, as well as exposing new potential interpretive topics (Curthoys, 2006).

Interpreters have been criticized for letting Western science-based thinking be the dominant voice represented (Curthoys, Cuthbertson, and Clark, 2012). Binks (1989) notes that a barrier to community-based interpretation is that most interpreters have a background in land management, and do not possess the skills necessary to work with local community members. She outlined the skills necessary include "skills in researching and understanding the environment or history of a place; drawing together the threads of a story; and presenting it in the most appropriate form" (p.193). In the past, folklorists have been called upon as experts in community research for interpreters, particularly in a museum setting (Brewer, 2006).

Early work of Curthoys & Cuthbertson (2002) take a landscape approach to interpretive planning. Above all else, a landscape approach seeks to protect landscape health. They perceived landscape as dynamic, where form, function and life are interconnected, and where both cultural and ecological dimension of place are embraced. A greater discussion on *landscape* can be found later in this chapter. By taking this approach, the interpreter is better able to identify sensitive community members, the needs of local inhabitants, the key ecological processes, the fragile areas, the possibilities of a location, and what stories should be told.

The landscape approach also stressed that “listening to the landscape also involves listening to each other to keep alive the stories of place, to venerate cherished features, and to increase awareness of shared responsibilities” (p.230). By including local community members, expertise is redefined, and a greater amount of local knowledge and skills are acquired (Carter, 1997; Curthoys & Cuthbertson, 2002; Curthoys, Cuthbertson, and Clark, 2012). Data from local experts typically takes the form of stories, as a way of experiencing place meaning (Curthoys, Cuthbertson, and Clark, 2012). It is important to note that this approach also emphasizes that all stories should emerge from actual experiences with the nearby landscape (Curthoys & Cuthbertson, 2002; Curthoys, 2006). Stories of everyday life allow the interpreter to go beyond science and superficial knowledge, to a deeper understanding from experiential learning. Techniques used by interpreters to access these stories take different forms including: story circles, interviews, oral histories, memoirs and mapping (Brochu, 2003; Curthoys, Cuthbertson and Clark, 2012).

Curthoys, Cuthbertson, & Clark (2007, 2012) have continued research on developing theories and frameworks in this field. Their work is predominantly conducted along the North Shore of Lake Superior (Ontario), where Parks Canada is creating a new National Marine Conservation Area. Their work, involves developing and evolving a community-focused heritage interpretive planning framework (CHI framework), which addresses ways to involve community members through every step of an interpretive planning process. This is summarized as “exploring community connections to home-place to assess interpretive potential (community assets, unique experiences, topics and themes)” (Curthoys, 2006, p.32).

The CHI framework is not meant to be rigid but adaptable to specific local realities. Furthermore, it is geared to working with the existing body of interpretive knowledge, in particular Lisa Bochu's (2003) 5-M Planning Model. In relation to the 5-M Model, this study will focus on the Message of the interpretation, where community members are included as a resource for information, for the pre-existing orientation kiosks. It will utilize community members' greater local expertise and knowledge from first-hand experiences for the ultimate purpose of creating a higher quality kiosk, but will not develop the interpretation itself. It is also important to note that many components of the 5-M Model are pre-determined based on the Ontario Parks context. For example, much of the Management components, such as the mission, operational resources, policies and procedures, already exist. So too does Market information, as well as the Medium that the interpretation will take (ie. it is going to be remote entry station kiosks).

The CHI framework specifically demonstrates the benefits to the community members themselves, in terms of deepening their place-identity and an increased capacity for community building. Curthoys (2006) further articulates the aims of community-based interpretation, which are to promote direct and meaningful experiences with the local landscape, catalyze shared and ongoing dialogue about place-based experiences, and enhance intellectual and emotional connections to cultural and ecological dimensions of home-place for both the community and tourists. This could include management pieces like choosing an appropriate budget, identifying existing or potential target audiences, or deciding on what physical form the final interpretive piece should take.

Sense of Place

This section will begin by examining the definition of both place and space, and how they are changing with today's society. Identity theories related to place, as well as elements of sense of place, will then be discussed. Finally, sense of place in relation to wild areas and the parks system will be explored.

Place is becoming increasingly hard to define in a spatially mobile and migrating world (Massey and Jess, 1995). 'Place' was a concept initially viewed as being constructed through a social lens, reflection, and a collective system of signification (Hauge, 2006; Massey & Jess, 1995; Manzati & Ploger, 2003; Stedman, 2003). Massey & Jess (1995) explained *place* as social relationships stretched out over *space*.

Hubbard (2005) explored the concepts of both 'place' and 'space'. He found that both *places* and *spaces* are continuously made and remade with networks of people, languages, practices, and representations. *Place*, as in sense of place, is defined through a person's lived experience. It is often associated with being distinctive, bound, meaningful, and secure. Conversely, *space* is viewed as being materialistic, in that it can be produced and consumed. It is often associated with freedom and mobility, or as Casey (1996) explains "space is absolute and infinite as well as empty and a priori in status" (p.14). However, Casey (1996) also notes that these spaces truly exist only in a theoretical sense, for where are these empty spaces of sheer physical terrain from which *places* are derived?

Places are now being replaced by less distinguishable *spaces*, with increased globalization, spatial mobility, and migration (Hubbard, 2005; Massey & Jess, 1995). No place can altogether withstand new cultural influences (Casey, 1996). With increased

migration and large international companies that appear everywhere, places are both changing materially, as well as how people represents themselves as a result of being in a place (Massey & Jess, 1995). Studies in what makes a place authentic have emerged as a result of this loss of local distinctiveness. Relph (1976) found that more authentic places are where community, belonging, and sense of place emerge where the bond between people and place are deep-rooted. If migrants are to find a sense of place in their new location, it's about making a genuine transition and not just transportation (Casey, 1996). Places are thus being increasingly hard to find and define.

Transitioning now into sense of place, in terms of phenomenology, whether place is a phenomenon unto itself or simply one aspect of a more comprehensive lived experience has been debated (Seamon, 2014). A lot of research has been conducted on how communities work and adapt to physical environments, but significantly less has looked at how communities produce and display their understandings, and how they comprehend place (Basso, 1996). In researching the works of Casey (2009) and Relph (1976) in particular, Seamon (2014) was eventually able to define place phenomenologically as "...any environmental locus in and through which individual or group actions, experiences, intentions, and meanings are drawn together spatially" (p.11).

Basso (1996), when reflecting on sense of place in relation to his work with the Apache landscape, wrote how sense of place, as a self-conscious experience, might be private, however, representations are often public. Relationships to place lives in the company of others, communal occasions, and are sensed together. He describes how "Fueled by sentiments of inclusion, belonging, and connectedness to the past, sense of place roots individuals in the social and cultural soils from which they have sprung

together, holding them there in a grip of a shared identity, a localized version of selfhood” (p. 85). Therefore, sense of place is experienced in community.

Places that trigger self-reflection may also lead to comparison with others (Basso,1996). People can heighten their sense of place by contrasting who they are different from. The same location may also be interpreted through different senses of place, by different people (Massey & Jess 1995). Thus, the comparison may be with other people in the same location. Despite this, place attachment is a valued and critical part of community, regardless of class, ethnicity, gender, age etc. (Hester, 2014).

Casey (1996) defined three components of a person’s sense of place. These components exist as their perception, rather than being subsequent, and further his argument that place is itself the form in which lived experience takes. The first component is local knowledge, which is experiential in nature. He explained “Local knowledge is at one with lived experience if it is indeed true that this knowledge is of the localities in which the knowing subjects lives. To live is to live locally, and to know is first of all to know the places one is in” (p.18). The whole body, sensing and moving, is the second component of perception. Perception is inseparable from concrete action, as a person can never be completely passive to its physical being. His third component of a person’s sense of place is culture. Of this he wrote “To be located, culture also has to be embodied. Culture is carried into places by bodies” (p.34). Culture and society are interconnected and inseparable from, perception. Casey also quoted Feld (1996) in articulating how perception co-create place, “as place is sensed, sense are placed; as places make sense, senses make place” (p.19). From this, one concludes that local

knowledge, the body, and culture are the ingredients that create, and are created by, sense of place.

Massey & Jess (1995) wrote a book called *A place in the world?* In it they explained sense of place occurs when places become significant because they are the focus of personal feelings. They described how identity can be connected to place when these feelings and meanings a person associates with a place is so strong that it becomes central to the person's concept of themselves.

Many identity theories related to place exist, including sense of place, place identity, place attachment etc. In a comparison of these theories Hauge (2006) found that they had parallel definitions and all encompassed a positive, affective connection to a place. They also included a social lens, such as human values and feelings, and symbolic meaning attributed to a place. Without this social lens the physical setting remained a 'blank space'. All of these identity theories exist in as highly variable spectrums. People can have sense of place that exist at different scales – local, regional, national etc., (Massey & Jess, 1995; Seamon, 2014). Sense of place can also exist at different levels of mental and emotional intensity. Finally, it was found that all these identity theories would only ever be gained from a person being in that place, and being able to perceive it (Basso, 1996; Casey, 1996; Hubbard, 2005; Relph, 1976; Seamon, 2014).

Stedman (2003) explored the role of the physical setting without a social lens, in determining sense of place. He researched if environmental degradation to areas with rich natural elements would affect people's sense of place. He found that landscape characteristics do matter and underpin all connections to place. This is particularly important given the wilderness park setting of this research. In this research, first-hand

experiences and stories that lead to sense of place, or place-identity, with Quetico will be the foundation of data collection.

Landscape

The theory of landscape is ever changing and evolving. How landscape functions and the best method to study landscape have been subject to many distinct and sometimes opposing views from different fields of study (Wylie, 2007). This research focuses on landscape from the mid-1980s onward, as well as an older work on landscape that continues to be relevant and revisited. Landscape will be explored as a ‘way of seeing the world’, embodiment, dwelling, and finally how the concept of landscape lends itself to a phenomenological study.

A revolution in landscape occurred in the mid-1980s, where landscape was seen as a “culturally specific way of seeing or representing the world” (Wylie, 2007, p.13), the meaning of which was transmitted through symbols. This symbolism, whether it be poetry, visual art, music etc., were expressions of the culture from which it came. Later, landscape art is used as an example of how this symbolism can physically represent landscape embodiment. ‘Nature’ sometimes parallels this understanding of landscape. Head (2000) wrote “... different conceptualizations of nature tell us much about how human beings understand themselves in relationship to the wider world” (p.53), which is indicative of why this symbolism is important.

Throughout this review of literature an older work continued to be cited throughout more modern texts, as a foundational piece of landscape research. It was by French philosopher Maurice Merleau- Ponty (1962), who developed the concept of *body-*

subject. This is described as a response of the body that exists before cognitive awareness or self-reflection and typically takes the form of gestures, movements, routines, and behaviours that are in sync with the landscape (Seamon, 2014). A person is *embodied* ‘in’ the landscape, and human perspective is, as Wylie (2007) put it, “caught in the fabric of the world” (p. 150). These bodily routines, rooted in a landscape, may then become the foundation for interpersonal meanings and attachments. Merleau-Ponty is cited as using *intertwined* to describe the relationship between self and the landscape, as the body is both being observed and an observer (Wylie, 2007). Wylie (2007) describes how art can be a great example of a physical portrayal of embodiment, where “art was the testimony to a sort originary and inescapable involvement, the artist plunging into the landscape, as it were, with his whole body, and reaching a point where self and landscape fold together and even fuse” (p.3). Wood (1995) articulated this idea of being embodied in the landscape well. He wrote “Sometimes we have the feeling that the landscape is...out there, but it is not; it is in our eyes and ears, up our nose and down our throat. It rubs our feet and caresses our cheeks... It is not out there anywhere; it is right here, in our face” (p.3). Landscapes are not made to be read and grasped but to be lived in by people, with bodies and lives of their own context (Mitchell, 2005).

A second foundational concept is that of *dwelling*, which was primarily conceived by Heidegger in the early part of the 20th Century (Heidegger, 1996) and later elaborated by Ingold (2000). They refuted the idea of artistic perspective of landscape as ‘a way of seeing the world’, as it separates inner and outer worlds (Wylie, 2007). The alternative they offered is the notion of *dwelling*. Dwelling blurs both the natural and cultural components of landscape, and emphasizes the practical activity of living and direct

experiences. Ingold (2000) wrote, “It is through being inhabited that the world becomes a meaningful environment” (p.173). Dwelling also emphasizes that people and the landscape are not fixed stable entities, but rather constantly developing interactions. Landscape is anchored in a human, embodied perspective, and becomes defined by the ongoing process of dwelling (Wylie, 2007).

Further research also suggested that the cultural and ecological dimensions of landscape are interconnectedness and that it is an artificial duality to separate humans from nature (Curthoys, 2006; Mitchell, 2005; Seamon, 2014; Wylie, 2007). Wylie (2007) explained “What we witness when we examine landscape is a process of continual interaction in which nature and culture both shape and are shaped by each other” (p. 8). Landscape, therefore, does not arise spontaneously but is a reflection of the culture who make and represent the landscape. It is both an outcome and a medium of social relations (Mitchell, 2005).

Wylie (2007) also described how phenomenology lends itself to this conceptualization on of landscape. He wrote, like landscape “...a faithful description of everyday ‘lived’ experience is in fact one of the most long-standing and central goals of phenomenological writing” (p.141). He then expanded, “Phenomenological approaches often stress direct, bodily contact with, and experience of landscape. They commonly aim to reveal how senses of self and landscape are together made and communicated, in and through lived experience” (p.141). How a phenomenological approach will be used in this study to answer the question of ‘What is significant in the landscape of Quetico?’ will be further investigated in Chapter 3.

Chapter 3: Methodology

Introduction

The purpose of this phenomenological study was to interpret the stories of the greater Atikokan community and provide content in the development of Quetico Provincial Park's remote entry station kiosks. Interpreters in the field may also use this as an example of community-based interpretation, regardless of the intended media.

The following questions were addressed in this research:

Central Question: What meanings do the people of Atikokan, Ontario associate with Quetico Provincial Park?

Sub Questions: What experiences have connected them to this place? How has living adjacent to Quetico shaped their identities? What is significant in the landscape of Quetico?

Strategy of Inquiry

This study was grounded in phenomenological methodology. Phenomenology describes what participants have in common as they experience a phenomenon (Creswell, 2013). Wylie (2007) discussed how phenomenological studies are appropriate when aiming to describe the concept of landscape: "Phenomenological approaches often stress direct, bodily contact with, and experience of, landscape. They commonly aim to reveal how senses of self and landscape are together made and communicated, in and through lived experience" (Wylie, 2007, p.143). The phenomenon studied was the meanings associated with Quetico Provincial Park from the lived experiences of the adjacent Atikokan community.

Keeping the end product of the kiosks in mind, phenomenology was also selected as it lends itself well to collecting stories. As examined in Chapter 2, using stories is suggested when telling the unique ‘biography’ of a place, as they naturally entertain, educate and enlighten the audience (Beck and Cable, 1998; Curthoys, 2006). Grounding the content of Quetico’s kiosks in local, present stories has the potential to provoke visitors to the park to consider the landscape more closely.

Participants

The inclusion of community members, in conjunction with other forms of research, results in a more meaningful interpretive product (Brochu, 1989; Brochu, 2003; Curthoys, Cuthbertson, and Clark, 2007; Staiff & Bushell, 2002). Hart (1995), a cultural geographer wrote, “We need to learn to talk to and listen to and learn from the plain ordinary people who are creators, the inhabitants, and the custodians of landscape. We must know enough to ask reasonably intelligent questions, and, of even greater importance, to listen carefully to what they tell us” (p.25). This study’s participants were limited to local community members. It is also essential that they had experiences with the phenomenon (Creswell, 2013) and thus experiences in Quetico Provincial Park.

Seven community members were chosen to participate in the group interview, as recommended by Creswell (2013) and Curthoys, Cuthbertson, and Clark (2012). One participant was also chosen for an individual interview. The sample was chosen using a purposeful sampling strategy. Purposeful sampling selects participants based on their informed understanding of the central phenomenon in the study. Mason (2002) describes that whether or not a sample is large enough to statistically represent a population is not

of importance when using purposeful sampling. Instead, it is whether a sample provides access to enough data. Patton (2002) further echoes this and states that “The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth” (p.230). Therefore, the sample was chosen in terms of having heterogeneous experiences and not, necessarily, a heterogeneous demographic.

The scope of this project and the geographic expanse of Quetico Provincial Park also limited participation to community members from the township of Atikokan, Ontario. An important consideration is that many First Nations people live adjacent to the park boundaries, most notably on the Lac La Croix Indian Reserve on the southwest corner of the park. However, in Atikokan, First Nations (North American Indian) make up only 5.2% of the population (Statistics Canada, 2011). At a further date, content relating to First Nations culture may be a major component in the creation of the remote entry station kiosks by Quetico Provincial Park staff, or may emerge in this research as a major theme. However, this project did not consider participants cultural identity during the purposeful sampling process. Furthermore, this project serves as a model example in using community members as a resource for interpretation, and could easily be replicated by Quetico Provincial Park staff at a further date. Examples of other communities that could be significant include Lac La Croix Indian Reserve, Ely, Grand Marais, and the Gunflint Trail.

One demographic consideration is that the median age of the people of Atikokan is 49 years. 71% of the potential interviewees are between 40 and 65 (Statistics Canada, 2012). The participants purposefully selected attempted to reflect this older demographic. Therefore, the interviews were conducted with the following ages: one participant was

nineteen, one in their twenties, one in their thirties, one in their forties, three in their fifties, and one in their sixties. Of the eight participants, 3 were female.

Spradley (1979) described key features of the ideal person to interview. First, they must be thoroughly encultured with the phenomenon. He also described how they must have current involvement with the phenomenon, as otherwise it may be difficult to recall nuances, or removal from the experience may alter their perspective. The participant must also have adequate time. Finally the participant should be non analytical in nature, and focus on their own experiences, in order to allow the researcher to assign social patterns and themes.

Consequently, the following criteria was used to determine eligibility of participants:

- Participants must be a resident of the greater Atikokan area.
- Participant must have first-hand experiences in Quetico Provincial Park.
- Participant's experience in Quetico Provincial Park should be extensive, long-term, and on-going.

Researcher's Role

In qualitative research, research is a prolonged and intensive experience with the participant (Creswell, 2009). Most qualitative perspectives reject the idea that a researcher can be completely neutral while investigating the social world (Mason, 2002). Mason explains, "Instead, the researcher is seen as actively constructing knowledge about the world according to certain principles and using certain methods derived from, or

which express, their epistemological position” (p.52). The researcher should be aware of their own biases during the study (Creswell, 2009).

As the researcher is a key instrument in this study, I will place my role as the researcher in the context of the study. This will help the reader to better understand my bias of the phenomenon. I have worked for Quetico Provincial Park for four years now as Acting Natural Heritage Education Leader, and as an Interior Canoe Route Technician. I have been the interpreter on an all women’s dogsledding trip through the park. I also have a personal relationship with an Atikokan local and Quetico Provincial Park Interior Warden, Peter Sorensen, and have been on many personal trips into the park in all seasons. To limit the bias due to this personal relationship, I did not interview Peter, or any of his immediate family. Other biases I may have, due to my experiences, were also carefully considered.

Data Collection Procedures

There may be many insightful resources for the content of Quetico’s remote entry station kiosks, however, this paper focused on community members as the resource. At a future date, Quetico Provincial Park staff will be able to collaborate, synthesize, and interpret this data with any other resources of their choosing, for the creation of the kiosks.

There were two types of guided open-ended interviews in this study. The first, group interviews, added a breadth of knowledge about the phenomenon (Creswell, 2013). One individual was also selected for one-on-one interviews. Individual interviews add depth, details, and complexity in people’s accounts of experiences (Mason, 2002).

Curthoys, Cuthbertson and Clark (2012) found that when interviewing members of a community in a group, or what they refer to as a 'community story circle', the depth and diversity of stories may not have been achieved in other individual narrative methods. It was found that stories would trigger other stories, and details would be added through a collective memory. Finally, it was found that the participants engaged emotionally, by using body language, tone, and volume.

The group interview was pilot tested on three employees of Quetico Provincial Park. All of the employees had worked in the interior of the park for at least 5 years and were able to provide insights about the instrument.

The interview itself took place in an area that was contextual to the community members' sense of place. Mason (2002) explains that knowledge and evidence are contextual and interactive and thus the researcher should "...ensure that the interview itself is as contextual as possible in the sense that it draws upon or 'conjures up', as fully as possible, the social experiences or processes which [the researcher] is most interested in exploring" (p.64). A common gathering area at a location known as Little Falls was ideal for the group interviews, as it was accessible to one of the older participants and provided picnic table seating. For the individual interviews, the research location was open to the suggestion of the participant.

Both the group and individual guided, open-ended interviews tried to take cues from the participants. Flexibility in the interview process has been shown to increase the participants ability to produce situated knowledge (Mason, 2002). The interview questions themselves attempted to draw upon knowledge from direct experiences in a narrative/story format. For example, questions asked participants to recall specific

instances, rather than asking them what they ‘would do’ or what they have ‘generally done’. The group interviews also left a large portion of time for story sharing.

The initial intent was to have two one-hour group interviews. This was not logistically an option due to transportation issues. One participant was paddling across Canada and could only stop in Atikokan (his hometown) for two nights. Two participants paddled out of Quetico Provincial Park specifically for the interview. One participant took a 1953 Beaver floatplane from one of Quetico’s remote entry stations for the interview. Finally, the researcher herself was often working in the interior of Quetico Provincial Park for eight days at a time, and could not be contacted by the participants. Thus, only one group interview occurred. It did, however, last for upwards of two hours and provided enough insight for the purposes of this study.

The researcher had never met the participant selected for the individual interview, prior to the interview. She had requested an individual interview and that a specific person accompany her during the interview. This was allowed. Although the person accompanying the participant did contribute details and support at times, the majority of the content was from the participant, and all questions were directed to her.

Recruitment took the form of a telephone or satellite phone call with a script that outlines consent information (see Appendix A). At the beginning of each interview the participants were given a printed copy of the consent information and were read a summary. See Appendix B for Interview Guides, which contain consent information summaries. All Recruitment Scripts and Interview Guides will be reviewed by the University of Minnesota’s Institutional Review Board.

The interviews were recorded, from which transcripts were made. They will be

stored for three years as digital audio files on both my personal locked computer, and a backup version on hard drive. All audio files information was de-identified, including names and the removal of any identifiable information. The transcripts were given in full to the participants for their review and use. The final field project, as well as any subsequent presentations will use only unidentifiable information. A final copy of the field project will be presented to the park but they will not receive a full copy of the transcript, as per negotiations with the Institutional Review Board.

Data Analysis

For the purposes of this research, interviewing community members constitutes an under-utilized primary interpretation resource. There may be other insightful resources for the content Quetico's remote entry station kiosks. At the conclusion of this research, Quetico Provincial Park staff will be encouraged to collaborate, synthesize, and interpret this data with other resources, in order to create the final interpretive piece.

Creswell (2013) described two types of phenomenological studies: hermeneutical and transcendental/empirical phenomenology. The major difference between these two methods occurs when processing data. Hermeneutical phenomenological methodology describes and interprets data and stories in order to create themes and overall meaning of a phenomenon. Conversely, empirical phenomenological methodology reduces data and stories down to quotes and facts, in an effort to describe *what* was experienced during the phenomenon.

This study analyzed the data with a hermeneutical approach, as it lends itself naturally to heritage interpretation, and the purpose of the study. It is important to clarify

how the term ‘theme’ is used in this study. In terms of methodology, Creswell (2013) describes a theme in terms of a ‘meaning unit’, which are formed by categorizing significant statements or quotes based on patterns that emerge. For the purposes of this research ‘meaning units’ will be used and not ‘themes’ in order to minimize confusion with interpretive ‘themes’. In the field of heritage interpretation, themes are the principal message of the topic. Themes help the interpreter work efficiently during both the development and delivery of the interpretation. For the audience, it helps them to remember and connect to the topic by avoiding information overload, and providing unity and flow (Leftridge, 2006; Brochu and Merriman, 2010).

In order to analyze the data, the qualitative software program Atlas.ti was used. The transcripts were coded twice in their entirety, by the researcher. Mason (2002) describes coding as when “the researcher applies a uniform set of indexing [coding] categories systematically and consistently to their data” (p151). The first time open coding was used, to initially classify and label data. Both the researcher and a member of her cohort, who is familiar with this form of methodology, coded the transcripts to ensure reliability. In a second review of the transcript, layers of coding (sub- meaning units) and relationships were added to the codes, with the aim of bringing clarity to what was significant and important. The process of coding and selecting meaning units is elaborated in Chapter 4. Outputs based on coded quotations were then used to retrieve text.

Although grounded in phenomenological data analysis as outlined by Creswell (2013) and Mason (2002), the final presentation of data was altered to meet the purpose of this field project. Commonly meaning units are expressed in terms of both a textural

and structural description of the phenomenon (Creswell, 2013; Moustakas, 1990).

Although there are brief descriptions of each meaning unit that accompany exemplary quotes (see Chapter 4), greater emphasis was put on using the meaning units to create interpretive theme statements and interpretive panels (see Chapter 5).

By choosing grounding the research in phenomenological methodology the purpose of interpret the stories of the greater Atikokan community and provide content in the development of Quetico Provincial Park's remote entry station kiosks, may be realized.

Chapter 4: Results

Introduction

The purpose of this phenomenological study is to interpret the stories of the greater Atikokan community and provide content in the development of Quetico Provincial Park's remote entry station kiosks. Interpreters in the field may also use this as an example of community-based interpretation, regardless of the intended media.

To reiterate from Chapter 3, it is important to clarify how the term 'theme' is used in this study. In terms of methodology, Creswell (2013) describes a theme in terms of a 'meaning unit', which are formed by categorizing significant statements or quotes based on patterns that emerge. For the purposes of this research 'meaning units' will be used and not 'themes' in order to minimize confusion with interpretive 'themes.' In the field of heritage interpretation, themes are the principal message of the topic.

The research findings are presented in alphabetical order based on meaning unit. Chapter 4 is inclusive of all meaning units that emerged from the transcripts. The meaning units provided are comprehensive in order to best answer the research questions, rather than being solely focused on utility in the creation of the Quetico Provincial Park's interpretive kiosks. The following questions helped guide the collection of data:

Central Question: What positive meanings do the people of Atikokan, Ontario associate with Quetico Provincial Park?

Sub Questions: What experiences have connected them to this place? How has Quetico shaped their identities? What is significant to them in the landscape of Quetico?

The researcher coded the transcripts twice in their entirety. Mason (2002) describes coding as when "the researcher applies a uniform set of indexing [coding] categories systematically and consistently to their data" (p151). The first time open coding was used, to initially classify and label data (Babbie, 2011). As suggested by

Mason (2002) and Babbie (2011) multiple codes were included per text, as “any one piece of qualitative text is likely to address more than one topic or concept at a time...” (Mason, 2002, p. 151).

Another member of the researcher’s cohort who was using similar methodology also openly coded the data, to aid with inter-rater reliability. There was agreement between most of their codes. For example, great consistency was found with coding for the Canoe Derby, the Outers Program, family, spirituality, wildlife, and lessons learned in relation to safety. Synonymous codes often included many of the same exemplary quotes. For example, quotations coded as ‘therapeutic’ were highly congruent with the secondary coders quotations for ‘medicine’. This secondary analysis also resulted in what Armstrong, Gosling, Weinman and Martaeu (1994) describe as researchers ‘packaging’ the codes differently. This only occurred with initial codes relating to feats of great physical effort and those about overcoming discomfort in the natural environment, being packaged together by the secondary coder as ‘hardy endurance’. The researcher re-examined the codes and found that ‘hardy endurance’ warranted a meaning unit. Overall, there was a great amount of congruency between the two analyses.

After these two rounds of initial open coding, the researcher reviewed the codes and selected meaning units. The researcher selected meaning units based on Krueger’s (1994) recommendations of analyzing transcripts for significance. Krueger warns “It is risky to assume that either frequency or extensiveness is equivalent to importance... Responses that are specific and based on experiences should be given more weight than responses that are vague and impersonal” (p. 151). The researcher also considered his suggestions to analyze the intensity, depth of feeling in transcripts, as well as the

specificity of a response. He writes that “Responses that are specific and based on experiences should be given more weight than responses that are vague and impersonal” (p. 151). Coding was done very intentionally, in order to accurately and authentically reflect the essence of the phenomenon.

Finally, the researcher reviewed the meaning units. They added layers of coding (sub- units) and code relationships, with the aim to bring clarity to what was significant and important. Of the twelve meaning units that emerged, three have sub- units (‘Safety’, ‘Seasons’, and ‘Wildlife’). In the case of ‘Safety’, it had two mutually exclusive sub-units (‘Lifejackets’, and the ‘Maligne River’). ‘Seasons’ and ‘Wildlife’, however, had one sub-unit emerged, with the rest of the data remaining under the broader meaning-unit. For example, initially ‘Seasons’ was a broad meaning unit. When the researcher revisited the meaning unit the season of winter was significant, but data about spring, summer and fall were not. ‘Winter’ warranted its own sub-unit. The same was true for ‘Wildlife’ where ‘Lake Sturgeon’ was significant enough to merit its own sub-unit, while data about moose, wolves, bears etc. was not. Next, the researcher retrieved text from outputs based on coded quotations. See Tables 8,9, 11, and 15 for meaning units that had sub-units.

The following is a list of meaning units and sub-units that emerged from the data.

- Adventure Lore Table 1
- The Canoe Derby Table 2
- Community in Quetico..... Table 3
- Family Table 4
- Hardy Endurance Table 5
- Local Secrets Table 6

- Outers Program Table 7
- Safety – Lifejackets..... Table 8
- Safety- Maligne River..... Table 9
- Seasons..... Table 10
- Seasons- Winter Table 11
- Spirituality..... Table 12
- Therapeutic Recreation Table 13
- Wildlife Table 14
- Wildlife – Lake Sturgeon..... Table 15

For each meaning unit a table is used to describe the meaning unit and list exemplary quotations. The meaning units that have a sub-unit are also presented in the same table format. Descriptions of the meaning units give insight into what the participants experience in Quetico Provincial Park. The description reflects back on the interview itself and the way in which significance was added to the meaning unit. The descriptions add detail about how responses were shared. Descriptions of the setting and context are provided when relevant. The researcher selected exemplary quotations based on Krueger’s (1994) recommendations of analyzing significance. This included selecting for quotations based on the participants own experiences, those with depth of feeling, or a great amount of detail. The researcher also assigned multiple codes to a single text, as “any one piece of qualitative text is likely to address more than one topic or concept at a time...” (Mason, 2002, p. 151). Thus, exemplary quotes may be included under multiple meaning units. See Tables 1-15.

Table 1

Significant Statements about Adventure Lore

Meaning Unit	Adventure Lore
Description	<p>Throughout the interview it was apparent that the participants infused their stories with elements of lore and humour. A wild and adventuresome landscape is significant in the Atikokan sense of place, and is reflected in untamed sharing of the stories. Some told legends meant purely for entertainment, such as how the Whiskey Jack got its name from a voyageur perspective. Others shared physical feats of early rugged Quetico Park Rangers, such as when cutting new portages. There was also a lot of comparison surrounding what stories they were able to convince ‘city people’ were true. Finally there was an element of competition between who had the grandest stories. Participants contested who had braved the worst weather, who had seen the biggest moose, and certainly who had caught the largest fish. Longer excerpts from the transcriptions follow, in order to capture the culture of story sharing surrounding adventure lore, as well as the stories themselves.</p>
Exemplary Quotes	<p>“Well, there's one thing that we haven't touched base on, and that is the night paddling. That's one thing I really enjoy. The beautiful moon, a good warm summer night. Still one of my most memorable things in Quetico Park, was ah, going from Maligne and going right down Sturgeon. And I had a beautiful warm wind, and I just stripped right down with my ukelele and just.... it was quite entertaining. There was a few fires along the shoreline, probably wondering what the hell was going on. But I think that was probably one of the most freest moments of my life. That night when I spent eight hours just drifting down the lake. I was always about 200 yards away from shore, and I was as free as I could ever be. And I loved, I absolutely loved that. You know I'll never forget that as long as I live.” - Thomas</p> <p>“I mean, I've never been freaked out, but Terri Johnston, back in, this might have happened back in my first year, or second year when I was a volunteer... but umm, she decided, she decided.... cause the bear shows up, takes the pack and drags it into the bush. And she decides, to get up and start the chainsaw and chase it. She's wearing nothing. Like, nude woman, running into the bush with the chainsaw.” -Heather</p> <p>“We left from Birch, oh I'm sorry, I mean Beaverhouse, with huge winds. Huge swells! I got a sail up. We peeled across Beaverhouse</p>

in a heartbeat. We were laughing. We thought this was just great. I said 'Wait till we hit Quetico [Lake]! We're gonna go, eh!' And we had a wicked, about a 60 km frickin' tail wind. And we got into here. And I said 'Okay Johnny. Set up sail. We're gone!' Here's a one-armed guy in a jogging suite, with rubber boots, and no life jacket on. I got a sail set up, carved her out into the middle part of the lake. Every rescue combination for a disaster there was. I give him a high-five and we're singing the Hawaii Five O theme song. We're singing 'Nah na na na!'"Cause we're catching the surf, so wicked I mean we were gone. And I'll never forget it. Johnny's face, was lookin' towards me, he's got his boots on, and we caught onto the top of a wave and we flipped up the sail and the same time, and we were gone. And I felt the canoe goin' sideways. I tried to carve it in: no dice! We went in. Spitzi [his dog] was 9 weeks old." -Thomas

"We were out fishin' on night eleven, and I remember puttin' a brand new hook on. And it was me and Brad, and Steve in the boat, and I make a cast and I'm like, 'Oh ya.' And then all of a sudden I'm like 'I got something!' And Steve's like 'Oh no, you're just snagged.' And all of sudden my line just took off peelin' and it never slowed down. It went straight down and just took everything. I dunno what it was. But somethin' big. That was cool. Oh ya, that was fun though!" -Adam

"You know I discharged it once [bear spray]. Not because I really had to. It was on an Outers trip and the kids had whistled us in. There was a bear. Probably from here to that bench away. It was more for interest that I took out the spray but I told the kids, "Get your stuff. You're not staying here." So while they were doing all that and getting their tents and everything down I figured he was sniffing around the fire and everything a lot so let's just see how this thing works. You know. Yahoo! I did not shoot the bear. But I thought I'd spray the fire pit. I sprayed from here to about that fire pit. I'm telling you man that thing shoots hard! If I sprayed towards those bushes over there they'd a ripple like someone turned on a jet. A lot of power!

And so the bottom line is that bear didn't kind of react at all, like it didn't pick up on it or whatever. But I had my staff sitting in a canoe and they were just downhill, but the funny thing was there was no obvious wind. There was nothing. It was dead calm. The lake had like a lens on it because there was nothing. But I'm sitting there and I fired it like that. And these guys are sitting over there and all of a sudden I hear 'Glahhhh! Eeeeekk! Ahhhh!' And I'm going like, 'What?' and then I'm like 'Holy Christ!' So me and William were up on the shore, and we laughed." - Dave

Table 2
Significant Statements about the Canoe Derby
Meaning Unit The Canoe Derby

Description	<p>An annual canoe derby from French Lake, ON to Ely, MN was started in 1964 (Nelson, 2010a). 10 American and 10 Canadian teams often participated and a cash prize was offered. The derby became so competitive that racers began cutting fake portages in weeks prior to the race, to throw off other teams. Quetico and the Boundary Waters Canoe Area eventually viewed the derby as conflicting with the wilderness ethic and the derby was discontinued. A race commemorating the canoe derby was organized for Quetico Provincial Park's 100th anniversary, in 2009. The race went from French Lake, ON to Prairie Portage, ON, and back. Participants often compared their race experiences during the group interview. One of the richest and most animated of these comparisons was about the canoe derby, between a man who had won the derby in the 1960s, and two participants in the 2009 derby. Of the two 2009 participants, one was middle aged and highly experienced in the park. The other had been a teenager paddling with his partner for the first time. In the individual interview, a participant also gave a very detailed and emotional description of what it meant to be the first female team to complete the race. The canoe derbies clearly resonated with all four participants, despite having very different experiences.</p>
Exemplary Quotes	<p>“But ya, at French Lake, there'd be 20 canoes take off. Fire the gun, and we were all gone. It was really windy. The RCMP were there, because there were guys flipping over right off. There were guys flipping on French, even before they had got into Pickerel. By ten o'clock at night most of them were in, in the middle of the park by that time. Pitch black. Flashlight in your mouth. Doing them portages. ... But, ah, there were ten teams from Canada and ten teams from the US, in that derby. ...It was around 20 hours. We were paddling, say averaging around 7 or 8 miles an hour. This was standard before the racing canoes came out.” –George</p> <p>“Ya, anyway, so I think there were about four canoes there. We had to kind of navigate just by looking at the profile of the hills on the edge of the lake, and turning it into the contour lines on the map. And we did eventually make it into Prairie Portage. It was probably one, one in the morning, or something like that.”- Robb</p> <p>“Georgia had sort of, I don't know what happened to her hands, but</p>

she ended up with blisters. And then she taped them. And then the tape moved throughout the day. And then the tape and the blisters, and the sticking to the paddle was just bad. To the point where I could feel in her stroke, she was in the stern the whole time, and I could feel in her stroke that she was somehow favouring... like I could tell her stroke was different without looking at her. Just the way she was flicking her paddle or something, like every single stroke.” – Heather

“Like we paddled the route the week prior. Just so you'd know. When I paddled it, I memorized it eh. Like when I paddled it and got to the end of the lake, I knew every rock, every corner. And I'd make little notes and then I'd visualize the whole day. And I just kept doing that over, and over and over again. So I kid you not, on that day I could have done it with my eyes closed.” -Dave

Table 3
Significant Statements about Community on Quetico
Meaning Unit Community in Quetico

Description	Another prominent meaning unit was the culture of people that the participants enjoy meeting in the park. There were many stories illustrating ‘characters’ and, equally, of the ‘nicest people’ they had met. They also expressed a commonality and a sense of community with people they met in the interior, regardless of where the person was from originally. This also coincided with those who ventured deep into the interior of the park, as well as those who had a long tradition of paddling in the park. The participants’ own values and appreciation for Quetico were solidified by their being able to talk about and relate experiences while in the park itself. Given that solitude and wilderness have also emerged as strong meaning units, it was surprising that meeting people and the community of paddlers was also significant in the landscape of Quetico.
Exemplary Quotes	<p>“... they invited us over for tea. And I said, "I'm going to make a blueberry cheesecake," you know one of those no bake cheesecakes. So we picked blueberries and put it on top, and over we went and we had a great visit and a chat with them. It was just so cool to meet people like that and have your tea and sit back and share stories.” – Cheryl</p> <p>“Oh ya you meet all kinds down there. And they're the type of people you need too. They really appreciate where they're at. It's cool. You definitely got a connection there when you see someone else in a canoe.” –Thomas</p> <p>“Ya, and so they were the nicest people. She was a minister and a teacher, and they were both close to eighty. And they'd been tripping their whole lives. And they were talking about how they were pretty close to stopping this, because it was getting a little too difficult.” - Dave</p>

Table 4
Significant Statements about Family

Meaning Unit	Family
Description	<p>The majority of participants talked about family experiences in Quetico. In particular, stories from childhood, or with their young children seemed to resonate with participants. The participants also told stories of children in the park with a quickened pace and with a great deal of enthusiasm. Krueger (1994) suggests that the way in which stories are communicated often indicates their significance. Emphasis was placed on intergenerational experiences, as opposed to with siblings, for example. Points of pride for the participant included passing on a comfort and familiarity with wilderness travel and survival, as well as an appreciation for the outdoors.</p>
Exemplary Quotes	<p>“And it's a great place to raise your kids. In there. The youngest was two months old when we first took her into the park. Still goes in there now at 25. That's a great thing to do. Take your kids into the park when they're young.” –Cheryl</p> <p>“A lot of time growing up as kids being on French Lake, playing in the water throwing around clay.” -Robb</p> <p>“I grew up in there too. My dad brought me in there, still remember him busting through the snow when I was running on top of it!” - Thomas</p> <p>“I remember being young and my dad would take us into the park in the winter. And you'd catch so many trout in Stanton Bay, and they're just nice size and super fun.” –Adam</p> <p>In reference to his daughter: “She knows that park just as well as you and I do though. Oh ya! She doesn't need a map.” –Dave</p> <p>“When she was two, we went in the park and we had our big prospector tent, and behind my seat, well we had the two little seats for the kids to sit in. Just those little plastic chairs. We cut off the legs, so they could sit in their own little spot. So we're paddling along, we're in Russell I think and the whole way down there, we've been telling Rachel "Sit down, or you're going to fall in". ... She's two years old. "Na ! Na! Nah! I'm fine. I'll do it myself." ... And then all of sudden, we're paddling along, ‘Sploosh!’ Right over, summersault. Dave, without missing a stroke, grabs her by the life jacket, plunks her in her chair "Sit down and be quiet." So she sits there, puts her thumb in her mouth, and didn't say a thing, the whole</p>

rest of the day.” –Cheryl

Table 5
Significant Statements about Hardy Endurance

Meaning Unit	Hardy Endurance
Description	<p>Enduring the elements was a significant part of the Quetico experience for members of the Atikokan community. This was frequently used to distinguish insiders from tourists in Quetico, and was often associated with cold temperatures. The participants took great pride in the physical endurance needed to cover long distances. Finally, participants gave tremendous respect to the hardiness of the people who lived and travelled through the Quetico landscape in the past. They specifically mentioned Ojibwe communities, Voyageurs, and loggers.</p>
Exemplary Quotes	<p>In reference to the previous Ojibwe community in Kawa Bay: “That must’ve been so tough. They must have been so tough.” – Thomas</p> <p>“Pretty soon our eyelashes are frozen a quarter inch thick with frost. The bearded guy has an ice beard by the time he gets the start of the Whiskey Jack trail. Balaclavas are frosted up and any hairs on female faces are now revealed.... Off we go to get the last leg of the trail done. Winding up the French Falls Trail and downhill along the French Portage, to the warmth of the log cabin. It was an awesome ski. The Hardy Northwestern Ontario souls completed another annual ski tour.” –Lisa</p> <p>“The solo that this years Outers had to go through. The day we put them out was horrendous winds and it was colder than cold. And I just remember, we put them out and it just started pouring. And we knew none of them even had a shelter up by then... They were fine. They all survived.” –Adam</p> <p>“Ya we were lucky. And then paddled the whole day to get out of the there. The next day, we left from Agnes and were home to Stanton Bay that evening. And I thought "Oh my God, never again." Like thirteen hours.” -Cheryl</p> <p>“Umm, I didn't start flipping the canoe until ninety-nine probably. And even then, it was just a complete wobble. Like, probably hit myself a few times, like a catch a screw from the yolk and cut my neck, like not deep or anything, but ya. It was awkward. Well, it's hard too when you can't feel your arms anymore. When you've done it long enough. As a girl. So when you go to flip it off, it's just whatever happens, happens. But for whatever reason I always sat, like squatted into a squatting position, and it always lands on my thighs. And then you just have to worry about not getting fiber glass</p>

in your skin.” -Heather

Table 6
Significant Statements about Local Secrets

Meaning Unit	Local Secrets
Description	<p>A few participants expressed concern regarding the publication of local knowledge. For example, locations of good fishing holes, and knowledge of typically less travelled areas were associated with this need for secrecy. They would always tell the researcher the specifics of a story but then later express that they did not want the information on a public kiosk. One participant also requested that she show the researcher a location on a map, thereby eliminating the location from the transcribed data. Participants expressed that having some knowledge remain secret was a means of retaining the feelings of exploration and discovery that many value in the landscape of Quetico. Even the most experienced participants conveyed how they often enjoy exploring new routes and lakes, looking for new pictographs, and the wilderness feel of the park.</p>
Exemplary Quotes	<p>“There's a lake there, and ya to get up to that lake there, Justin calls that 'Jesus Lake' cause the trout in there are like Jesus sized. Like really really good trout fishing there. Jesus Lake. Ya, I'll show you, but we cannot tell these people. Otherwise... It's a secret” - Heather</p> <p>“You know one of the best things to me is, and I still think like this, I want to drift in that area because I believe only a fraction of the pictographs and the native history have been found. ... But you hear about the one that's been found just south on Buckingham and there's like a linear fall that goes through there to the top end of Montgomery or something. He was going through there on his trap line in the winter there's just a little canyon in the middle of the bush and Kenny he found a beautiful pictograph in there. And it hasn't been publicized too much... but think how many more there are out there, eh.”-Dave</p>

Table 7
Significant Statements about the Outers Program

Meaning Unit	Outers Program
Description	<p>Every participant interviewed referenced the high school Outers Program. This was the only meaning unit that all participants referenced. There are many trips in the Outers Program that go in to Quetico, but specifically the twelve-day spring canoe trip of their grade eleven year was what was referred to. Many drew on stories from their trips as a student or as a teacher, while others referenced the experience of their children. The Outers Program started in 1965 and in many ways has become the cultural icon of the town (Atikokan, 2012). It is not surprising that the Outers Program was found to be a crucial experience in the participants' connection to Quetico, as it is such an engrained tradition in the local culture, a strong part of Atikokan identity, and considered <i>the</i> rite of passage. The Outers Program sparked the most amount of comparison between personal experiences during the group interview. The participants compared the route they chose, the weather, the brigade dynamics, equipment choices, and especially the experience of the three-day solo.</p> <p>On the final day of the twelve-day canoe trip in Quetico the students are met with a celebration by friends, family and community members. The celebration itself has also emerged as influencing identity of the participants, and has become important local tradition. It occurs at the Nym Lake Landing.</p>
Exemplary Quotes	<p>In reference to her daughter: "She doesn't like to hug. Well, I mean with other people, but with me she's like "Oh, whatever!" But so anyway, when they came back, on that day. The last day. I'm standing there, at the public landing. Well she was in the bow. She jumped out of that boat, from here to the table away. And ran through the water. And I could hear her before she got up. I could hear this "Mommy!" as she's paddling in. And then she jumped out and ran in, and grabbed me. And she was sobbing in my arms "It was so hard mommy." And, like oh my god, it was the best moment of my life with her." – Cheryl</p> <p>"Ninety-seven was my first trip, and that was twelve day. I think I realized when I was seventeen in Outers... I dunno, it seemed, it seemed really obvious. To the point where I was like, how, how have I not been paddling before now." – Heather</p> <p>"DAVE: Well, the thing about Outers and parents in this town, is that everybody's done it. You know that's part of it. At parent</p>

meetings you ask "So who's been in Outers?" and most of the hands go up. Like in most communities you can't start Outers, because of liability. And most of the parents wouldn't support it. In this community if you stopped it..

THOMAS: Ho Shit! You'd have an outcry!

ADAM: Oh, ya. They would lose it.

LISA: A war path."

Table 8

*Significant Statements about Lifejackets***Meaning Unit and Sub-Unit** **Safety- Lifejackets****Description**

The participants expressed the wearing lifejackets as their top safety concern. It is perceived by the local participants that most preventable deaths in the park occur due to a failure to wear lifejackets. A few also expressed frustration as they told stories of when they had to rescue a person due to a lack of lifejacket. The most experienced paddlers interviewed also acknowledged the need to wear a lifejacket themselves.

Exemplary Quotes

“We were out in the middle of the lake, and I looked at Johnny and I said ‘Sorry, I think I killed us.’ And I did [think that], cause I thought ‘He’s got a sweater on, one arm, no lifejacket. I don’t have a lifejacket.’ It took us over an hour and half to get to shore, we were so bloody exhausted by the time we got there. But you know what, it was a lesson learned. Ah, ya, still to this day, ya know, I still think how stupid, how stupid, how arrogant, and how cocky that was. Definitely a lesson learned. Because you know, I had never flipped a canoe, and I had been out in the biggest of swells, and big cuts. And I thought ya know, “Just go! Keep her going! Just go!”- Thomas

“And by the time I had got down, the guy had disappeared under the fast water. This guy didn’t even have a life jacket on. It was summer time, but the water was high. If he had got caught underneath the logs or anything like that...” -Thomas

Table 9

*Significant Statements about the Maligne River***Meaning Unit
and Sub-Unit****Safety- Maligne River****Description**

Participants expressed concerns about safety in the backcountry. Although Quetico is not known for its white water, paddling the Maligne River (a known white water area) is a significant part of many local paddlers experiences in the park. Many participants have also sought formal training in white water rescue and have experiences with other river systems. Their terminology when discussing the Maligne River is also indicative of a high level of white water knowledge. Locals often bring youth in Atikokan down the Maligne River to experience it. Many also shared rescue stories of unprepared paddlers in white water on the Maligne River. It was agreed that these rescues could be avoided with greater local knowledge of the area, as well as knowledge of how to properly scout rapids and white water.

**Exemplary
Quotes**

“We were on one of the portages in the Maligne Rapids. And I believe it was the last significant one. And it had the biggest basin I would say... And you pull into that little nose of that rock. I was with the girls, anyways we're all having lunch, kinda, on that beautiful spot where it all funnels down... We're sitting there having our lunch and I look up and I see this group of guys... And then I see this guy and he's just cruising along. And I'm looking at it... So I'm watching him. Like this looks very familiar. Like this guy is going to bite it big time. Right. Because he has no idea what he's getting into. Oblivious. So he's just cruising along, and he looks and he sees that there's big white rapids there, and then he sees a little chute. Oh well, that will be easy. But that little chute drops 5 feet straight down into a haystack.” –Dave

“I've also seen some people being dangerous too... I thought I was going to witness a drowning. Because their portage showed them on their map it was above a set of rapids. So they were trying to jump up the rapids. And they dove right into it. Like it was fast water. And it swamped their canoe. One guy was right under. He was roly polly that one. Sucked him underneath. The canoe actually came up so fast in fast water. It actually did a 180 and it kicked the other guy. And by the time I had got down, the guy had disappeared under the fast water. This guy didn't even have a life jacket on! And I asked him, I said, "What were ya's thinking? Why were you trying to go up like that?"... "But look," he said and pulled his map out. He said "The portage is up there!" And it was one of those self-

printed maps. And I said "Ya, but you just can't paddle up that!" It was... I couldn't believe it. There are definitely dangers in there, if you don't see them." –Thomas

Table 10

Significant Statements about Seasons

Meaning Unit	Seasons
Description	Seasons are significant in local knowledge and experiences, with participants often asking for each other to clarify “What time of year?” Participants frequently grounded the beginning of a story with a reference to the season. Participants were also asked “Are there times of year that is particularly meaningful to you, that you look forward to or get excited about? And if so, what are some of the signs that it’s coming?” Their responses were often high in intensity and very specific, indicating their significance (Krueger, 1994). From the data, winter emerged as being highly important and warranted its own sub-unit. Winter will be explored in Table 11.
Exemplary Quotes	<p data-bbox="505 779 1385 846">Beginning of a story: “Ya it was fun. It was spring and the bugs weren't too bad yet...” -Adam</p> <p data-bbox="505 888 1385 1066">“Springtime is one of my favourites in Quetico because you get to hear all the songbirds. I always call it the morning orchestra. You know you hear them all in the morning. And then later on in the spring you get the evening orchestra. The frogs and the toads.” - Lisa</p> <p data-bbox="505 1108 1385 1505">“Ya that's my favorite time. Going in, in the fall, during the moose rut. Going down in there because there's no hunting in there, of course. And I mean huge animals! Really good opportunity for pictures. Ya and you know at night when you're hearing the cows calling, and stuff like that. You know it's a cool deal. My favourite paddle, it was going in through Beaverhouse and down through McAlpine in the deep fall. When you get those maples on the north shore. It almost hurts your eyes! It's that bright! It's beautiful! It's gorgeous! I just love that part. You just see that and you wake up to the sunrise and the sunset in that and it's amazing. It's just absolutely amazing!” –Thomas</p>

Table 11

*Significant Statements about Winter***Meaning Unit
and Sub-Unit****Seasons - Winter****Description**

Participants placed an equally high value on winter experiences in the park, as summer experiences. This was surprising, given that the vast majority of visitors to Quetico are paddlers. Some mentioned winter camping, however, day trips were more significant. The family tradition of ice fishing on the larger northern lakes (Batchewaung and Pickerel Lake specifically) resonated with many. There is also a strong community of locals who seek out ideal spring lake conditions that allow them to skate ski with medal-edged skies deep into the park's backcountry (up to 100km in a day).

**Exemplary
Quotes**

“My dad brought me in there, still remember him busting through the snow when I was running on top of it!” –Thomas

“I remember being young and my dad would take us into the park in the winter. And you'd catch so many trout in Stanton Bay, and there just nice size and super fun.”-Adam

“The first one is when the lakes set up for skate skiing. That's what it's all about. Eh? When that happens, you can fly. For example, when Cindy and I went one day we went and started at the Nym parking lot and we went down Maria, Jesse, Elizabeth, Walter, Lonely and we left about 8:00- 830 and before noon we were in Sturgeon. Ya so that tells ya. We also had a good strong north wind. We rocked!” –Dave

Table 12
Significant Statements about Spirituality

Meaning Unit	Spirituality
Description	<p>The participants often referred to a spiritual presence felt in Quetico Provincial Park. Mother Nature and stories related to past Ojibwe inhabitants were often mentioned. Mother Nature was often referred to as ‘being in charge’ or in relation to humans relinquishing control while visiting the park. Conversely, spirituality in relation to Ojibwe values were often linked to sentiments of respect for the unknown, visiting Ojibwe artefacts, and natural events that the participants could not explain. It should be noted that none of the participants identified themselves as Ojibwe.</p>
Exemplary Quotes	<p>“But that whole deal, eh! But then we paddled out. And that's when we came across the Pines and my heart sunk a little, as you knew how long that had stood for. But you know Mother Nature! She's like that, eh! She can take things away, as quick as she can bring them!” –Thomas</p> <p>“The Voyagers went all through all that and you can feel that. You really can. You know you try and connect yourself to the spirit of the nature of things down there and you open your mind.” –Thomas</p> <p>“ I went over the Coffin Island. Ya where the chief is buried there and I was paying my respects. Ya I always put tobacco and stuff like that... I knew there was a pictograph of the thunder bird somewhere along the North Shore so I went along. And it was just the evening and I had camped on the smaller island not far from it. Before you know what. I mean you could just barely see it and I want to... I wanted to take a picture of it. So I drew myself back from it and I got my camera out and wind! And it wasn't a bad day or anything and I was just... it made me put my camera down and grab my paddle. Backed right off. And I grab my camera again I was thinking about grabbing it when 'Wwwwwhhhhhoooooosh!' And then up again! And I thought isn't that strange and just to me, I wasn't supposed to... And I thought that was just strange. And like I knew the picture thing and I always respected that but I thought it would be cool. But ya I didn't have the permission. ” –Thomas</p> <p>“You know Agnes where the petroglyph is? You know what a petroglyph is versus a pictograph right? It's actually been chiseled in. So there's a bunch of mud and a rock wall and we were paddling through there again, and all of a sudden, same kind of thing, I don't know if we had camera for taking pictures or what, but we're getting</p>

close and all of a sudden the whole water in front of the area boiled suddenly. I don't think it boiled from heat. I just mean fish, like a bunch of bass or something. They all just came to the surface and turned over the water. All just in front of that area. Weird. Like you just don't see that. -Dave

“I've always said it's a very spiritual, very mystical place down there.” - Thomas

Table 13

Significant Statements about Therapeutic Solitude

Meaning Unit	Therapeutic Solitude
Description	<p>The participants often referred to a personal need to venture into Quetico as the main reason for returning to the park. Some referred to it directly as ‘the therapy’. Often this was in conjunction with feelings or descriptions of solitude, quiet, peace, and freedom. Solitude also affected their choice of when to visit the park, with the majority choosing to wait for when youth groups have left in order to have a quieter experience. Many also referenced calm and peaceful lake conditions as a reflection of these feelings. Finally, the physical and rhythmic action of paddling was also described to as therapeutic.</p>
Exemplary Quotes	<p>“It's pretty quiet. It's peaceful. It takes you away. I think, well not only Quetico, but everything out there as medicine. Medicine for us. For life. ... Out there that's your medicine. Go out! Take it in. It's free. You just have to do it.” - Lisa</p> <p>“But I think that was probably one of the most freest moments of my life. That night when I spent eight hours just drifting down the lake. I was always about 200 yards away from shore, and I was as free as I could ever be. And I loved, I absolutely loved that. You know I'll never forget that as long as I live.” -Thomas</p> <p>“It's the best thing in the world. It's the by far the best thing in the world. And like I said in the beginning, you just sort of know, when you know, that something clicks in your life. You just sort of go for it.” –Heather</p> <p>In reference to paddling: “Like how efficient can you get, sort of a thing. Like every little thing about it. To the point, where I guess, you just get into a zone. Like even, when I was first paddling with Brian, I dunno. Something just clicks. Nobodies talking except for "Hut." And I mean, if it's waves it's a little more obvious what you're doing, but if it's calm water it's just like, your brain shuts off and you just go.” -Heather</p>

Table 14

Significant Statements about Wildlife

Meaning Unit	Wildlife
Description	Wildlife emerged as a significant part of the Quetico landscape. Wildlife sightings were frequently cited with moments of awe, and accompanied by rich details about their location. There were also comments related to their adaptation to the landscape, and their impact on the physical environment. A sub-unit of Lake Sturgeon emerged from this data and will be further explored in Table 15.
Exemplary Quotes	<p data-bbox="503 598 1391 1176">“Jordan and I were padding on Jean Lake, or no sorry, Burntpine. And we're in this sort of narrow area. We had or I had gone all summer without seeing any moose. Like normally you see them often off in the distance or whatever, or a bunch of them, or just one. So we just stopped, we weren't even having lunch, we just stopped for a quick drink out of the water bottles. And I said "Man, I haven't seen any moose this year. This is kind of ridiculous." And I swear to you, like out of the corner of my eye and six feet to our left stands a bull moose. Like with a full rack, and he was completely submerged. It sounds like a far-fetched story, but he stood up, and he was just chomping away on the green, or whatever. And we were both, cause you're half way through drinking or something, and you just kind of freeze, cause you don't want to freak him out or anything. But you're kind of doing one of these [Facial Expression]. Cause he's literally like right there. Ya it's impressive! It was cool. And he was like a big boy. Ya, ya that was awesome.” –Heather</p> <p data-bbox="503 1218 1391 1354">“Springtime is one of my favourites in Quetico because you got to hear all the songbirds. I always call it the morning orchestra. You know you hear them all in the morning. And then later on in the spring you get the evening orchestra. The frogs and the toads.” –Lisa</p> <p data-bbox="503 1396 1391 1753">“You know Agnes where the petroglyph is? You what a petroglyph is versus a pictograph right? It's actually been chiseled in. So there's a bunch of mud and a rock wall and we were paddling through there again, and all of a sudden, same kind of thing, I don't know if we had camera for taking pictures or what, but we're getting close and all of a sudden the whole water in front of the area boiled suddenly. I don't think it boiled from heat. I just mean fish, like a bunch of bass or something. They all just came to the surface and turned over the water. All just in front of that area. Weird. Like you just don't see that.” –Dave</p> <p data-bbox="503 1795 1391 1858">While discussing high spring water: “It depends on the lake though. The beavers are in control.”-Dave</p>

Table 15

*Significant Statements about Lake Sturgeon***Meaning Unit Wildlife- Lake Sturgeon****and Sub-Unit****Description**

The whereabouts of lake sturgeon was a highly rich discussion. Much of the lore surrounding lake sturgeon came from their tendency to swim in deep waters, making sightings rare. Of interest, is that the local people often valued their own experience-based knowledge above that of the Quetico Provincial Park staff, stating that they were certain sturgeon were found in lakes where the park did not believe them to be. Agnes Lake in particular was the focus of much discussion, and ultimately led to the nickname of the ‘Agnes Monster’. The following is an excerpt from the beginning of what was a lengthy discussion.

**Exemplary Piece
of Dialect**

“DAVE: Cheryl and I were on Agnes Lake in the middle of the summer. Beautiful day. It was, gotta tell ya, mid 20s 30s, whatever right, and we were paddling, having a great time drifting along the shoreline. ... And I remember out of the corner of my eye I could see, water dead calm, there was what I thought was a dead tree just sitting there... Okay. So I didn't stare at it, but it was there. I was more interested in the cliffs and everything right. So when I turned out to see I knew I had to take some sort of evasive action to get around that tree and then when I look back it wasn't there. Gone! And I don't drink so ya you know... you know what I'm saying. Well I'm telling ya weirdest thing is, I looked at you [Cheryl] and I said "Did you see that?" and she said "Ya I did"

CHERYL: Ya but I don't remember a tree I just remembered two ends like it had a tail and then gone.

DAVE: Now I'm guessing... but you didn't see it go down though I think.

CHERYL: Ya!

DAVE: You actually did? Well there ya go!

CHERYL: Ya it went like this!

DAVE: ... It was really big. And so then I came out of that thinking ‘What the hell was that?’ ... Well it could've been a sturgeon because they sun themselves right. They kind of raise their back and everything." But then I bumped into who was that Lisa Sorenson, no

...Solomon [Quetico's Park Biologist] and she says that there aren't any sturgeon in Agnes.

ADAM: No there are!

DAVE: But I mean how do you know that?

ADAM: I think there are. This year I was staffing 12 day and we were going down Agnes and right near the narrows, there was something moving in the water. And we thought it was a big rock. So we got close and I stood up and it was like huge and like you say like a log. And the log just disappeared.

THOMAS: Well I mean they're everywhere. Sturgeon has them obviously I know Russell and above that Chatterton has them and so does Keats, because I've seen them in there. So I think it could be a chain.

DAVE: Oh ya because it's all connected water. And you know these things didn't just show up yesterday. Because they're prehistoric really and with glaciations and the higher water levels... ya I believe that too. It's interesting that the park don't believe they're in there. Ya and then you got another story to go with this one. ...”

Chapter 5: Discussion

Introduction

This chapter will discuss the findings of this study in light of the results and literature review. Discussion will be primarily guided by the purpose and central questions of the research. The purpose of this phenomenological study is to interpret the stories of the greater Atikokan community and provide content in the development of Quetico Provincial Park's remote entry station kiosks. Thus, the discussion will focus only on those positive meanings and experiences that have connected participants to place.

A foundational piece to consider is how to promote comparisons and self-reflection through the kiosks. Sense of place will not come from reading a kiosk panel alone. The kiosks can help visitors to consider what is significant to *them* in the landscape of Quetico.

Community in Quetico was a meaning unit derived from the research. Participants found that their ability to relate and share stories of experiences with other people solidified many of their own values and appreciation for Quetico. For example Tomas said, "Oh ya you meet all kinds down there. And they're the type of people you need too. They really appreciate where they're at. It's cool. You definitely got a connection there when you see someone else in a canoe." Creating social connections helped enhance the participants' own sense of place.

This is consistent with the literature where relationships to place live in the company of others, and is experienced in community and social connections (Basso, 1996). He describes how "Fueled by sentiments of inclusion, belonging, and

connectedness to the past, sense of place roots individuals in the social and cultural soils from which they have sprung together, holding them there in a grip of a shared identity, a localized version of selfhood” (p. 85). This is also consistent with the work of Hall, Ham, and Lackey (2010) that compared park signage and found that the most effective signage at capturing and holding visitors attention included a narrative. It is recommended that the human voice be embraced in the kiosks, and that first person narratives be included.

It should also be noted that if the kiosks represent values and meanings that the visitors do not themselves identify with, the result might still be positive. The comparison may trigger self-reflection on their concrete experiences and belonging in the wilderness. It was found that people can heighten their sense of place by contrasting who they are different from (Basso, 1996; Massey & Jess, 1995). Therefore the kiosks should aim to represent values and meanings in a manner that promotes self-reflection and comparison through social connections and includes first person narratives.

The kiosk should also promote sensory awareness. The participants often talked about the physical feelings, sounds, and sights while in Quetico. Tangible engagement with the environment resounded in much of their memory, as with the rhythm of paddling in ideal calm water, or the feel of a fishing line suddenly peeling off. Sensory awareness is demonstrated in the following two participant responses when they were asked what season is meaningful to them: “Springtime is one of my favourites in Quetico because you get to hear all the songbirds. I always call it the morning orchestra. You know you hear them all in the morning. And then later on in the spring you get the evening orchestra. The frogs and the toads.” “My favourite paddle, it was going in through

Beaverhouse and down through McAlpine in the deep fall. When you get those maples on the north shore. It almost hurts your eyes! It's that bright!"

This is consistent with much of the literature on being embodied in the landscape that was discussed in Chapter 2 (Merleau- Ponty, 1962; Wood, 1995; Wylie, 2007). Wood (1995) wrote "Sometimes we have the feeling that the landscape is...out there, but it is not; it is in our eyes and ears, up our nose and down our throat. It rubs our feet and caresses our cheeks... It is not out there anywhere; it is right here, in our face" (p.3). The kiosks should aim to bring awareness to the visitors' own senses in order to promote connection and appreciation for the Quetico landscape. It is recommended that the use of sensory language be included wherever possible.

Using the interpretive kiosks to promote place attachment may also benefit management objectives. Warzecha & Lime (2001) researched sense of place in National Parks that offer 'wildland experiences'. They found that visitors with greater place attachment were more compliant and accepting of management action. They suggest that resource and park management should consider the value of place attachment and strive to enhance it for their own utility.

This chapter also discusses the results of the. The first two sections discuss the results in terms of specific applications of meaning units. The first section includes meaning units that can provide a lens or universal concept through which to interpret. The second section examines specific panel recommendations. These include themes or topic suggestions for specific entry station locations. Finally, future implications and areas for further research will be discussed.

Lenses and Universal Concepts

It is suggested that the inclusion of community members as a resource for interpreters, in conjunction with other forms of research, results in a more meaningful and authentic interpretive product (Binks, 1989; Brochu, 2003; Curthoys, Cuthbertson, and Clark, 2007; Staiff & Bushell, 2002). The values represented in the meaning units come from direct experiences with the Quetico landscape, and should provide the foundation from which visitors can compare and reflect on their own experiences and sense of place. This section will examine meaning units that can provide a lens or universal concept through which other information can be presented. This lens often lends itself to what was described in Chapter 2 to as a ‘universal concept’ (Brochu and Merriman, 2010). A universal concept is an idea about which everyone has some understanding, such as love, fear, family etc. Using universal concepts derived from the research may provide insight into how to present information authentically. Using the same universal concepts to present the entire kiosk could also help establish unity among the panels.

Recommended universal concepts based on specific meaning units are adventure lore, family, hardy endurance, spirituality and therapeutic solitude. They are important in the shared identity of living adjacent to Quetico, and thus should be represented in the kiosks. For example, meaning units can provide a lens through which management policies, scientific research, and other resources could be presented.

Some examples of how meaning units could be applied to creating kiosk panels follow:

‘Adventure’ could be a universal concept, and provide the lens for a theme on Leave No Trace Principles. For example, an interpretive theme could be ‘Following Leave No Trace Principles allows the wild adventure to continue for future generations.’

‘Hardy endurance’ could be used as a universal concept through which the meaning unit ‘wildlife’ could be presented. A theme could be ‘Wildlife have hardy adaptations to endure the Quetico climate’.

Exemplary quotes taken from the transcripts could provide interpretive themes. For example, a theme on family could be ‘Quetico is a great place to raise your kids,’ or a theme on therapeutic solitude could begin ‘Quetico provides medicine for life.’ These themes could then be elaborated to form full panels or the foundation to bring in other managerial or more science-based messages. Thus, the information and values provided by the Atikokan community members can be collaborated and synthesized along with other resources in creating strong interpretive themes with authentic universal concepts.

Specific Kiosk Panels

Several meaning units emerged from the interviews that are worthy of their own panels at the pre-existing kiosk. First a panel outlining safety considerations when navigating the Maligne River should be placed at Lac La Croix Entry Station. Second, the safety concern of wearing a lifejacket needs to be addressed. Third, a panel celebrating the Atikokan Outers Program should be placed at the Nym Lake Access Point. A panel on lake sturgeon including both a biological perspective, but also the local lore surrounding the ‘Agnes Monster’ should be placed at the Prairie Portage Entry Station. A

panel featuring the historic Canoe Derby should be placed at both French Lake and Prairie Portage. Finally, both winter and summer experiences should be represented.

Maligne River Safety. The closest entry station to the Maligne River is Lac La Croix. In summer 2014, the researcher helped create new pamphlets to help pass along local knowledge of how to navigate white water throughout the park. However, these are not be accessible to visitors receiving permits through an outfitter, nor to those paddling in the off-season who do not have a first-hand experience with a gate staff member. Given the reoccurring emphasis on the experience level and knowledge needed to navigate the Maligne River, it would be advised that an interpretive panel at Lac La Croix entry Station focus on safety concerns specific to that area. Specific navigation instructions should be included.

Lifejackets. The need to wear lifejackets was also emphasized by the participants, and should be reinforced at all entry station kiosks. It is recommended that a rescue story would be the most effective at provoking the visitor and communicating a serious safety concern (Beck and Cable, 1998; Hall, Ham, and Lackey, 2010).

Outers Program. The Outers Program has emerged as having one of the strongest local connections to Quetico, with every participant referencing it. Of particular emphasis was the twelve-day spring canoe trip of their grade eleven year. During the group interview the Outers Program sparked the most amount of comparison between experiences. The Outers Program was a vital experience in the participants' connection to Quetico, and is a central part of Atikokan identity. On the final day of the twelve-day canoe trip in Quetico, the students are met by friends, family and community members

alike. This trip is an engrained tradition in the local culture and is considered *the* rite of passage. Research has revealed that the celebration itself, which occurs at the Nym Lake Landing, influences identity. Adjacent to this public landing is a Quetico Provincial Park parking lot, dock, and interpretive kiosk. This serves as the major access to the popular Batchewan Entry Point. It is recommended that the kiosk include an interpretation of the Outers Program experience and emphasize the journey as a rite of passage.

Lake Sturgeon. Another recommendation is to create a panel on lake sturgeon at Prairie Portage Entry Station. Prairie Portage was selected due to its proximity to Lake Agnes. The potential presence of lake sturgeons in Lake Agnes was a highly rich discussion and debate, leading to the nickname of the ‘Agnes Monster’. The lore surrounding their presence came from their tendency to swim in deep waters, making sightings rare. Of particular interest is that the local people often valued their own experience- based knowledge above that of the Quetico Provincial Park staff, stating that they were certain they were found in Lake Agnes, where the park does not believe them to be. It is recommended that the park embrace the duality of local folklore and its own scientific research.

The Canoe Derby. The canoe derby clearly resonated with those interviewed, both from a participatory and historical perspective. An annual canoe derby originally ran from French Lake, ON to Ely, MN in 1964 (Nelson, 2010a). It does not continue today, though a race commemorating the canoe derby occurred for Quetico Provincial Park’s 100th anniversary, in 2009. It went from the French Lake Entry Station to Prairie Portage Entry Station and back. It is recommended that both the kiosks at French Lake and Prairie

Portage Entry Stations have a panel about the canoe derby, and that both the historical and commemorative race be included.

Winter. The current kiosks panels feature only summer experiences. Winter merited its own sub-unit, and participants placed an equally high value on winter experiences as summer. The idea of having kiosk panels that are reversible with a seasonal version (summer and winter) of similar themes was first suggested by the current Quetico Superintendent Trevor Gibb (2014). For example, he suggested that having both a summer and winter version Leave No Trace Principles and fishing regulations. Having reversible panels that feature other experiences and themes, as well as the usual management policies, is highly supported by this research.

Winter's resonance with community members leads to a recommendation to include kiosk panels featuring winter experiences that will be displayed year round. As the majority of park use is for canoeing (Quetico Background Information, 2007), celebrating winter experiences would have promotional value. From the research, backcountry cross-country skiing is a particularly powerful experience with the participants, and should be shared.

Future Implications

This section will explore future implications based on the results of this research. First, specific recommendations for continued work in Quetico Provincial Park will be explore. Suggestions for further research on embodiment in the wilderness setting and community-based interpretation will follow.

Quetico Interviews. Additional interviews could take place in the future. First, there were a few voices that were overshadowed during the group interview, which would make rich individual interviews. For example, when examining the transcripts it became obvious that Cheryl often let her husband Dave tell the stories. During the interview it felt that they were often telling them together, but upon later inspection it was clear that the stories were primarily from his perspective.

During the purposeful sampling process many additional participants within the town of Atikokan could have been selected. The researcher would like to continue to develop her own skills at guiding group interviews and would like to pursue other stories from the Atikokan Community. While the intent was to try and interview people who had on-going experiences in the park, given the richness and detailed comparisons of intergenerational conversations, it would be interesting to try and capture some older voices in the community along with younger ones. For instance, both Heather and Thomas referenced retired park rangers Joe and Vera Meany, who are no longer physically able to paddle and do not have on-going experiences in the park.

Other communities should also be interviewed to capture a greater range of voices present in the large geographic expanse of Quetico Provincial Park. This project did not consider participants cultural identity during the purposeful sampling process, but should be considered in ongoing interviews by park staff. In Atikokan, First Nations (North American Indian) make up only 5.2% of the population (Statistics Canada, 2011), however, there are many First Nations people that live in the adjacent Lac La Croix Indian Reserve. Voices of diverse populations, especially the indigenous population, should be represented on the kiosks. The participants of this study identified the Ojibwe

voice and culture as being significant parts of the Quetico landscape. One participant often paddles to Lac La Croix for the specific purpose of talking to the members of that community. “When I went through Lac La Croix later on and I stopped and I was talking to, I always stop in there and talk to the Ottertails, and I was talking to the chief that was there, Leon at the time ...” (Thomas). Furthermore, previous interviews in the 1970s-1990s occurred at the Lac La Croix Indian Reserve by park staff with great success (Peruniak, 2000). Thus, Quetico Provincial Park staff should replicate a similar group interview at a further date.

Lac La Croix Indian Reserve should not be the only other community considered for further interviews. As previously mentioned, the Gunflint Trail and Ely, Minnesota both serve as gateways to the park. Their voices need to be captured in order to fully represent the variety of cultures and backgrounds that participate in Quetico landscape.

In relation to Shirley Peruniak, continuing to capture the stories of the Quetico landscape should be a formal part of a Quetico employee’s job description. Archival work should continue after the kiosk project is complete. This could, for example, be part of the naturalist (NHE) position once again. Other employees who show interest should also be encouraged to participate.

Further Research. This research has implications for two areas that deserve further the study. How people’s embodiment influences their sense of place in wilderness settings could be explored further. The physical response of the body being in Quetico resonated with participants. The participants often talked about the tangible engagement with the natural environment. This is consistent with much of French philosopher Maurice Merleau- Ponty’s (1962) and Wylie’s (2007) work that was discussed in Chapter

2. Merleau- Ponty's (1962) initially described *embodiment*, as where the body becomes *intertwined* in the landscape. The response of the body exists before cognitive awareness or self-reflection. Embodiment can also take the form of movements and routines that are in sync with the landscape (Seamon, 2014).

Participants most often referred to embodiment in the Quetico landscape in terms of paddling. One participant referred to the physical act and rhythm of paddling a canoe as 'therapy'. When asked to elaborate on this she said, "Ya, I just. Like how efficient can you get, sort of a thing. Like every little thing about it. To the point, where I guess, you just get into a zone. Like even, when I was first paddling with Brian, I dunno. Something just clicks. Nobodies talking except for 'Hut.' And I mean... if it's calm water it's just like, your brain shuts off and you just go." The rhythm and feel of paddling was so engrained in the participants self, that many referenced a way of 'knowing' the lake with their eyes closed. The following is an excerpt from a description of the canoe derby race that illustrates a deeply engrained bodily movement. "Georgia had sort of, I don't know what happened to her hands, but she ended up with blisters. And then she taped them. And then the tape moved throughout the day. And then the tape and the blisters, and the sticking to the paddle was just bad. To the point where I could feel in her stroke, she was in the stern the whole time, and I could feel in her stroke that she was somehow favouring... like I could tell her stroke was different without looking at her. Just the way she was flicking her paddle or something, like every single stroke." The bodily routine of paddling, deeply rooted in the Quetico landscape, was therefore the foundation for attachment to place. It would be of interest to research if this could be generalizable to the way people build relationships with other wilderness settings.

The field of community- based interpretation is still continuing to develop (Curthoys, Cuthbertson, and Clark, 2012) and also merits further research and applications. Interpreters in the field should continue this form of resource gathering. Local knowledge and community voices should be drawn upon, alongside science-based thinking, in order to create a more meaningful and authentic interpretive product. The lens through which we interpret shapes the way a visitor considers human belonging in wilderness. Without an intentional effort to include stories of place, local and visitor, historical and contemporary, we will eliminate the human voice from the landscape.

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Appendix A: *Consent Information: The recruitment phone script for group interviews:*

Hi _____,

My name Jill Legault and I am a Master's of Environmental Education candidate with the University of Minnesota Duluth. You might also remember me from working in Quetico Provincial Park. I'm trying to bring together a few people from the Atikokan community to participate in a group interview, as part of a UMD field project I am doing. I'm interested in collecting stories about community member's experiences in Quetico, and their values or meanings associated with the park.

There are no foreseeable risks or benefits to participation in this study, and participation is voluntary. The interview process will take the form of two meetings with some other people from Atikokan. We will meet at Nym Lake for about an hour and a half. I will be asking questions about your time spent in the park, and for you to share your own stories. From there, there will be further opportunity for one-on-one interviews with me, if you have more to share. At any point you will be allowed to withdraw from the interviews or skip questions.

I will also be recording the interviews. I may use your stories for my project and future presentations. However, your name will be removed, as well as anything that may identify you. Quetico Provincial Park's John B. Ridley Research Library will also be archiving the un-identifiable transcripts. The park may also use information and stories from the interviews to create new interpretive signage at the remote entry stations in the future.

If you have any questions now, or any later, please feel free to contact me by phone at 807-707-1334. Would you be interested in participating?

Consent Information: The recruitment phone script for individual interviews:

(Participants in the individual interviews will have previously participated in the group interview.s)

Hi _____,

It's Jill Legault again. I was hoping to individually interview you further, as a continuation of the Master's of Environmental Education field project I'm doing with the University of Minnesota Duluth.

The interview will be on similar content to the group interviews. I will be recording our interviews. I may use your stories for my project and future presentations; however, your name will be removed, as well as anything that may identify you. Quetico Provincial Park's John B. Ridley Research Library will also be archiving the un-identifiable transcripts. The park may also use information and stories from the interviews to create new interpretive signage at the remote entry stations in the future. I also want to remind you that your participation is voluntary, and that there are no foreseeable risks or benefits to your participation. You are free to skip any question or to withdraw at any time without affecting your relationship with the University of Minnesota Duluth or me.

Again if you have any questions you can always contact me by phone at 807-707-1134. Would you be interested in participating?

Appendix B: *First Group Interview Guide*

Welcome. My name is Jill and I am delighted all of you were able to participate today. Today, I hope to go over a bit about my project, give a chance for everyone to introduce themselves to the group, ask some questions, and then give an opportunity to openly share stories. The interview will last for approximately an hour and a half.

My project is part of my master's field project with the University of Minnesota Duluth. I'm interested in collecting stories of this area, and what this landscape means to local people.

I will be recording our interviews. I may use your stories for my project and future presentations; however, your name will be removed, as well as anything that may identify you. Quetico Provincial Park's John B. Ridley Research Library will also be archiving the un-identifiable transcripts. The park may also use information and stories from the interviews to create new interpretive signage at the remote entry stations in the future. I also want to remind you that your participation is voluntary, and that there are no foreseeable risks or benefits to your participation. You are free to skip any question or to withdraw at any time without affecting your relationship with the University of Minnesota Duluth or me.

Before we begin are there any questions? I would ask that you a waiver from the Quetico Provincial Park.

Thank you.

We are going to begin with introducing ourselves to the group. I would like to invite you to share your name and describe what you like to do in Quetico.

...

Some things I would like you to keep in mind during the rest of the interview are that when I refer to Quetico, I don't necessarily mean within the park boundary. Anything within your park experience is relevant. For example, if you saw wildlife while driving down Stanton Bay Road, or something funny happened while getting prepared for the Cross-Quetico Ski tour, I encourage you to share those stories as well.

There is also no necessary order, set number of times to speak, or correct answers. Feel free to contribute as much and many responses as you would like. I may ask you a clarifying question along the way. Also, if you have a question for someone else, please feel free to ask.

My first question is: 'How would you describe Quetico to someone who has never been?' I will give you a moment to think about this and then when someone feels ready they can begin.

...

We are going to transition now into the story sharing portion of the interview. Again, in this part, there is no order, set number of times to speak, or correct answers. Again, if anyone has a question for someone in the group, please feel free to ask. I am interested in hearing your stories from Quetico. I encourage you to think back over all those years and tell us what experience stands out to you? I will give everyone a minute to think about some of his or her experiences, and then when someone feels ready they can begin.

...

We'll stop here for today. Thank you all for participating and sharing your time with me. I hope we can get together again on _____ from _____.

Second Group Interview Guide

Welcome. Thank you for meeting with me again. This interview will once again begin with an introduction followed by a few direct questions, and then story sharing.

I want to remind everyone that I will be recording our interviews. I may use your stories for my project and future presentations; however, your name will be removed, as well as anything that may identify you. Quetico Provincial Park's John B. Ridley Research Library will also be archiving the un-identifiable transcripts. The park may also use information and stories from the interviews to create new interpretive signage at the remote entry stations in the future. I also want to remind you that your participation is voluntary, and that there are no foreseeable risks or benefits to your participation. You are free to skip any question or to withdraw at any time without affecting your relationship with the University of Minnesota Duluth or me.

Before we begin are there any questions?

...

First, I'd like us to review names.

...

My first question for you is: 'Are there times of year that is particularly meaningful to you, that you look forward to or get excited about? And if so, what are some of the signs that it's coming?' I will give everyone a minute to think, and then when someone feels ready they can begin.

....

My second question is: 'What motivates or inspires you to return to the park?' I will give everyone a minute to think, and then when someone feels ready they can begin.

...

We are going to transition now into the story portion of the interview. Again, in this part, there is no order, set number of times to speak, or correct answers. If anyone has a question for someone in the group, please feel free to ask. I would like you to share a significant or meaningful experience from Quetico that maybe helped shape how you view the park, or helped confirm why you choose to live adjacent to the park. I will give everyone a minute to think, and then when someone feels ready they can begin.

...

We'll stop here for today. Thank you all for participating and sharing your time with me. This will be our last group interview. If you would like to keep updated on the progress of my research, please feel free to contact me.

Follow-up Individual Interviews

(Here one or two group interview participants will be selected for further individual interviews. These interviews will primarily be guided by the content and cues from the group interviews. As such, below are some suspected but not definite questions.)

Welcome. Thank you for meeting with me again. This interview will last approximately one hour. I will be recording our interviews. I may use your stories for my project and future presentations; however, your name will be removed, as well as anything that may identify you. Quetico Provincial Park's John B. Ridley Research Library will also be archiving the un-identifiable transcripts. The park may also use information and stories from the interviews to create new interpretive signage at the remote entry stations in the future. I also want to remind you that your participation is voluntary, and that there are no foreseeable risks or benefits to your participation. You are free to skip any question or to withdraw at any time without affecting your relationship with the University of Minnesota Duluth or me. Before we begin are there any questions?

(The following are extra questions and probes to be used at researchers discretion should time allow. Other relevant follow up questions may be used to achieve a similar purpose.)

Questions:

How do you feel in the park?

Are there reasons why you choose to go to Quetico over the adjacent crown land?

Why would a person choose to go into Quetico over the adjacent crown land?

Have you noticed any changes in Quetico? In terms of how it is used, its landscape, or anything else that strikes you.

Think back over all those years you've been going to Quetico and tell us your fondest memory.

Tell me about positive experiences you've had in Quetico.

What about Quetico makes you particularly glad to live adjacent to the park?

Is there anything you hope to continue or contribute to Quetico?

What do you consider some of your most significant experiences in Quetico?

What contributes most to the success of Quetico?

What is your most proud accomplishment in Quetico?

What contributes to making Quetico such a powerful experience?

What values of yours are shaped by your trips into Quetico?

Probes:

Can you tell me more about...

Could you describe ... in further detail?

When would be the ideal time or weather to....?

Is there a preferred area to?

Could you list all the ...?

What's the difference between?

What do you mean when you say....?

Would you explain that further?

Would you give an example?