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STAKEHOLDER REPRESENTATION IN PARK PLANNING: LOCALIZED PLACE
MEANINGS AT GRAND CANYON

BY

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DISSERTATION

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ABSTRACT

This research explores stakeholder representation in park [pre]planning at Grand Canyon National Park through an examination of place meanings from a lived experience perspective. Using a combination of photo-elicitation methods and semi-structured interviewing this research offers a novel form of representation among localized stakeholders to the backcountry at Grand Canyon and follows up on that by asking the participants about their experience with the research itself. It is found that stakeholders who participated in this process expressed a natural form of caring and sensed the same in others representation of the meanings associated with their important backcountry places. As a form of participatory action research, this research shows promise for improving stakeholder dialogue surrounding park planning through the productive inclusion of experiential, emotional knowledge.

To Noah and Celia

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CHAPTER 1: INTRODUCTION

This research is a platform for exploring ways to improve stakeholder representation in national park planning and policymaking by grounding the process in a lived experience perspective. The importance of Grand Canyon's backcountry to regional stakeholders can be understood through a characteristic focus on emotional, felt senses of place. The impetus for this research was, at the outset, a forthcoming formal review of Grand Canyon's twenty-year-old Backcountry Management Plan (National Park Service, 1988). Since this research began, it has been decided by the National Park Service to internally review the Backcountry Management Plan and solicit public input only for specific new projects proposed within backcountry locales. While this research evolved in ways that do not directly situate it in the official planning processes surrounding Grand Canyon's backcountry, it explores ways in which emotional, experiential knowledge may be addressed among regional stakeholders of one of the most recognizable landscapes in the world.

Born of a hopeful democratic vision for land-use dialogue surrounding America's parks and wild lands, democratic communication is conceptualized here as an avenue by which agreement may be reached, or perhaps conflict more fully understood among political actors. By nuancing how people communicate with each other, the power of the lived experience perspective is realized in a largely representative democracy where individuals speak for their affiliate interest groups. In its examination of stakeholder place meanings, this research is an attempt to improve communication in ways that seek the productive inclusion of emotional knowledge that subsumes political action in park and natural resource management.

As vocal political actors in processes of park planning, localized representative stakeholders are individuals who live in the region and stand in at local and/or regional meetings to carry the message of organized interest groups. In addition, their relative proximity to the resource typically translates to greater exposure and personal experience in and around the park of interest. As members of organized interest groups, and as frequent visitors to the area of interest, these stakeholders have a focused articulation of their values and feelings about the place. This allows them to fit their message to a prescribed format that is typically crisis-oriented according to forceful demands within policy processes (Nie, 2003). This research offers an alternative approach that delves further into the human element of this storied landscape by exploring stakeholders lived experience in their important backcountry places.

This research explores ways in which emotions may be introduced into politically powerful dialogue to facilitate trust and/or understanding among stakeholders. Described in two phases this research with stakeholders to Grand Canyon's backcountry is meant to examine how stakeholder representation in park and natural resource planning may be improved. Charting a course for future research aligned with this goal is the charge of this proposed research.

1.1 PROBLEM STATEMENT: A NEED FOR IMPROVED REPRESENTATION IN PARK AND NATURAL RESOURCE MANAGEMENT

This research is a response to two problematic trends in park and natural resource management. The first is the contentious nature of National Park Planning and Policymaking (NPPP) that needs to be redressed. The history of stakeholder dialogue that surrounds park and natural resource planning and policymaking is largely one of

embattled politics. The second problematic trend is the increasing codification of knowledge within a traditional scientific perspective (Bell, 1962, p. 25) that has defined American democratic process in land use decision making and has served to alienate a concerned public. These trends are compound in their detriment to stakeholder representation in NPPP.

In the current mode of policy formation surrounding America's parks and natural resources improved representation – based on the productive inclusion of emotions and emotional knowledge - is crucial to improving stakeholder dialogue. Political scientist Martin Nie (2003) describes most political arenas that focus on park and wild land management as being stilted by historically embattled ideologies. Driving and reinforcing ideological embattlement are “wicked problems that characterize most public policy and planning issues” (Nie, 2003, p. 309). These wicked, or complex, problems are social controversies that lack technical solutions and are generally managed (not solved) in a process of political judgments, adaptive management regimes, and/or fragmented planning forums (Allen & Gould, 1986). Nie (2003) identifies a lack of effective communication and the crisis orientation among interest groups as roadblocks to expanding dialogue to include emotional knowledge, particularly among interest groups and their representatives in the NPPP arena. As stakeholders continually draw upon their entrenched ideological moorings as they enter into dialogue and negotiations a stalemate to progress is triggered by the inability of stakeholder dialogue to move beyond deeply ingrained rhetoric.

In the book, *Wisdom of the Spotted Owl*, Yaffee (1994) refers to behavioral biases of human actors and organizations as contributing to a poor policymaking environment

surrounding forest management in the Pacific Northwest. Focused on the highly symbolic issue of the spotted owl, the author describes tension and conflict as emotions ran high in what was [and still is] clearly an ideological battleground that took on iconic significance. Within the realm of environmental concerns specifically, this theme of emotionally-fueled rhetoric centered on conflict is recurrent.

A formative influence in the historical entrenchment of stakeholder dialogue is the cultural dominance of the traditional scientific perspective. The cultural geist in America that prefers traditional scientific knowledge took shape largely beginning with WWII as preferred social science methods mimicked the natural sciences (Mering, 1961, pp. 3-4; Tandon, 1988). This notion has run through environmental law, policy, and related research, resulting in the current overwhelming preference for traditional scientific (e.g., objective, techno-rational) approaches to social science in America's parks and other outdoor recreation areas (Loomis, 2002). Regarding the dominance of scientific expertise to the detriment of democratic governance, political scientist and best-selling author Daniel Yankelovich recognizes a growing schism between scientific and policy experts and the general public.

In the book *Coming to Public Judgment*, Yankelovich (1991) describes a scenario in which the general public's "responsibilities for governance are being usurped by 'creeping expertism'" (Yankelovich, 1991, pp. xiii). Accordingly, the ability for those in positions of power (e.g., park and wild land managers) to relate to a larger public who care deeply about the consequences of the decision-making process (i.e., stakeholders) is continually eroding. Put succinctly:

“It is sometimes difficult to believe that the public and policy-making experts in the U.S. share the same language and culture” (Yankelovich, 1991, p. 3).

In this statement Yankelovich points to a gap between experts and the general public in which the exclusive reliance on science serves to alienate ‘non-experts.’

In the course of democratic land management, issues of representation are often the product of an expert-public gap. Tensions arise among stakeholders to park planning and policymaking processes partly because of the multiple perspectives from which they approach the issue(s). The expert-public gap is the result of two conditions: (1) experts dismissing citizen views as less-informed and, (2) the difficulty of the citizenry in finding a political foothold for their perspective(s) (Yankelovich, 1991, p. 4). The result of this trend is a diminishing capacity of the public to represent itself in dialogue that is increasingly expert-based.

As a result of an embattled past compounded by a monolithic cultural lens it is difficult to incorporate complex, emotional meanings of place in NPPP processes. Without access to representation in park planning, the potential for self-governance is eroded and stakeholders to the process become frustrated. Further, without access to these types of place meanings park managers retain a limited perspective on the importance of the park’s backcountry to its localized stakeholder constituency. Accordingly, the research problem that is addressed here is the inability of stakeholder dialogue to extend beyond historically strained rhetoric that grants superiority to a traditional scientific perspective. In keeping with Yankelovich’s (1991, p. 5) salutary recommendations for narrowing the expert-public gap in representation, this research examines how park planning *may* be improved through stakeholder dialogue that focuses on the inclusion of types of information (i.e., emotional knowledge) that are typically not

given adequate treatment in park planning scenarios. By developing the lived experience perspective within place based outdoor recreation research this project seeks to productively incorporate emotional knowledge into park planning dialogue surrounding Grand Canyon National Park's backcountry.

1.2 PROJECT HISTORY

In summer 2003, the author and his now-doctoral advisor embarked on a trip to Grand Canyon to begin conducting research focused on the human dimensions of park and natural resource management that give form to policy decisions. The purpose of this trip was to inform a multi-dimensional study that would suit the needs of the Park by surveying its various visitor groups (i.e., day-hikers, overnight backpackers, and mule riders) and, with this project, understanding its stakeholders. Upon returning from this trip a larger proposal was written and the necessary approvals sought. With the proposal accepted and approvals granted this project began.

1.2.1 Phase I: stakeholders represent themselves

In the first of this two-phase research project, fourteen stakeholders were issued a disposable camera and asked to take pictures of places in Grand Canyon's backcountry that are important to them. The written instructions provided with the camera are included here as Appendix A along with a detailed list of stakeholders [Appendix B]. Conversations were held with stakeholders after their pictures were developed, and they were used as the centerpiece for dialogue. Both the photographs and text of the conversations served as data for analysis. After the interviews were transcribed into text, a narrative analysis was performed and the resultant photo-narratives were reviewed by

the participants to check their ability to represent their view. Further, the participants were encouraged to edit these stories as they saw fit. The sum of these efforts is documented in a National Park Service technical report titled, *When a Landscape is Bigger than itself: a stakeholder analysis at Grand Canyon* (Barkley & Stewart, 2008):

“The strength of this report lies in its ability to reflect an array of stakeholder values (albeit incomplete) for public sharing, dialogue, and learning from one another.” (Barkley & Stewart, 2008, p. 2)

The report concluded phase one of this research and is central to the completion of phase two as presented here. The research methods employed that culminated in the Barkley and Stewart (2007) report are explained in full in Chapter 3 along with the method for second phase of research; the results of which are reported and discussed here in chapters four and five.

1.2.2 Phase II: stakeholders learning about themselves, their places, and each other

The purpose of this phase of the project is to share and to assess what the participants have experienced and learned through this research process. This phase of research is intended to shed light on the ability of this project - focused on stakeholders' important places - to expand dialogue to include experiential, emotional knowledge. To understand the ways in which this research has and/or has not expanded stakeholder dialogue it is imperative to investigate a final question among participants: *what did we learn?*

The focus of this research has been, and continues to be centered on the sharing of experiential knowledge in coming to understand stakeholder's important places in and around the backcountry. Chapter 2 locates place meanings as represented in stories of lived experience, and conceptualizes them as emotionally laden and particularly relevant

to stakeholder dialogue. With place meanings and political ideology both fueled by emotion associated with experiential knowledge, localized representative stakeholders are recognized as appropriate participants for this research.

Grounded in a lived experience perspective that is sensitive to the emotional and imaginative process of remembering, visual research methods and photo-elicitation in particular take favor. The autodriver photo-elicitation conversation (APEC) is described in Chapter 3 as it has been applied in phase I of this research. The reportage of data in phase II – collected through telephone conversations and described further Chapter 3 - is meant to reflect on a learning process that has focused on the experiences and feelings of stakeholders who care deeply about their important places in and around Grand Canyon's backcountry.

1.3 RESEARCH QUESTIONS

This project is intended to inform future research aimed at improving park planning dialogue. Situated as a pre-planning exercise this exploratory project seeks to find out what the stakeholder-participants have taken away from their experience with the research process. The place meanings and emotions that have been represented by this research – largely the product of phase I and the APEC process - are the subject of investigation. To this end, three primary research questions have been developed for the final data collection and analysis.

The first research question focuses on individual growth in the articulation of stakeholder/participant place meanings. *Question one:* what did participants learn about their own place meanings with this research? This question seeks to

understand participants' reflections on their own respective articulations of place as they remember the research process.

The second research question focuses on how the emotions tied to stakeholder's important places are represented in this research. *Question two:* to what extent were emotions and emotional attachment to place reflected in their place meanings? This question seeks participant understanding of how their place meanings reflect their feelings for their important places in Grand Canyon's backcountry.

The third research question focuses on the ability of this research - as a way of learning - to improve stakeholder dialogue. *Question three:* do the participants view their relationship with Grand Canyon's backcountry and other stakeholders differently now than they did prior to the research? This question is intended to address the impact of this type of research as a vehicle for changing and improving stakeholder dialogue and representation respectively.

The objective of the research questions described here is tertiary to the politics of planning and this project is framed accordingly as a pre-planning exercise. Through the line of questioning described here this project is intended to inform future research that may come nearer the goal of productive inclusion of emotional knowledge in park planning. To understand how this sort of research is equipped to address place meanings and emotional knowledge requires that lived experience – the theoretical keystone of this research - be discussed in those terms.

CHAPTER 2: PLACE, IDEOLOGY AND UNDERSTANDING PUBLIC INTERESTS

The milieu of experience, memory, emotion, ideas and ideology that gives meaning to stakeholders important places needs further investigation. Currently, both researchers and land management agencies are seeking ways to incorporate different types of knowledge in forming and making decisions. Park and wild land managers are exploring strategies for public involvement that incorporate lived experiences of visitors and stakeholders into their planning processes (Farnum & Kruger, 2008; Kruger & Jakes, 2003). These strategies are generally connected with collaborative forums for dialogue that nuance meanings of place, encourage emotional expression, and ultimately build trust (Barkley & Stewart, 2008; Cheng & Daniels, 2003; Stedman, Beckley, Wallace, & Ambard, 2004; Stewart, Liebert, & Larkin, 2004; Stewart, Barkley, Kerins, Gladdys, & Glover, 2007; Williams, Patterson, Roggenbuck, & Watson, 1992). At the core of these efforts is an examination of participants lived experience.

This chapter explains the concept of “lived experience” and develops a rationale to integrate visitor and stakeholder lived experiences into park and wild land planning processes. As Tuan (1977) points out:

“A large body of experiential data is consigned to oblivion because we cannot fit the data to concepts that are taken over uncritically from the physical sciences”
(Tuan, 1977, p. 201).

By understanding the lived experience perspective, its role in exploring stakeholders’ place meanings is situated in a body of recreation-oriented literature that champions the relevance and need for this type of knowledge. Further, the type of knowledge generated

is recognized for the potential to productively represent and incorporate emotions into dialogue that has a long history of ideological embattlement.

For most visitors and stakeholders of parks and other wild lands, their lived experience is connected with various kinds of meanings and emotions. These meanings and emotions emerge during the flow of one's experiences at a site, and serve as a basis to understand place meanings. The transformation of environments from space to place (Relph, 1976; Tuan, 1972) has been the general focus of recreation based literature on place (Patterson & Williams, 2005). A premise of this research is that lived experiences – or more accurately, the stories people tell about their lived experiences – function to represent, tell, and provide understandings about place (Stewart, 2008). Such understandings of a locale are framed as experiential knowledge and constitute the building blocks of place making processes.

This research is based on a three-part theoretical foundation whose parts are combined as a mixture rather than each part standing alone as a mutually exclusive whole. This foundational mixture is meant to support the story of the author and a group of stakeholders as they share feelings and meanings in an exploration of their lived experience(s) in and around Grand Canyon's backcountry. This three-part theoretical characterization provides a means of making sense of important backcountry places among a group of stakeholders to Grand Canyon's backcountry.

One part of the foundational mixture is the focus on humans lived experience. More specifically, this research is an exploration of stakeholders lived experience(s) in and around the backcountry at Grand Canyon National Park. By exploring stakeholders lived experience, the stories they tell are an avenue for emotional and imaginative

dialogue that seeks to break out of the traditional mode of representation in park and natural resource management.

The next ingredient in this perspectival foundation is the idea that place meaning(s), from the lived experience perspective, are understood as transformations of physical space to human place. This is in accord with Tuan's (1972) basic conceptualization of place as, "a pause in movement..." that, "makes it possible for a locality to become a center of felt value" (p. 138). Physical space becomes human place as it is imbued with values in a process of emotional transformation that occurs when reflecting on one's lived experience(s).

A third ingredient in the mix is a characteristic sensitivity to emotional knowledge. Emotional knowledge is thought of here as that which does not necessarily draw value from rationality. It is knowledge that is popularly synonymous with belief. A sociology of emotion is drawn upon that delineates two types of emotion relevant to public forums for representation; feelings about places and feelings about those feelings. It is on this emotional axis that the proposed research rotates theoretically, driven by the lived experience perspective.

Emotionality is typical in issues of public involvement focused on meanings and values. Emotion shapes memories and catalyzes people to become publicly involved (Vining, 1992, 2000). Politically active stakeholders care about the resource deeply and in the case of regional or localized stakeholders; this emotional knowledge is typically informed by a first hand experiential relationship with the place. Understanding the transformation of space to place as a political catalyst requires access to emotional knowledge.

In outdoor recreation research, a literature on place is growing to address ways of knowing parks and other recreational sites. As a contribution to this growing literature, this research seeks improved representation in federal land management by exploring the potential for land management agencies, such as the National Park Service (NPS), to constructively address the passion that belies the politics of America's National Parks and other emotionally charged landscapes.

2.1 UNDERSTANDING PLACE MEANINGS IN OUTDOOR RECREATION

It is important that place meanings are understood for their ability to provide land-use evaluation and planning vision (Yung, Freimund, & Belsky, 2003). In planning forums, where the discourse is often simplified to historically embattled stakeholder ideologies, creating places by sharing stories of lived experience is a way to move stakeholder dialogue beyond entrenched conflicts. Without providing opportunities to share their stories, current planning processes do not cultivate a shared stock of knowledge from which stakeholders may draw in further discussion.

In a recent USDA Forest Service release, a number of leading place scholars with a focus on outdoor recreation contributed to a volume that champions multiple place perspectives and place-based research agendas as important and necessary in land-use decision making scenarios. In *Understanding Concepts of Place in Recreation Research and Management* (Kruger, Hall, and Stiefel eds., 2008), a history of place research and the various foci that encompasses is painted over the course of eight chapters. At the time of this writing, this volume is the most current compilation to address place-based outdoor recreation research. Locating the proposed research within this larger body of

literature, the theoretical orientation describes place meaning or ‘sense of place’ as part of a socio-political process.

USDA Forest Service Social Scientist Daniel Williams, who was part of an inaugural wave of recreation-based place research in the 1980s, describes four distinct approaches to place in park and natural resource management: ‘place as attitude object; place as relationship and meaning; place as environmental ethics; and place as sociopolitical process’ (Williams, 2008, pp. 13-23). The perspective of place as an ‘attitude object’ defines locales by people’s attitudes toward them. Place attachment studies are often derived from this perspective. Studies on place attachment typically explore the strength of the emotional people/place bond (Riley, 1992; Shumaker & Taylor, 1983; Williams et al. 1992; as cited in Stedman, 2008, p. 63). Place as ‘relationship and meaning’ focuses on the relationship between a person and the place by which place meanings are most fully represented in *stories* about places in contrast to their physical characteristics. The third approach to place described by Williams assumes an essential ecological and cultural authenticity that positions place as moral and ethical claims in politically persuasive dialogue. Finally, Williams (2008) describes, ‘place as sociopolitical process,’ as an emerging area of place research that is sensitive to multiple meanings and claims among various stakeholder interests and interest groups. By sharing stories of lived experience in places among regional stakeholders who represent larger affiliate groups the proposed research has elements of the latter three types of place research described by Williams.

Patricia Stokowski (2008, pp. 31-60) describes a history of research and theory on place as a social construction that is both emotional and constantly in flux. Accordingly,

Stokowski extends Tuan's (1976) emotional transformation of space to place in necessitating the communicative precipitation of place. In championing the sharing of experiential knowledge in place-making processes Stokowski posits a charge to managers-as-stakeholders:

“A manager’s imperative then, should be to understand the emergent qualities of place-making and place meanings in order to respond to patterns of discourse shaped by structured communicators linked across social networks. In this effort managers should err on the side of variety rather than constraint in allowing resource settings to be as open as possible to social and cultural behaviors through which place meanings may be expressed.” (Stokowski, 2008, p. 54)

By focusing on the lived experience of localized representative stakeholders in their important backcountry places, this research offers a fresh perspective on place meanings and the process of place making. Particularly, phase two of this research focuses on ‘emergent qualities’ of place making by querying the participants with regard to their experience with the research.

Another veteran of place based recreation research, William Stewart (2008, pp. 83-108) describes the complexity of place meanings as virtuous when seeking to broaden the scope of planning and policymaking dialogue. Stewart lists four factors that contribute to the complexity of place meanings:

- *“place meanings are derived from one’s lived experience – either by being in the place, reading about it, or in some way knowing something about a given locale.*
- *Place meanings may operate at a subconscious level, are multifaceted, and in a continual state of flux, making them difficult to express.*
- *The articulation of place meanings may be hampered by dominant cultural values, with people inclined to rely on customary values and meanings and those already legitimized by the discourse of a planning process.*
- *Representation of place meanings is audience sensitive, that is, the telling of one’s place meanings depends on who is being told and why they need telling”* (Stewart, 2008, p. 85).

This research is unsurprisingly in line with Stewart's (2008) assessment of the complexity of place meanings; they are complex, and that complexity provides room within which to seek new alternatives to the socio-political process of park and natural resource planning and policymaking dialogue. Keying in on the first of these four drivers of complexity in place meaning, a lived experience perspective is developed here that describes place meanings – as they are represented publicly – as products of memory and remembering. It is through remembering and retelling the lived experience that the three latter, characteristically complex, traits of place meanings are nested.

By centering stakeholder dialogue on lived experience we increase the capacity for what environmental historian Keith Basso (1996) has described as 'place making'. In describing the process of place making, Basso writes:

"... place-making is a way of constructing history itself, of inventing it, of fashioning novel versions of 'what happened here.' For every developed place-world manifests itself as a possible state of affairs, and whenever these constructions are accepted by other people as credible and convincing – or plausible and provocative, or arresting and intriguing – they enrich the common stock on which everyone can draw to muse on past events, interpret their significance, and imagine them anew." (Basso, 1996 p. 6)

Discussing lived experience in the context of place making is a way to 'enrich the common stock' of representative stakeholders while keeping tabs on emotional place meanings that, along with our memories, change over time.

As it has been described here, the malleable nature of place meanings or senses of place is in accord with humans' changing experiences, feelings, and memories. As such, place meanings are complex but prone to generic representation in overtly political forums. The sharing of experiential knowledge

among stakeholders to Grand Canyons backcountry is a process that may extend dialogue by exploring the complexity of place meanings.

2.1.1 Lived experience and memory

Lived experience refers to a series of temporal, spatial organizations that in its most basic form involves our immediate consciousness of life prior to reflection (Dilthey, 1985; Sartre, 1957). Lived experience - so defined - exists only in its representation and does not exist outside of memory (Denzin, 1992). The relationship between memory and the lived experience is at the center of knowledge production in coming to understand people's important places. The only way we can come to know and understand our lived experience(s) is through acts of remembering, and we share stories of our lived experience through processes of telling and retelling. Accordingly, to understand peoples' lived experience and how their important places are represented through the sharing of their stories, the role of memory and processes of remembering need further articulation.

Contemporary memory theory is primarily constructivist as opposed to biological trace theories of memory. The trace theory of memory defines memory as a verbatim recall of biological traces in the tissue of the brain. Early constructivist memory theory rejected memory as strictly a biophysical process and acknowledged recollection as more

than merely reduplicative (Bartlett, 1932; Durkheim, 1924; Halbwachs):

“Remembering is not the re-excitation of innumerable fixed, lifeless, and fragmentary traces. It is an imaginative reconstruction, or construction, built out of the relation of our attitude towards a whole active mass of organized past reactions or experience, and to a little outstanding detail which commonly appears in image or in language form. It is thus hardly ever really exact, even in the most rudimentary cases of rote recapitulation, and it is not at all important that it should be so. The attitude is literally an effect of the organism’s capacity to turn round upon its own ‘schemata’, and is directly a function of consciousness” (Bartlett, F.C., 1932/1967, p. 213).

By addressing memory as a process that renders inexact reflection and further by denying the importance of exact recall, constructivist theories of memory recognize the individual, social, emotional and imaginative aspects that comprise acts of remembering.

The act of remembering happens in the present yet is referencing an absent past (Huysen, 2003). As such, the process of memory construction is imaginative (Denzin, 2001). Condensation, elaboration and invention are common characteristics of ordinary remembering (Bartlett, 1932, p. 205). Further, the ways we condense, or streamline our memories and stories, is constantly in flux and tailored to the given audience.

We engage in memory-making processes in which the people and places of our current lived experience shape our memories of past experiences. We make memory and we make places by sharing past experiences with current audiences. It is through social interaction (Schwartz, 1989) that place meanings – derived from memories of the lived experience - are represented to a broader audience.

Memory is an active process, and not something that is passively received by the individual. Anthropologist James Wertsch (2001) describes the functional relationship between the individual and society using ‘mediated action’ (Wertsch, 1998; Vygotsky, 1987) as a theoretical foundation. The theoretical framework of mediated action holds

that the cultural tools made available to the individual by society mediate all human action. While cultural tools are made available by society, they are actively consumed and usually transformed through use patterns introduced by the individual (Wertsch, 1998). We choose what we remember and how we represent those memories.

The way we choose to remember and retell our stories is both a social and emotional process. The individual sentiment is transformed in association with others to comprise a *sui generis* collective sentiment (Durkheim, 1924). Halbwachs (1941) suggests that while individual memory is constructed within a group perspective, a collective memory emerges as part of the memory of individuals. In this sense the group cannot express itself separately from its individuals (Bartlett, 1932). This suggests that individuals construct memories based on the influence of the collective memory, and in turn, contribute to the collective or social memory of the group to which the individual belongs. Understood as such, the construction of memory is an ongoing process (Bartlett, 1932; Halbwachs, 1941; Wertsch, 1998) through which individuals represent and construct collective, or group sentiment.

The reciprocal relationship between individual and collective memory is a process referred to as “public memory” (Bodnar, 1992). Public memory is something that is continually created while at the same time drawn upon, to bring the past, present, and future together in ways that are relevant. Bodnar writes:

“Public memory is produced from a political discussion that involves not so much specific economic or moral problems but rather fundamental issues about the entire existence of a society: its organization, structure of power, and the very meaning of its past and present.... Its function is to mediate the competing restatements of reality these antinomies express. Because it takes the form of an ideological system with special language, beliefs, symbols, and stories, people can use it as a cognitive device to mediate competing interpretations and privilege some explanations over others.” (Bodnar, 1992, pp. 14)

In marrying the idea of an expert-public gap with that of public memory, sharing stories of lived experience - as a way of mediating multiple perspectives - can refocus dialogue from a scientific perspective to that of a lived experience perspective in which this form of remembering is implied in the process of constructing knowledge.

2.1.2 Place meanings as part of lived experiences

Investigating place meanings can improve stakeholder dialogue when lived experience is conceptualized and subsequent implications made explicit. While many representative stakeholders have a firm grasp of science they *all* possess experiential knowledge. When the management areas of interest serve as a setting through which the individual has passed previously, memories and stories of their experience provide insight into their important place meanings. When these stories are shared among stakeholders - as exemplified by Stewart, Liebert and Larkin (2004); Stewart, Barkley, Kerins, Gladdys, and Glover (2007); and Barkley and Stewart (2007) – it is a form of place making by which emotional knowledge may become formalized to the advantage of stakeholder dialogue. The lived experience perspective is critical in creating a public memory that is sensitive to the emotional knowledge that both catalyzes political ideology and gives meaning to place.

It is important that the feeling of our experiences, the emotions that catalyze our political participation, find a more productive form of representation in land-use decision-making. Lived experience, as a philosophical orientation toward knowledge and knowing reality, holds central the idea that through the actual experience of something its essence may be felt and understood as reality (Fals-Borda & Rahman, 1991). Place, political ideology, and the emotion enmeshed in both are identifiable through sharing

stories of lived experience. Stakeholders who represent larger constituent groups in planning processes feel strongly about the decisions that are made in managing their important places. That they care enough to subscribe to a political ideology and become vocal representatives for a larger group locates these individuals at an emotionally laden crossroads. Sharing stories of their experience in these places they hold dear is a way to shift stakeholder dialogue away from historically entrenched rhetoric while focusing on important and personal place meanings. In so doing, stories of lived experience shared among stakeholders can present new possibilities in shaping planning dialogue.

As described previously, to understand place meanings is to understand emotional transformations of space to place. The basic theoretical underpinning of place meaning is Tuan's (1972) notion that space becomes place as a result of an emotional transformation. Like place meanings, political ideology is the result of emotional transformation (Lerner, 1939). As political scientist Daniel Bell points out:

"... What gives ideology its force is its passion. ... One might say, in fact that the most important, latent, function of ideology is to tap emotion. Other than religion (and war and nationalism), there have been few forms of channelizing emotional energy. ... Ideology fuses these energies and channels them into politics" (Bell, 1962, p. 400).

With strong feelings for the places of interest and how they should be managed, politically active stakeholders are positioned at the emotional nexus of land use decision-making. These emotionally charged stakeholders - representing themselves and their affiliate interest groups - have the capacity to refocus dialogue in ways to which we, as humans, can relate. The emotions of experiential knowledge bridge gaps between personal experience and political ideology.

By definition, localized stakeholders of parks and wild lands care about their landscapes and participate in regional planning processes in order to represent their

positions and ultimately to affect decisions. Stories of lived experience have the capacity to move beyond highly politicized and oversimplified catch phrases (e.g., mission statements) by connecting emotions, place meanings, and political ideology. By moving beyond catch phrases for political positioning, planning processes enhance their capacity for creative learning within a dialogue that seeks to address the type of emotions described here.

2.1.3 Emotions and emotional knowledge in representation of place meanings

With emotions playing a crucial role in making sense of place meanings, conceptualizing them further is necessary to explore public involvement strategies that move beyond politically simplified meanings of place. In particular, the sociology of emotion discussed here is linked to two modes in which emotions are lived: feelings of the lived experience, and feelings while telling about them (see Denzin, 1985, who referred to these as the “lived body” and “intentional value feelings,” respectively).

Feelings of the lived experience are directly applicable to the goal of formalizing emotions in park and wild land planning processes. Feelings of the lived experience immediately associate the individual with their environment in ways that are accessible to a broader audience. Denzin (1985) characterizes such feelings, and their power to involve others in the creation of value, as an:

...orientation to the interactional world of experience, they are accessible to others and they can furnish the foundations for socially shared feelings.....Others are able to vicariously share in the subject's feelings....The subject can communicate and 'give' these feelings to others, thereby allowing them to enter into a field of emotional experience with him. (Denzin, 1985, p. 230)

Such feelings are reflected in stories of the lived experience and central to representations of place and place meanings. These types of feelings are available and accessible to

everyone as we all have lived experiences and are predisposed to understand the nature of other people's lived experience.

Feelings associated with the telling of lived experience are also easily available to others, and these "are felt reflections, cognitive and emotional, about feelings" (Denzin, 1985, p. 230). In other words, this second mode of emotions is the result of reflecting on emotional experiences and telling about them selectively according to a political and ideological framework. These two kinds of emotions, that is, feelings of the lived experience and feelings in the telling of them, provide appropriate footing for engaging and understanding stakeholders' emotions in the experiential knowledge of place. To seek and interpret emotions as characterized by these two modes provide a means to expand stakeholder dialogue in ways that concurrently build trust and understanding.

Sitting at the emotional crossroads of public representation in land-use planning, localized representative stakeholders should be afforded an opportunity to share their experiential knowledge of the area. This is in keeping with the imperative of managers to, "understand the emergent qualities of place-making and place meanings in order to respond to patterns of discourse shaped by structured communicators linked across social networks" (Stokowski, 2008, p. 54). Place meanings shared among politically active stakeholders are a way that managers can come to understand the emotions that typically ride high in park and natural resource planning and policymaking (Nie, 2003; Freudenburg & Gramling, 1994; Johnsen, 2003; Lynch, 1993). As these stakeholders share their lived experiences, representation of emotional knowledge is enhanced. By sharing such stories, public memory is created in ways that present new possibilities for the future while potentially reducing stakeholder frustration by drawing on their inherent,

shared experiential expertise. The methods described in the proceeding chapter were designed to facilitate the sharing of experiential place meanings and to garner participant reflection on the research itself.

CHAPTER 3: METHODS

The goal of this research is to introduce new ways of understanding among stakeholders in a political arena rife with a history of conflict that is compounded by a steadfast reliance on a single [scientific] perspective. By exploring stakeholder representation in the realm of lived experience of place, it is possible that previously unarticulated feelings and thoughts will surface and serve as common ground for people who otherwise would stand polarized and abstractly embattled. This research is not intended to increase the number of stakeholders involved in planning dialogue, rather it is about enlarging the scope of the dialogue by exploring the possibilities of including new types of knowledge. Sharing stories of the lived experience may equip stakeholders – managers included – to address emotions, place, and political ideology in useful ways. According to a participatory action research (PAR) approach that views knowledge from a lived experience perspective, photo-elicitation methods are preferred for their ability to build trust by flattening the traditional research power structure and subsequently tap emotional knowledge at the center of place production.

The research questions outlined in the introduction are the focus of the methods employed in phase II of this project. The three primary research questions are: (1) What did participants learn about their own place meanings with this research?; (2) To what extent were emotions and emotional attachment to place reflected in their place meanings?; and (3) do the participants view their relationship with Grand Canyon's backcountry and other stakeholders differently now than they did prior to the research? Eliciting and detailing responses to these questions is the purpose of the final phase of

this project. The methodology and methods described here are directed toward understanding the impacts of this research that seeks to include emotional knowledge as a means of improving stakeholder representation in park planning dialogue.

3.1 PARTICIPATORY ACTION RESEARCH: AN EMPOWERING METHODOLOGY

Participatory action research (PAR) is the process of simultaneously creating knowledge as education, development of consciousness, and of mobilization for action (Gaventa, 1988). A primary tenet of PAR is that human beings co-create their reality through participation (Reason, 1994). The co-creation of knowledge is made possible by the two intentions of PAR expressed here. The first is to approach feeling and acting as ways of knowing, and the second is to eliminate the distinction between the researcher and the researched. PAR values people's knowledge and liberates people's minds for critical reflection, questioning, and the continuous pursuit of inquiry (Tandon, 1988).

The book *Participatory Action Research* (Whyte ed., 1991) is widely cited as a theoretical guide in PAR today. While Whyte's work has been the nexus for a good portion of thought on PAR, Whyte and his colleagues make quite clear that they are not the 'inventors' of PAR (Whyte, Greenwood, and Lazes, 1991). Whyte et al. (1991) identify the influences of Trist's (1981) work in sociotechnical analysis along with work focused on democracy in Norway (Thorsrud, 1977; Elden, 1979). These influences have served in defining PAR as a, "social research methodology" (Whyte, 1991, p. 7).

As a social research methodology PAR speaks directly to the hegemony of normal science (see introduction). PAR is a reaction to the traditional social science research

approach that has historically mimicked the natural sciences. After WWII a natural science approach to research was adopted to a great degree by social scientists. The natural science methodology was based on neutrality and assumed scientific objectivity (Tandon, 1989). PAR differs from 'normal scientific' approaches to research mainly by the inclusion of a philosophical 'pluralism' (Argyris & Schon, 1989). The philosophical pluralism that is acceptable in PAR offers freedom from the resultant depravity from the reliance on a single theoretical and methodological base. The human-involved world is complex and social science researchers need to employ a variety of intellectually, and otherwise, disciplined methodologies to address the worlds complexity (Whyte, Greenwood, & Lazes, 1991).

The philosophies that support PAR can, and do, vary. The philosophical malleability afforded the researcher in PAR stresses the need for contextualization of each individual project and vice-versa. The research context will influence the philosophical principles guiding the research, and in turn, the guiding principles will influence the research context. It is by this logic of reciprocity and contextual dynamism that PAR escapes a definitive description. However, the basic theoretical position that has inspired and sustained PAR is one that acknowledges philosophical pluralism in part as a reaction to the rigidity of systematic abstract philosophical approaches to inquiry.

Systematic abstract philosophy is one that favors theories and methods involving technical and instrumental knowledge. Systematic abstract philosophy (ideas about things) supplies us with the principles of mathematics and physics, which are universal, necessary, and formal rules that apply to pure instants of space and time (Holveck, 2002). At the core of systematic abstract philosophy is a Cartesian legacy of componential

evaluation. PAR is an approach to research that offers valuable ways of knowing that do not lie strictly within the boundaries of a systematic abstract philosophy (Whyte, Greenwood, & Lazes, 1991).

As a methodological approach that embraces philosophical pluralism PAR is difficult, if not impossible, to completely synopsise. An immediate challenge in addressing the literature on participatory action research (PAR) is determining the differences between the active terminologies. In this case ‘action research,’ ‘participatory research,’ and ‘participatory action research’ are often hard to discern from one another. Indeed, it seems that some authors use different terms to describe nearly identical approaches to research. In this section, PAR is identified as a convergence of ‘participatory research’ and ‘action research’.

Participatory research may or may not bring about change. Participatory research holds firm to a basic foundational tenet: at least one member of the organization being studied must be actively engaged, or participate, in the research process. However, in participatory research, there is no direct relationship between the research process itself and an action objective, or objectives (Whyte, 1989).

Participatory research has been a focus for agricultural technology interests. The International Potato Center in Lima, Peru has made use of a participatory research framework, including external reviews of participatory research, since the early 1970’s (Thiele, et al., 2001). In a review and synthesis of nine instances of national-level agricultural research systems, Biggs (1989) examined different types of farmer participation in research. Four types of participatory relationships identified by Biggs (1989) are: contractual, consultative, collaborative, and collegial. In turn, Thiele et al.

(2001) define PR in terms of Biggs (1989) 'collaborative' and 'collegial' participatory research relationships. In this case PR is a scenario in which researchers and practitioners partner up in the research process (i.e., collaborative participation). In addition, researchers aid in the development of practitioners informal systems of research.

Participatory research differs from 'action research' and PAR in it's primary focus on knowledge development versus practical problem solving. The collaborative and collegial nature of PR is exemplified by instances in which published manuscripts were co-written by researcher and practitioner with the idea that there would be some good to come of it in the future, but with no explicit plan for action (e.g., Whyte and Braun, 1968; Whyte and Garfield, 1950-1951). The lack of a built-in action objective differentiates participatory research from 'action research' [and PAR].

Action research seems to be the most widely used of the three terms discussed here. Action research has been implemented in the developmental fields of agriculture, community, educational reform, environmental management, and urban planning to name a few. It's broad application is evidenced by E.T. Stringer's (1996) attempt to characterize action research as a profession requiring a 'handbook for practitioners' (Dash, 1999).

A very important aspect of action research can be drawn from the perspective of negotiation. In this view action research serves as an intervention intended to solve practical problems (Akdere, 2003). The improvement of practice is requisite for action research whereas the production of knowledge, while it may occur, is not a directive as it is in participatory research (Elliot, 1991).

The main difference between action research and participatory research by this framing is in the learning. For example, many authors (e.g., Checkland and Holwell, 1998; Elden and Chisholm, 1993; Elliot, 1991; Reason, 1993; Tsoukas, 1993; Stowell et al., 1997; Susman and Evered, 1978; Whyte, 1991) have argued that identifiable learning outcomes are an action objective that can serve to guide action research (Champion & Stowell, 2003). The intent that research participants should consume the knowledge that is produced represents a shift from participatory research to action research.

Using Merriam-Webster, Incorporated (2004) as a reference, Kidd and Kral (2005, p. 48) describe PAR as “*participation* – ‘to have a part or share in something’ – and *action* – ‘the bringing about of an alteration’.” PAR can be understood, most basically, as an approach to research that seeks co-operative knowledge production and subsequent reflection on that knowledge by participants.

On the surface, PAR appears to be an ‘intrinsically sensible’ approach to inquiry (Kidd & Kral, 2005). PAR, as it is understood here, is intended to ‘enlighten and awaken common peoples’ (Fals-Borda & Rahman, 1991, p. vi) ‘or ‘lower-ranking individuals’ (Whyte, 1991, p. 7). PAR subscribes to processes of data collection and analysis that are intended to raise critical consciousness and promote individual change along with enhancing group mobilization (Reason, 1994).

Participatory action research (PAR) is a strategy which views the lived experience of people as a starting point toward the production of knowledge and action that is directly useful to a group of people and the empowerment of people through the construction and use of their own knowledge (Reason, 1994). As described in Chapter 2, the story of the lived experience is constantly being produced as new realities through the

reflexivity of social interaction (Holstein & Gubrium, 1994). It is through memory as a social construction (Halbwachs, 1992), that the lived experience gains meaning. If the memory of a lived experience is prompted, the prompt will serve to structure the memory (Halbwachs, 1992). With photo-elicitation methods a photograph of the place(s) where the lived experience took place will prompt memory and provide insight into place meaning.

3.1.1 Photo elicitation methods

Simply stated, photo elicitation is the process of inserting a photograph into a research interview (Harper, 2002). Suchar (1997) defines photo-elicitation as “a method of using photographs to guide interviews and ask questions about social, cultural, and behavioral realities” (p. 34). This is an effective method because photographs serve to prompt memory (Halbwachs, 1992) and are important vehicles of communication due to their material and symbolic significance (Harrison, 2002).

In the photo-elicitation method discussed here, still photography is the process by which visual images are produced. It should be noted that there are a variety of visual research methods that use different visual media (e.g., motion pictures, paintings, drawings, etc...). This is not to suggest that other media aren't capable as tools to produce valuable knowledge, but still photography is appropriate for the intended research goal of co-constructing place meaning as discussed here.

The physical process of still photography is essential in understanding it's usefulness in describing an individual's lived experience. For a photograph to exist, light has to be reflected off a subject and it's trace left on an element that has a memory. The resultant image is a record of the subject at a particular moment (Harper, 2000). The

particular moment that Harper (2000) is referring to represents one of a series of temporal, spacial organizations that is the lived experience (Dilthey, 1985).

In taking the photograph, the photographer is first observing, and then taking a picture. The act of observing is interpretive in that the point of view is chosen (Harper, 2000). In choosing a point of view, the individual is placing themselves squarely into their own interpretation of place meaning (Blocker, 1977). The photograph captures the objective reality of the individual's point of view at a particular moment during a lived experience. With the photograph as empirical evidence of place, there is an interactive process that is necessary to articulate place meaning among the researcher and participant. This understanding of the photograph and its use distinguishes photo-elicitation from photo-analysis, and suggests the importance of the participant (not the researcher) taking the photographs that are to be discussed.

Based on the idea of photographs as empirical data, photo-analysis has been the subject of theoretical development and research. In the past, visitor employed photography (VEP) has been used to identify conclusions about environmental preferences based on consensus photographs (CP's) (Cherem & Driver, 1983) and tourists destination images based on a photo-diary plan of analysis (MacKay & Couldwell, 2004). These applications of VEP and similar applications of resident employed photography (REP) should not be confused with photo-elicitation. Photo-elicitation is a method in which photographs function as tools in the interview process. Photo-elicitation allows a deeper understanding to be gained compared to photo-analysis techniques such as VEP and REP methods in which the photograph is the unit of analysis and considered the source of meaning (Collier, 1967).

Past studies employing photo-elicitation methods have inserted researcher photographs into the interview process (Collier 1957; Harper, 2001, 1987; Schwartz, 1989). For the purpose of understanding an individual's lived experience through PAR, it is more appropriate to use photographs taken from the individual's point of view. Harper (1988) identifies reflexive photo-elicitation as a method by which sociologists build data from the point of view of their subjects. A reflexive form of photo-elicitation, which involves the autodriven photo-elicitation conversation (APEC), is described further as a way of examining individuals' lived experience as a way to understand place meaning.

3.1.2 Autodriven photo-elicitation conversation

Photo-elicitation and particularly the use of participant/stakeholder photographs to guide conversation has been a strategy used in recreation-based place research to elicit memories and stories of lived experience (Stedman, Beckley, Wallace, & Ambard, 2004; Stewart, Liebert, & Larkin, 2004; Stewart, Barkley, Kerins, Gladdys, and Glover, 2007). Told from their point of view, both literally and figuratively, stories generated from talking about participant photos foster a shared emotional field of experience. This chapter focuses on how meaning is attached to the lived experience through processes of reflection, enhanced by photo-elicitation, that may shed light on issues of land management. As it is discussed in the latter half of this chapter, this shared field of experience may extend beyond one-on-one conversations.

Participant photographs act as a prod for experiential memory (Harper, 2000). In being asked to discuss their photos, participants recall their experiences in ways that create the places of these experiences. The points at which photos were taken are

implicitly important to the participant, as they have intentionally turned their gaze on them and etched the record in a photograph. By talking about their own photos, people remember and discuss spaces through which they have passed. They discuss their lived experience of place in ways that tap emotional knowledge, thus transforming geographic space to individual place.

The autodriven photo-elicitation conversation (APEC) is a sound method for examining place meaning based on individuals lived experience. The APEC provides park management and other stakeholders a much-needed alternative forum for representation of the full range of emotions about place (Bell, 1962; Lerner, 1947; Vining, 1992, 2000). Guided by a participatory action research methodology, this research centers on place meanings in seeking to democratize representation and address the expert-public gap by building trust among stakeholders as experiential experts.

A brief note to clarify some of the ensuing rhetoric: the use of the term ‘conversation’ is here adopted in place of ‘interview’, and ‘conversational partners’ is adopted in favor of ‘researcher and subject’. The purpose of this rhetorical shift is to further the intended dissolution of the power structure (Tandon, 1988) that is historically associated with the research process (Rubin & Rubin, 1995). This is to aid the desire for a *co*-construction of knowledge. The following is an account of the APEC method.

“Autodriving,” is defined by Heisley and Levy (1991) as an interview that is *driven* by the participant as they discuss their behavior based on an audio and/or visual record (i.e., audiotape, videotape, still photograph) of their behavior. Clark (1999) has adapted this to a method in which still photographs relevant to a child’s experience (not explicitly their behavior) are taken by the child and/or parent. These photographs

subsequently serve as the basis of conversation about the child's experience. The autodriven interview was implemented by Clark (1999) in response to limitations posed by traditional interview and survey techniques when applied to researching children and children's experiences.

The traditional research interview accentuates adult authority over children through the disparity in intellectual and verbal maturity (Clark, 1999). By dissolving the power structure of adult authority, children are generally more open about their lived experience (Fine & Sandstrom, 1988, as cited in Clark, 1999). With pre-structured questions, the traditional survey approach can miss children's meaning systems altogether (Clark, 1999). These limitations to child-related research are potential limitations to all meaning-based research regardless of participant age. The APEC addresses these and other limitations posed by traditional research methods.

APEC uses the photograph as a tool to provide conversational structure. As such, meaning is situated in the text of the conversation and not in the photograph itself. Photographs serve as the site for the embodiment of memory, and they are a means by which people in everyday life can narrate experience and can subsequently come to some understanding of what those experiences mean (Harrison, 2002). This memory is the memory of a particular moment during the persons past lived experience. Conversation about the photograph serves as an interaction through which meaning of the lived experience is constructed. This process of discussing the photographs is one of retrospection through which the photographer may relive the events and experiences. Through conversation between the photographer and the researcher, meanings are attached through the reliving of events (Collier, 1967; Denzin, 2001). Subsequently, if

the photographs are of a particular place as defined by geographical boundaries, place meanings are attached through the reliving of events and experiences in and of that place.

With the conversational partners each holding a set of prints, they discuss the individual pictures. Information provided in the photographs can facilitate asking the photographer questions (Collier, 1967). While photographs can ease rapport between the participants (Collier, 1967), questions such as, “where was this picture taken,” “why did you take this picture,” “what is significant to you about this picture,” etc... may arise in the interest of facilitating further discourse. Easing rapport, and building trust is essential for any questions to serve the purpose of prompting the memory of the photographer about their lived experience. Tension, and lack of trust can disengage the photographer from the conversation and place meaning will be further diluted.

The process described here is a dynamic interaction between the conversational partners and the image. It is through such an interaction that “...meaning is actively constructed, not passively received” (Schwartz, 1989, p. 120). This interaction is characterized by give-and-take between two people, which is an ideal characteristic for a [conversation] research interview (Denzin, 2001).

3.1.3 Practical insight from photo-elicitation research

Photo-elicitation methods focused on lived experiences and place meanings have proven useful for understanding characteristically emotional issues. This is exemplified by Douglas’ (1998) study addressing race relations on a college campus and by Klitzing’s (2004) study of women living in a homeless shelter. In both cases, the method democratized the power relationship between researcher and participant, and the elicited conversations helped expand the professional dialogue surrounding respective issues.

Public discussions about race are difficult to facilitate. However, using photo-elicitation methods, Douglas' (1998) study generated practical insight about Black students' sense of self within a predominately White university setting. This investigation portrayed an experience in which the university climate unintentionally fostered feelings of racism (as felt by Blacks) and the large open spaces of campus created feelings of isolation. Douglas' (1998) findings contradict Wilson's (1996) study that claimed racism on-campus had generally disappeared. The differences in findings are the result of different perspectives being portrayed by the two methods. Wilson adopts a traditional scientific perspective and Douglas portrays a lived experience perspective. By focusing on the unfolding of thoughts and feelings of participants' lived experience, Douglas accesses important knowledge that eludes a traditional scientific perspective.

In another emotionally volatile setting, Klitzing (2004; see also Bowling, 2000) examined women living in a homeless shelter, and their daily experiences. Building trust was critical to engaging participants and extensive steps were taken to build relationships with the research participants (Klitzing, 2004). Use of a self-directed photo-elicitation method helped to shift power from researcher to participants and improved dialogue between the researcher and participants. As a result, emotional knowledge was brought to bear in understanding stress experienced by women on the road to personal and financial recovery.

In accord with a research agenda focused on building rapport with participants, Klitzing (2004) found that participant's lives were complex and filled with emotions and stress that had previously escaped a traditional scientific perspective. While indicating the central importance of parks and other green spaces in the process of stress and coping,

her study identified forms of stress that were previously absent in the leisure and stress literature. Like Douglas' (1998) investigation, a photo-elicitation method produced new insights and representations of lived experience. These compelling findings are a result of participants telling stories of lived experiences while discussing photographs in a trusting environment.

A growing group of place based recreation researchers are demonstrating the pragmatic potential of photo-elicitation in sharing stories of lived experience. Through the use of the APEC method Stewart, Liebert and Larkin (2004) found that stakeholders' place meanings at Midewin National Tallgrass Prairie were closely entangled with the history of nearby communities. Through conversations that elicited stories of lived experience, participants brought-out place meanings that were centrally tied to the broader community in varied and unique ways (Stewart et al., 2004, p. 332). Cheng and Daniels (2003) also demonstrate the utility of sharing stories of lived experience in the context of western Oregon's water resources. Common group identities emerged among many stakeholders that would likely have eluded a traditional scientific perspective. In particular, stories of a shared field trip experience – or a shared space for memories – produced ways of knowing the places that enhanced dialogue and pointed toward improved stakeholder collaboration. Yung, Friemund, and Belsky (2003) depicted the constructive stakeholder dialogue developed around unique and specific place names of Montana's Rocky Mountain Front. Their research points to the utility of a lived experience perspective to access important emotional knowledge, to nuance place meanings, and to expand dialogue among stakeholders that otherwise might be polarized.

By accessing participants' emotional attachment to places through stories of their lived experiences, Stedman et al. (2004) describe meanings that would have been inaccessible to traditional science. Stedman and colleagues adapted a self-directed photo-elicitation method to study residents of communities nearby Jasper National Park, Canada. Their findings indicate that residents did not separate landscapes into the usual categories depicted in academic and professional literature. For example, most residents did not distinguish park from non-park landscapes, or worked land from preserved areas. Researchers found that residents felt passionate about natural landscapes *within* town settings; they also found built structures to be meaningful within the park. The place meanings identified in their study were based not only on visual and ecological values, but also on the memories of accumulated experience and social relationships in local environments (Stedman et al., 2004, p. 603).

Loeffler (2004) facilitated a dialogue among her research participants that resulted in new metaphors for self-reflection emerging from stories of lived experience. She used a combination of photo-elicitation conversation and photo-analysis to examine individuals' recreation experiences in college-based outdoor recreation programs that included backpacking, rock climbing, and kayaking. By sharing their lived experiences, the participants constructed new metaphors in describing place meanings that included: finding a sense of home, gaining a sense of what our lives used to be like, and understanding how people are supposed to live in the world (Loeffler, 2004, pp. 548-549). By describing their lived experiences, the participants produced new ways of articulating and understanding outdoor experiences.

As is the case with the research described here, emotional knowledge of places – via stories of lived experience – comes to be formally represented as a result of an exploratory, dynamic research process. To formally represent this type of knowledge requires an approach that builds trust among participants who share in the production of knowledge that bring about change. PAR, complimented by the APEC method provides a theoretical compass for examining lived experience with a focus on improved stakeholder representation through processes of place making. The data collection described in section 3.2 is intended to gauge the potential of this type of research to produce change in and among its participants.

3.1.4 Research phase I: the APEC

In phase I of this project participants were issued 27-exposure Kodak™ Easy Flash One-Time-Use© cameras (see Appendix B for detailed list of stakeholder/participants). Participants were also given written instructions to take pictures of ‘important places’ in the backcountry at Grand Canyon (see Appendix A). After either taking pictures with the camera and/or choosing existing photos from past visits to the backcountry, the participants sat down with the author to discuss their photographs. The conversations were recorded using both digital and analog (i.e., magnetic audio-tape) handheld recording devices simultaneously. The analog recording device used was a *Sony TCM-200DV Handheld Cassette Voice Recorder*. The digital recording device used was an *Olympus W-10 Handheld Digital Voice Recorder* (figure 1).



Figure 1: APEC research materials

With a preference for the analog format due to superior sound quality, the audio recordings were uploaded into the ‘the free, cross-platform sound editor,’ *Audacity*® (available online at: <http://audacity.sourceforge.net/>) and converted to MP3 format. The MP3 files were then transcribed, and analyzed, by James Barkley at the Park Planning and Policy Laboratory.

A narrative analysis was performed that focused on participants stories of their experiences in the backcountry. The participants were all recognized as members of larger stakeholder organizations. The narrative analysis started with the mission of the organization of each respective stakeholder, and the photographs and interview transcripts were used to further explain and bring-to-life the mission statement. After the narratives were produced, stakeholders were asked to review their respective stories to

check their ability to represent their views. In all cases, at least one follow-up phone interview was held to insure reliability and trustworthiness of stories derived from the narrative analysis. In this phase the narrative of each stakeholder concluded by highlighting the backcountry values that emerged from the combination of mission statement and transcripts. The following five interdependent themes were identified according to APEC analysis: (1) appreciation of backcountry places; (2) teaching, learning, and sharing the Canyon; (3) feelings of awe; (4) personalized history of specific places; and (5) working the Canyon. For more on this phase of research and the findings see the Executive Summary of the Barkley and Stewart (2008) NPS technical report included here as appendix P.

3.2 DATA COLLECTION

While the APEC process defined the first phase of this research, data was collected in the second phase through telephone conversations. The plan for data collection was to have conversations with the fourteen participants that completed the APEC process to discuss their experience with the research. Thirteen of the fourteen original participants completed both phases of the research process. The first contact with the participants was intended to re-connect with these relationships that were built through the course of phase I of this project. During these conversations participants were invited to continue exploring place meanings not only about themselves, but of other people. The NPS technical report (Barkley & Stewart, 2008), to which each participant contributed was sent to the participants at the address they specified in the initial conversation. This initial contact was to establish the participants

interest/disinterest in having a follow up conversation to discuss the research more in depth. Thirteen of the fourteen participants that completed the APEC process in phase I also completed the phase II data collection process as it is described herein.

The telephone conversations that served as the final data collection here were semi-structured based on the primary goals of this research and the history of dialogue between the author and the research participants. The telephone conversations were recorded and transcribed. These recordings and transcripts served as a primary data source from which a preliminary narrative analysis was performed. While individual narratives were appreciated for their uniqueness, all the narratives produced were reviewed for points of tangency that may reveal some common characteristics of participant experience with this research.

Two related limitations of telephone interviewing are: a) a loss of communication with a loss of visual cues (e.g., posture, facial cues such as smiling); and b) the ineffectiveness in building rapport between conversational partners (Rubin & Rubin, 1995; Fontana & Frey 1994). Though a certain amount of interaction is clearly lost in the absence of shared physical space, this research is based on a history and rapport between the author and the participants in which trusting relationships have been built in shared physical and interactional spaces. Based on a history of built relationships in this research, telephone conversations were adequate for exploring how the research has been received and particularly how the participants have remembered it.

Like the APEC process, the data collection process for this phase of research was punctuated by three steps: (1) initial contact, (2) data collection, and (3) data validation. In the case of the APEC data collection, the first contact was focused on the interest of

participants, as localized representative stakeholders to backcountry planning at Grand Canyon, in talking about their pictures of their important backcountry places. During the initial contact for the final data collection (i.e., telephone conversations) a mailing address for the technical report was established and participants were invited to chat about their experience with the research process after they received and looked over the report. This process was explained during this initial contact and participants accepted or declined the invitation to continue this project. Thirteen stakeholders completed both the APEC and the telephone conversation portions of this research and they are represented here in chapters four and five.

As with the APEC data collection, the second step of the data collection process undertaken here was the actual recording of the conversations. The telephone conversations were recorded using a *Radio Shack Telephone Recording Control [CAT.NO: 43-228A]* and, as with the APEC recordings, a *Sony TCM-200DV Handheld Cassette Voice Recorder* was used to capture the recording on analog cassette tapes (figure 2).

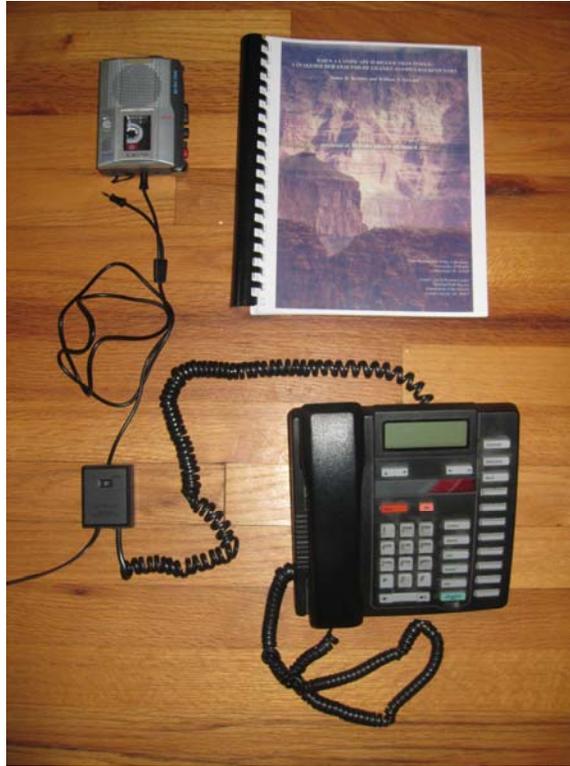


Figure 2: Telephone conversation research materials

The tapes were then transcribed by the author.

The third step in this process is critical to validating the stories that are told as part of this research (i.e., validating the data). In this step, the recorded transcripts were interpreted to bring cohesion to the material and to tell a meaningful story. With the APEC, which addressed an area of inquiry rather than asking specific questions, the massive amount of information required a narrative analysis that could streamline stakeholder representation by determining a focused plotline [for more on this step in the APEC process see pp. 8-9 of the Barkley and Stewart (2007) technical report]. ‘Semi-structured’ by the research questions, the interpretive process for the telephone transcripts was more straightforward as the conversations were segmented by the insertion of the research questions and their subsequent responses within the conversation. The resultant

stories, as they are presented in their entirety in Appendices C-O, were edited and/or approved by each participant [as with the APEC process] and served as valid data.

The telephone conversations and their analyses were sensitive to the three primary research questions outlined at the beginning of this chapter. The questions are: (1) What did participants learn about their own place meanings with this research?; (2) To what extent were emotions and emotional attachment to place reflected in their place meanings?; and (3) do the participants view their relationship with Grand Canyon's backcountry and other stakeholders differently now than they did prior to the research? As such, the conversations were semi-structured, and the analysis subsequently took on thematic form in relation to the three research questions.

3.3 DATA ANALYSIS

The data were analyzed by modifying a coding structure described by Rubin and Rubin (1995). In their book *Qualitative interviewing: The art of hearing data* (Rubin & Rubin, 1995) the authors describe a three step process of data analysis that begins with rereading the transcripts and concludes with the identification of themes and sub-themes. According to the Rubin and Rubin (1995) scheme, the first step of data analysis is meant to identify the general content of the conversation. This is achieved by rereading the transcripts (Rubin & Rubin, 1995). Given the three distinct research questions that were the focus of the telephone conversations, the content of the conversations assumed an immediate degree of structure. That is to say that the conversations were easily parsed into responses to each of the respective questions. In the process undertaken here, the first step actually involved a complete narrative analysis that was approved by the participant – mimicking the APEC process - to render what is deemed valid data.

In this case, each narrative analysis simply sought the most succinct and complete responses to the three research questions. The questions were asked sequentially through the course of the telephone conversations and the subsequent analysis assumed a chronological form; often with the participant drawing meaning from their previous response(s). Each of these participant response narratives, as approved by the participants, is presented respectively as Appendices C-O.

Returning to Rubin and Rubin's (1995) three step data analysis, step two is to develop coding categories that reconstruct the themes, concepts, and ideas that are examined. In the case of the telephone conversations, the primary themes were pre-determined by the three distinct research questions. Based on these three foundational themes that correspond directly with each of three research questions respectively, the second step was completed with the identification of sub-thematic elements found in the data by marking off the occurrence of concepts, themes, and ideas found in the data. Step three was the naming of the emergent sub-themes from step two, and the coding of the transcript data that seeks occurrences in support of these themes. The results of this process are presented here in the proceeding chapter.

CHAPTER 4: FINDINGS AND DISCUSSION

The findings reported in this chapter are a product of the data collection and analysis detailed in Chapter 3, and they are given shape by the research questions they address. Thirteen of the fourteen stakeholders from the initial phase of this research participated in tape-recorded, semi-structured telephone interviews that were conducted between December 2009 and February 2010. The recordings of these conversations were transcribed and narrative interpretations were rendered. These interpretations were emailed to participants as editable Microsoft Word ® files and participants were encouraged to make any changes they saw fit.

The process of data validation employed in phase II was consistent with phase I, which helped in the coordination of data collection/co-production as the participants were familiar with the process. There were few if any changes to be made to any of the initial narrative interpretations in this phase of the research, with participants confirming their accuracy in emailed responses. These co-produced narratives are attached as Appendices C-O.

The approved write-ups, formatted in a question and answer style, were then broken apart into themes according to the research questions, and named accordingly. The first research question - (1) What did participants learn about their own place meanings with this research? – is discussed here in terms of *participants recognition of change*. The second research question - (2) To what extent were emotions and emotional attachment to place reflected in their place meanings? – is discussed here in terms of *emotions associated with stories of lived experience*. The third question - (3) do the participants view their relationship with Grand Canyon's backcountry and other

stakeholders differently now than they did prior to the research? – is discussed in terms of participants *awareness of others*. Each of these themes is comprised of three to four subthemes. Each theme and subtheme are given separate headings in this chapter.

4.1 RECOGNITION OF CHANGE: WHAT DID PARTICIPANTS LEARN ABOUT THEIR OWN PLACE MEANINGS WITH THIS RESEARCH?

In terms of place meanings, this research process resulted in a shared recognition of change among most participants. This theme is comprised of four subthemes: a) research as reminder; b) research as means of articulation; c) learning about place meanings; and d) no sense of learning. In the first subtheme, the participants recognized how the research caused them to reflect on their already deeply held values surrounding the backcountry. In short, the research reminded them of why they care. The second subtheme, ‘research as a means of articulation,’ is based on the idea that most participants did not recognize changes in their *place meanings*, rather they recognized the development of new and different *articulations* of their place meanings. Clearly stated by many participants when asked what they learned about their own place meanings with this research, these participants developed new and/or different articulations of their place meanings as a result of this research. The third subtheme identifies participants who learned about their own place meanings through this research. The final subtheme, ‘no sense of learning,’ highlights two participants: one who did not learn about their place meanings, and the other who could not readily relate to her experience with the research in terms of learning about her own place meanings.

4.1.1 Research as reminder: Mike, Linda, Tom, Rich, and Mathieu

This research served to remind participants of their deeply held values associated with Grand Canyon's backcountry. While these values were not learned as part of this research, the process served as a *reminder* of these already deeply engrained values and feelings about their important backcountry places. The following is an account of four participants who expressed this idea in response to the first research question.

In answering this question, Mike [Grand Canyon Field Institute] recognizes an evolution in his place meanings. Mike's place meanings have not evolved because of his participation in this research, rather this process served as a reminder of this evolution. This inflective process served Mike in recognizing his evolution of place meanings that has been guided by his position at the Grand Canyon Field Institute (GCFI) and the people he has come to know through his experience with the program.

"The big thing that popped up for me when I read what I contributed, was that my focus was increasingly on the program; the Grand Canyon Field Institute. I am kind of seeing the backcountry... increasingly through that lens ... [with a focus on] what we're providing for park visitors in terms of education..."

Mike goes on to include the friends he has made through the program as part of the evolution of his place meanings:

"...and all the friends I have made through the program who are now on and off the clock my hiking companions. That was not always the case. ... [this process was] a reminder to me that my relationship with the canyon has evolved and I really see it through the lens of the program and the people that I've met through the program and continue to meet through the program."

Mike recognizes an evolution in his place meanings that has been influenced a great deal by the educational objectives of the GCFI. This research process forced a current recognition of Mike's evolving place meanings.

While staying aligned with his position with GCFI, on a personal level Mike recognizes this research as a process of checking in with himself; a reminder:

“I enjoyed the process. It’s always nice to, um, you know as educators here at the Grand Canyon Field Institute, the program that I direct, you know, we have a lot to share with participants and we usually find ourselves in the role of experts in sharing this resource with people and it’s always a good exercise to sort of turn the focus inside and see what, you know checking in with yourself periodically to see, um, how we’re developing as humans and how our relationship with the canyon is unfolding and I think this was an opportune moment and a great opportunity to do just that.”

‘Checking-in’ and reflecting on his evolving relationship with Grand Canyon was an enjoyable aspect of this research for Mike.

Linda’s [Grand Canyon Helicopters] response to the first question speaks to a notion of re-connecting with her values and the sense of discovery and purpose that she associates with Grand Canyon’s backcountry.

“I re-realized what I am doing. It is my job, and it’s a wonderful job. I enjoy sharing what I discovered over the canyon with my passengers... people are interested in many aspects of the canyon: about geology or spirituality or beauty, artistic features, there’s many things. I can share my point of view with whoever comes on board with me. And so I kind of re-realized what a wonderful job I have. ...”

For Linda, being a helicopter tour pilot is about connecting people with places so they may take something away from that experience. In Grand Canyon, she recognizes an amazing remnant of earth’s geologic history that can provide perspective for our day-to-day lives:

“this research emphasized realizing myself, like, ‘oh this is what I am doing, that’s wonderful, sharing my point of view with somebody who comes maybe once in a lifetime to the Grand Canyon. ... I really hope, because some people have very stressful jobs, maybe boring jobs, or maybe wonderful jobs too, but ... I hope they can get this view of the long history of this planet.”

Linda goes on to recognize the potential that this planetary long view has for inducing a sense of calm in the middle of a seemingly chaotic life:

“What we are usually talking about is such a small thing. We shouldn’t worry too much. Our life is so short. I hope they can realize this.”

Linda’s response reinforces the value she places on the idea of seeing Earth’s history at Grand Canyon. This idea is represented in greater detail in the technical report (Barkley and Stewart 2007, pp. 45-47). What Linda re-realized, or re-connected with through her participation in this research was a personal sense of purpose she associates with her job:

“that’s again what I realized from this research is that I have a position that I can give something positive for the world.”

In her response to the first research question, Linda describes the research process as a joyful reminder of her purpose in being a pilot. It is not new knowledge to Linda that she enjoys discussing the geological time scale with people, but this research reminded her of how those conversations can be a part of a fruitful, perhaps stress-reducing, personal experience for her passengers.

Tom [Grand Canyon Hikers and Backpackers Association] did not learn about his place meanings as a result of this research. Tom viewed this research as a kind of reaffirmation of his own wilderness values, rather than learning something new:

“Grand Canyon is certainly vast vistas of wild lands, wild places that still have a deep rooted, powerful place in my personal life. ... it’s interesting because I keep thinking about this. Yes, I mean this place is so incredibly powerful for me personally. It still means an awful lot I think to me and I think to the country. But I have learned some things I think in the last couple years that now, make it even more so. ... in the last couple years I’ve been more aware of what are we managing for.”

Tom went on to describe an example of an over-technocratized society in which individuals are more desperate than ever.

For Rich [NPS Trail Crew] this research was a reminder of how important his backcountry places are and in turn, reminds Rich of why he loves the work he does at the canyon. For Rich, this research brought about a renewed understanding of his own purpose at Grand Canyon, what that means to him, and how his work has shaped his view of the backcountry. The succinct synopses of stakeholders important places presented in the Barkley and Stewart (2007) technical report reminded Rich of why he is at Grand Canyon:

“[the research] made me really kind of just sit down and think about it and I like how it’s summarized with what, you know, I look at each photo here and I’ve got comments on each photo, and after reading them and then seeing the summary afterwards it puts it in a perspective that maybe I’m not always noticing. I do take some of these locations for granted because I see so many, I see that place so many times. I’ve done the work for so long and I’ve been in the canyon for so long and I’ve, you know, the same kind of work that I’m doing, and it really reminds me how much I enjoy being where I’m at and what I’m doing. And it makes sense because of how long I’ve been here ... I must enjoy it.”

Further, being reminded of his important places as they are presented in the technical report brought Rich to the current realization that he needs to make more time to visit these important places:

“It’s neat to see the photos. It’s neat to see what I say about them, and then to read how you kind of pull it together afterwards. It puts it in a good way for me to kind of realize that these places are special to me, and they aren’t something that I see maybe as often as I used to and it’s becoming less and less and I do have the opportunity to get out there and, and enjoy it still and so, I have to make sure that I’m giving myself the time to do that.

While advances in his job responsibilities have increasingly taken him away from his important backcountry places over the past few years, it is his work with trail crew that brought Rich to these places, and has subsequently been a definitive source for Rich’s backcountry place meanings:

“as part of my job I am confined to where the trails are and so those are the places that I see in the canyon; where there’s trails.”

Through this research, Rich was reminded that the trails at Grand Canyon give him purpose in the backcountry while introducing him to the places he is most familiar and that are most important to him.

While Mathieu learned how other people may perceive some of his personal place meanings (see 4.1.3), the research process also served to reinforce how important Grand Canyon is in his life:

“I think in terms of my internalized meanings... [this research process] really strengthened and reinforced a lot of the importance that I personally place on my relationship with the canyon and it made me more aware and acute to how important that is in my life and how much meaning I derive from it.”

In addition to providing a synopsis of his own place meanings as they may be understood, or perceived by others, this process was also a reminder of just how important Grand Canyon and the backcountry are for Mathieu personally.

In each of these five instances, the participants were reminded of the things that define the backcountry for them and that give it special meaning. This reminder brought the participants back to basics in some sense. Being reminded of how important the backcountry is to them, and the important role it plays in their lives was a constructive step in the process of remembering and discussing the backcountry for these participants. While this research served to remind these participants of how special the backcountry is to them, others related to the process as a tool for articulating some of these deeply held place meanings.

4.1.2 Research as a tool for articulation: Jack, Kitty, Mike, and Kim

Several participants in this research recognized a difference between knowledge and articulation. By this framework, participants claimed not to learn any new knowledge, rather they learned new ways of expressing the knowledge they already possessed going into this process. The following are accounts of how this research process served as a tool for articulation of already held knowledge.

Jack did not learn anything new about his place meanings as a result of this research. However, as he points out, this is partly due to his having worked through this learning process in years prior:

“if we had the conversation ten years ago, versus four years ago, and then today, you know, I still see those places in the same light, and during the conversations nothing sort of leapt to mind, like, ‘wow, I’ve really never thought of that before, or I’ve never really appreciated that before.”

While Jack did not learn anything new about his own place meanings, he points out that the research process posed a new scenario for people who, like Jack, have fairly well-established place meanings that they associate with Grand Canyon’s backcountry:

“the only other thing [about this question], and this is where you and the others might agree, we [stakeholder/participants] have probably never been asked the questions before ... never been part of a process like this before, and having to quantify and qualify those places for somebody else in this forum ... you talk with your friends about them, and your colleagues, and interested parties et cetera, but never to camera, so to speak. So I think that is a different part of the learning process.”

While Jack did not learn about his fairly well-established backcountry place meanings, the formal process of speaking about them presented a unique and thought-provoking platform for Jack and the other participants to articulate their longstanding and deeply rooted place meanings.

In her response to this question, Kitty [Canyon Trail Rides] recognizes that the research forced her to articulate her deeply felt, important backcountry place meanings:

“I think a lot of it is that you might have a good feeling about things and about the canyon and being there but it isn’t until somebody asks you to take pictures of the things that have a meaning to you, and you think, ‘oh, ummm.’ ... for me, when I did it [participated in the research process], in general the canyon had a place in my heart and a place in my soul that was special but to pinpoint it, to say, what is it, and then when we had to start to doing it, I’m like ‘okay, now what am I going to do? How do I explain this?’”

Through this process of articulating her place meanings, Kitty returns to a single conclusion about representing her important place meanings at Grand Canyon: her important backcountry place meanings are inherently difficult, if not impossible to fully express with words. Instead, backcountry place meanings rely on shared experience, if they are to be fully understood by another person. To make this point, Kitty refers to a conversation with an old friend:

“It is like my friend told me years ago, ‘you can’t explain it to somebody unless they’re there.’ ... The very first year that I was at the Grand Canyon; he said, ‘you want to go back home and you want to tell everybody what it’s like to be here,’ and I said, ‘yeah I do,’ and he said ‘you can’t because they won’t get it. They won’t get it because you have to be there and experience it and to feel the feeling that you get when you’re there, that the canyon, it gets under your skin,’ but he said, ‘you can’t make them understand until they are there.’ ... And he was right.”

While concluding that shared experience is necessary for a full understanding to be had, Kitty also recognizes that some place meanings can be represented adequately, but it takes a bit of adventurous conversation:

“when you have to try to describe your place meanings, you can some ... and then you go to babbling again [laughter]”

In short, the research forced Kitty to try to articulate her important backcountry place meanings. This task is possible to some degree, but to achieve a deep

understanding of these place meanings requires that the audience, for whom these meanings are intended, have some experience in these places.

Mike [Grand Canyon Field Institute], while responding to the second question, describes how he experienced the research as a process of articulation, or establishing a vocabulary, rather than one of self-discovery:

“ I didn’t really find any transformation of myself through the process, it was just more another illustration of how challenging it is to get some of these things across. And that’s not just specific to the canyon, I mean, anyplace you’re talking about that really resonates with you, you would find the same trouble if it was farmland in Iowa or the coast of Nepal... you know, it would all be equally challenging.”

In this case, the research itself - focused on representing important place meanings through the experiential knowledge of place - serves as an example of the improbability of fully representing one’s experiential place meanings. While complete representation may be out of reach, Mike describes this research process, and particularly the use of photographic methods, as a great place to begin articulating experiential knowledge of place to a wider audience

The insight that Kim [Grand Canyon Wildlands Council] gained from being a part of this process came from revisiting and trying to articulate longstanding place meanings and emotions associated with Grand Canyon. Kim refers to the research process as one that reminded him of his feelings associated with Grand Canyon’s backcountry. Trying to articulate these feelings was constructive for Kim:

“[The research process] forced me to articulate some feelings I’ve had for a long time and I think that’s always useful to give that serious consideration because we kind of go through life bouncing off walls basically, so it gave me a chance to sit down and think about it again in probably a more constructive fashion, so I thought it was more than useful, I thought it was very insightful just to do that.”

This process provided Kim the structure and the space – in an often hectic life - to articulate some long-held feelings associated with Grand Canyon’s backcountry meaningfully and constructively.

The participants whose responses comprise this subtheme each recognized the difficulty in articulating their important place meanings. In turn this research put the spotlight on something that is difficult to represent. While difficult to do, each participant saw value in the process of trying to ‘formally’ articulate what is arguably inexpressible in the fullest sense. Where these participants recognized change in terms of representation or articulation of their place meanings, still other participants reported learning about their own place meanings as a result of their experience with this process.

4.1.3 Learning about place meanings: Bil, Beth, Brian, and Mathieu

As reported in section 4.1.2, several participants felt they did not learn about their own longstanding place meanings, and instead viewed the research as a tool for articulating this already-known, and often difficult to express, information. Where participants recognized this process as an important reminder (see 4.1.1) and a tool for articulating their important place meanings (see 4.1.2), others found that they learned about their own place meanings. The following participant feedback represents what stakeholders in this study learned about their place meanings. The participants whose responses comprise this subtheme have reported learning about their own place meanings in unique and different ways.

In his response, Bil recognizes his important place meanings as personal reminders of his desire to revisit those places that are important to him. What Bil learned

about his place meanings through this research is that they are emotionally rooted and largely defined by his experience in those places:

“I learned two things: one, I’d like to revisit those places and be able to contemplate and consider my ... what I originally said three or four years ago and I don’t think there would be much change in my attitude. The other thing was, after reading your work James, I was thinking about some of these feelings that I experience at these favorite places I experience not so much on a geographical location but on a mood, or emotional thing. I was thinking about this about a month ago I was hiking across from Hermit. I was pretty hot and I was hunkered down in the shade of the Tapeats [sandstone formation] overlooking the river. I spent about three hours there. ... I was extremely content. It was a beautiful place, and I was thinking, you know, just about anyplace that I stop and I’m happy and quiet, take the time to reflect, it becomes my favorite place. ... where I’m at, at the time.”

What this research brought about in Bil was the realization that his emotionally inclusive experience is what defines his important places and that these valuable experiences are not limited to Grand Canyon’s backcountry. As he learned from this research, it is this sort of emotionally laden experience that characterizes Bil’s favorite places, no matter where they are on a map.

Beth’s [Four Seasons Guides] experience with this research was unique among the participants. In Beth’s case, the written instructions for taking pictures of ‘important places,’ were never received. This was a case where a colleague took the information and through some miscommunication, Beth understood that it was her task to take pictures of things she liked and disliked about the backcountry in her experience as a commercial hiking guide. This forced a unique perspective through which Beth learned more about the sum of her job as a guide by paying attention to some important parts of that experience:

“I think, I would say that you know, I learned what was making my job easy, more convenient, clean, and accessible. I think it did force me to,

you know taking it from the standpoint of thinking I was on this functional path here with this, it made me focus on these little things, like, ‘what do I like about each of these campgrounds that I visit? What do I like about these sections of the trail? What do I like about being in these places and what do I think could be improved?’... So I think that it forced me to kind of take a closer look at these things, such as the bathrooms, kitchen sinks, and cook stands that I just kind of took for granted on a daily basis. It forced me to look at what is good, what is working, and what could be improved on. So I think that’s what I learned the most with that. Things that I’ve used so many times without really thinking, I took a closer look. So that was good.”

By participating in this study, Beth learned more about aspects of the backcountry that she had previously taken for granted. Her attention to these taken-for-granted details contributed to a more complete understanding of Beth’s experience as a commercial hiking guide and what some of the oft visited places mean to her.

In his response, Brian [North Rim Backcountry Office] recalls learning about Grand Canyon and determining his important places there from the perspective of human history with a central focus on the people he met and/or worked with at the Canyon:

“... just looking back at some of the pictures I took and thinking about my experience since then, it strikes me that a lot of the stuff that interested me was more than archaeological, but historical. A lot of my interest was with how the frontier people, the early settlers, survived in that area ... and then, just from a work/management standpoint, remembering the people I’ve met there and the things that they dealt with and survived through and learned from.”

The process of taking and reviewing his own photographs facilitated Brian’s understanding that two factors have shaped his important places at Grand Canyon: (1) the interpretation of human history in and around the backcountry; and (2) the people he met at Grand Canyon and their experiences and hardships. Recognizing these as definitive characteristics in the determination of his important backcountry places is what Brian learned through this research process.

For Mathieu this research was insightful in providing him a window in on his own place meanings. Mathieu points out how interesting it was to read about his own place meanings in the Barkley and Stewart (2007) report. Re-reading his own portion of the report provided Mathieu a glimpse of how other people may perceive his own personal place meanings:

“I was also very interested in your perception, or the authors, or the researchers perception of some of my attachment with Grand Canyon and that they were, you know, from an outside perspective that they kind of shed, perhaps new light on the way they are sometimes perceived.... I think I learned a little more about other people’s perceptions of my personal place meanings”

While Mathieu learned how other people may perceive some of his personal place meanings, the research process also served to reinforce how important Grand Canyon is in his life (see 4.1.1).

The participants who learned about their place meanings by being a part of this research each learned slightly different things. Bil learned about the centrality of emotion to his own place meanings. Beth learned about the composite parts that made up her whole experience as a backcountry hiking guide. Brian learned about his primary influences that have structured his view of the backcountry and his important places. Mathieu learned how his place meanings may appear to other people. The technical report was central to the learning reported by these participants. In contrast to the participants whose responses have comprised these first three subthemes, not everyone related to learning about their place meanings as a result of this research.

4.1.4 No sense of learning about their own place meanings – Jean and Jim

The most common sentiment regarding what participants learned about their own place meanings is that they did not learn about them at all. While many stakeholder-participant's in this research did not feel that they *learned* a great deal about their own place meanings, many came to a *clearer articulation* of their experience or the experience served as a timely and poignant reminder of their personal values and important place meanings. However, in Jean's case, this question was not something that she could relate to and subsequently it was not addressed. In Jim's case, he felt he had spent so much time in the canyon and a lot of time on articulating his place meanings, so there was nothing new to be learned nor spoken. It is with that that each of their responses to this question have been categorized here as 'no sense of learning.'

Jean [Arizona Horse Council] could not readily relate to the first question and it was not directly addressed in the conversation. In her response, Jean remarked:

“What did I learn? Um, hmm. Oh boy, that is not an easy question for me. ... It is not an easy question for me. What did I learn? Hmm.”

Jean's reaction to this question may speak to an interesting discussion on the difficulty in participants pinpointing learning outcomes with this research. If we take other participant responses to these research questions into account, the tension here seems to be whether or not there are new understandings, new articulations, new understandings resulting from articulate development, or perhaps no learning at all. In this sense, the idea of learning 'new' knowledge is confounded by the idea of learning new articulations of 'old' knowledge. Further, the process of developing new articulations holds the possibility of learning new knowledge. Jeans response does not necessarily indicate that she did not learn about her own place meanings through this research, rather it is difficult

to make sense of a question that may be interpreted broadly and answered variously according to the interpretation that is assumed. The suggestion given here for how the question may be complicated is based on other participants accounts, many of which stress a perceived difference between ‘learning’ and ‘articulating’ ideas.

Jim’s [Sierra Club] participation in this relatively short-term research did not serve as a major source of learning regarding his place meanings. Jim’s longtime association, and focus on Grand Canyon’s backcountry have helped him develop an extensive understanding and articulation of his place meanings:

“I probably didn’t learn too much and I don’t mean that in a negative way by any means. ... The reason I probably didn’t learn much is I’d already done a lot of thinking about these issues. You know, I did my masters thesis on air tours. I wrote that paper that was published in Boatman Quarterly Review. I’ve given speeches about this at other conferences. So I had done a lot of thinking about it already. Now, if you asked me the same questions fifteen years ago, that would have been like, ‘wow, this is something I never really thought about. So the only reason I didn’t probably progress too much in that regard is that I’d already been there.”

Jim goes on to appreciate the research and the technical report specifically, for presenting other stakeholder’s perspectives of the backcountry:

“On the other hand, I really did appreciate reading the report and trying to understand how other people think, and, and seeing that we did have some values in common.”

Jim did not learn about his own place meanings as a result of his participation in this research, but he did appreciate learning about other stakeholders place meanings as he understood them from the Barkley and Stewart (2007) technical report. Jim expounds on this idea of learning about other stakeholders through this research in his response to question three (pp. 85-86).

Neither Jean's nor Jim's response to this question or lack thereof fit into an overarching theme that was identifiable alongside other participant's responses. Jean simply did not relate to the question well. Jim felt he had thought about and talked about his important backcountry place meanings to an extent that there was little more to learn regarding his place meanings and/or the expression of those meanings. Neither Jim nor Jean related to a sense of learning about their own place meanings.

4.2 EMOTIONS ASSOCIATED WITH STORIES OF LIVED EXPERIENCE: TO WHAT EXTENT WERE EMOTIONS AND EMOTIONAL ATTACHMENT TO PLACE REFLECTED IN THEIR PLACE MEANINGS?

'Emotions associated with stories of lived experience is comprised of four subthemes. These include: a) emotional salience and the challenge of representation; b) emotional attachment as a common characteristic among participants; c) emotion and consciousness; and d) lacking emotion in representation. In the first three subthemes the topic of emotion is addressed according to its role in the participant's experience. The final subtheme describes two participants' experience in which their representations of their own place meanings lacked emotion due to misinformation and on-the-job demands respectively.

4.2.1 Emotional salience and the challenge of representation – Jean, Mike, Jack, Rich, and Linda

Each of the participants included in this subtheme recognize emotion as central to their backcountry experience and place meanings. Further, participants described the difficulty of providing emotionally salient representations of place meanings. Whether due to the implicit difficulty or representing emotional knowledge or as in Beth's case,

miscommunication of the research purpose at the outset, the participants feel their senses of place deeply but find the public production of emotionally salient place meanings challenging.

To this question, Jean [Arizona Horse Council] recognized emotional attachment to place reflected in her place meanings. In the course of the conversation, the emotional component of her place meanings was represented by Jean's recognition of family ties associated with Grand Canyon:

"I think you feel closer to your family because you're all experiencing different things at the same time."

One's relationship with family is characteristically emotional. While Jean does not require the Grand Canyon backcountry to feel close with family, it is part of what makes up some of Jean's important places in the park. This sentiment is also reflected in the technical report (Barkley and Stewart, 2007, pp. 14-16) as Jean recognized intergenerational and group activity as an important part of her experience at Grand Canyon. In the report, Jean stresses that developing intergenerational bonds by sharing in work and play activities is a central characteristic of the equestrian lifestyle at Grand Canyon.

Mike recognizes his place meanings in this research as representations by which emotion and/or emotional attachment to place is tempered by a self-awareness that stresses his role as a representative of the Grand Canyon Field Institute. Mike recognizes his place meanings that are reflected in this project as emotionally distant according to his position. Through this awareness, Mike adopted a thematic telling that centers on his position with Grand Canyon Field Institute which resulted in a slightly de-personalized representation. In addition, the differing vocabularies that come with

differing experience levels at Grand Canyon is seen by Mike as another confounding factor in the representation of emotions and emotional attachment to one's important backcountry places.

“I think in what I shared as part of this project there was a little bit of a distance between myself and place, and again I'm looking through the lens, or the filter, of the program so there's a little emotional distance there.”

Mike goes on to recognize that sharing feelings about a place is a difficult thing to do:

“It's a challenging thing to do to convey feelings about a place....“trying to describe an intimate connection with places is always difficult but you have got to start somewhere. I think that the use of photography was a brilliant idea to give people a starting point or a springboard to try to tackle a very complicated subject. ... Trying to describe a jump in the pool to someone who has never experienced water before... it is inherently challenging and flawed. To have a construct like you have provided during this project I think is probably the only way to get people to agree to do it.”

To exemplify this idea Mike points to his recent participation in a meeting with a group of park planning consultants in which one of the consultants, focused on interpretive exhibits, asked about the experience of being on the river:

“there were a bunch of us sitting around the table with this team that has very little experience here at Grand Canyon and the guy who was going to be doing the interpretive exhibits asked the open ended question to people around the table - most of them, like myself, had been on the river many times - ‘I've never done it, what's it like? What's it feel like?’ We were all were a little flummoxed and it turned into some laughter because there's just, ... even if we had all the time in the world to try to convey what it's like, certainly in that forum, you know, ten minutes before lunch, how are we going to all explain these peak experiences in our lives? It was almost an impossible task So you can just do your best to try to establish a vocabulary with the people, your audience, and try to move on from there. ”

Mike further suggests that this research is valuable for establishing an emotionally salient vocabulary and it is a good starting point for representation of emotion and/or emotional attachment in describing one's place meanings.

The improbability of completely representing the essential components of one's place meanings requires a thematic approach to explaining one's experiential knowledge of place. By focusing on his role as an experiential educator with GCFI, Mike was able to wade through the complex of his own place meanings to construct an accurate and audience-appropriate representation of place.

"... it wasn't as much just trying to play my part and talk about the program because I saw that as my niche in this project, but recognizing that there's no way, with this vehicle, as complicated and thorough as it is, to get everything across. So I shared a snippet or a couple of snippets that we thought might be valuable, or I thought might be valuable for the project."

While Mike recognizes emotions and emotional attachment as part of one's place meanings, he presents a story that is consistent with his position as a GCFI representative, and accordingly lacks a certain amount of emotional representation. In short, Mike has appreciated this research as a valuable attempt to provide structured dialogue that includes emotions and emotional attachment to place.

According to Jack [Grand Canyon Field Institute], emotions and emotional attachment were reflected in the Barkley and Stewart (2007) report:

"it seemed that, in the report I read, you summed up nicely the, the mood so to speak. ... I can't say more than that. ... it seemed like you hit the nail on the head in terms of, 'this is what people were saying, this is how they felt about it.' And, you were, it seemed unbiased in terms of your reporting. ..."

Jack continues his response by addressing the notion that this research may somehow be useless and/or inaccurate according to its focus on emotional representation:

“it wasn’t dry numbers, kind of, statistics on one end of the spectrum, but nor was it fluffy airy-fairy stuff on the other side. It was a great synthesis.”

In this response Jack points out that the Barkley and Stewart (2007) report presents an emotional understanding, but contrary to popular characterizations of this sort of knowledge, it is not overly esoteric and/or useless.

In his answer to this question, Bil [NPS Canyon District Rangers] points out a difference between emotional attachment and emotional experience. While emotional attachment remains relatively unchanged, one’s emotional experiences may be dictated by one’s mood at the time:

“I think emotional attachment to a particular place is static. I mean, you will always be fond of it. You will probably want to return to it. I enjoy doing that. But at the same time I think a lot of your enjoyment of a particular place or of anyplace is based on the emotional experience, or your emotions at the time, your internal emotions; are you happy? Are you sad? Are you, whatever?”

Bil’s response here is an important nuance to this idea of emotions and emotional attachment while a concise affirmative was given in response to being asked if he felt emotions and emotional attachment, ‘were reflected in the place meanings that he read, or were written about...’ For Bil, emotional attachment to place is reflected in his place meanings as well as the place meanings of other stakeholders.

Beth [Four Seasons Guides] recognizes that emotions are big part of her backcountry place meanings. However, the initial miscommunication by which Beth set out to identify good and bad aspects of the backcountry, led to photos and stories that were emotionally lacking compared to other potential stories of other ‘important’ backcountry places:

“I think emotions play a huge part. Looking back at this really brought back a lot of memories. And I think that’s what the canyon does, whether your a first time visitor or someone whose hiked x amount of miles in the Grand Canyon, it’s just a powerful place. ... Looking back at some of my, you know, just practical pictures, not a whole lot of emotion is there. But looking back at, I’m looking at this one of, that I took about like, positive mental attitude of one of my favorite groups. ... And right away it just conjures up, ‘oh what a great trip that was.’ ... We had so much fun. When we got to Phantom Ranch we went down to boat beach and hung out and played games and, you know, it ... just brings up a lot of positive memories. ... So, I think emotions can play a huge part and when I talk about, you know, some of the places meanings I may not have taken pictures of.”

Emotions and emotional attachment are an integral part of Beth’s backcountry place meanings; however the initial misdirection she received resulted in a limited conveyance of emotion and emotional attachment in this research project. Beth goes on to account for her primary emotional affiliation with the backcountry using the term serenity:

“I think emotions involved with [my favorite, most important places] would be more along the lines of serenity areas, and places where I know I could go and have calm and peace. ... I think that’s what I like about the canyon is that balance of hard work and then complete serenity”

Beth goes on to paint a broader stroke regarding place meanings and emotion at Grand Canyon:

“I think there’s definitely emotions involved. I don’t think that I’ve met anybody who could come out of the canyon without saying that they felt something. ... You know, it just, it strikes people and you don’t know that it’s going to, to that extent usually, and I think that’s what’s cool about it.”

Beth contends that emotions and emotional attachment are a part of most anybody’s experience at Grand Canyon, and particularly in the backcountry.

Rich [NPS Trail Crew] distinguishes a particular sort of emotion or emotionality that is rooted in a relationship with the backcountry and is tied intimately to his own personal history working on backcountry trails at Grand Canyon.

“It’s kind of a sense of knowing, intimately, a lot of the places just because of being there from repetition and always trying to appreciate those areas. I don’t ever feel like I’m welling up, you know, I don’t think of a lot of emotion to be honest. But there’s certainly the sense of knowing, you know, like when you see an old friend and you nod. ... You know, more of a familiarity, more of a always having that appreciation of all those locations I hike by, or any time I drop below the rim or look into the canyon, whether it be by helicopter, mule, boat, or hiking, that’s kind of how I feel mostly. Because then I’m thinking about the next thing, you know.”

Rich further describes the feeling of familiarity as something that is experienced in flashes:

It’s kind of, they’re kind of flashes, I guess. [Flashes] of the knowing, of the nodding, of the familiarity, maybe flashes of memory, of hiking by a spot and then remembering ten years ago about a time when it was really foggy here and there was mules coming out of the fog and it looks like it could’ve been one hundred fifty years ago you know..., flashes thinking of that and maybe doing that every year, you know. They’re quick but they’re frequent enough.”

The flashes of familiarity that Rich describes are at the core of his important backcountry place meanings. While these flashes cannot be adequately described by simple emotional descriptors like, ‘happy,’ or, ‘sad,’ they are deeply felt and central to Rich’s relationship with the backcountry at Grand Canyon.

These participants all recognize emotions and/or emotional attachment as being central to their backcountry places. However, as it is accounted for here, emotional salience is a difficult thing to represent for a number of reasons. Mike recognizes a need for an audience with backcountry experience in order to adequately convey the emotional component of his important place meanings. Beth points to a functional roadblock in phase I of the research process, but does not miss the opportunity in phase II to express a sense of peace and calm as definitive of her emotional attachment to the her important backcountry places. Rich pointed out that the full experience of place that included

emotional knowledge is only experienced in fleeting flashes of understanding. The place meanings represented in this research were emotionally salient, through emotions associated with their important places and/or emotional attachment is seen as difficult to express.

4.2.2 Emotional attachment as a common characteristic among participants – Jim, Linda, Kitty and Mathieu

The participant responses grouped in this subtheme recognize emotional attachment as a common characteristic of the important backcountry places as they are represented among the participants in this research. Like the participants in the previous subtheme, the individuals whose responses comprise this subtheme recognize emotions and emotional attachment to place as being present in this process. However, they relate to this knowledge primarily as they sense it's presence in other stakeholders place meanings.

In his response to this question, Jim [Sierra Club] uses the analogy of a human romantic relationship to describe his relationship with the backcountry. In this response, Jim describes a situation where emotional involvement and eventually emotional attachment are somewhat inevitable given some experience with a person and/or a place:

“I think it’s like dating a woman. On the first date you can be very impressed. And the first time to the Grand Canyon you can be blown away. But you don’t have an emotional attachment to her, be it the woman or be it the canyon, after one visit. I think when people go back and have time with a woman or with the canyon, a love comes there, you know, and you know it’s a different kind of love between a woman and a canyon obviously, but they both are really kind of a deep love.

Jim further describes how his emotional attachment to Grand Canyon is evidenced in his choice to return over and over, as opposed to hiking elsewhere:

... I have hiked in other places. Some wonderful places I might add. But somehow the Grand Canyon is my special place and there is an emotional attachment. I agree with it. ... There's an emotional attachment."

While recognizing his own emotional attachment to Grand Canyon's backcountry, Jim recognizes that other stakeholders, who may be thought of as being at-odds with the Sierra Club mission, also have their own genuine emotional attachment:

"...even the people that might be considered my enemies; the commercial people and stuff. They will claim that they have an emotional attachment to the canyon and I guess, who am I to say they don't? I guess maybe they do. ... So I guess, even though they express it in a very different way than I do, they have an actual emotional attachment to the canyon. I mean in their mind, flying helicopters around in this gorgeous place is wonderful. I mean, they literally enjoy it. There's no doubt about it."

Jim goes on to cite the Barkley and Stewart (2007) technical report in presenting examples of other stakeholder's apparent emotional attachment to the backcountry:

"...yes there is an emotional attachment. ... yes, I think it does come out ... you know, just the one, that I was just flipping through here as I was picking up the phone is that horse woman. She definitely had an emotional attachment to the Grand Canyon. To her this was a very special place. Now okay, she'd do it on horseback, I do it on foot. ... But just on an emotional level, it's extremely similar. I mean being on a horse and walking are both, they're organic, they're not machines. You know you have this relationship with the horse like you do with a dog or a with a friend. It's a little different obviously but, um, so there's an example of someone that got an emotional experience being at the Grand Canyon and I think that, yeah, that definitely comes out in the report that I looked through."

Jim recognizes emotion and emotional attachment as definitive components of his own important backcountry places as well as those of other stakeholders. By Jim's assessment emotional attachment to the backcountry, represented in the technical report, is a common characteristic among stakeholders to the

backcountry regardless of personal interest and agenda. This conclusion is carried forth in Jim's response to question three (see 4.3.1).

In her response to the second question, Linda [Grand Canyon Helicopters] relates to the notion of emotional attachment through a sense of loss that she feels now that she is not flying Grand Canyon tours anymore. Her photos remind her of the beauty of the canyon and the changing conditions through and within the seasons; all of which she misses:

"It's interesting because, emotionally, I miss Grand Canyon so much. I was there four and a half years ... some days it was so windy, some days it was so hot, some days it was beautiful, some days it was muggy. ... Now as I have distance, I am now on the other side of the Grand Canyon. ... I really miss it."

Linda points specifically to the photos in the technical report as a reminder of her experience that invoke memories of a beautiful place and how she misses Grand Canyon now that she is not stationed there any longer:

"Emotional attachment is like, ... as I see the picture I took in the report I feel like, 'oh yeah that was such a beautiful place,' so it kind of, I miss that place."

The memories evoked by Linda's photos speak to her experience with Grand Canyon's backcountry: a memory of an extreme and beautiful place, the experience of which was enhanced through the process of guiding people to a personal connection with the backcountry.

In response to the first/previous question, Kitty [Canyon Trail Rides] refers to emotions or 'feeling the canyon' through the words of an old friend:

"you have to be there and experience it and to feel the feeling that you get when you're there, that the canyon, it gets under your skin"

This reference to emotions or feeling was given in the context of describing what she learned about representation of place meanings by being a part of this research. That is to say that Kitty recognizes the ‘feeling of the canyon’ as part of the experience of being there. Further, this feeling is an integral part of hers, and others important place meanings.

In direct response to this question, Kitty focuses on the use of photography in the research and how seeing the photographs elicited an emotional response associated with the memory of personal experience:

“I realized that whether I’m there or whether I’m here ... I look at those pictures ... those feelings are still really strong ... And they’re still there. ... Seeing the pictures and realizing that those feelings, those views, and those things that I talked about are strong: it kind of drums up the whole experience of being at the canyon and working there.”

While the photographs were integral to reminding her of her own important places and experience(s), Kitty further discusses how she could relate to other stakeholders stories as they are represented in the [photo-intensive] Barkley and Stewart (2007) technical report. As examples, Kitty describes how she related to two different stakeholders as they explained their respective place meanings:

... one of the other research participants in the report, I think he was a hiking guide, talked about taking people, and getting them all set up and having them in a certain place and they’re eating lunch or doing something and he just needed to get away, to recharge I think was the way he put it. ... He just needed time to recharge and just being by himself in the canyon did that for him. And it does.

Kitty recounts her own experience of sitting on the rim of the canyon in the evening and how it recharges her in ways akin to the other stakeholder she is referencing:

... in the evening sometimes, I live so close to the rim. I’ll just walk over to the rim and sit on the rim and stare at the canyon and it still gives me this awesome, kind of happy inside feeling just looking at it. ... It was amazing

to me how other people had the same feelings about the certain things that they saw.

In another example, Kitty recounts a story told by a participant/stakeholder at a workshop in February, 2006:

“One of the guys talked about... when he was down at Phantom Ranch and was spending the night down there. And how he would hike back up to the silver bridge and there was a spot and he knew exactly how many sections in the bridge from that north side of the bridge and he would go, and he would sit down and he would look back upriver, and he would sit down and he would sit on the edge of the bridge... And that place is where he sat every time because by then, pretty much all the hikers were done coming and going and it was really quiet and that view, ... he could just sit and stare at that and relax and it's like, yeah, I have that special spot where I like to sit on the rim in the evening when there's not many people, and stare at it. And I knew exactly what he was talking about.”

Including these and other participants in this research, Kitty recognizes a shared sense of place among this group of backcountry stakeholders:

There was a lot of people; river people, hiking, um, helicopter people, that have their special places that they like to just be ... And it's like, we all have that feeling about the canyon that it's just, the view, it's the, looking at it and the feeling that it gives you, kind of that peace. And it's funny because no matter who it is we all got that thing ... and if you're not there, if you don't work there, you won't get it.”

In her response, Kitty recognizes a shared sense of place among stakeholders in this research that is emotionally related to the feeling of peace and tranquility. Further, this feeling is only fully understood with personal backcountry experience.

In response to this question, Mathieu [Grand Canyon Science Center] first characterizes emotional attachment in one's relationship with their environment and then points to how this attachment was reflected in the Barkley and Stewart (2007) technical report. From this perspective, emotional attachment to place is the essence of one's relationship with their important places:

“I think that for there to be any attachment, I think attachment in itself would be emotional, and so I really feel like that emotional component is the essence of any relationship with [ones important places].”

With emotional attachment at the core of people’s relationship with their important places, Mathieu further points out that this type of understanding was portrayed in the Barkley and Stewart (2007) report:

“I think I saw that reflected in pretty much most of the comments when people were talking about oh, even a certain place that they liked or a certain thing that they liked. I think just that, you know basic interest and desire and appreciation of a spot or liking it, is kind of the foundational component or the emotional connection.”

According to Mathieu, the emotions and emotional attachment that is the core of participants’ relationship with the backcountry at Grand Canyon are reflected in this research through the Barkley and Stewart (2007) report.

Among participants grouped within this subtheme, emotional attachment to place is primarily recognized as a shared characteristic among participants in this research. Recognizing emotional attachment as a shared characteristic, the participants explicate their appreciation for other stakeholders stories and important place meanings. In a sense, recognizing the presence of emotional attachment as a shared trait serves as a sort of validation or reminder that other stakeholders care deeply for the backcountry even though they may not share the same ideological perspectives.

4.2.3 Emotion and consciousness – Tom and Kim

Where the previous two subthemes have recognized emotional attachment reflected in this research both on an personal level and as a group characteristic, Tom and Kim provided responses that change the terms a bit. Tom addresses the words and associated concepts where Kim simply brings in such a powerful emotional context that

the sum of the experience moves well beyond emotional attachment; whether or not ‘consciousness’ is the most apt moniker. These two provide a critical perspective on both how we may talk and think about the roles of emotion and consciousness in coming to represent and understand our important places.

Tom [Grand Canyon Hikers and Backpackers Association] responds by depicting emotions as volatile and untrustworthy. Tom reframes the issue in terms of consciousness, which Tom claims touches us on a much deeper level than emotions by striking deeper into our psyche:

“I can’t say for others because when I think of emotion I’m always gun shy, you know emotion can depend on whether I’ve got a sinus headache or not, ... but, consciousness, awareness, the ability of a place to touch us much deeper than an emotional level, the ability to change us in a behavioral way, the ability to really strike deeper into our psyche than on the emotional level, ... that’s where I’m trying to go with what I’m trying to get across to you. ... And I can’t say for others. Are they responding on an emotional level? Well, I notice that my own emotions will change by the day, by the mood of the day... You know, um, and so I always kind of reflecting back to, uh, um places where just interfacing with the landscape can imply a hardship if you will, an austerity if you will ... Out of the normal. ... The backcountry wilderness at Grand Canyon is so much different from our normal world ... You know, I would like to think that it touches us, it has the potential to touch us beyond our emotional level. ... When I sit down and talk to people or tell stories... I think about within myself what’s happening; there’s joy, there’s sadness, there’s all these different psychological things around, emotion and it’s component parts ... but again, when I see Grand Canyon landscape ... that does something to me I think that’s beyond emotion; that elevates me somehow in a, in a conscious way. And I can’t quantify or define that. And I don’t know why that is but when I see a picture of a very small person standing on a little rock and the rest of the, of the whole screen is nothing but whitewater... these sorts of things have the ability to take us beyond emotion.”

Tom goes on to summarize his broad-sweeping response within the context of the research:

“when I think back of the times sitting down with you looking at photographs or presenting to other people ... I think that’s where I’m trying to go is; this is more powerful than emotion, when we talk about this stuff ... So I don’t know if I’m going to be able to answer that question... That’s what I’m trying to articulate; when I met with you and then met again with the other folks, I wasn’t thinking about trying to push across an emotional response or elicit an emotional reaction. ... You know, I was trying to partake in something that’s different than that. Of what these places mean to me, not on an emotional level but more on a conscious level and try to impart that to people.”

Emotion is an inadequate concept for Tom in describing what is changing or what is being learned as people experience the backcountry. Particularly, Tom references the dangers of emotional volatility in managing protected areas, and specifically wilderness areas. While Tom prefers a management perspective rooted in a traditional scientific perspective, he sees potential in this sort of research for representing a deepening consciousness that accompanies the backcountry/wilderness experience. For Tom, emotions and emotional attachment to place were not present in his place meanings, rather his place meanings were a product of striving to represent the backcountry experience in light of its consciousness-raising characteristic(s).

In response, Kim [Grand Canyon Wildlands Council] refers to the research process as one that reminded him of his feelings associated with Grand Canyon’s backcountry. In turn, Kim addresses emotion through a sense of loss within a larger sense of living. While harboring some negative associations with the backcountry, the Barkley and Stewart (2007) report reminded Kim to reflect on good or positive elements of his experience(s) at Grand Canyon:

“You know, as I was going through that interview again or at least what was in this document, I began to realize that there were a lot of negative connotations that I’d kind of hung onto and that made me reflect back on perhaps more the positive elements...”

Kim goes on to recognize that, be they positive or negative or anywhere between, he has been lucky to have the experiences he has had both in the backcountry and elsewhere in life:

“I think once you realize that this doesn’t go on forever... that’s where you start looking at the significance of the place and your experience and the people you’ve known there and put it probably on a higher context in terms of significance. ... I’m starting to realize I was quite lucky to have those experiences good and bad...”

While this research prompted Kim to reflect on the positive aspects of the backcountry, the most relevant emotional association with the landscape is through the concept of mortality and the experience of death:

I think where it [emotional attachment to place] becomes most relevant is in dealing with death, particularly when Randy got killed. I’d seen that a lot, you know, and it was just sort of searching my feelings for what was going on and what happened to him. Because I can be fairly, in the circumstances, be fairly callous to that and suffering and in retrospect I was profoundly affected by him.

Kim’s friend Randy was killed in an accident in the backcountry with Kim present and part of the rescue effort. As a Vietnam veteran, Kim has seen death and while acting ‘callous’ out of necessity in order to work through the ordeal with his friend, revisiting these emotions were a strong part of the reflective process as Kim remembered his important backcountry places. Kim further protracts this emotional association with tragedy in Grand Canyon’s backcountry to articulate a broader statement on life and mortality:

“[This research has been] just sort of reaffirmation of past experience but you know I think there’s still a lot ahead. ... Like I said, just be grateful for life anyway because, it’s going to end and hopefully it was a good trip.”

While Kim's worldview is certainly not a result of this research, this particular articulation of his perspective has been prompted by this research. For Kim, his emotional association with Grand Canyon's backcountry was at the forefront of the process of reflecting on his important backcountry places.

The responses that make up this subtheme are categorized as such for different reasons. Tom provides a perspective that views emotion as too flimsy and volatile a concept to account for his important backcountry place meanings. Kim reinforces this idea by discussing his important backcountry places in ways that strike a human chord deeper than emotions, while certainly encompassing emotions and emotional attachment as they are expressed.

4.2.4 Lacking emotion in representation – Beth and Brian

In this subtheme the participants personalize the role of emotions and emotional attachment similarly to those responses summarized in subtheme 4.2.1. However, while recognizing emotional attachment as central to their important place meanings, both Beth and Brian felt that this knowledge was not represented in their place meanings from phase I of this research. Both felt that they focused their representation in phase I on perhaps more mundane or 'functional' aspects of the backcountry places they discussed.

For Beth and Brian, emotions were not initially seen as something meaningful to represent. Beth recognizes that emotions are big part of her backcountry place meanings. However, in this project Beth set out to identify good and bad aspects of the backcountry which led to photos and stories that were emotionally lacking compared to other potential stories of other 'important' backcountry places:

“I think emotions play a huge part. Looking back at this really brought back a lot of memories. And I think that’s what the canyon does, whether your a first time visitor or someone whose hiked x amount of miles in the Grand Canyon, it’s just a powerful place. ... Looking back at some of my, you know, just practical pictures, not a whole lot of emotion is there. But looking back at, I’m looking at this one of, that I took about like, positive mental attitude of one of my favorite groups. ... And right away it just conjures up, ‘oh what a great trip that was.’ ... We had so much fun. When we got to Phantom Ranch we went down to boat beach and hung out and played games and, you know, it ... just brings up a lot of positive memories. ... So, I think emotions can play a huge part and when I talk about, you know, some of the places meanings I may not have taken pictures of.”

Emotions and emotional attachment are an integral part of Beth’s backcountry place meanings; however there is a limited conveyance of Beth’s emotion and emotional attachment in this research project. Beth goes on to account for her primary emotional affiliation with the backcountry using the term serenity:

“I think emotions involved with [my favorite, most important places] would be more along the lines of serenity areas, and places where I know I could go and have calm and peace. ... I think that’s what I like about the canyon is that balance of hard work and then complete serenity”

Beth goes on to paint a broader stroke regarding place meanings and emotion at Grand Canyon:

I think there’s definitely emotions involved. I don’t think that I’ve met anybody who could come out of the canyon without saying that they felt something. ... You know, it just, it strikes people and you don’t know that it’s going to, to that extent usually, and I think that’s what’s cool about it.

While her own emotions and emotional attachment to Grand Canyon are integral to her place meanings, an initial miscommunication resulted in limited conveyance in this research project. Further, Beth contends that emotions and emotional attachment are a part of most anybody’s experience at Grand Canyon, and particularly in the backcountry.

In his response to this question, Brian points out that his photos taken for the APEC were not really his favorite backcountry places necessarily. Rather, Brian took photos of neat places that were along the trails he hiked while working:

“Well for me, because I was working that summer, I took pictures where I was hiking for work so I didn’t get a chance to actually go to my favorite places. In a way it was good because I noticed some cool things about some places I’ve been a lot... most of the places I went I was thinking more clinically, you know, dealing with visitors or hiking down a trail that we knew people had gotten lost on or thinking about resource protection, so I’m not sure if it [emotional attachment to place] was reflected that much in my pictures.”

In this case, Brian does not see that emotions and/or emotional attachment were reflected in his place meanings. This is largely because he took pictures of places during times/experiences that required him to think more technically/functionally. As a result of this mindset at the time they took their pictures, both Brian’s and Beth’s memory and subsequent account of their experience and place meanings lacked emotion.

All of the participants in this research - save Tom who prefers to speak in terms of ‘consciousness’ - recognize that emotions and emotional attachment to place play a role in defining their important places whether it be sense more in terms of their own place meanings, the place meanings of other participants, or both. However, as Brian and Beth exemplify, emotionally salient representations were not had by all in the first phase of this research. Further, Tom questions the robustness of emotional attachment as a concept for conveying the depths of his personal backcountry place meanings. Kim reinforces this possibility by presenting a story so emotionally powerful that it seems to indicate an experience and related meanings associated with his important places that emotional attachment does not fully capture as a concept.

4.3 AWARENESS OF OTHERS: DO THE PARTICIPANTS VIEW THEIR RELATIONSHIP WITH GRAND CANYON'S BACKCOUNTRY AND OTHER STAKEHOLDERS DIFFERENTLY NOW THAN THEY DID PRIOR TO THE RESEARCH?

None of the participants in this research felt that their relationship with the backcountry had changed as a result of this research. However, nearly everyone involved recognized a change in their relationship with other stakeholders. 'Awareness of others,' is comprised of two subthemes: a) revealing new knowledge and complexity; and b) seeing and being seen. The subtheme [4.3.1] 'revealing new knowledge and complexity' is characterized by participants experiencing new knowledge and understanding of the backcountry and/or other stakeholders through the process of this research. Several participants linked their new knowledge to the complexity of place meanings and how that complexity was brought to light for them through this research. The subtheme [4.3.2] 'seeing and being seen' is characterized by participants who have a keen focus not only on other stakeholders representations, but how they have represented themselves and their affiliate groups. In other words they, 'see,' other stakeholder's stories while recognizing that other stakeholders will see their stories; they will, 'be seen.' In each of these subthemes, stakeholders are aware of others in their own respective ways.

4.3.1 Revealing new knowledge and complexity – Mike, Bil, Tom, Jim, Beth, Brian, and Mathieu

For all but one of the participants included in this subtheme, new knowledge and complexity was revealed to them through the stories of the other stakeholders in the study. Tom's response is included here according to a characteristic lack of revelation of new knowledge and complexity. These stakeholders saw the backcountry from the one

another's perspectives as a result of this research and for the participants within this subtheme it was revelatory in embracing the complexity of peoples place meanings.

Mike [Grand Canyon Field Institute] learned about other stakeholders who, some of them, have been long-time neighbors:

“I would say yes and, you know it was after reading everybody’s responses I found some commonalities and then some other things... there are things that we personally get most excited about. For me it’s the human connection to the canyon, but it was interesting reading some of the other folks where that was not necessarily the case. It was the geology or the botany and I find all that compelling, but it’s not what drives me personally ... so, it was interesting to see people who I consider peers, to see it through their eyes that they may not really care about the human connection, the archaeology, the pioneer history, and travel history and so forth; they would leap right over that to get over to a rare plant that they found in a place that you typically, at an elevation you typically wouldn’t find, they would step over a pot shard to get to a plant whereas I’d do the opposite.”

Mike goes on to describe some of the things he learned about his neighbor through reading the Barkley and Stewart (2007) technical report. After pointing to a couple of tidbits in the report, Mike concludes:

“on a personal note, one of the other stakeholders I’ve known for years. We both live here at Grand Canyon and we work out at the same gym and he jogs by my house every day and blah, blah, blah, and I’ve known him personally and professionally for years...it was very eye-opening to hear him open up... So in a roundabout way, I found out more about my neighbors and buddies by reading this, in kind of a roundabout way so.”

While enjoying a personal process of inflection stimulated by this research, Mike also learned more about his fellow backcountry stakeholders; some of whom he lives and/or works with closely.

One of the main ideas Mike associates with this research is that place meanings of Grand Canyon's backcountry, as represented by his and other stakeholders place meanings, are complex:

"I guess that was the takeaway point for me. It is a very complex and complicated landscape both in terms of the natural and cultural history."

According to Mike this research has provided a starting point in delving into this complexity through the use of photographic methods that stimulated open-ended, complex, and tangible representations of place.

Jack [Grand Canyon Field Institute] views his relationship with other stakeholders differently now than prior to the research. However, it is their shared willingness to participate in the research as much as the place meanings they shared that speaks to Jack. While he points out that the other stakeholders unique place meanings were not surprising in themselves, Jack felt more connected to the stakeholders in this research by way of their participation:

"Yes. The way I would see them differently is, you know, they've been involved in this process. ... I'm not naïve to think that there are other people out there experiencing, enjoying, going to perhaps some of the same locations as me; maybe create their own sort of emotional attachments so to speak. ... that certainly goes on and will continue always to go on. What I wasn't aware of was that it would be formalized by a researcher such as you, asking the questions and getting people together and asking them to think about things, it does create a connection."

From Jack's point of view, a connection among the participants has been forged according to a common representative platform that this research provided combined with participant's willingness to share:

"part two to that is people are willing to share.... Because they could very well have said, 'ahh, you know, no.' I mean, you could have been met with shut doors everywhere you went to, but in fact, you were not."

That the participants were willing to take the time with this research in the first place serves as a primary bond among them.

Jack goes on to point out that some stakeholders, those that seek solitude and an escape from people and social forces, have been remarkably open and candid in their participation in this research.

“... you think of what one might think of a person who wants to hike somewhere where you don’t see trails and you don’t see people. You know, mainly perhaps, those escape people. They’re equally willing to share. One might think they’d be more taciturn, when in fact they’re not.”

This exemplary idea deepens the salience of participants willingness to share as Jack describes the openness of a type of stakeholder in this research that, as a generalization, would seemingly be less likely to open up to other people about their experience(s). Accordingly, that these folks are willing to share contributes to the bond that Jack senses among stakeholder-participants in this research.

Bil [NPS Canyon District Rangers] recognizes a shift in his thinking about stakeholders in this research as a result of his participation. This change is manifest in the example Bil uses as he points to the helicopter pilot that participated in this project:

“I think I do [view my relationship with other stakeholders differently] a little bit as I mentioned in opening comments about a pilot, you know, and just thinking, well why would they have a connection because they’re up in the air. They’re not really in the backcountry. And you know when you fly over the Grand Canyon and I’m sure if you do it all the time and you’re good at reading a map you can learn to identify all the features you’re looking at and you can be pretty connected. Even though you’re not on the ground you’re pretty connected and I think, that’s a big shift in my paradigm.”

This research prompted Bil to think about the connection other stakeholders may have with the backcountry, and in the case of the helicopter pilot, it brought about a new way

of thinking about their experience(s). Bil further suggests that he could really understand the pilot's perspective upon reflection:

“... if that pilot knew their features and knew their geography et cetera and I was flying up there with them and we were discussing what we were looking at I think I would have a significant appreciation for what they truly know about the backcountry. Even though they're not on the ground and on foot, and they're using a mechanized vehicle, so to speak, they are pretty much connected to the exact same thing I am, we just have different, our views are from different levels so to speak.”

In adding to the notion that this research has impacted his view of other stakeholders in the research, Bil describes the Park pilot who, upon a newly considered reflection, likely has a deep connection with the backcountry:

“You know we have a new pilot here at the park, park pilot, who does a lot of boundary patrols and what not and he's getting to know the area pretty well. He does have the commensurate backcountry experience and what not in various parks, but, he spends most of his time flying and he knows the canyon really, really well. And I think he has a deep appreciation for it even though he doesn't get out there and, you know, spend three weeks backpacking across it. Instead he spends three hours flying around the whole boundary.”

As a result of this research Bil has gained an enhanced understanding for stakeholders perspectives that once were considered foreign to the meanings he associates with Grand Canyon's backcountry.

Jim [Sierra Club] recognizes that his relationship with other stakeholders may have changed slightly because of the information provided him in the Barkley and Stewart (2007) technical report:

“[I view my relationship with other stakeholders] a little differently because I open-mindedly read what other people said. I don't think you've moved mountains or anything but I think in planning, it is what we call incremental movement. And I try to be an open-minded person and so I read all of these, you know, every one in there with a lot of interest ... I think my basis of understanding is a little broader now.”

Jim goes on to point to a couple of examples from the report that served to broaden his understanding of other stakeholders in the research and how they see their important backcountry places:

Having read a couple pages on professional tour guide and what they think the Grand Canyon is, and how they think of their service to other people. And here's a picture of a backcountry toilet. Something I don't worry about too much. And here's a backcountry cook stand. I didn't even know they had those. ... and I recall the woman talking about the horseback riding, and here's a guy that talks about, has a photograph of Indian Gardens with the red leaves next to the very bright green leaves, so yeah, I definitely have a broader knowledge and I hope to continue to broaden that knowledge until I'm dead. ... I also learned about some things here, here's 'local stories and human history,' here's a picture of like, some kind of ruins or something. That's interesting. I never knew that was there. But you'll never see everything in the Grand Canyon..."

While one may not see everything in the Grand Canyon, this research has presented Jim with some new sights and new perspectives that have slightly changed the way he views his relationship with other stakeholders. While his relationship with other stakeholders may have been slightly influenced by this research, Jim's relationship with the backcountry remains unchanged according to a long and rich association.

In her response to this question, Beth [Four Seasons Guides] points out that the research has helped her to see the canyon from different perspectives. As a result, Beth's relationship with other stakeholders and the canyon changed, if only slightly:

"I would say yes. I don't think that it's necessarily, overwhelmingly changed my views previously because I felt like I had a pretty good knowledge of a lot of what these other groups already did, and of the backcountry ... But, I think that it always helps to see things from the perspective of somebody else. You know, I may think that I had a decent knowledge of what the trail crew guys do because I've known several of them and that sort of thing and I see them out there, but you know, getting to read a little bit more of their story does put it into a different perspective. ... same thing with the mules, you know, I have my feelings on them, but you know it was neat to read the little clips of what they do and how they view their place in the canyon."

Beth gained a better understanding of other stakeholders in this research by, ‘reading more of their story,’ as they were presented in the Barkley and Stewart (2007) technical report. By reading these stories, Beth learned more about stakeholders she knew personally, like the trail crew, and some that she did not, like the mule wranglers. For Beth, seeing the backcountry from different stakeholder’s perspectives presented a new understanding of those stakeholders and how they relate to the canyon.

Further, according to Beth, this research shed light on some lesser known places in the backcountry and how important they are to the stakeholders in this research:

“ ... that’s what’s cool about this is I think it’s going to shed some light on these lesser known places and their importance to these stakeholders”

Beth also recognizes the value of this sort of information, and how it has been approached in this research, with regard to improving understanding among stakeholders that may have competing agendas:

“I think it’s very highly charged when everybody, you know, essentially everybody’s looking out for their own interests ... getting those perspectives out in a more constructive fashion is a really good goal.”

To summarize her response to this question succinctly, Beth recognizes that her relationship with other stakeholders has changed according to their representation in the research. Also, Beth understands the backcountry a bit differently having seen it from other stakeholder’s perspectives. The technical report presented Beth with a number of different stakeholder perspectives that, as Beth concludes, is a fitting goal for a [backcountry] planning scenario that can be divisive according to competing stakeholder interests.

Rich [NPS Trail Crew] describes his passion and purpose at Grand Canyon as unwavering. In this sense, his relationship with the backcountry has not changed. Rich replies:

“No, I don’t think I do. I feel like my job has always been more than just a job. It’s always been a passion for me and I felt like it would’ve been anywhere I went. Doing the work just has a real good feeling to it and with the people you work with there’s a lot of camaraderie and you build a family... since the first day here, hiking down the trail, I remember looking out into the canyon, not believing that I was even here working. It was so surreal to me and I just had the biggest smile on my face all day long. ... I certainly still feel a passion for what I do and the place that I’m in and I don’t think that by, these [stakeholder stories in the technical report] are good reminders for me, but they didn’t increase the passion. It certainly flares it, and... it does remind me of how much I do enjoy what I do and where I’m at.”

This research has not changed Rich’s view of his relationship with the backcountry; rather it has served as a poignant reminder of his appreciation for Grand Canyon’s backcountry. However, Rich offers up the possibility for this research to ‘improve on his overall feelings for where he is at’:

“So, in a sense this research could improve on my overall feelings for where I am and what I do, and other stakeholders, being a part of what they do. But, I guess I can’t really say flat out that it does. It is a reminder and a refresher that may be doing just that.”

While his relationship with the backcountry remains relatively static, for Rich, this research provided insight into the day-to-day experience of several stakeholders that he would not have been exposed to otherwise:

“Yeah, I know some of these people too ... I don’t know what a lot of these people’s day to day is and I certainly can appreciate that they’re all a part of this place in a different way than I am. ... There are the helicopter tours; I don’t know much about that. ... I do appreciate people that work here that interact with the canyon ... I have respect for these stakeholders and I appreciate the jobs that they do to either share their experiences or the canyon with visitors that come here as guides, or if they’re behind the scenes like, kind of like me. Either way they’re doing something to share,

or have experiences here, or improve upon them, or maintain them or whatever if you will. It seems like this research could, most certainly improve things as people have a better understanding of what other people are doing.

This research, and particularly the Barkley and Stewart (2007) technical report, provided Rich with some insight into other stakeholders day to day that reinforced his appreciation of these other stakeholders. Further, according to his experience with this project, Rich recognizes the power of this research to improve stakeholder relationships by improving their understanding of each other's experiences and activities at Grand Canyon.

While describing a deeper appreciation for the other stakeholders in the study Kitty [Canyon Trail Rides] does not see her relationship with Grand Canyon's backcountry as having changed as a result of this research. Regarding her relationship with the backcountry:

"I don't think that my relationship with the backcountry has changed. ... I think I see it and understand it a little clearer, but I don't think that it's changed."

Instead of this research changing her relationship with the backcountry, Kitty has learned more about a static or unchanging relationship with the backcountry as a result of this study.

Kitty describes how this research has led her to a deeper appreciation of the other stakeholders who took part in this process:

"Now, as far as the other stakeholders in this study, I have an appreciation for their views, knowing that they feel the Canyon the same as I do, even though we have different views..."

Kitty goes on to describe how a trail crew member in the Barkley and Stewart (2007) report saw the canyon's trails in a particular way:

“... like one of the trail crew guys in the report, and how he saw it going to work at sunrise in the morning, and appreciating the work that he does, and how, this section of the trail looks really cool, and you can look up at it and think, ‘oh man that looks great and I’ve accomplished something.’... seeing that they have the same feeling about the canyon but they just look at it different in that what they do.

In this case, the work of trail crew is seen as a determinate factor in how the trail crew member, and participant in this research, sees the canyon. Kitty does not limit this idea to the trail crew:

“Whether it be the trail crew, or whether it be the hiking guides, or whether it be the rescue guys, um, they all have the same feeling about the canyon and it’s just different things that they do that they appreciate. I see it from the back of a mule most of the time and that’s a really great feeling especially when you take pictures and there’s those mule ears at the bottom. That is so cool. But that’s what I see and appreciate, and I imagine the guys that are the rescue, and that see it so much of the time from the air because they’re flying it out and trail crew guys that work on the trail and, you know, the hiking guys that look down from a certain viewpoint and see down into phantom ranch and bright angel creek coming into the Colorado River and how there’s so much of the canyon that’s so inaccessible and then you look down and you see what, that there’s so many people and there’s Phantom Ranch, and there’s civilization right there.”

These are all examples supporting a consistent overriding conclusion:

“... so, you’ve got everybody looking at it from a different point and from a different appreciation because of what they do. But when it all comes down to it, it’s that feeling ... we appreciate the canyon and the way it makes you feel and the peace that you get when you’re by yourself in it.”

Kitty’s relationship with the backcountry remains the same, but her capacity to recognize and appreciate shared experiences and/or perspectives among other stakeholders has been heightened as a result of her participation in this research process.

In his response to this question, Brian [NPS North Rim Backcountry Office] recognizes that his knowledge of the backcountry and of other stakeholders grew from

his experience and from this project. Through the project, and the Barkley and Stewart (2007) technical report specifically, Brian learned about other stakeholders:

“I do [feel my relationship with the backcountry and other stakeholders has changed], I mean I’d already begun that experience just from working in the backcountry office and meeting a variety of people who are in the Grand Canyon for different reasons... that’s really reflected in the document by all the different sections and pictures from guides to search and rescue to rafting... I think I have a broader appreciation you know, that everyone has their own reasons to value the canyon, and simply for the canyon. ... some of my friends have become guides, so I understand more about the whole guide business, and just being involved a long time with the Grand Canyon, it’s definitely grown from what I had when I moved out from Illinois.”

This research project – by having him recognize things about areas he frequented, and by presenting him a technical report full of stakeholder stories – contributed to the growth in Brian’s relationship with other stakeholders and the backcountry.

In response to this question, Mathieu [Grand Canyon Science Center] points to the uniqueness of this research process for its ability to include participants’ personal, emotional association with their important places. It is this inclusion that has shed light on other stakeholders’ perspectives for Mathieu:

“Hmm, I think I do [view my relationship with the backcountry and other stakeholders differently] a little bit. ... I think certainly other people, it opens up this huge window into other people’s relationship with the Grand Canyon and, or place in general, and I was really impressed with just how attached people are to it and how much appreciation they have for it and how much meaning it gives them. I really thought people spoke very articulately of their feelings for the canyon and the backcountry...”

While his understanding of other stakeholders’ perspectives was enhanced as a result of this process, Mathieu came away with a new way of framing his own relationship with the backcountry that is an extension of his answer to the first question here:

“ Personally, I think it changed mine [relationship with the backcountry] a little bit because your perception of kind of the way that I relate to the Canyon or your deconstruction a little bit of my comments on it made me think, ‘wow, I hadn’t thought about that way so much,’ so for instance you mentioned in the write-up, curiosity kind of driving a lot of like my motivation or desire to do something, and I thought, ‘wow, that’s really interesting because I hadn’t considered myself necessarily that curious of a person,’ and maybe it is like this basic curiosity sort of thing but for me lots of times it’s also just kind of like, and maybe this is what curiosity is, like just a desire to know these places a little bit better, to get to know them a little bit more, to be able to experience them on a personal level because of maybe something that I’ve heard someone else talk about or that I’ve read...”

For Mathieu to think of himself as a curious person was a new way of understanding his relationship with the backcountry:

“... and for me, you know that’s kind of my process of mapping my mental geography is going out there and experiencing these places or seeing them first hand, trying to get to know them a little bit, so, so that was kind of an interesting component too. ... for me it brought in this whole other, kind of framework of thinking.”

Where before he had thought of his relationship with the backcountry in terms of mental geography, Mathieu appreciated the new framework of curiosity by which his relationship with the backcountry was recognized through the research process. Further, Mathieu appreciates this research as a unique forum for discussing essential, emotionally-laden characteristics of stakeholders important backcountry places:

“...I was very impressed with the level of attachment and engagement that people had with the canyon and that it certainly, uh, we each understand the canyon in our own terms, but that there’s also the universal, I think, association and attachment with place that we share but it often does not enter our everyday vernacular. We don’t talk about it on a regular basis unless we happen to share maybe some of the exact same meanings ... you get a couple of Grand Canyon hikers together or boaters or that sort of thing and they have a little bit more common language, vocabulary between the two of them, and they can get into some of these I think place based meanings when they chat with each other on a casual level... I think what’s cool about the process that you undertook or that you have going is that it actually creates this opportunity or an environment for people to be able to talk about those things and understand really where one another

is, the personal attachment they have, with one another. And I think since we're personally interested in this place or that it has meaning for us, we find it really interesting to hear what meaning it has for other people as well. ...there's this opportunity for I think really strong relations that you would not have with other people without that forum."

Mathieu recognizes that this research has changed his relationship with other stakeholders by providing a unique forum for representing place meanings. In this rare forum Mathieu sees the potential for building strong relationships among stakeholder-participants.

Tom's [Grand Canyon Hikers and Backpackers Association] relationship with other stakeholders and his relationship with the backcountry have not changed as a result of this research:

"No, I don't view my relationship with stakeholders differently. ... I still feel that everyone has a voice in this. ... I think we all care about the place one way or the other, or I like to think that we do. ..."

The idea of caring is central to Tom's relationship with other stakeholders. In Tom's eyes, stakeholders care about backcountry management for similar and for different reasons that are nonetheless consistent with their respective political agendas – as found in organization mission statements and other such overt value statements - and thus, his relationship with these people remains relatively unchanged. In the same vein, Tom's relationship with Grand Canyon's backcountry remains unchanged as a result of this research:

"Has my relationship, personal relationship with Grand Canyon's backcountry changed? Do I look at that differently now? I think in the last couple of years what I have come to cherish the fact that Grand Canyon is getting older a lot slower than I am. ... I sometimes feel like I'm just a pet of the Grand Canyon, 'oh he was a fun guy to play with and now he's old and now, you know, that's nice, he can just kind of curl up on the rug there and we'll kind of take care of him and we'll look forward to a new pet' [laughter] ... As the years go by and I realize that, you know, I'm

in a mortal frame that's crumbling under. You know, the Grand Canyon is still this huge, vast place to me. It hasn't become any more hostile. It still has the ability to, you know, really touch me, I think, on a deeper level than emotions and really inspire me that way, so I, I guess the answer to that would be no, too.

In referring again to consciousness as a deeper level of the human psyche than that of emotion, Tom reiterates a relationship with the backcountry that centers on the ability of the backcountry experience to strike deep into his consciousness or psyche. As mentioned earlier, Tom's response is categorized here due to the *lack of revelation of new knowledge and complexity.*

These participants, and those categorized in the following subtheme, appreciated seeing the backcountry from other stakeholders perspectives. The photo narratives provided in the Barkley and Stewart (2007) technical report were appreciated by these participants for explicating place meanings in ways that promoted shared learning about and among the stakeholder-participants in this research. While these participants appreciated how the research allowed them to see the backcountry through other people's lens', other participants clearly recognized that their perspectives were also being seen.

4.3.2 Seeing and being seen – Jean, Linda and Tom

To the final question, Jean [Arizona Horse Council] indicated that she learned about other stakeholders and their place meanings as a result of two things: (1) her involvement in a workshop at Grand Canyon where a number of stakeholders were able to meet and tell their stories as a group; and (2) an interesting, photo-based report. Each of these research tools was effective in Jean's learning more about other stakeholders and their place meanings.

For Jean, the public APEC was, “*a chance to meet a lot of people that we would not have met, like the hikers, the field institute, those people.*” Getting to know some of the other stakeholders involved in this research was a good experience for Jean:

“I enjoyed very much going up there for the day that I spent at the; or the day and the night I think it was at the south rim when we went through a lot of this stuff. You know, a lot of the users came together.”

Significantly, Jean identifies the public APEC as a coming-together of park *users*.

It is no coincidence that the regional stakeholder-participants in this study are people who visit the area purposefully, and with some regularity. The photo-based method required participant experience(s) in and around the backcountry as they were required to take pictures there. Jean’s experience with this project suggests that this research, centered on a shared [experiential] understanding of place, and complemented by a photo-based narrative report, can serve as a rich source of learning and understanding among regional stakeholders to park planning processes.

Jean’s articulation of the stakeholders in this study as ‘backcountry users’ pinpoints the ability of this research in addressing experiential knowledge of place. That participants ‘use’ or experience the backcountry, is significant regarding the potential for [photo-based] research of this kind to identify and appropriately represent experiential knowledge of place. In theory, this type of [experiential] knowledge is emotionally laden and Jean’s experience with this research would suggest that there is an emotional component to her backcountry place meanings. Jean’s recognition of the research participants as ‘users’ speaks to the foundation of the photo-methods employed in this research that were instrumental in culling experiential knowledge.

Regarding the Barkley and Stewart (2007) report Jean remarked, “*most of the stuff I’ve read here other than ours was absolutely new to me.*” Jean went on to tell more about the ‘new’ things that she had read about in the report:

“ There’s a lot of things I didn’t know. The historical footprints through the backcountry as they say here on this page is interesting to me, because I’m a history buff. ... I didn’t know a lot about going actually down into the canyon and seeing the Colorado River and I thought those pictures, and the backcountry rescue; that was really something for me to see pictures of those.”

Jean stressed the importance of the photos in her coming to understand other stakeholders place meanings vis-à-vis an interesting report.

In addition to learning more about other stakeholders and their place meanings, Jean recognized the potential for her own place meanings to be received similarly:

“I think a lot of people didn’t realize that the horse groups really do take an interest in this area and I don’t think a lot of people know that. ...I think this study, to me, got us out in the forefront where maybe we’ve never been before... as one of the users of the Grand Canyon.”

By suggesting that the Arizona Horse Council is a more widely recognizable user group as a result of their participation in this research, Jean recognizes the potential for this research to teach others about her group and their association with Grand Canyon.

In her response to the third question, Linda identifies the lived tension of being a helicopter pilot and a nature lover as she appreciates the various stakeholder perspectives [and their implications] presented in the technical report.

“Yes, actually as I was reading this booklet I thought about how, on the one hand, those people think about the noisy helicopters flying over the canyon ... maybe they are nature lovers that really walk, smell, and touch the backcountry... so the first thing that came to mind was, ‘maybe they don’t like helicopters.’”

For Linda, the technical report represented other stakeholders as nature lovers who want to see, touch, and smell the backcountry. She identifies with this view and subsequently understands other stakeholders possible disdain for helicopter over flight. The report also reminded Linda of her good intentions as a pilot, with which she also identifies:

But if I have a chance and if I talk with [other nature loving stakeholders]... I would explain that I have my feet in both boots. I love nature and I understand the value of visiting the place; to touch, smell, feel it. And then at the other side... I fly... and with this way those people who cannot otherwise go to the backcountry... can see it."

Linda recognizes that she has her "feet in both boots." Her awareness of other stakeholders in this research brought forth the complexity of her feelings for Grand Canyon as a nature lover and as a pilot.

Tom's deep understanding of the backcountry experience at Grand Canyon, combined with a steadfast commitment to traditional scientific management practices, leads to a final and recurrent question that has been asked by several participants throughout this process: how will the knowledge from this process – understood as complex information and open to broad interpretation - be used in a park planning scenario? Tom makes clear the complexity of the subject matter in imagining the task of the researcher:

... when I think about what you [Barkley] are doing, I think, 'gee, the most daunting thing I would have to do is, how are you going to articulate the data presented in front of you?' ... How do you present that in any meaningful manner that a manager can look at and go, 'huh, that's an interesting component; very interesting. Okay,' you know, 'we'll put that in the data set with the other data we have to deal with,'"

It is Tom's concern for the use of, 'non-scientific,' data that categorizes this response within the subtheme, 'seeing and being seen.' Tom's basic question to the researcher/author in this exchange is, how are we to use the information provided in this

research? Tom is curious to know how this research will be *seen* or understood and in what context. The answer to Tom's question is that this research cannot necessarily be considered alongside other traditional scientific data in a standardized evaluative management framework. This research is not about technical decision-making which is what most people associate with 'useful' information. This research is meant to facilitate a process of stakeholder dialogue, the results of which may only be partially understood at this point. In answering these research questions by reflecting back on the research process, these stakeholders have provided valuable information here that is indicative of the content of dialogue that was facilitated through this research process.

4.4 ANSWERING THE RESEARCH QUESTIONS

Responses to the three research questions addressed in this research varied. That is to say that a single answer to each question is unattainable as evidenced by the emergent subthemes. This is to be expected in research that embraces, and seeks complexity. Generally speaking however it seems that the sharing of place meanings in this research provided new, emotionally salient through enhanced articulation among the stakeholder participants.

The first research question, "what did participants learn about their own place meanings with this research," sought to understand participants' reflections on their own respective articulations of place as they remember the research process. The most common sentiment regarding what participants learned about their own place meanings is that they did not learn about them at all. While stakeholder-participant's in this research did not feel that they *learned* a great deal about their own place meanings, many came to

a *clearer articulation* of their experience. Most participants felt that their place meanings were deeply rooted and as a result, relatively static. Participants largely reported developing enhanced articulations of their place meanings through the course of this research, but that their personal place meanings remained relatively static. Still other participants did report learning about their own place meanings (see pp. 65-67). In addition to learning about and/or developing enhanced articulations of their important places, this research served to remind participants what they appreciate and hold dear about Grand Canyon's backcountry. As a reminder of the importance of the backcountry in their lives, this research helped to reorient stakeholders by connecting them with their deeply held values associated with their important places in the backcountry. In other words, this research served to remind stakeholders about why they care about Grand Canyon's backcountry.

The second research question, "To what extent were emotions and emotional attachment to place reflected in your place meanings," focuses on how the emotions tied to stakeholder's important places are represented in this research. The question itself is a bit of a misnomer, as the *extent* to which emotional attachment to place was reflected is not addressed. That is to say that the amount of emotional attachment is not addressed in the responses. In this case it may behoove the researcher in the future to reword the question to read, "Were emotions and emotional attachment to place reflected in your place meanings?" While the extent to which emotions and emotional attachment to place is not specified, nearly all the stakeholders recognize emotions and emotional attachment as central to their own important place meanings and the place meanings of other participants in this research. As such, this research served to legitimate emotional

knowledge of place among the participants as they primarily recognized emotions and emotional attachment associated with each others place meanings as a shared characteristic.

Question three was intended to address the impact of this type of research as a vehicle for changing and improving stakeholder dialogue and representation respectively. The third research question, “Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research,” focuses on the ability of this research - as a way of learning - to improve stakeholder dialogue. Responses to this question varied, but almost every participant recognized a change in their relationship with other stakeholders based on an enhanced understanding of other stakeholder perspectives that was born of this research, with the Barkley and Stewart (2007) technical report playing a key role. Having read other stakeholders stories as part of this research process, participants have been able to relate to a nuanced vocabulary while understanding the genesis of the representation (i.e., the APEC process with Barkley). This empathetic understanding of other stakeholder’s perspectives has been a key shift in how stakeholders relate to other stakeholders in this study.

Perhaps the most outstanding finding in this research is that a shared perspective, based on experiential, emotional knowledge, was recognized among the participants. As evidenced in response to the third question, this shared understanding was recognized largely as part of a change in stakeholder’s relationship with other stakeholders. The primary shift in stakeholder relationships in this research centers on the respectful recognition of a shared perspective. As Kim points out, the shared understanding among

participants in this research is a mark of respect that may support a level of trust in the future:

“I think that one of the divisions [among stakeholders] that comes is the assumption that people don’t care about this place... it’s important to them and once you make that connection then it becomes... a lot easier to discuss things on a respectful level so I think it is a good thing.”

The idea that other stakeholders in this research care about the backcountry is essential to enhanced, respectful dialogue in the future. This recognition that each other cares about the backcountry was brought to the fore among the participants as they familiarized themselves with each other’s stories in this research. Tom, who unlike the others, did not recognize a change in his relationship with other stakeholder’s states:

“No, I don’t view my relationship with stakeholders differently. ... I still feel that everyone has a voice in this. ... I think we all care about the place one way or the other, or I like to think that we do. ...

Tom did not recognize a change in his relationship with the backcountry because he already related to the idea that the participants in this research all care. In this case, Having participated in this research process, all the stakeholders in this research recognize that each other care.

The Barkley and Stewart (2007) technical report deserves recognition here as the participants responses have implicated it as a powerful tool for conveying experiential, emotional knowledge. Participants repeatedly cited the report, drawing out examples of how other stakeholders are represented and what that means to them. As their photographs prompted participant’s memory of their experience with backcountry in phase I (i.e., the APEC), so the Barkley and Stewart (2007) report prompted the

participants memory of their experience with this research. This report is made up primarily of fourteen photo-narratives in which each respective stakeholder's story is told. Having reviewed their respective narratives prior to the follow up telephone conversation (i.e., final data collection), each participant's memory of their experience with the process was prompted by this collection of stakeholder stories. Using the Barkley and Stewart (2007) report as a research tool in this way promoted a narrative form of remembering (Lambek & Antze, 1996) as the telephone conversations centered on shared stories and place meanings as they are represented in the report. These conversations and the answers to the three research questions, prompted by the technical report as a research tool, supports the theoretical framework spelled out in the first three chapters.

CHAPTER 5: CONCLUSIONS AND IMPLICATIONS

From the outset this research project has been about representing stakeholders place meanings as they are told in stories of lived experience. The APEC process (i.e., phase I), and subsequent reflection on that process (i.e., phase II) suggests that this research has expressed knowledge in a new way among its participants. The essence of this knowledge is recognized here as a shared, natural form of caring for Grand Canyon's backcountry among the stakeholder-participants.

Participants in this research related to the process largely in terms of articulating their place meanings, rather than learning something new about them. There was a general feeling that place meanings are deeply embedded and fairly static but that this research has been valuable in terms of bringing out these essential meanings in new ways that people can relate to. These new articulations were punctuated by their ability to represent emotions and emotional attachment to place.

The way in which place meanings were discussed and represented in this research was seen by participants as reflecting emotions and emotional attachment to place. As Jack described:

“it seemed that, in the report I read, you summed up nicely the, the mood so to speak. ... I can't say more than that. ... it seemed like you hit the nail on the head in terms of, 'this is what people were saying, this is how they felt about it.'”

In this statement, Jack refers to the Barkley and Stewart (2007) report as having 'summed up the mood nicely.' By this, Jack indicates the ability of the Barkley and Stewart (2007) report to convey the feeling of being in the backcountry.

The idea that this project is representing the emotions at the center of the transformation of space to place situates it within the place literature. Many studies on place, and specifically those on place attachment, focus on the level of attachment or how much people are attached to place (e.g., Bricker & Kerstetter, 2000; Stedman, 2003; Williams, et al., 1992). These studies focus on the level, or quantity of place attachment, not on the quality of emotions that define place meanings. At the same time, there are other studies that have taken a similar approach to place making as the process undertaken in phase I of this research (e.g., Stewart, Liebert and Larkin, 2004; Stewart, Barkley, Kerins, Gladdys, and Glover, 2007; and Barkley and Stewart, 2007). This study and others like it focus on place making as a process and place meanings as emotionally centered representations that are facilitated by the process. This study, as a form of place making, contributes to this growing body of place literature by introducing the idea of caring as a way to understand how this brand of place research may aid stakeholder dialogue surrounding park planning.

This research reminded participants about why they care about Grand Canyon's backcountry and in so doing cast the notion that each of these stakeholders naturally cares about the backcountry. The participant's representations in phase I of this project reminded them of the backcountry's importance in their lives and similarly in the lives of other stakeholders. As Matheiu put it:

“[this research process] really strengthened and reinforced a lot of the importance that I personally place on my relationship with the canyon and it made me more aware and acute to how important that is in my life and how much meaning I derive from it.”

Whether it was a personal reminder based on their own place meanings, or the product of reading other people's stories in the technical report [as Jim indicated]...:

“...I really did appreciate reading the report and trying to understand how other people think, and, and seeing that we did have some values in common.”

...the stakeholders in this research identified with each other more having been part of this process. Specifically, these stakeholders felt that by reading the experiential, emotional accounts of place in the report, they could relate to the idea that all the stakeholders in this study care about the backcountry.

5.1 LIVED EXPERIENCE, EMOTION, AND AN ETHIC OF CARE

The idea of caring and specifically an ethic of care, is central to tying together several concepts that have been built up in this research. The ethic of care, as it is described here, is born of the lived experience perspective as it has been described in Chapter 2. The primary definition of lived experience in this case is drawn largely from existentialist philosopher Jean Paul Sartre. Accordingly, as described on page 20, ‘lived experience involves our immediate consciousness of life prior to reflection.’ This definition of lived experience requires that representation of experiential knowledge be the product of a process of remembering and retelling. The ways that stakeholders in this research remembered and retold their stories indicated a deep sense of caring for their important backcountry places.

Assuming a lived experience perspective implies there is a form of social learning that is constantly happening. It is an existential inevitability; a condition of the lived experience. In the book *Existentialism and Human Emotions* (Sartre, 1957) philosopher Jean Paul Sartre asserts the first principle of existentialism:

“Man is nothing but what he makes of himself.” (Sartre, 1957, p15)

Further, Sartre points out that the free will of existentialism is in fact a condition. Sartre writes:

“That is the idea I shall try to convey when I say that man is condemned to be free. Condemned, because he did not create himself, yet, in other respects is free; because, once thrown into the world, he is responsible for everything he does.” (Sartre, 1957, p 23)

In these selected quotes lies the heart of Sartrean existentialism as it relates to this research. First, we are free beyond externally imposed constraints to be anyone we want to be. However, our free will is a condition that carries with it a heavy responsibility. We have the ability to create successes *and* failures. We have the ability to use *and* misuse information. In recognizing the great potential and responsibility people have within this perspective, a next logical question becomes: on what ethical grounds should we decide our course of action? In other words, how do we decide what we will make of ourselves? In response to these questions we turn to an ethic of care that is born of a lived experience perspective.

In her book, *Caring: A Feminine Approach to Ethics and Moral Education* (1984), pragmatist philosopher Nel Noddings posits an ethic of care that is a relational ethic, putting into play the concepts of ‘ethical caring’ and ‘natural caring.’ Ethical caring is born of a sense of duty. Ethical caring may be impassioned but it does not rest on passion, as natural caring does. Ethical caring is a product of duty and responsibility more than of feeling. Natural caring is born of a sense of desire. Natural caring is fueled by passion, unlike the rationalized, dutiful sense of [ethical] caring. Noddings does not demonize dutiful, or ethical care. She does demonize scenarios in which people who would naturally care are forced to act otherwise. It is only through reciprocation of natural care that we are able to fashion an image of who we want to be; an ‘ethical ideal’

(Noddings, 1984). When applied to the research scenario presented here, we can think of stakeholder representation in a typical park planning context as largely a product of ethical caring.

Stakeholder representation in park planning, as it has been problematized in this research, is seen as the product of a history of embattled politics that is compounded by the codification of 'useful' knowledge within a traditional scientific perspective (see Chapter 1 pp. 5-9). Stakeholders immersed in park planning dialogue typically operate with a sense of duty to uphold the traditional scientific way of knowing as exclusive. This research is an example of how stakeholder's natural form of caring may be represented in stakeholder dialogue surrounding park planning scenarios.

This natural form of caring fits within the sociology of emotion as it is described in Chapter 2 (pp. 25-26). The sociology of emotion envisioned here is linked to two modes in which emotions are lived: feelings of the lived experience, and feelings while telling about them. Denzin (1985) refers to these as the 'lived body' and 'intentional value feelings,' respectively. This research has provided a window into the emotional content of the stakeholders place meanings and the type of feelings that are being expressed (i.e., feelings of the lived experience and/or intentional value feelings). When considered alongside Noddings (1984) ideas on caring we come to understand feelings of the lived experience as the emotional substance behind the idea of natural caring. In turn, intentional value feelings are projected as ethical caring. In the case of this research, the type of caring provides insight into the type of emotion that is being represented. What was recognized as different and unique in the representation of place meanings in this research is, as concluded here, the representation of lived experience according to natural

care. It is different and unique to stakeholder representation because stakeholders to park planning typically operate in a mode of ethical care, through which their intentional value feelings are represented as opposed to feelings of the lived experience.

The representation of this natural form of caring came about as the result of a place making process through which the issue of existential freedom and responsibility formally presented itself when the author/researcher sat down with the data from the APEC process and tried to make sense of it all. The question in that stage of meaning creation, or place making, became: how will sense be made of the data, and subsequently what meaning will be created? In other words, what places will be made? In order to address the existential responsibility of representation in this process, the author/researcher implemented a creative analytical practice.

5.2 ADDRESSING PLACE MAKING THROUGH CREATIVE ANALYTICAL PRACTICE

The starting point for this dissertation was a recurrent park planning scenario in which the political arena was characterized as contentious and volatile. Such a divisive political context was attributed to formal planning strategies that privilege scientific perspectives, and thus, encourage a narrow set of ethical forms of caring to come forth (Noddings, 1984). That is, stakeholders represent themselves according to their mission and their rationalized duty within the planning process. While a form of ethical caring (Noddings, 1984) subsumes stakeholder participation in traditional planning forums, this research, through the use of photo-elicitation and a compilation of photo-narratives provided in the Barkley and Stewart (2007) technical report, has fostered the representation of a natural form of caring that need not fit into some rationalistic form of

representation (Noddings, 1984). The technical report had an effect on the stakeholders in a different way than a purely scientific rubric for understanding would. For several stakeholders in this study, allowing emotional imaginative accounts of place to stand as truth created an empathetic understanding of each other's important place meanings, and more specifically the understanding that each stakeholder naturally cares (Noddings, 1984) for Grand Canyon's Backcountry.

The APEC process that comprised the first phase of this research was punctuated by clearly emotional moments for the participants as they told different parts of their stories. It became clear that the method was eliciting an emotional response that was not necessarily recorded in the text as most, if not all the participant's eyes welled-up at one point or another as they fondly and/or painfully remembered their experiences in and around their important backcountry places. The transparency of emotion in these conversations steered the author/researcher to look closer at the role of emotion. Subsequently in phase II, the stakeholders' perceived role of emotional knowledge was evoked according to the three research questions.

A challenge to representing the participants in the APEC process was the vast amounts of information that was produced by the conversations themselves, all with little cohesion. While part of this complexity is implicit according to the concept of place meaning that is adopted here (Stewart, 2008), the APEC method elicited varied and ranging experiential accounts and more. In order to make sense of the multiple stories that could be culled from the data, a creative plan for analysis was employed.

The author made two decisions as he confronted the challenge of formally representing the participants in phase I of this research. First, and most creatively, the

plotline for each stakeholder was determined by identifying the core values of the larger affiliate group they represented in the study. Adapting the group mission statements to provide a plotline for the APEC data was seen as a way to stay nearer the relevant ideological perspective of each participant. Second, after each of the stakeholder narratives was originally produced, they were then sent to the respective participants for them to approve or to make changes so that it read exactly as they preferred. If changes were made, the narrative went out again to the participant for final approval. This iterative process was seen as a measure of transparency that is necessary if a co-production of knowledge is to be carefully achieved.

Adapting the mission of each participants' affiliated stakeholder group to provide a plotline for the APEC analysis involved asking two basic questions: (1) what is the organization's mission; and (2) what aspects of the participants' representation of their lived experience – based on the APEC transcripts – best represents the place meanings suggested by their subscription to that mission? Each organization mission statement, and the interpretive query and/or direction are described in Appendix Q. While the guiding pair of questions is straightforward, as with other 'creative analytical practices,' constructing and reporting the answers was not uniform.

The creative analytical approach undertaken here aligns with the sort of Creative Analytic Practice (CAP) that is championed by leisure researchers Parry and Johnson (2007) in an article titled, *Contextualizing Leisure Research to Encompass Complexity in Lived Leisure Experience: The Need for Creative Analytic Practice*. In this article, the authors describe a "crisis of representation," (Parry & Johnson, 2007, pp. 122-123) to which they recommend Creative Analytic Practice (CAP) in response. At the core of the

crisis of representation is a resistance to the predominant, exclusive societal validation of traditional scientific approaches to knowledge and knowing. This resistance to the privileging of scientific rationality is the same root problem that, when applied to park and natural resource planning, defines the research problem driving the current research effort (see Chapter 1, pp. 7-11). Parry and Johnson (2007) draw on a line of social constructivist thinkers and their works (e.g., Richardson, 1997, 2000; and Denzin & Lincoln, 2005) to suggest a need for CAP to overcome the barriers to representation posed by the monolithic framework of understanding offered by a traditional scientific approach. Traditional social research that has led to the crisis of representation results in formulaic representation and writing that marginalizes humanity. Emotional knowledge is rarely addressed, in part, to address the felt-need of rendering an adequately-simplified-thus-valid understanding of the world. The CAP undertaken here focuses on the representation of experiential, emotional knowledge, and in the case of the APEC this representation was facilitated through visually based research methods and the mission-sensitive narrative analysis that is being described at present.

The logical transference of organizational missions to the individual stakeholder centers on emotion and is based on these individual's implicit subscription to the mission of the group to which they claim membership. To draw on and paraphrase work presented in Chapter 2 of this thesis: emotion spurs subscription to a mission, and emotion shapes place meaning. The participants in this research all subscribe to the mission of their affiliate member-associations and they all have personal experience with the area. In turn, the expression of a uniquely emotional, imaginative, and organizationally relevant perspective was sought through the CAP described so far. The

representation of emotional knowledge was the aim for phase I of this research. Phase II of this research, in turn, explored ways in which this emotional knowledge was received and remembered, if at all, by participants in the research.

It seems that emotional knowledge was more than just represented here; rather it was *communicated* in the sense that it was both given and received. It was given through attempts by stakeholders in this research to express their experiential knowledge through the APEC process. The task of articulating this sort of knowledge was recognized by participants as difficult, while they clearly related to other participants place meanings, or senses of place. Used to operating in the mode of ethical caring, the participants were unaccustomed to representing place meanings in the mode of natural caring. Put differently, these stakeholders are used to being asked about their intentional value feelings in a research/park planning context that forces stakeholders into a mode of ethical care. This shift made the process of articulation difficult, while other participants place meanings - born of natural care, and reflecting feelings of the lived experience - was easily received. In terms of conveying emotional knowledge of place, this research provided 'an orientation to the interactional world of experience through which others were able to vicariously share in the subjects feelings' (Denzin, 1985, p. 30). According to the stakeholders in this study, such feelings are reflected in the stories of the lived experience that are represented in the Barkley and Stewart (2007) report. In other words, the stakeholders in this study entered into a shared field, or shared fields of emotional experience. By accessing shared fields of emotional experience, this report was integral in legitimizing emotional knowledge as relevant among stakeholders and in generating a shared sense of natural caring.

It is clearly understood that the stakeholder-participants in this research care about Grand Canyon's backcountry based on their participation in this study along with their own self-directed action that has made them recognizable to the agency (i.e., the National Park Service at Grand Canyon National Park) as localized representative stakeholders. However, it was important for these stakeholders to be reminded of why they care, and this research process served that function by tapping into experiential, emotional knowledge in ways that the participants recognized in their own place meanings and in those of other stakeholders.

That the stakeholder representations included in this research are emotionally salient is assured. This process of remembering and retelling has fostered the production of stakeholder place meanings by legitimating emotion through the careful representation of experiential knowledge of place. Legitimizing experiential, emotional knowledge is necessary if stakeholder dialogue in park planning is to expand beyond the limitations of a monolithic (scientific) knowledge base that contributes to what Yankelovich (1991) describes in terms of an expert-public gap (see Chapter 1 pp. 7-8). This research garnered respect among the stakeholder-participants by serving to effectively legitimizing emotional knowledge as an integral part of understanding their own and each other's place meanings.

5.3 PLACE MAKING, PUBLIC MEMORY, AND PARTICIPATORY RESEARCH IN PARK [PRE]PLANNING

This research has been a place making process. When we consider Basso's (1996, p. 6) definition of place making (see Chapter 1, p. 18) in light of the findings of this research we see that this research has the potential to improve stakeholder dialogue

through the creation of a *caring* 'place world that is manifest as a possible state of affairs' (Basso, 1996, p. 6). Accordingly, the 'common stock on which these stakeholders can draw to muse on past events, interpret their significance, and imagine them anew,' is defined by appreciation for each others experiences and related place meanings. As a place making process, this project is also shifting public memory among, at least, the participants.

Memory is a key theoretical concept of this research. It has been described so far (see pp. 21-24) as socially constructed, referencing an absent past, imaginative, emotional, and requisite in expressing experiential knowledge. These ideas are extended here using the term public memory. Public memory, as it is described here, is central to understanding the implications and limitations of this research.

This research is significant in terms of public memory. The existentialist notion of lived experience implies representation of place meanings in this research as a form of social learning. This social learning is discussed here in terms of the production of public memory. Public memory is, "a body of beliefs and ideas about the past that help a public or society understand both its past [and] present, and by implication, its future" (Bodnar, 1992, p. 15 as cited in Jasinsky, 2001, p. 356). Remembering their own experience with the backcountry and the associated feelings, beliefs, and ideas can help these stakeholders to ground themselves in the present and to look forward with a sensible cohesive vision that fits their experience.

This research offers a shift in public memory that can improve stakeholder dialogue through a process of stakeholders articulating their own, and appreciating others important backcountry place meanings. The emotional knowledge of place, the heart of

place meanings and the fuel for political participation, was salient for the participants in the stories of lived experience that were shared among them. The representation of these emotions is what makes them powerful, powerful enough to for stakeholder-participants to appreciate and relate to each other's experiences in and around the backcountry; to appreciate a shared sense of place, and of caring for that place. That these stakeholders love Grand Canyon's backcountry is evident, and shared appreciation of the backcountry experience seems a fine remembrance to draw upon for future representation.

The greatest impact this research may have is in the possibility of shifting public memory. In keeping with the existential idea put forth here this research, shifting public memory has the possibility for both a positive *and* negative impact. In turn the way that the information in this research is produced and received is critical in determining its impact. While attempting to shift public memory from an historically embattled history of volatile planning efforts at Grand Canyon, the danger lies in where public memory is being moved. It is with this in mind that the single biggest omission from this particular project must be addressed.

In shifting public memory, if various perspectives are not represented in the research, they will not be part of the vision moving forward. In the case of this research, Native Americans, clearly the most visible localized stakeholder groups in the eyes of Park Service, are not involved. Native Americans are not represented in this research, which was originally intended to inform an official Backcountry Management Plan Review. This was not an oversight on the part of Park Service staff or the research team. If a stakeholder did not participate in this research, they did not participate; there is nothing else to say, nor any groups to identify, because they are non-participants.

However, none of the other non-participants are recognizable as having a public memory of being victimized in a centuries-long genocide (Stannard, 1992):

“... on average, for every twenty natives alive at the moment of European contact – when the lands of the Americas teemed with numerous tens of millions of people – only one stood in their place when the bloodbath was over.” (Stannard, 1992, prologue)

Native Americans are clearly unique and important stakeholders and to make no mention of their absence in this research would be to risk a level of inappropriate disengagement on the chance that this research will contribute to a broader public memory. In this case the risk of research that seeks to shift public memory is the risk of erasing Native Americans and/or other non-participating stakeholders from that memory. However, with staff in the Tribal Affairs Office dedicated to addressing Native American concerns about park planning and operations, it seems highly unlikely that Native American concerns are going to be negated for lack of representation or lack of presence in a shifting public memory. In the future it would be ideal to get Native American representatives involved in this, or any other process that may create a shared sense of caring among the participants. Specifically regarding Grand Canyon National Park planning, if one were to seek to get Native American representation in a research project like this, the National Park Service’s Tribal Affairs office would be the place to begin.

5.4 RESEARCH IMPLICATIONS

This research elicited and interpreted stakeholders stories of lived experience in an attempt to strike near the emotional intersection of space to place and ideas to ideology. Stakeholders stories of their lived experiences in and around Grand Canyon’s

backcountry were interpreted from the APEC transcripts by drawing their plotlines from the mission of the stakeholder group of which each participant was a member. That is to say that the APEC transcripts were interpreted using the ideological filter of the stakeholder as it most clearly relates to their important backcountry places at Grand Canyon. As stated in the executive summary of the Barkley and Stewart (2007) report:

“The narrative analysis starts with the mission of the organization of each respective stakeholder, and the photographs and interview transcripts are used to further explain and bring-to-life the mission statement. The narrative of each stakeholder concludes by highlighting the backcountry values emerging from the combination of mission statement and transcripts.” (Barkley and Stewart, 2007, p. 1)

In their reflections on this process that comprised phase II of this research there was an empathetic tenor recognized by the participants that centers on the notion that each other cares naturally about the backcountry. In other words, the research has revealed a shared ethic of care for the backcountry among the stakeholders involved. With this basic synopsis in mind, there are three primary implications to be drawn from this research.

First, the most appropriate brand for this research is Participatory Research, not Participatory Action Research (PAR). PAR was identified as the guiding approach to this research. However, looking back, this is not a PAR project per se. PAR, as it is described in chapter 3, is conceptualized as a composition of traits from both action research and participatory research. Action research is characterized by an action objective geared toward practical problem solving. This research is not geared toward practical problem solving. Instead this research is designed to improve stakeholder representation in the face of wicked problems that are prevalent in park and natural resource planning (see Chapter 1, pp. 5-9). Lacking an action objective, this project -

focused on co-creating knowledge and by approaching feeling and acting as ways of knowing - is more aptly recognized as a form of Participatory Research.

As a form of Participatory Research, this project was particularly focused on the co-production of knowledge. The stakeholder representations in the Barkley and Stewart (2007) technical report, and those representations of their responses to the research questions posed here [found in their entirety in appendices C-O], resulted from an iterative process in which each stakeholder reviewed the author's write-up and were open to edit it in any way they saw fit to make them feel most comfortable with how they were being represented. In the end, the participants approved each of their own stories as they appear here and in the technical report. By this process, stakeholder representation in this research was a co-production. As a Participatory Research project focused on stakeholder place meanings associated with Grand Canyon's backcountry, this research is defined primarily by its strengths in the co-creation or co-production of knowledge and its effectiveness in addressing feeling and acting as ways of knowing.

With no foreseeable action objectives for this brand of research, this research is appropriately situated as a pre-planning exercise. Stakeholders to formal Park planning exercises may naturally care about the place(s) in question, but to make decisions democratically requires an ethical form of caring that has not proven to be the focus of this research. While this research shows promise for improving dialogue surrounding park planning, it is not meant to address the decision making process directly. This research should be considered well ahead of any formal planning process, so that it may infuse stakeholder dialogue with a sense of care moving forward.

The third implication drawn from this research is that everyone will not value it. In fact, what may be the biggest obstacle to implementing this type of research in the future, is convincing those stuck in a single [scientific] mode of understanding that this research is valuable. The value of this research is not found in specific outcomes or action objectives. Because of this, many people will dismiss this type of research as useless and/or pointless. To understand the value of this research as a tool, it must be taken as a process. The value of this research is in the process of place making and promoting meaning-based dialogue among stakeholders to park planning. Certainly, as a form of Participatory Research this process will render some compelling information as knowledge is co-produced; perhaps new knowledge or perhaps just a new articulations. To understand how the process is valuable in grounding stakeholder dialogue in ways that appreciate the place(s) in question prior to moving into formal planning scenarios, I turn to Noddings (1984) analogy of bicycle riding:

“The hand that steadied us as we learned to ride our first bicycle did not provide propositional knowledge, but it guided and supported us all the same, and we finished up ‘knowing how.’” (Noddings, 1984, p. 3)

This research is not about making Truth claims or propositions. This research is about righting a dialogue that is prone to toxicity. It is about ‘knowing how’ to relate to ourselves and other stakeholders in park planning and focusing on the shared terms of experience, emotion, and - as this research has born out - caring. The mutual recognition that stakeholders naturally care about the place(s) of interest is a solid foundation for productive stakeholder dialogue moving forward.

5.4.1 Future research directions

This research, identified as a pre-planning exercise at the outset will likely prove extremely valuable in coming to understand peoples' important place meanings and in improving stakeholder relations surrounding park planning. There is one main issue with this research that speaks to two primary differences for research of this kind moving forward. This research project took longer than was optimal. The main thing to do differently in upcoming research projects of this nature is to understand the mission-sensitive analysis as a tool going in. Determining the CAP used in this research was a time and labor intensive as several different, more traditional interview coding techniques failed to tell a meaningful and cohesive story. Moving forward, with these analyses taking less time to materialize, the timeline can be abbreviated for the entire project. With an added degree of analytical predictability – it will never be exactly the same, as per the CAP – the second fix associated with expediting the project timeline can be implemented.

Moving forward with this type of research, the researcher needs more time to visit the site and to be in proximity of the participants than just as brief summer and an occasional week-long trip (as done in this study). Living and working in close proximity to the study site and stakeholders would facilitate the logistics of the entire project immensely, especially with the fairly rigorous process of data validation that involves participant approval at each step of formalized representation. In this sense, an important contribution of this research is the development of a structure to approach the analyses, and coupled with enhanced proximity to stakeholders, would both make studies of this

nature more feasible and valuable in their output of useful knowledge to maximize the impact on any given planning process.

Returning to Native Americans in this case, it is unclear whether pushing for their participation in this type of research is appropriate. One of the aspects of this stakeholder group that is different than say, commercial hiking guides, is that some of the most personal, powerful, and culturally embedded meanings associated with Grand Canyon's backcountry have been the subject of Anthropologists and Historians for at least a century. The ethics of the appropriateness to secure additional place meanings are not clear given the history of exploitation of indigenous peoples' knowledge at Grand Canyon. To be sure, the Native American stakeholder contingent is highly visible and their place meanings are significant to the staff at Grand Canyon, the National Park Service, and this dissertation project.

The next step in the evolution of this research is to implement a similar process in another high profile federal park and/or natural resource site. To create comparative cases would be extremely beneficial to both improving representation in these forums, and to improving the CAP that was begun here. While challenges to funding this sort of work may be daunting based on an overwhelming societal preference for a traditional scientific approach to knowledge, it is gaining momentum. The methods and analyses characterized herein carries potential to make a big difference in planning outcomes based on improvement in stakeholder representation in ways that create mutual respect and understanding among stakeholders operating in historically embattled political spheres of park and natural resource planning.

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APPENDICES

APPENDIX A: STAKEHOLDER INSTRUCTIONS FOR APEC PARTICIPATION

Important Places of Grand Canyon

Grand Canyon has a diversity of people who care about its backcountry. These people, referred to as stakeholders, identify with the backcountry for different reasons connected to their purposes in using the backcountry, their cultural heritage, and/or their value system. This study is directed at planning for the park's backcountry in ways that protect important places of Grand Canyon. An important aspect of the study is to understand the meanings of places in and around Grand Canyon through the eyes of its stakeholders. With such an assessment, the park will have a deeper knowledge of stakeholders and the values they hold for Grand Canyon's backcountry. Rather than a use area, a trail, or a designated campsite, the locales of the backcountry are filled with meaning by stakeholders; it's these meanings and the sharing of the meanings that transform backcountry spaces into personal places.

It is our hope that you'll enjoy participating in the study. With your camera, take pictures of some places in Grand Canyon's backcountry that are important to you. It is not expected that your important places will be the same as another person's places. The places you choose to take pictures could be as "simple" as a rim overlook, a shady spot on the trail, a close-up view of plants, or whatever areas have importance for you. The places you take pictures of could be related to positive feelings (of areas you like) and negative feelings (of areas that you don't like or are source of bother and trouble). There is no need to take all the pictures in the camera (24 exposures). If you have just a handful of important places to you, then just take enough pictures to cover your sense of meaningful locales. After you are finished taking pictures, send the camera back to us. We will develop the film and schedule a time to talk about your special places. During our follow-up discussion, we will ask about the places in your pictures and their importance to you.

We'll give you a set of pictures and also keep a set for ourselves. We may like to share some of your important places with other people in the study and with the National Park Service staff. If you take photographs of places that you would not like to share with others, please let us know and we will respect your privacy. If you are not comfortable using the camera, other options for characterizing meaning of places could be explored.

Bill Stewart is on the faculty in Leisure Studies, and Director of the Park Planning and Policy Lab at the University of Illinois. He conducts research related to conservation and land use development. His goals for both teaching and research are to facilitate the development of parks to improve quality of life and facilitate park planning processes. His phone is 217-244-4532 or email: wstewart@uiuc.edu.

James Barkley is a graduate student in Leisure Studies at the University of Illinois and interested in research related to park planning. He spent the summer of 2004 living in Flagstaff and getting to know people and places connected to Grand Canyon's backcountry. His phone is 217-244-7747 or email: jbarklev@uiuc.edu.

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Privacy Act and Paperwork Reduction Act Statement: 16 U.S.C. 1a-7 authorizes collection of this information. This information will be used by park managers to better serve the public. Response requested is voluntary. No action may be taken against you for refusing to supply the information requested. When analysis of the questionnaires is complete, all name and address files will be destroyed. Thus, permanent data will be anonymous. Please do not put your name or that of any member of your group on the questionnaire. An agency may not conduct or sponsor, and a person is not required to respond to, a collection of information unless it displays a currently valid OMB control number.

Burden estimate statement:

Public reporting burden for participation in this study is estimated to average 3 hours per participant. Direct comments regarding the burden estimate or any other aspect of this form can be made to the Information Collection Clearance Officer, WASO Administrative Program Center, National Park Service, 1849 C Street N.W., Washington D.C. 20240.

For information on the rights of human subjects in University of Illinois research, contact the Institutional Review Board at (217) 333-2670 or irb@uiuc.edu

APPENDIX B: DETAILED LIST OF STAKEHOLDERS

During summer 2004, James Barkley resided in Flagstaff to become acquainted with a number of stakeholders, introduced the study, and sought their interest in participating in it. This on-the-ground experience provided a first-hand sense of the geographic context for park planning and insight regarding the strengths and limitations of the research approach. Fourteen stakeholders were invited and able to finish their role as a participant in this study. The 14 participants are characterized below using pseudonyms.

Linda represents the air tour operators and has been flying helicopters over Grand Canyon for two summers. The owner of an air tour company and his general manager chose Linda to represent their group's interest in this study.

Kim represents the Arizona Wilderness Coalition/Grand Canyon Wildlands Council. Kim has worked in and/or lived at Grand Canyon for approximately 35 years, and will likely represent himself and the group in any upcoming review of the backcountry management plan.

Jim represents the Sierra Club and has been hiking the backcountry at Grand Canyon for more than 30 years. Although Jim's group will be represented in any upcoming review of the backcountry management plan, Jim does not anticipate himself being actively involved in that representation.

Tom represents the Grand Canyon Hikers and Backpackers Association, and has been hiking in Grand Canyon for more than 35 years, beginning as a young boy. Tom will likely represent himself and the group in the upcoming review of the backcountry management plan.

Jean represents the Arizona State Horsemen's Association and has been making annual trips to Grand Canyon with other members for approximately 7 years to ride the Arizona Trail. Both Jean and another member of the ASHA were recommended by NPS staff as potential study participants. The second ASHA member recommended Jean, and she will likely represent the interests of the ASHA in any upcoming review of the backcountry management plan.

Beth represents the Four Seasons Guides, and did her first overnight backpack in Grand Canyon at age 10, more than 15 years ago, and has spent several summers in the park as a commercial backpacking working out of a Flagstaff base office. Beth was chosen by the commercial use permit holder represent himself, the outfitting, and the guiding business. Beth will not likely be representing her group in the upcoming planning process. The owner of the business was initially contacted and chose Katie to represent the group's interests in this study.

Jack represents the instructors of the Grand Canyon Field Institute (GCFI). Jack has been working and backpacking in Grand Canyon for approximately 12 years. The

GCFI instructors will likely defer group representation to a superior in the upcoming review of the backcountry management plan.

Mike represents the Director of the Grand Canyon Field Institute. Mike has been living, working, and backpacking in GCNP for approximately 12 years. Mike will likely represent GCFI's interests in any upcoming review of the backcountry management plan.

“William” represents the Grand Canyon Association (GCA) and began backpacking in the backcountry within the last couple of years when he first moved to the area to work for the GCA. William was a recommendation from staff at the GCFI as someone who should participate in the study due to the nature of the GCA and its mission that is closely tied to the park's backcountry areas. William will represent the GCA in any upcoming review of the backcountry management plan.

Rich represents the staff from the NPS Trail Crew. Rich has worked on backcountry trails at Grand Canyon for 13 years. Rich's NPS supervisor was initially contacted and chose Rich to represent the group's interests in this study. The NPS Trail Crew will likely be represented by Rich's superior in any upcoming review of the backcountry management plan.

Mathieu represents staff from the Grand Canyon Science Center who are interested in the backcountry. Mathieu has been backpacking in Grand Canyon for approximately 18 years; beginning as a pre-teen. Mathieu has served as a backpacking guide, a river guide/boatman, and was recommended by one of his superiors in the Science Center. Mathieu will likely defer representation of the Science Center to a superior in any upcoming review of the backcountry management plan.

Bil represents staff from the Canyon District Rangers. Bil has been backpacking in the Grand Canyon for approximately 16 years, and volunteered to participate in the study to reflect viewpoints of the backcountry rangers. Bil has a history of backcountry search and rescue at Grand Canyon. Bil will likely represent himself and the Canyon District rangers in any upcoming review of the backcountry management plan.

Kitty represents Canyon Trail Rides (CTR) and has been a mule wrangler on the North Rim for approximately 16 years. The majority of her rides into the Canyon have been down the North Kaibab Trail. Kitty was recommended by the CTR manager for participation in this study.

Brian represents the staff from the North Rim Backcountry office and Preventative Search and Rescue rangers. Brian has been living in northern Arizona and working as a seasonal employee on the north rim for approximately 6 years. Brian began backpacking in Grand Canyon around the same time he began working for Grand Canyon.

APPENDIX C: JEAN ANDERSON - ARIZONA HORSE COUNCIL

(1) What did you learn about your own place meanings with this research?

Jean did not relate to the first question and it was not directly addressed in the conversation. Jean's reaction to this question may however speak to an interesting discussion on the difficulty in participants pinpointing learning outcomes with this research. Based on the overall participant responses to these research questions, the tension here seems to be whether or not there are new understandings, new articulations, new understandings resulting from articulate development, or perhaps no learning at all.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

To the second question, Jean recognized emotional attachment to place reflected in her place meanings. In the course of the conversation, the emotional component of her place meanings was represented by Jean's recognition of family ties associated with Grand Canyon:

"I think you feel closer to your family because you're all experiencing different things at the same time."

One's relationship with family is characteristically emotional. While Jean does not require the Grand Canyon backcountry to feel close with family, it is part of what makes up some of Jean's important places in the park. This sentiment is also reflected in the technical report as Jean recognized intergenerational and group activity as an important part of her experience at Grand Canyon.

(3) Do you view your relationship with Grand Canyon's backcountry and/or other stakeholders differently now than you did prior to the research?

To the final question, Jean indicated that she learned about other stakeholders and their place meanings as a result of two things: (1) her involvement in the public APEC at Grand Canyon where a number of stakeholders were able to meet and tell their stories as a group; and (2) an interesting, photo-based report. Each of these research tools was effective in Jean's learning more about other stakeholders and their place meanings.

For Jean, the public APEC was, *"a chance to meet a lot of people that we would not have met, like the hikers, the field institute, those people."* Getting to know some of the other stakeholders involved in this research was a good experience for Jean:

"I enjoyed very much going up there for the day that I spent at the; or the day and the night I think it was at the south rim when we went through a lot of this stuff. You know, a lot of the users came together."

Significantly, Jean identifies the public APEC as a coming-together of park *users*.

It is no coincidence that the regional stakeholder-participants in this study are people who visit the area purposefully, and with some regularity. The photo-based method required participant experience(s) in and around the backcountry as they were required to take pictures there. Jean's experience with this project suggests that this

research, centered on a shared [experiential] understanding of place, and complimented by a photo-based narrative report, can serve as a rich source of learning and understanding among regional stakeholders to park planning processes.

Jean's articulation of the stakeholders in this study as 'backcountry users' pinpoints the ability of this research in addressing experiential knowledge of place. That participants 'use' or experience the backcountry, is significant regarding the potential for [photo-based] research of this kind to identify and appropriately represent experiential knowledge of place. In theory, this type of [experiential] knowledge is emotionally laden and Jean's experience with this research would suggest that there is an emotional component to her backcountry place meanings. Jean's recognition of the research participants as 'users' speaks to the foundation of the photo-methods employed in this research that were instrumental in culling experiential knowledge.

Regarding the Barkley and Stewart (2005) report Jean remarked, "*most of the stuff I've read here other than ours was absolutely new to me.*" Jean went on to tell more about the 'new' things that she had read about in the report:

"There's a lot of things I didn't know. The historical footprints through the backcountry as they say here on this page is interesting to me, because I'm a history buff. ... I didn't know a lot about going actually down into the canyon and seeing the Colorado River and I thought those pictures, and the backcountry rescue; that was really something for me to see pictures of those."

Jean stressed the importance of the photos in her coming to understand other stakeholders place meanings vis-à-vis an interesting report.

In addition to learning more about other stakeholders and their place meanings, Jean recognized the potential for her own place meanings to be received similarly:

"I think a lot of people didn't realize that the horse groups really do take an interest in this area and I don't think a lot of people know that. ...I think this study, to me, got us out in the forefront where maybe we've never been before... as one of the users of the Grand Canyon."

By suggesting that the Arizona Horse Council is a more widely recognizable user group as a result of their participation in this research, Jean recognizes the potential for this research to teach others about her group and their association with Grand Canyon.

APPENDIX D: MIKE BUCHHEIT – GRAND CANYON FIELD INSTITUTE

(1) What did you learn about your own place meanings with this research?

In answering this question, Mike recognizes an evolution in his place meanings. Mike's place meanings have not evolved because of his participation in this research, rather this process served as a reminder of this evolution. This inflective process served Mike in recognizing his evolution of place meanings that has been guided by his position at the Grand Canyon Field Institute and the people he has come to know through his experience with the program.

“The big thing that popped up for me when I read what I contributed, was that my focus was increasingly on the program; the Grand Canyon Field Institute. I am kind of seeing the backcountry... increasingly through that lens ... [with a focus on] what we're providing for park visitors in terms of education...”

Mike goes on to include the friends he has made through the program as part of the evolution of his place meanings:

“...and all the friends I have made through the program who are now on and off the clock my hiking companions. That was not always the case. ... [this process was] a reminder to me that my relationship with the canyon has evolved and I really see it through the lens of the program and the people that I've met through the program and continue to meet through the program.”

Mike recognizes an evolution in his place meanings that has been influenced a great deal by the educational objectives of the Grand Canyon Field Institute.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

Mike recognizes his place meanings in this research as representations by which emotion and/or emotional attachment to place is tempered according to a thematic telling that centers on his position with Grand Canyon Field Institute. Mike recognizes his place meanings that are reflected in this project as emotionally distant according to his position as a representative of the Grand Canyon Field Institute. In addition, the differing vocabularies that come with differing experience levels at Grand Canyon is seen by Mike as another confounding factor in the representation of emotions and emotional attachment to one's important backcountry places.

“I think in what I shared as part of this project there was a little bit of a distance between myself and place, and again I'm looking through the lens, or the filter, of the program so there's a little emotional distance there.”

Mike goes on to recognize that sharing feelings about a place is a difficult thing to do, regardless of one's professional affiliation(s):

"It's a challenging thing to do to convey feelings about a place."

To exemplify this idea Mike points to his recent participation in a meeting with a group of Park planning consultants in which one of the consultants, focused on interpretive exhibits, asked about the experience of being on the river:

"there were a bunch of sitting around the table with this team that has very little experience here at Grand Canyon and the guy who was going to be doing the interpretive exhibits asked the open ended question to people around the table - most of them, like myself, had been on the river many times - 'I've never done it, what's it like? What's it feel like?' We were all were a little flummoxed and it turned into some laughter because there's just, ... even if we had all the time in the world to try to convey what it's like, certainly in that forum, you know, ten minutes before lunch, how are we going to all explain these peak experiences in our lives? It was almost an impossible task So you can just do your best to try to establish a vocabulary with the people, your audience, and try to move on from there. "

Mike further suggests that this research is valuable for establishing an emotionally salient vocabulary and it is a good starting point for representation of emotion and/or emotional attachment in describing one's place meanings.

The improbability of completely representing the essential components of one's place meanings requires a thematic approach to explaining one's experiential knowledge of place. By focusing on his role as an experiential educator with GCFI, Mike was able to wade through the complex of his own place meanings to construct an accurate and audience-appropriate representation of place.

"... it wasn't as much just trying to play my part and talk about the program because I saw that as my niche in this project, but recognizing that there's no way, with this vehicle, as complicated and thorough as it is, to get everything across. So I shared a snippet or a couple of snippets that we thought might be valuable, or I thought might be valuable for the project."

Mike continues to describe how he experienced the research as a process of articulation, or establishing a vocabulary, rather than one of self-discovery:

" I didn't really find any transformation of myself through the process, it was just more another illustration of how challenging it is to get some of these things across. And that's not just specific to the canyon, I mean, anyplace you're talking about that really resonates with you, you would find the same trouble if it was farmland in Iowa or the coast of Nepal... you know, it would all be equally challenging."

In this case, the research itself - focused on representing important place meanings through the experiential knowledge of place - serves as an example of the improbability of fully representing one's experiential place meanings.

While complete representation may be out of reach, Mike describes this research process, and particularly the use of photographic methods, as a great place to start the process of articulating experiential knowledge of place to a wider audience:

“trying to describe an intimate connection with places is always difficult but you have got to start somewhere. I think that the use of photography was a brilliant idea to give people a starting point or a springboard to try to tackle a very complicated subject. ... Trying to describe a jump in the pool to someone who has never experienced water before... it is inherently challenging and flawed. To have a construct like you have provided during this project I think is probably the only way to get people to agree to do it.”

While Mike recognizes emotions and emotional attachment as part of one’s place meanings, he presents a story that is consistent with his position as a GCFI representative, and accordingly lacks a certain amount of emotional representation. In short, Mike has appreciated this research as a valuable attempt to provide structured dialogue that includes emotions and emotional attachment to place.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

While staying aligned with his position with GCFI, on a personal level Mike recognizes this research as a process of checking in with himself. This was an enjoyable aspect of this research for Mike:

“I enjoyed the process. It’s always nice to, um, you know as educators here at the Grand Canyon Field Institute, the program that I direct, you know, we have a lot to share with participants and we usually find ourselves in the role of experts in sharing this resource with people and it’s always a good exercise to sort of turn the focus inside and see what, you know checking in with yourself periodically to see, um, how we’re developing as humans and how our relationship with the canyon is unfolding and I think this was an opportune moment and a great opportunity to do just that.”

In addition to this research as a process of inflection, Mike also learned about other stakeholders who, some of them, have been long-time neighbors:

“I would say yes and, you know it was after reading everybody’s responses I found some commonalities and then some other things... there are things that we personally get most excited about. For me it’s the human connection to the canyon, but it was interesting reading some of the other folks where that was not necessarily the case. It was the geology or the botany and I find all that compelling, but it’s not what drives me personally ... so, it was interesting to see people who I consider peers, to see it through their eyes that they may not really care about the human connection, the archaeology, the pioneer history, and travel history and so

forth; they would leap right over that to get over to a rare plant that they found in a place that you typically, at an elevation you typically wouldn't find, they would step over a pot shard to get to a plant whereas I'd do the opposite."

Mike goes on to describe some of the things he learned about his neighbor through reading the Barkley and Stewart (2007) technical report. After pointing to a couple of tidbits in the report, Mike concludes:

"on a personal note, one of the other stakeholders I've known for years. We both live here at Grand Canyon and we work out at the same gym and he jogs by my house every day and blah, blah, blah, and I've known him personally and professionally for years...it was very eye-opening to hear him open up... So in a roundabout way, I found out more about my neighbors and buddies by reading this, in kind of a roundabout way so."

While enjoying a personal process of inflection stimulated by this research, Mike also learned more about his fellow backcountry stakeholders; some of whom he lives and/or works with closely. For Mike the knowledge garnered from this research leads to an overarching message:

I guess that was the takeaway point for me. It is a very complex and complicated landscape both in terms of the natural and cultural history.

One of the main ideas Mike associates with this research is that Grand Canyon's backcountry, as represented by his and other stakeholders place meanings, is complex. According to Mike this research has provided a starting point in delving into this complexity through the use of photographic methods that stimulated open-ended, complex, and tangible representations of place.

APPENDIX E: LINDA – GRAND CANYON HELICOPTERS

Linda is a storyteller in the helicopter and so her articulation of the experience is incorporated into a routine vocabulary that has presented certain succinctness in her storytelling throughout this research. Linda, like many others, recognizes this research as a process of being reminded. However, her participation in this research did not necessarily stimulate new, or clearer articulation(s) of backcountry place meanings as it has for several other participants. Instead, Linda describes her experience with this research as a process that re-connected her with the personal values that underpinned her experience(s) flying helicopter tours over Grand Canyon's backcountry. This is an important connection for Linda, as she recognizes the complexity of her position as both a helicopter pilot and a nature lover. Linda is no longer flying tours at Grand Canyon and the memory that has been prompted by this research - and the Barkley & Stewart (2007) technical report specifically - intimates a sense of loss for Linda as she misses the beauty, volatility, and natural history of Grand Canyon's backcountry.

(1) What did you learn about your own place meanings with this research?

Linda's response to the first question speaks to a notion of re-connecting with her values and the sense of discovery and purpose that she associates with Grand Canyon's backcountry.

"I re-realized what I am doing. It is my job, and it's a wonderful job. I enjoy sharing what I discovered over the canyon with my passengers... people are interested in many aspects of the canyon: about geology or spirituality or beauty, artistic features, there's many things. I can share my point of view with whoever comes on board with me. And so I kind of re-realized what a wonderful job I have. ..."

For Linda, being a helicopter tour pilot is about connecting people with places so they may take something away from that experience. In Grand Canyon, she recognizes an amazing remnant of earth's geologic history that can provide perspective for our day-to-day lives:

"this research emphasized realizing myself, like, 'oh this is what I am doing, that's wonderful, sharing my point of view to somebody who comes maybe once in a lifetime to the Grand Canyon. ... I really hope, because some people have very stressful jobs, maybe boring jobs, or maybe wonderful jobs too, but ... I hope they can get this view of the long history of this planet."

Linda goes on to recognize the potential that this planetary long view has for inducing a sense of calm in the middle of a seemingly chaotic life:

"What we are usually talking about is such a small thing. We shouldn't worry too much. Our life is so short. I hope they can realize this."

Linda's response reinforces the value she places on the idea of seeing Earth's history at Grand Canyon. This idea is represented in greater detail in the technical report (Barkley

and Stewart 2008, pp. 45-47). What Linda re-realized, or re-connected with through her participation in this research was a personal sense of purpose she associates with her job:

“that’s again what I realized from this research is that I have a position that I can give something positive for the world.”

In her response to the first research question, Linda describes the research process as a joyful reminder of her purpose in being a pilot. It is not new knowledge to Linda that she enjoys discussing the geological time scale with people, but this research reminded her of how those conversations can be a part of a fruitful, perhaps stress-reducing, personal experience for her passengers.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In her response to the second question, Linda relates to the notion of emotional attachment through a sense of loss that she feels now that she is not flying Grand Canyon tours anymore. Her photos remind her of the beauty of the canyon and the changing conditions through and within the seasons; all of which she misses:

“It’s interesting because, emotionally, I miss Grand Canyon so much. I was there four and a half years ... some days it was so windy, some days it was so hot, some days it was beautiful, some days it was muggy. ... Now as I have distance, I am now on the other side of the Grand Canyon. ... I really miss it.”

Linda points specifically to the photos in the technical report as a reminder of her experience that invoke memories of a beautiful place and how she misses Grand Canyon now that she is not stationed there any longer:

“Emotional attachment is like, ... as I see the picture I took in the report I feel like, ‘oh yeah that was such a beautiful place,’ so it kind of, I miss that place.”

The memories evoked by Linda’s photos speak to her experience with Grand Canyon’s backcountry: a memory of an extreme and beautiful place, the experience of which was enhanced through the process of guiding people to a personal connection with the backcountry.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

In her response to the third question, Linda identifies the lived tension of being a helicopter pilot and a nature lover as she appreciates the various stakeholder perspectives [and their implications] presented in the technical report.

“Yes, actually as I was reading this booklet I thought about how, on the one hand, those people think about the noisy helicopters flying over the canyon ... maybe they are nature lovers that really walk, smell, and touch the backcountry... so the first thing that came to mind was, ‘maybe they don’t like helicopters.’”

For Linda, the technical report represented other stakeholders as nature lovers who want to see, touch, and smell the backcountry. She identifies with this view and subsequently understands other stakeholders possible disdain for helicopter over flight. The report also reminded Linda of her good intentions as a pilot, with which she also identifies:

But if I have a chance and if I talk with [other nature loving stakeholders]... I would explain that I have my feet in both boots. I love nature and I understand the value of visiting the place; to touch, smell, feel it. And then at the other side... I fly... and with this way those people who cannot otherwise go to the backcountry... can see it.”

Linda recognizes that she has her “feet in both boots.” Her awareness of other stakeholders in this research brought forth the complexity of her feelings for Grand Canyon as a nature lover and as a pilot.

(1) What did you learn about your own place meanings with this research?

Jack did not learn anything new about his place meanings as a result of this research. However, as he points out, this is partly due to his having worked through this learning process in years prior:

“if we had the conversation ten years ago, versus four years ago, and then today, you know, I still see those places in the same light, and during the conversations nothing sort of leapt to mind, like, ‘wow, I’ve really never thought of that before, or I’ve never really appreciated that before.”

While Jack did not learn anything new about his own place meanings, he points out that the research process posed a new scenario for people who, like Jack, have fairly well-established place meanings that they associate with Grand Canyon’s backcountry:

“the only other thing [about this question], and this is where you and the others might agree, we [stakeholder/participants] have probably never been asked the questions before ... never been part of a process like this before, and having to quantify and qualify those places for somebody else in this forum ... you talk with your friends about them, and your colleagues, and interested parties etcetera, but never to camera, so to speak. So I think that is a different part of the learning process.”

While Jack did not learn about his fairly well-established backcountry place meanings, the formal process of speaking about them presented a unique and thought-provoking platform for Jack and the other participants to articulate their longstanding and deeply rooted place meanings.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

According to Jack, emotions and emotional attachment were reflected in the Barkley and Stewart (2007) report:

“it seemed that, in the report I read, you summed up nicely the, the mood so to speak. ... I can’t say more than that. ... it seemed like you hit the nail on the head in terms of, ‘this is what people were saying, this is how they felt about it.’ And, you were, it seemed unbiased in terms of your reporting. ...”

Jack continues his response by addressing the notion that this research may somehow be useless and/or inaccurate according to its focus on emotional representation:

“it wasn’t dry numbers, kind of, statistics on one end of the spectrum, but nor was it fluffy airy-fairy stuff on the other side. It was a great synthesis.”

In this response Jack points out that the Barkley and Stewart (2007) report presents an emotional understanding, but contrary to popular characterizations of this sort of knowledge, it is not overly esoteric and/or useless.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

Jack does view his relationship with other stakeholders differently now than prior to the research. However, it is their willingness to participate in the research as much as what they shared that speaks to Jack. While he points out that the other stakeholders’ unique place meanings were not surprising in themselves, Jack felt more connected to the stakeholders that participated in this research by way of their participation:

“Yes. The way I would see them differently is, you know, they’ve been involved in this process. ... I’m not naïve to think that there are other people out there experiencing, enjoying, going to perhaps some of the same locations as me; maybe create their own sort of emotional attachments so to speak. ... that certainly goes on and will continue always to go on. What I wasn’t aware of was that it would be formalized by a researcher such as you, asking the questions and getting people together and asking them to think about things, it does create a connection.”

From Jack’s point of view, a connection among the participants has been forged according to a common representative platform that this research provided combined with participant’s willingness to share:

“part two to that is people are willing to share.... Because they could very well have said, ‘ahh, you know, no.’ I mean, you could have been met with shut doors everywhere you went to, but in fact, you were not.”

That the participants were willing to take the time with this research in the first place serves as a primary bond among them.

Jack goes on to point out that some stakeholders, those that seek solitude and an escape from people and social forces, have been remarkably open and candid in their participation in this research.

“... you think of what one might think of a person who wants to hike somewhere where you don’t see trails and you don’t see people. You

know, mainly perhaps, those escape people. They're equally willing to share. One might think they'd be more taciturn, when in fact they're not."

This exemplary idea deepens the salience of participants willingness to share as Jack describes the openness of a type of stakeholder in this research that, as a generalization, would seemingly be less likely to open up to other people about their experience(s). Accordingly, that these folks are willing to share contributes to the bond that Jack senses among stakeholder-participants in this research.

APPENDIX G: BIL VANDERGRAFF – CANYON DISTRICT RANGERS

(1) What did you learn about your own place meanings with this research?

In his response to this question, Bil recognizes his important place meanings as personal reminders of his desire to revisit those places that are important to him. What Bil learned about his place meanings through this research is that they are emotionally-rooted and largely defined by his experience in those places:

“I learned two things: one, I’d like to revisit those places and be able to contemplate and consider my ... what I originally said three or four years ago and I don’t think there would be much change in my attitude. The other thing was, after reading your work James, I was thinking about some of these feelings that I experience at these favorite places I experience not so much on a geographical location but on a mood, or emotional thing. I was thinking about this about a month ago I was hiking across from Hermit. I was pretty hot and I was hunkered down in the shade of the Tapeats [sandstone formation] overlooking the river. I spent about three hours there. ... I was extremely content. It was a beautiful place, and I was thinking, you know, just about anyplace that I stop and I’m happy and quiet, take the time to reflect, it becomes my favorite place. ... where I’m at, at the time.”

What this research brought about in Bil was the realization that his emotionally-inclusive experience is what defines his important places and that these valuable experiences are not limited to Grand Canyon’s backcountry. It is this sort of emotionally-laden experience that characterizes Bil’s favorite places, no matter where they are on a map.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In his answer to this question, Bil points out a difference between emotional attachment and emotional experience. While emotional attachment remains relatively unchanged, one’s emotional experiences may be dictated by one’s mood at the time:

“I think emotional attachment to a particular place is static. I mean, you will always be fond of it. You will probably want to return to it. I enjoy doing that. But at the same time I think a lot of your enjoyment of a particular place or of anyplace is based on the emotional experience, or your emotions at the time, your internal emotions; are you happy? Are you sad? Are you, whatever?”

Bil’s response here is an important nuance to this idea of emotions and emotional attachment while a concise affirmative was given in response to being asked if he felt emotions and emotional attachment, ‘were reflected in the place meanings that you read, or were written about...’:

“Yeah, it seemed to be. Yeah.”

For Bil, emotions and emotional attachment to place were reflected in his place meanings as well as the place meanings of other stakeholders.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

Bil recognizes a shift in his thinking about stakeholders in this research as a result of his participation. This change is manifest in the example Bil uses as he points to the helicopter pilot that participated in this project:

“I think I do [view my relationship with other stakeholders differently] a little bit as I mentioned in opening comments about a pilot, you know, and just thinking, well why would they have a connection because they’re up in the air. They’re not really in the backcountry. And you know when you fly over the Grand Canyon and I’m sure if you do it all the time and you’re good at reading a map you can learn to identify all the features you’re looking at and you can be pretty connected. Even though you’re not on the ground you’re pretty connected and I think, that’s a big shift in my paradigm.”

This research prompted Bil to think about the connection other stakeholders may have with the backcountry, and in the case of the helicopter pilot, it brought about a new way of thinking about their experience(s). Bil further suggests that he could really understand the pilot’s perspective upon reflection:

“... if that pilot knew their features and knew their geography etcetera and I was flying up there with them and we were discussing what we were looking at I think I would have a significant appreciation for what they truly know about the backcountry. Even though they’re not on the ground and on foot, and they’re using a mechanized vehicle, so to speak, they are pretty much connected to the exact same thing I am, we just have different, our views are from different levels so to speak.”

In adding to the notion that this research has impacted his view of other stakeholders in the research, Bil describes the Park pilot who, upon a newly considered reflection, likely has a deep connection with the backcountry:

“You know we have a new pilot here at the park, park pilot, who does a lot of boundary patrols and what not and he’s getting to know the area pretty well. He does have the commensurate backcountry experience and what not in various parks, but, he spends most of his time flying and he knows the canyon really, really well. And I think he has a deep appreciation for it even though he doesn’t get out there and, you know, spend three weeks

backpacking across it. Instead he spends three hours flying around the whole boundary.”

As a result of this research Bil has gained an enhanced understanding for stakeholders perspectives that once were considered foreign to the meanings he associates with Grand Canyon’s backcountry.

APPENDIX H: TOM MARTIN – GRAND CANYON HIKERS AND BACKPACKERS ASSOCIATION

(1) What did you learn about your own place meanings with this research?

Tom did not learn about his place meanings as a result of this research. Tom viewed this research as a kind of reaffirmation of his own wilderness values, rather than learning something new:

“Grand Canyon is certainly vast vistas of wild lands, wild places that still have a deep rooted, powerful place in my personal life. ... it’s interesting because I keep thinking about this. Yes, I mean this place is so incredibly powerful for me personally. It still means an awful lot I think to me and I think to the country. But I have learned some things I think in the last couple years that now, make it even more so. ... in the last couple years I’ve been more aware of what are we managing for.”

Tom goes on to describe an example of an over-technocratized society in which individuals are more desperate than ever to have their ancestral hard-wiring charged with a wilderness experience:

“as the country heads on off into Gameboy, I got a great picture the other day, of a little kid standing at Mather Point; the railing’s right there, and he’s looking at his Gameboy right in front of him. And so, okay great, this kids coming to see Grand Canyon that’s really, really cool. There’s no value judgment placed there, but if we try to manage wilderness based on where our society is heading, you know like a big herd of buffalo... I’m getting way more kind of gun-shy and sensitive to that.”

Tom points to the complexity of backcountry management and the notion that a wilderness idea is not what you manage for.

“Of course it’s a personal sort of vision of, you know, sort of does the Grand Canyon wild lands, wildscape, wilderness have the ability to ... make us maybe a little more humble, a little more humorous, a little more in touch with our sense of humor? Does it help us realize our fragility? ... These are unintended consequences of the wilderness act to preserve these places for primitive and unconfined types of experience that I think goes back to our inherent DNA, of our species.”

Tom extends his purview of human history as he describes a society out of touch with its agrarian roots as he uses private stock use on the corridor trails as an exemplar:

“ the question of mules on the corridor trails ... is a fascinating issue because when the ‘mule rides’ started, we were an agrarian society. We understood how to hook large animals to wheeled devices and actually use that as a means of transportation. We understood how to saddle up a horse, get on it, and go riding, you know, ten miles a day ... anybody who still understands how to do that ... needs to get red carpet treatment... as an individual trying to preserve our large animal heritage. [They should be encouraged to] go on and try to interface with this place just like John Hance did and all these other people now two centuries ago. So, you know how do we, how do we look at wild lands as they relate to our past, present and future. ... So you have to be sensitive to all this stuff, not just what it means to us individually inside, but all these other components of our society.”

In this response, Tom points to emotions as an unintended consequence of managerial action that is guided by human history in a way that is intentionally stalwart in refusing the emotional whimsy of society and of visitors to the Grand Canyon.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

Tom immediately reconfigures the question by disregarding emotions as volatile and untrustworthy. Instead, Tom reframes the question in terms of consciousness, which Tom claims touches us on a much deeper level by striking deeper into our psyche.

“I can’t say for others because when I think of emotion I’m always gun shy, you know emotion can depend on whether I’ve got a sinus headache or not, ... but, consciousness, awareness, the ability of a place to touch us much deeper than an emotional level, the ability to change us in a behavioral way, the ability to really strike deeper into our psyche than on the emotional level, ... that’s where I’m trying to go with what I’m trying to get across to you. ... And I can’t say for others. Are they responding on an emotional level? Well, I notice that my own emotions will change by the day, by the mood of the day... You know, um, and so I always kind of reflecting back to, uh, um places where just interfacing with the landscape can imply a hardship if you will, an austerity if you will ... Out of the normal. ... The backcountry wilderness at Grand Canyon is so much different from our normal world ... You know, I would like to think that it touches us, it has the potential to touch us beyond our emotional level. ... When I sit down and talk to people or tell stories... I think about within myself what’s happening; there’s joy, there’s sadness, there’s all these different psychological things around, emotion and it’s component parts ... but again, when I see Grand Canyon landscape ... that does something to me I think that’s beyond emotion; that elevates me somehow in a, in a conscious way. And I can’t quantify or define that. And I don’t

know why that is but when I see a picture of a very small person standing on a little rock and the rest of the, of the whole screen is nothing but whitewater... these sorts of things have the ability to take us beyond emotion.”

Tom goes on to summarize his broad-sweeping response within the context of the research:

“when I think back of the times sitting down with you looking at photographs or presenting to other people ... I think that’s where I’m trying to go is; this is more powerful than emotion, when we talk about this stuff ... So I don’t know if I’m going to be able to answer that question... That’s what I’m trying to articulate; when I met with you and then met again with the other folks, I wasn’t thinking about trying to push across an emotional response or elicit an emotional reaction. ... You know, I was trying to partake in something that’s different than that. Of what these places mean to me, not on an emotional level but more on a conscious level and try to impart that to people.”

Emotion is an inadequate concept for Tom in describing what is changing or what is being learned as people experience the backcountry. Particularly, Tom references the dangers of emotional volatility in managing protected areas, and specifically wilderness areas. While Tom prefers a management perspective rooted in a traditional scientific perspective, he sees potential in this sort of research for representing a deepening consciousness that accompanies the backcountry/wilderness experience. For Tom, emotions and emotional attachment to place were not present in his place meanings, rather his place meanings were a product of striving to represent the backcountry experience in light of its consciousness-raising characteristic(s).

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

Tom’s relationship with other stakeholders and his relationship with the backcountry have not changed as a result of this research:

“No, I don’t view my relationship with stakeholders differently. ... I still feel that everyone has a voice in this. ... I think we all care about the place one way or the other, or I like to think that we do. ...

The idea of caring is central to Tom’s relationship with other stakeholders. In Tom’s eyes, stakeholders care about backcountry management for similar and for different reasons that are nonetheless consistent and thus, his relationship with these people remains relatively unchanged. In the same vein, Tom’s relationship with Grand Canyon’s backcountry remains unchanged as a result of this research:

“Has my relationship, personal relationship with Grand Canyon’s backcountry changed? Do I look at that differently now? I think in the last couple of years what I have come to cherish the fact that Grand Canyon is getting older a lot slower than I am. ... I sometimes feel like I’m just a pet of the Grand Canyon, ‘oh he was a fun guy to play with and now he’s old and now, you know, that’s nice, he can just kind of curl up on the rug there and we’ll kind of take care of him and we’ll look forward to a new pet’ [laughter] ... As the years go by and I realize that, you know, I’m in a mortal frame that’s crumbling under. You know, the Grand Canyon is still this huge, vast place to me. It hasn’t become any more hostile. It still has the ability to, you know, really touch me, I think, on a deeper level than emotions and really inspire me that way, so I, I guess the answer to that would be no, too.

In referring again to consciousness as a deeper level of the human psyche than that of emotion, Tom reiterates a relationship with the backcountry that centers on the ability of the backcountry experience to strike deep into his consciousness or psyche.

Tom’s deep understanding of the backcountry experience at Grand Canyon, combined with a steadfast commitment to traditional scientific management practices, leads to a final and recurrent question that has been asked by several participants throughout this process: how will the knowledge from this process – understood as complex information and open to broad interpretation - be used in a park planning scenario? Tom makes clear the complexity of the subject matter in imagining the task of the researcher:

... when I think about what you [Barkley] are doing, I think, ‘gee, the most daunting thing I would have to do is, how are you going to articulate the data presented in front of you?’ ... How do you present that in any meaningful manner that a manager can look at and go, ‘huh, that’s an interesting component; very interesting. Okay,’ you know, ‘we’ll put that in the data set with the other data we have to deal with,’”

The answer to Tom’s question is that this research cannot necessarily be considered alongside other traditional scientific data in a standardized evaluative management framework. More investigative projects, such as this one, should be undertaken before an approach to this type of knowledge can be responsibly and fully articulated.

APPENDIX I: JIM MCCARTHY – SIERRA CLUB

(1) What did you learn about your own place meanings with this research?

Jim's participation in this relatively short-term research did not serve as a major source of learning regarding his place meanings. Jim's longtime association, and focus on Grand Canyon's backcountry have helped him develop an extensive understanding and articulation of his place meanings:

"I probably didn't learn too much and I don't mean that in a negative way by any means. ... The reason I probably didn't learn much is I'd already done a lot of thinking about these issues. You know, I did my masters thesis on air tours. I wrote that paper that was published in Boatman Quarterly Review. I've given speeches about this at other conferences. So I had done a lot of thinking about it already. Now, if you asked me the same questions fifteen years ago, that would have been like, 'wow, this is something I never really thought about. So the only reason I didn't probably progress too much in that regard is that I'd already been there."

Jim goes on to appreciate the research, and the technical report specifically, for presenting other stockholder's perspectives of the backcountry:

"On the other hand, I really did appreciate reading the report and trying to understand how other people think, and, and seeing that we did have some values in common."

Jim did not learn about his own place meanings as a result of his participation in this research, but he did appreciate learning about other stakeholders place meanings as he understood them from the Barkley and Stewart (2007) technical report. Jim expounds on this idea of learning about other stakeholders through this research in his response to question three.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In his response to this question, Jim uses the analogy of a human romantic relationship to describe his relationship with the backcountry. In this response, Jim describes a situation where emotional involvement and eventually emotional attachment are somewhat inevitable given some experience with a person and/or a place:

"I think it's like dating a woman. On the first date you can be very impressed. And the first time to the Grand Canyon you can be blown away. But you don't have an emotional attachment to her, be it the woman or be it the canyon, after one visit. I think when people go back

and have time with a woman or with the canyon, a love comes there, you know, and you know it's a different kind of love between a woman and a canyon obviously, but they both are really kind of a deep love.

Jim further describes how his emotional attachment to Grand Canyon is evidenced in his choice to return over and over, as opposed to hiking elsewhere:

... I have hiked in other places. Some wonderful places I might add. But somehow the Grand Canyon is my special place and there is an emotional attachment. I agree with it. ... There's an emotional attachment."

While recognizing his own emotional attachment to Grand Canyon's backcountry, Jim recognizes that other stakeholders, who may be thought of as being at-odds with the Sierra Club mission, also have their own genuine emotional attachment:

"...even the people that might be considered my enemies; the commercial people and stuff. They will claim that they have an emotional attachment to the canyon and I guess, who am I to say they don't? I guess maybe they do. ... So I guess, even though they express it in a very different way than I do, they have an actual emotional attachment to the canyon. I mean in their mind, flying helicopters around in this gorgeous place is wonderful. I mean, they literally enjoy it. There's no doubt about it."

Jim goes on to cite the Barkley and Stewart (2007) technical report in presenting examples of other stakeholder's apparent emotional attachment to the backcountry:

"...yes there is an emotional attachment. ... yes, I think it does come out ... you know, just the one, that I was just flipping through here as I was picking up the phone is that horse woman. She definitely had an emotional attachment to the Grand Canyon. To her this was a very special place. Now okay, she'd do it on horseback, I do it on foot. ... But just on an emotional level, it's extremely similar. I mean being on a horse and walking are both, they're organic, they're not machines. You know you have this relationship with the horse like you do with a dog or a with a friend. It's a little different obviously but, um, so there's an example of someone that got an emotional experience being at the Grand Canyon and I think that, yeah, that definitely comes out in the report that I looked through."

Jim recognizes emotion and emotional attachment as definitive components of his own important backcountry places as well as those of other stakeholders. By Jim's assessment emotional attachment to the backcountry, represented in the technical report, is a common characteristic among stakeholders to the backcountry regardless of personal interest and agenda. This conclusion is carried forth in response to question three.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

Building off his response to question two, Jim recognizes that his relationship with other stakeholders may have changed slightly because of the information provided him in the Barkley and Stewart (2007) technical report:

“[I view my relationship with other stakeholders] a little differently because I open-mindedly read what other people said. I don’t think you’ve moved mountains or anything but I think in planning, it is what we call incremental movement. And I try to be an open-minded person and so I read all of these, you know, every one in there with a lot of interest ... I think my basis of understanding is a little broader now.

Jim goes on to point to a couple of examples from the report that served to broaden his understanding of other stakeholders in the research and how they see their important backcountry places:

Having read a couple pages on professional tour guide and what they think the Grand Canyon is, and how they think of their service to other people. And here’s a picture of a backcountry toilet. Something I don’t worry about too much. And here’s a backcountry cook stand. I didn’t even know they had those. ... and I recall the woman talking about the horseback riding, and here’s a guy that talks about, has a photograph of Indian Gardens with the red leaves next to the very bright green leaves, so yeah, I definitely have a broader knowledge and I hope to continue to broaden that knowledge until I’m dead. ... I also learned about some things here, here’s ‘local stories and human history,’ here’s a picture of like, some kind of ruins or something. That’s interesting. I never knew that was there. But you’ll never see everything in the Grand Canyon...”

While one may not see everything in the Grand Canyon, this research has presented Jim with some new sights and new perspectives that have slightly changed the way he views his relationship with other stakeholders. While his relationship with other stakeholders may have been slightly influenced by this research, Jim’s relationship with the backcountry remains unchanged according to a long and rich association.

APPENDIX J: BETH BOURGET – FOUR SEASONS GUIDES

(1) What did you learn about your own place meanings with this research?

Beth's experience with this research was unique among the participants. In Beth's case, the written instructions for taking pictures of 'important places,' were never received. This was a case where a colleague took the information and through some miscommunication, Beth understood that it was her task to take pictures of things she liked and disliked about the backcountry in her experience as a commercial hiking guide. The unique task that Beth undertook accordingly actually forced her perspective and through that she learned more about the sum of her job as a guide by paying attention to some important parts of that experience.

"I think, I would say that you know, I learned what was making my job easy, more convenient, clean, and accessible. I think it did force me to, you know taking it from the standpoint of thinking I was on this functional path here with this, it made me focus on these little things, like, 'what do I like about each of these campgrounds that I visit? What do I like about these sections of the trail? What do I like about being in these places and what do I think could be improved?' ... So I think that it forced me to kind of take a closer look at these things, such as the bathrooms, kitchen sinks, and cook stands that I just kind of took for granted on a daily basis. It forced me to look at what is good, what is working, and what could be improved on. So I think that's what I learned the most with that. Things that I've used so many times without really thinking, I took a closer look. So that was good."

By undertaking a partially misguided task in which she was instructed to identify some of the good things and some of the bad things about the backcountry, Beth learned more about aspects of the backcountry that she had previously taken for granted. Her attention to these taken-for-granted details contributed to a more complete understanding of Beth's experience as a commercial hiking guide and what some of the oft-visited places mean to her.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

Beth recognizes that emotions are big part of her backcountry place meanings. However, the initial miscommunication by which Beth set out to identify good and bad aspects of the backcountry, led to photos and stories that were emotionally lacking compared to other potential stories of other 'important' backcountry places.

"I think emotions play a huge part. Looking back at this really brought back a lot of memories. And I think that's what the canyon does, whether your a first time visitor or someone whose hiked x amount of miles in the

Grand Canyon, it's just a powerful place. ... Looking back at some of my, you know, just practical pictures, not a whole lot of emotion is there. But looking back at, I'm looking at this one of, that I took about like, positive mental attitude of one of my favorite groups. ... And right away it just conjures up, 'oh what a great trip that was.' ... We had so much fun. When we got to Phantom Ranch we went down to boat beach and hung out and played games and, you know, it ... just brings up a lot of positive memories. ... So, I think emotions can play a huge part and when I talk about, you know, some of the places meanings I may not have taken pictures of."

Emotions and emotional attachment are an integral part of Beth's backcountry place meanings; however the initial misdirection she received resulted in a limited conveyance of emotion and emotional attachment in this research project. Beth goes on to account for her primary emotional affiliation with the backcountry using the term serenity:

"I think emotions involved with [my favorite, most important places] would be more along the lines of serenity areas, and places where I know I could go and have calm and peace. ... I think that's what I like about the canyon is that balance of hard work and then complete serenity"

Beth goes on to paint a broader stroke regarding place meanings and emotion at Grand Canyon:

I think there's definitely emotions involved. I don't think that I've met anybody who could come out of the canyon without saying that they felt something. ... You know, it just, it strikes people and you don't know that it's going to, to that extent usually, and I think that's what's cool about it.

While her own emotions and emotional attachment to Grand Canyon are integral to her place meanings, an initial miscommunication resulted in limited conveyance in this research project. Further, Beth contends that emotions and emotional attachment are a part of most anybody's experience at Grand Canyon, and particularly in the backcountry.

(3) Do you view your relationship with Grand Canyon's backcountry and/or other stakeholders differently now than you did prior to the research?

In her response to this question, Beth points out that the research has helped her to see the canyon from different perspectives. As a result, Beth's relationship with other stakeholders and the canyon changed, if only slightly:

"I would say yes. I don't think that it's necessarily, overwhelmingly changed my views previously because I felt like I had a pretty good knowledge of a lot of what these other groups already did, and of the backcountry ... But, I think that it always helps to see things from the perspective of somebody else. You know, I may think that I had a decent

knowledge of what the trail crew guys do because I've known several of them and that sort of thing and I see them out there, but you know, getting to read a little bit more of their story does put it into a different perspective. ... same thing with the mules, you know, I have my feelings on them, but you know it was neat to read the little clips of what they do and how they view their place in the canyon."

Beth gained a better understanding of other stakeholders in this research by, 'reading more of their story,' as they were presented in the Barkley and Stewart (2007) technical report. By reading these stories, Beth learned more about stakeholders she knew personally, like the trail crew, and some that she did not, like the mule wranglers. For Beth, seeing the backcountry from different stakeholder's perspectives presented a new understanding of those stakeholders and how they relate to the canyon.

Further, according to Beth, this research shed light on some lesser known places in the backcountry and how important they are to the stakeholders in this research:

... that's what's cool about this is I think it's going to shed some light on these lesser known places and their importance to these stakeholders"

Beth also recognizes the value of this sort of information, and how it has been approached in this research, with regard to improving understanding among stakeholders that may have competing agendas:

"I think it's very highly charged when everybody, you know, essentially everybody's looking out for their own interests ... getting those perspectives out in a more constructive fashion is a really good goal."

To summarize her response to this question succinctly, Beth recognizes that her relationship with other stakeholders has changed according to their representation in the research. Also, Beth understands the backcountry a bit differently having seen it from other stakeholder's perspectives. The technical report presented Beth with a number of different stakeholder perspectives that, as Beth concludes, is a fitting goal for a [backcountry] planning scenario that can be divisive according to competing stakeholder interests.

APPENDIX K: RICH GOEPFRICH – NPS TRAIL CREW

(1) What did you learn about your own place meanings with this research?

This research was a reminder of how special Rich's important backcountry places are and in turn, reminds Rich of why he loves the work he does at the canyon. For Rich, this research brought about a renewed understanding of his own purpose at Grand Canyon, what that means to him, and how his work has shaped his view of the backcountry. The succinct synopses of stakeholders important places presented in the Barkley and Stewart (2007) technical report reminded Rich of why he is at Grand Canyon:

“[the research] made me really kind of just sit down and think about it and I like how it's summarized with what, you know, I look at each photo here and I've got comments on each photo, and after reading them and than seeing the summary afterwards it puts it in a perspective that maybe I'm not always noticing. I do take some of these locations for granted because I see so many, I see that place so many times. I've done the work for so long and I've been in the canyon for so long and I've, you know, the same kind of work that I'm doing, and it really reminds me how much I enjoy being where I'm at and what I'm doing. And it makes sense because of how long I've been here ... I must enjoy it.”

Further, being reminded of his important places as they are presented in the technical report brought Rich to the current realization that he needs to make more time to visit these important places:

“It's neat to see the photos. It's neat to see what I say about them, and then to read how you kind of pull it together afterwards. It puts it in a good way for me to kind of realize that these places are special to me, and they aren't something that I see maybe as often as I used to and it's becoming less and less and I do have the opportunity to get out there and, and enjoy it still and so, I have to make sure that I'm giving myself the time to do that.

While advances in his job responsibilities have increasingly taken him away from his important backcountry places over the past few years, it is his work with trail crew that brought Rich to these places, and has subsequently been a definitive source for Rich's backcountry place meanings:

“as part of my job I am confined to where the trails are and so those are the places that I see in the canyon; where there's trails.”

Through this research, Rich was reminded that the trails at Grand Canyon give him purpose in the backcountry while introducing him to the places he is most familiar and that are most important to him.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In response to this question, Rich distinguishes a particular sort of emotion or emotionality that is rooted in a relationship with the backcountry and is tied intimately to his own personal history working on backcountry trails at Grand Canyon.

“It’s kind of a sense of knowing, intimately, a lot of the places just because of being there from repetition and always trying to appreciate those areas. I don’t ever feel like I’m welling up, you know, I don’t think of a lot of emotion to be honest. But there’s certainly the sense of knowing, you know, like when you see an old friend and you nod. ... You know, more of a familiarity, more of a always having that appreciation of all those locations I hike by, or any time I drop below the rim or look into the canyon, whether it be by helicopter, mule, boat, or hiking, that’s kind of how I feel mostly. Because then I’m thinking about the next thing, you know.”

Rich further describes the feeling of familiarity as something that is experienced in flashes:

It’s kind of, they’re kind of flashes, I guess. [Flashes] of the knowing, of the nodding, of the familiarity, maybe flashes of memory, of hiking by a spot and then remembering ten years ago about a time when it was really foggy here and there was mules coming out of the fog and it looks like it could’ve been one hundred fifty years ago you know..., flashes thinking of that and maybe doing that every year, you know. They’re quick but they’re frequent enough.”

The flashes of familiarity that Rich describes are at the core of his important backcountry place meanings. While these flashes cannot be adequately described by simple emotional descriptors like, ‘happy,’ or, ‘sad,’ they are deeply felt and central to Rich’s relationship with the backcountry at Grand Canyon.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

In response to this question, Rich describes his passion and purpose at Grand Canyon as unwavering. In this sense, his relationship with the backcountry has not changed. Rich replies:

“No, I don’t think I do. I feel like my job has always been more than just a job. It’s always been a passion for me and I felt like it would’ve been anywhere I went. Doing the work just has a real good feeling to it and with the people you work with there’s a lot of camaraderie and you build a family... since the first day here, hiking down the trail, I remember looking out into the canyon, not believing that I was even here working. It was so surreal to me and I just had the biggest smile on my face all day long. ... I certainly still feel a passion for what I do and the place that I’m in and I don’t think that by, these [stakeholder stories in the technical report] are good reminders for me, but they didn’t increase the passion. It certainly flares it, and... it does remind me of how much I do enjoy what I do and where I’m at.”

This research has not changed Rich’s view of his relationship with the backcountry, rather it has served as a poignant reminder of why he is doing what he is doing and how much he appreciates Grand Canyon’s backcountry. However, Rich offers up the possibility for this research to ‘improve on his overall feelings for where he is at’:

“So, in a sense this research could improve on my overall feelings for where I am and what I do, and other stakeholders, being a part of what they do. But, I guess I can’t really say flat out that it does. It is a reminder and a refresher that may be doing just that.”

While his relationship with the backcountry remains relatively static, for Rich, this research provided insight into the day-to-day experience of several stakeholders that he would not have been exposed to otherwise:

“Yeah, I know some of these people too ... I don’t know what a lot of these people’s day to day is and I certainly can appreciate that they’re all a part of this place in a different way than I am. ... There are the helicopter tours; I don’t know much about that. ... I do appreciate people that work here that interact with the canyon ... I have respect for these stakeholders and I appreciate the jobs that they do to either share their experiences or the canyon with visitors that come here as guides, or if they’re behind the scenes like, kind of like me. Either way they’re doing something to share, or have experiences here, or improve upon them, or maintain them or whatever if you will. It seems like this research could, most certainly improve things as people have a better understanding of what other people are doing.

This research, and particularly the Barkley and Stewart (2007) technical report, provided Rich with some insight into other stakeholders day to day that reinforced his appreciation of these other stakeholders. Further, according to his experience with this project, Rich recognizes the power of this research to improve stakeholder relationships by improving their understanding of each other’s experiences and activities at Grand Canyon.

APPENDIX L: KITTY MARR – CANYON TRAIL RIDES

(1) What did you learn about your own place meanings with this research?

In her response to this question, Kitty recognizes that the research forced her to try to articulate her deeply felt, important backcountry place meanings:

“I think a lot of it is that you might have a good feeling about things and about the canyon and being there but it isn’t until somebody asks you to take pictures of the things that have a meaning to you, and you think, ‘oh, ummm.’ ... for me, when I did it [participated in the research process], in general the canyon had a place in my heart and a place in my soul that was special but to pinpoint it, to say, what is it, and then when we had to start to doing it, I’m like ‘okay, now what am I going to do? How do I explain this?’”

Through this process of articulating her place meanings, Kitty returns to a single conclusion about representing her important place meanings at Grand Canyon: her important backcountry place meanings are inherently difficult, if not impossible to fully express with words. Instead, backcountry place meanings rely on shared experience, if they are to be fully understood by another person. To make this point, Kitty refers to a conversation with an old friend:

“It is like my friend told me years ago, ‘you can’t explain it to somebody unless they’re there.’ ... The very first year that I was at the Grand Canyon; he said, ‘you want to go back home and you want to tell everybody what it’s like to be here,’ and I said, ‘yeah I do,’ and he said ‘you can’t because they won’t get it. They won’t get it because you have to be there and experience it and to feel the feeling that you get when you’re there, that the canyon, it gets under your skin,’ but he said, ‘you can’t make them understand until they are there.’ ... And he was right.”

While concluding that shared experience is necessary for a full understanding to be had, Kitty also recognizes that some place meanings can be represented adequately, but it takes a bit of adventurous conversation:

“when you have to try to describe your place meanings, you can some ... and then you go to babbling again [laughter]”

In short, the research forced Kitty to try to articulate her important backcountry place meanings. This task is possible to some degree, but to achieve a deep understanding of these place meanings requires that the audience, for whom these meanings are intended, have some experience in these places.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In response to the first/previous question, Kitty refers to emotions or ‘feeling the canyon’ through the words of an old friend:

“you have to be there and experience it to feel how the canyon gets into your soul.”

This reference to emotions or feeling was given in the context of describing what she learned about representation of place meanings by being a part of this research. That is to say that Kitty recognizes the ‘feeling of the canyon’ as part of the experience of being there. Further, this feeling is an integral part of hers, and others important place meanings.

In direct response to this, the second question, Kitty focuses on the use of photography in the research and how seeing the photographs elicited an emotional response associated with the memory of personal experience:

“I realized that whether I’m there or whether I’m here ... I look at those pictures ... those feelings are still really strong ... And they’re still there. ... Seeing the pictures and realizing that those feelings, those views, and those things that I talked about are strong: it kind of drums up the whole experience of being at the canyon and working there.”

While the photographs were integral to reminding her of her own important places and experience(s), Kitty further discusses how she could relate to other stakeholders stories as they are represented in the [photo-intensive] Barkley and Stewart (2007) technical report. As examples, Kitty describes how she related to two different stakeholders as they explained their respective place meanings:

... one of the other research participants in the report, I think he was a hiking guide, talked about taking people, and getting them all set up and having them in a certain place and they’re eating lunch or doing something and he just needed to get away, to recharge I think was the way he put it. ... He just needed time to recharge and just being by himself in the canyon did that for him. And it does.

Kitty recounts her own experience of sitting on the rim of the canyon in the evening and how it recharges her in ways akin to the other stakeholder she is referencing:

... in the evening sometimes, I live so close to the rim. I’ll just walk over to the rim and sit on the rim and stare at the canyon and it still gives me this awesome, kind of happy inside feeling just looking at it. ... It was amazing to me how other people had the same feelings about the certain things that they saw.

As a second example, Kitty recounts a story told by a participant/stakeholder at a workshop in February, 2006:

“One of the guys talked about... when he was down at Phantom Ranch and was spending the night down there. And how he would hike back up to the silver bridge and there was a spot and he knew exactly how many sections in the bridge from that north end of the bridge and he would sit down there and look back upriver. That was his place to sit every time in the evening when the hiker traffic was quiet and enjoy the view. He could just sit and stare at that and relax and it’s like, yeah, I have that special spot where I like to sit on the rim in the evening when there’s not many people, and stare at it. And I knew exactly what he was talking about.”

Including these and other participants in this research, Kitty recognizes a shared sense of place among this group of backcountry stakeholders:

There was a lot of people; river people, hiking, um, helicopter people, that have their special places that they like to just be ... And it’s like, we all have that feeling about the canyon that it’s just, the view, it’s the, looking at it and the feeling that it gives you, kind of that peace. And it’s funny because no matter who it is we all got that thing ... and if you’re not there a lot, you won’t get it.”

In her response to this question, Kitty recognizes a shared sense of place among stakeholders in this research that is emotionally related to the feeling of peace and tranquility. Further, this feeling is only fully understood with personal backcountry experience.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

While describing a deeper appreciation for the other stakeholders in the study Kitty does not see her relationship with Grand Canyon’s backcountry as having changed as a result of this research. Regarding her relationship with the backcountry:

“I don’t think that my relationship with the backcountry has changed. ... I think I see it and understand it a little clearer, but I don’t think that it’s changed.”

Instead of this research changing her relationship with the backcountry, Kitty has learned more about a static or unchanging relationship with the backcountry as a result of this study.

Kitty describes how this research has led her to a deeper appreciation of the other stakeholders who took part in this process:

“Now, as far as the other stakeholders in this study, I have an appreciation for their views, knowing that they feel the Canyon the same as I do, even though we have different views...”

Kitty goes on to describe how a trail crew member in the Barkley and Stewart (2007) report saw the canyon’s trails in a particular way:

“... like one of the trail crew guys in the report, and how he saw it going to work at sunrise in the morning, and appreciating the work that he does, and how, this section of the trail looks really cool, and you can look up at it and think, ‘oh man that looks great and I’ve accomplished something.’ ... seeing that they have the same feeling about the canyon but they just look at it different in that what they do.”

In this case, the work of trail crew is seen as a determinate factor in how the trail crew member, and participant in this research, sees the canyon. Kitty does not limit this idea to the trail crew:

“Whether it be the trail crew, or the hiking guides, or the rescue crew, um, they all have the same feeling about the canyon they just do different things that they appreciate. I see it from the back of a mule most of the time and that’s a really great feeling especially when you take pictures and there’s those mule ears at the bottom. That is so cool. But that’s what I see and appreciate, and I imagine the rescue crew flying in and out and the trail crew or hikers looking at it from a special viewpoint. They see so much of the canyon that’s inaccessible and beautiful. Then they see the river and the Bright Angel Creek and Phantom Ranch. It’s kind of a little oasis.”

These are all examples supporting a consistent overriding conclusion:

... so, you’ve got everybody looking at it from a different point and from a different appreciation because of what they do. But when it all comes down to it, it’s that feeling ... we appreciate the canyon and the way it makes you feel and the peace that you get when you’re by yourself in it.”

Kitty’s relationship with the backcountry remains the same, but her capacity to recognize and appreciate shared experiences and/or perspectives among other stakeholders has been heightened as a result of her participation in this research process.

APPENDIX M: KIM CRUMBO – ARIZONA WILDERNESS COUNCIL

(1) What did you learn about your own place meanings with this research?

The insight that Kim gained from being a part of this process came from revisiting and trying to articulate longstanding place meanings and emotions associated with Grand Canyon. Kim refers to the research process as one that reminded him of his feelings associated with Grand Canyon's backcountry. Trying to articulate these feelings was constructive for Kim:

“[The research process] forced me to articulate some feelings I’ve had for a long time and I think that’s always useful to give that serious consideration because we kind of go through life bouncing off walls basically, so it gave me a chance to sit down and think about it again in probably a more constructive fashion, so I thought it was more than useful, I thought it was very insightful just to do that.”

This process provided Kim the structure and the space – in an often hectic life - to articulate some long-held feelings associated with Grand Canyon's backcountry meaningfully and constructively.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In his response to this question, Kim refers to the research process as one that reminded him of his feelings associated with Grand Canyon's backcountry. In turn, Kim addresses emotion through a sense of loss within a larger sense of living. While harboring some negative associations with the backcountry, the Barkley and Stewart (2007) report reminded Kim to reflect on good or positive elements of his experience(s) at Grand Canyon:

“You know, as I was going through that interview again or at least what was in this document, I began to realize that there were a lot of negative connotations that I’d kind of hung onto and that made me reflect back on perhaps more the positive elements...”

Kim goes on to recognize that, be they positive or negative or anywhere between, he has been lucky to have the experiences he has had both in the backcountry and elsewhere in life:

“I think once you realize that this doesn’t go on forever... that’s where you start looking at the significance of the place and your experience and the people you’ve known there and put it probably on a higher context in terms of significance. ... I’m starting to realize I was quite lucky to have those experiences good and bad...”

While this research prompted Kim to reflect on the positive aspects of the backcountry, the most relevant emotional association with the landscape is through the concept of mortality and the experience of death:

I think where it [emotional attachment to place] becomes most relevant is in dealing with death, particularly when Randy got killed. I'd seen that a lot, you know, and it was just sort of searching my feelings for what was going on and what happened to him. Because I can be fairly, in the circumstances, be fairly callous to that and suffering and in retrospect I was profoundly affected by him.

Kim's friend Randy was killed in an accident in the backcountry with Kim present and part of the rescue effort. As a Vietnam veteran, Kim has seen death and while acting 'callous' out of necessity in order to work through the ordeal with his friend, revisiting these emotions were a strong part of the reflective process as Kim remembered his important backcountry places. Kim further protracts this emotional association with tragedy in Grand Canyon's backcountry to articulate a broader statement on life and mortality:

"[This research has been] just sort of reaffirmation of past experience but you know I think there's still a lot ahead. ... Like I said, just be grateful for life anyway because, it's going to end and hopefully it was a good trip."

While Kim's worldview is certainly not a result of this research, this particular articulation of his perspective has been prompted by this research. For Kim, his emotional association with Grand Canyon's backcountry was at the forefront of the process of reflecting on his important backcountry places.

(3) Do you view your relationship with Grand Canyon's backcountry and/or other stakeholders differently now than you did prior to the research?

Building on Kim's response to the second question regarding emotions and emotional attachment, he points out that working through the process of reflection structured by this research was constructive a personal level.

"Oh, yeah, absolutely, I mean, it, this project did force me to sit down and think about these things so I think it's just been real constructive and real beneficial from my perspective. I do view it, at least in terms of what I'm aware of, I view it differently and a lot more positively."

Remembering his experiences in, and emotions associated with the backcountry have brought forth an articulation [see response to question 2] that has framed the backcountry in a positive light for Kim.

Kim goes on here to describe how this research can improve park planning dialogue through a shared recognition that the participants in this research all care about the backcountry:

“I think that one of the divisions [among stakeholders] that comes is the assumption that people don’t care about this place... the way that ‘I do.’ ... I’ve heard these conversations, ‘well you’ve got to love Grand Canyon, and I love it more,’ and that kind of shit. ... Once you get past that, and I think everybody gets past that in realizing that people care, they may not be on the same level, but it’s important to them and once you make that connection then it becomes... a lot easier to discuss things on a respectful level so I think it is a good thing.”

This research process can build respect among participants on the way to perhaps building trust:

“I think once you establish a respect for their views then I think trust could ultimately result from that, based upon just being forthright and upfront, but trust has implications that go beyond just a respectful view... there are a couple of steps in there between what’s going on now and, you know, having trust in the participants and that requires this type of dialogue. So I just see this as a bridge to get there but that’s a big span in a lot of cases.”

While it is a big span from respect to trust, Kim appreciates this research process as important for park planning efforts:

“I think this is really important and germane and I think it’s real important that the agency, in particular, pay attention to the outcomes of this. ... I don’t think there’s enough background information, and not just facts or figures, but when you start dealing with what people derive from the experiences they have, I think it would be really important.”

Kim believes that this research has the ability to bring forth stakeholders important place meanings and potentially transform stakeholder relations through a structured process of reflection and articulation that is constructive in addressing emotions and emotional attachment to place.

APPENDIX N: BRIAN PARK – NPS BACKCOUNTRY OFFICE, NORTH RIM

(1) What did you learn about your own place meanings with this research?

In his response to this question, Brian recalls learning about Grand Canyon and determining his important places there from the perspective of human history with a central focus on the people he met and/or worked with at the Canyon:

“... just looking back at some of the pictures I took and thinking about my experience since then, it strikes me that a lot of the stuff that interested me was more than archaeological, but historical. A lot of my interest was with how the frontier people, the early settlers, survived in that area ... and then, just from a work/management standpoint, remembering the people I've met there and the things that they dealt with and survived through and learned from.”

There are two central characteristics that have shaped Brian's important places at Grand Canyon: (1) the interpretation of human history in and around the backcountry; and (2) the people he met at Grand Canyon and their experiences and hardships. Recognizing these as definitive characteristics in the determination of his important backcountry places is what Brian learned through this research process.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In his response to this question, Brian points out that his photos taken for the APEC were not really his favorite backcountry places necessarily. Rather, Brian took photos of neat places that were along the trails he hiked while working:

“Well for me, because I was working that summer, I took pictures where I was hiking for work so I didn't get a chance to actually go to my favorite places. In a way it was good because I noticed some cool things about some places I've been a lot... most of the places I went I was thinking more clinically, you know, dealing with visitors or hiking down a trail that we knew people had gotten lost on or thinking about resource protection, so I'm not sure if it was reflected that much in my pictures.”

In this case, Brian does not see that emotions and/or emotional attachment were reflected in his place meanings. This is largely because he took pictures of places during times/experiences that required him to think more technically/functionally. As a result of this mindset at the time he took the pictures, his memory and subsequent account of his experience lacked emotion.

(3) Do you view your relationship with Grand Canyon's backcountry and/or other stakeholders differently now than you did prior to the research?

In his response to this question, Brian recognizes that his knowledge of the backcountry and of other stakeholders grew from his experience and from this project. Through the project, and the Barkley and Stewart (2007) technical report specifically, Brian learned about other stakeholders:

“I do [feel my relationship with the backcountry and other stakeholders has changed], I mean I’d already begun that experience just from working in the backcountry office and meeting a variety of people who are in the Grand Canyon for different reasons... that’s really reflected in the document by all the different sections and pictures from guides to search and rescue to rafting... I think I have a broader appreciation you know, that everyone has their own reasons to value the canyon, and simply for the canyon. ... some of my friends have become guides, so I understand more about the whole guide business, and just being involved a long time with the Grand Canyon, it’s definitely grown from what I had when I moved out from Illinois.”

This research project – by having him recognize things about areas he frequented, and by presenting him a technical report full of stakeholder stories – contributed to the growth in Brian’s relationship with other stakeholders and the backcountry.

APPENDIX O: MATHIEU BROWN – NPS SCIENCE CENTER

(1) What did you learn about your own place meanings with this research?

For Mathieu this research was insightful in providing him a window in on his own place meanings. Mathieu points out how interesting it was to read about his own place meanings in the Barkley and Stewart (2007) report. Re-reading his own portion of the report provided Mathieu a glimpse of how other people may perceive his own personal place meanings:

“I was also very interested in your perception, or the authors, or the researchers perception of some of my attachment with Grand Canyon and that they were, you know, from an outside perspective that they kind of shed, perhaps new light on the way they are sometimes perceived.... I think I learned a little more about other people’s perceptions of my personal place meanings”

While Mathieu learned how other people may perceive some of his personal place meanings, the research process also served to reinforce how important Grand Canyon is in his life:

“I think in terms of my internalized meanings... [this research process] really strengthened and reinforced a lot of the importance that I personally place on my relationship with the canyon and it made me more aware and acute to how important that is in my life and how much meaning I derive from it.”

In addition to providing a synopsis of his own place meanings as they may be understood, or perceived by others, this process was also a reminder of just how important Grand Canyon and the backcountry are for Mathieu personally.

(2) To what extent were emotions and emotional attachment to place reflected in your place meanings?

In response to this question, Mathieu first characterizes emotional attachment in one’s relationship with their environment and then points to how this attachment was reflected in the Barkley and Stewart (2007) technical report. From this perspective, emotional attachment to place is the essence of one’s relationship with their important places:

“I think that for there to be any attachment, I think attachment in itself would be emotional, and so I really feel like that emotional component is the essence of any relationship with [ones important places].”

With emotional attachment at the core of people’s relationship with their important places, Mathieu further points out that this type of understanding was portrayed in the Barkley and Stewart (2007) report:

“I think I saw that reflected in pretty much most of the comments when people were talking about oh, even a certain place that they liked or a certain thing that they liked. I think just that, you know basic interest and desire and appreciation of a spot or liking it, is kind of the foundational component or the emotional connection.”

According to Mathieu, the emotions and emotional attachment that is the core of participants’ relationship with the backcountry at Grand Canyon are reflected in this research through the Barkley and Stewart (2007) report.

(3) Do you view your relationship with Grand Canyon’s backcountry and/or other stakeholders differently now than you did prior to the research?

In response to this question, Mathieu points to the uniqueness of this research process for its ability to include participants’ personal, emotional association with their important places. It is this inclusion that has shed light on other stakeholders’ perspectives for Mathieu:

“Hmm, I think I do [view my relationship with the backcountry and other stakeholders differently] a little bit. ... I think certainly other people, it opens up this huge window into other people’s relationship with the Grand Canyon and, or place in general, and I was really impressed with just how attached people are to it and how much appreciation they have for it and how much meaning it gives them. I really thought people spoke very articulately of their feelings for the canyon and the backcountry...”

While his understanding of other stakeholders’ perspectives was enhanced as a result of this process, Mathieu came away with a new way of framing his own relationship with the backcountry that is an extension of his answer to the first question here:

“ Personally, I think it changed mine [relationship with the backcountry] a little bit because your perception of kind of the way that I relate to the Canyon or your deconstruction a little bit of my comments on it made me think, ‘wow, I hadn’t thought about that way so much,’ so for instance you mentioned in the write-up, curiosity kind of driving a lot of like my motivation or desire to do something, and I thought, ‘wow, that’s really interesting because I hadn’t considered myself necessarily that curious of a person,’ and maybe it is like this basic curiosity sort of thing but for me lots of times it’s also just kind of like, and maybe this is what curiosity is, like just a desire to know these places a little bit better, to get to know them a little bit more, to be able to experience them on a personal level because of maybe something that I’ve heard someone else talk about or that I’ve read...”

For Mathieu to think of himself as a curious person was a new way of understanding his relationship with the backcountry:

“... and for me, you know that’s kind of my process of mapping my mental geography is going out there and experiencing these places or seeing them first

hand, trying to get to know them a little bit, so, so that was kind of an interesting component too. ... for me it brought in this whole other, kind of framework of thinking.”

Where before he had thought of his relationship with the backcountry in terms of mental geography, Mathieu appreciated the new framework of curiosity by which his relationship with the backcountry was recognized through the research process. Further, Mathieu appreciates this research as a unique forum for discussing essential, emotionally-laden characteristics of stakeholders’ important backcountry places:

“...I was very impressed with the level of attachment and engagement that people had with the canyon and that it certainly, uh, we each understand the canyon in our own terms, but that there’s also the universal, I think, association and attachment with place that we share but it often does not enter our everyday vernacular. We don’t talk about it on a regular basis unless we happen to share maybe some of the exact same meanings ... you get a couple of Grand Canyon hikers together or boaters or that sort of thing and they have a little bit more common language, vocabulary between the two of them, and they can get into some of these I think place based meanings when they chat with each other on a casual level... I think what’s cool about the process that you undertook or that you have going is that it actually creates this opportunity or an environment for people to be able to talk about those things and understand really where one another is, the personal attachment they have, with one another. And I think since we’re personally interested in this place or that it has meaning for us, we find it really interesting to hear what meaning it has for other people as well. ...there’s this opportunity for I think really strong relations that you would not have with other people without that forum.”

Mathieu recognizes that this research has changed his relationship with other stakeholders by providing a unique forum for representing place meanings. In this rare forum Mathieu sees the potential for building strong relationships among stakeholder-participants.

APPENDIX P: BARKLEY AND STEWART (2007) EXECUTIVE SUMMARY

EXECUTIVE SUMMARY

Grand Canyon National Park has a diversity of stakeholders that care about its backcountry and know parts of it well. These stakeholders value the backcountry for a variety of reasons. Their values for the park's backcountry are suggested in stories they tell of past trips, of places they visited, and memories of their experiences there. By asking them to recall places and situations of their backcountry travels, they enhance our capacity to understand their values for Grand Canyon.

The purpose of this study is to further understand stakeholders through an assessment of their place meanings. This report characterizes place meanings and values as told by various stakeholders, and done within contexts of conversations about pictures they took of places on their backcountry trips. Specifically, the objectives of this study are:

1. To identify stakeholder meanings of special places in the backcountry,
2. To understand stakeholder values for Grand Canyon's backcountry, and
3. To share their place meanings and backcountry values with other stakeholders.

Fourteen stakeholders were issued a disposable camera and asked to take pictures of places in Grand Canyon's backcountry that are important to them. Conversations were held with stakeholders after their pictures were developed, and used as the centerpiece for dialogue. This method, referred to as photo-elicitation, has been applied effectively in many research contexts that involve sensitive issues, highly-charged emotions, or hard-to-define meanings. Both the photographs and text of interviews served as data for analysis. After the interviews were transcribed into text, stakeholders were asked to review the interview transcripts to check its ability to represent their view. In all cases, phone interviews were held to insure reliability and trustworthiness of the data and research process. All text and photographs in this report have been reviewed several times by each stakeholder to insure its ability to represent the viewpoint of the stakeholder and their respective organization.

A narrative analysis is provided here that focuses on participants' stories of their experiences in the backcountry. The participants in this study were all recognized as members of a larger organization. The narrative analysis starts with the mission of the organization of each respective stakeholder, and the photographs and interview transcripts are used to further explain and bring-to-life the mission statement. The

narrative of each stakeholder concludes by highlighting the backcountry values emerging from the combination of mission statement and transcripts. The selected stakeholders represented the following organizations: air tour operators, Arizona Wilderness Coalition/Grand Canyon Wildlands Council, Sierra Club, Grand Canyon Hikers and Backpackers Association, Arizona State Horsemen's Association, Four Seasons Guides, Grand Canyon Field Institute staff, Director of the Grand Canyon Field Institute, the Grand Canyon Association, the NPS Trail Crew, the NPS Grand Canyon Science Center, the NPS Canyon District Rangers, Canyon Trail Rides, the NPS North Rim Backcountry office and Preventative Search and Rescue rangers.

Each stakeholder had a distinct approach to their meanings of places in the backcountry. These approaches were often related to their purposes in the backcountry and the mission of their respective organizations. The values and place meanings attributed to any given backcountry locale could be characterized as complex and multi-layered.

The first conclusion recognizes the potential for convergence of values among the stakeholders of the park. The place meanings of the stakeholders represented in this report spanned a wide spectrum of backcountry values. They appreciated the backcountry in numerous ways that aligned with the park's own sense of itself. Both the *General Management Plan* (1995) and the *Backcountry Management Plan* (1988) identify the vision and goals for the park. These stated goals align with many of the place meanings and values of the stakeholders in this study. Recognizing overlap of values among stakeholders does not diminish the potential for conflict or disagreement. Nonetheless a convergence of values suggests a larger context for any given point of conflict, and would surround any disagreement as an exception to an otherwise broad set of values that converge to guide park management.

The second conclusion suggests that the park continue developing its dialogue with stakeholders including the further development of working relationships. The park already has a history of dialogue with most of its stakeholders, and working relationships with several. Such dialogue and relationships are built, as well as diminished, by issues of trust and respect for each other. The *General Management Plan* (1995) and the *First Annual Centennial Strategy for Grand Canyon National Park* (2007) assert a commitment for the development of working relationships between the park and its stakeholders. Fortunately, backcountry management and planning have a long history of constructive dialogue with stakeholders and mutually beneficial working relationships. The park should continue strengthening the connections already in place with its stakeholders.

The strength of this report lies in its ability to reflect an array of stakeholder values (albeit incomplete) for public sharing, dialogue, and learning from one another. By building upon its strong foundation of stakeholder relations, Grand Canyon National Park and its partners will increase their effectiveness in achieving their goals.

APPENDIX Q: STAKEHOLDER MISSION STATEMENTS IN DETERMINING EXPERIENTIAL PLOTLINES FOR NARRATIVE ANALYSIS

The following text represents the foundation of the APEC narrative analyses and exemplifies how narrative structure was determined through sensitivity to organization missions and the important place meanings of individual representatives of those respective missions. All of the text was reviewed and approved by the participants. This list is meant to provide a feel for how the APEC narrative analysis came together around the organization's mission statement and the experiential accounts of the individual stakeholders. A more complete understanding of this process is available by reviewing the Barkley and Stewart (2007) technical report in its entirety.

Arizona Horse Council [formerly Arizona State Horsemen's Association]

The Arizona State Horsemen's Association (ASHA) is an organization that is 'dedicated to the preservation, promotion and protection of the Arizona equestrian lifestyle' (ASHA [online] 2006). These stakeholders are interested in preserving, promoting and protecting the "Arizona Equestrian Lifestyle". The lived experience of a member and past president of the ASHA is examined here with a single question in mind: what is the Arizona equestrian lifestyle as it is experienced in and around Grand Canyon's backcountry?

Grand Canyon Field Institute: Mike and Nick

The Grand Canyon Field Institute (GCFI) is the field seminar program for the Grand Canyon Association (GCA), a non-profit cooperating association that has been assisting Grand Canyon National Park in the areas of science, education, and research since 1932. GCFI was launched in 1993, and has shared the canyon's rich natural and cultural history with over ten thousand participants. Individual classes range from one to eighteen days in length. Each has an educational component that ties into one of the half dozen park-wide interpretive themes as identified by the National Park Service.

Grand Canyon Association: William

The GCA mission statement is as follows: "It is the mission of the Grand Canyon Association to cultivate knowledge, discovery, and stewardship for the benefit of Grand Canyon National Park and its visitors." (GCA [online], 2007). The question to ask of GCA's mission statement with respect to William is: what is the GCA experience of discovering and learning about Grand Canyon's backcountry?

Grand Canyon National Park Science Center: Dave

The Grand Canyon National Park Science Center (i.e., Science Center) is focused on knowledge acquisition according to identified areas of informational need. These areas of informational need are identified in terms of academic disciplines and are also specified by ecosystem. The academic disciplines are: "(a) ecosystem management, (b) cultural sciences, anthropology, and archaeology, (c) natural resources, (d) social and recreation science, visitor use, and (e) administrative and legal topics." The specified ecosystems for which information is needed are: "(f) Colorado River and riparian

ecosystems, (g) forest ecosystems, and h. groundwater, cave, and karst ecosystems” (NPS Science Center [online] 1998). The mission of the Science Center is to serve the park’s informational needs in these various disciplines and ecosystems. ... Driven by curiosity and desire to explore the landscape, Dave’s maneuvering through the backcountry is enmeshed with the experience of bonding with human history. This experience is characteristic of the type of experience Dave loves to share with other people in the backcountry as he watches their relationships with the landscape grow.

Sierra Club: Eric

The Sierra Club operates according to a basic four-part mission statement. The Sierra Club mission is to, “(1) Explore, enjoy and protect the wild places of the earth; (2) Practice and promote the responsible use of the earth's ecosystems and resources; (3) Educate and enlist humanity to protect and restore the quality of the natural and human environment; (4) Use all lawful means to carry out these objectives” (Sierra Club [online] 2006). The first directive of the mission gives structure to the narrative interpretation provided here. The question is: what is the experience of exploring and enjoying the backcountry at Grand Canyon?

Grand Canyon Helicopters: Linda

The mission of Grand Canyon Helicopters (GCH) includes a characteristic focus on customer service. GCH recognizes part of their strength as being able to show the customer more of the park than they would be able to see with more traditional means of transport such as hiking, biking, mule riding, and driving (GCH [online], 2007). GCH is represented in this study by Linda, a GCH pilot. The photos discussed were taken along a popular air tour route. Linda’s view from above provided a visual timeline of the earth’s history dating back approximately one billion years to the oldest exposed rock in the backcountry [and the world].

Four Seasons Guides: Katie

FSG’s mission reads as follows: “Four Season Guides strives to provide a quality experience in any adventure you choose to discover” (FSG [online], 2007) available online at: <http://www.fsguides.com/>; accessed, 7/23/07). In questioning this basic mission, the analysis of the conversation about Katie’s photos is geared toward answering a single question: what is a quality guided-hike experience in the backcountry? The photos that were discussed were taken while Katie was guiding hikes in the Bright Angel Corridor (aka ‘the Corridor’). As a result, Katie’s stories were almost exclusively of guiding hikes in the Corridor.

Arizona Wilderness Coalition/Grand Canyon Wildlands Council: Kim

The Grand Canyon Wildlands Council (GCWC) is a member of a consortium of organizations - the Arizona Wilderness Coalition (AWC) – dedicated to wilderness protection in Arizona. The AWC organizes state wilderness issues according to their geographic locale. The GCWC is focused on wilderness issues in northwestern Arizona and largely directs its energies on wilderness issues in and surrounding GCNP. ... Although not explicit, Kim suggests that wilderness travel is a learning experience, that for better or worse, one comes away a changed person. ... It is these types of experiences

that comprise the quality of wilderness in Grand Canyon's backcountry desirable to Kim and GCWC.

NPS Trail Crew: Patrick

The NPS trail crew is an interesting stakeholder group with regard to their governing policy. As an internal unit of the NPS, the trail crew's operational directives are found spread across documents including the 1988 BMP (pp. 32, 38-39) and the 1995 GMP (pp. 13, 14, 16-7). The 1988 BMP goes into some detail about how backcountry trails are to be maintained, including a sample trail log for work done on the Grandview Trail on June 28, 1988 (pp. 42-45). The philosophy of minimal impact is clear in both of these documents and they seem to point to a simple, basic mission [prone to complex interpretation]: to build and maintain trails with minimal impact on the landscape while providing travelers with the degree of stability and guidance required by the trail location/use-zone. With their general mission so defined, the question of interest for NPS trail crew in this report is: what is the experience of building and/or fixing backcountry trails?

Canyon Trail Rides: Kitty

Canyon Trail Rides (CTR) operates horse and mule rides in three different National Parks: Grand Canyon, Zion, and Bryce Canyon. CTR offers mule rides into the backcountry from the North Rim along the North Kaibab trail. With the thought that, "everyone needs to experience the Grand Canyon through the ears of a sure footed mule," (CTR [online], 2007a), the CTR wranglers "...want to share it with you" (CTR [online], 2007b). ... While discussing photos taken in "*the best office in the world*," Kitty described the experience of riding a mule in the backcountry while sharing important, defining aspects of the landscape while traveling into another world, and back.

NPS Canyon District Rangers: Oscar

The Canyon District Rangers (CDRs) - represented here by Oscar - are a group of individuals that fill multiple roles for the NPS primarily directed at the safety and well being of park visitors. One role of the Canyon District Rangers is patrolling the backcountry to give aid and instruction to hikers in need. Oscar - a decade-plus CDR veteran - discussed photos and corresponding journal entries from some of his early experiences in the backcountry. This conversation shed light on a backcountry of striking beauty and people in which youthful lessons have been learned.

NPS North Rim Backcountry Office: Gary

At the time of our conversation Gary - who represents the North Rim Backcountry Office (NRBCO) in this report - had been living in Flagstaff for six years and worked four summers as a seasonal NPS employee in the NRBCO. The NRBCO is a place where people come to talk about hiking; whether to get information, a permit, or just to share stories of hiking in the area. Gary is an avid hiker who enjoys exploring the backcountry and has learned from his experiences with the NRBCO. ... In addition to a wealth of personal hiking experience in the backcountry, Gary has spent four summers talking with other hikers about hiking in the backcountry at the NRBCO. From this

experience, Gary describes a backcountry that bears evidence of a history of humans working and living in the backcountry.

Grand Canyon Hikers and Backpackers Association: Norman

The Grand Canyon Hikers and Backpackers Association (GCHBA) is primarily directed at 'promoting, encouraging and advocating the interests of the hiking and backpacking community in the regions of Grand Canyon' (GCHBA [online] 2007). GCHBA is represented by Norman who began backpacking in Grand Canyon as a child. With more than thirty-five years of experience hiking and backpacking in Grand Canyon, Norman continues to frequent the backcountry, traveling from his home in Flagstaff. ... According to Norman, hiking and backpacking in Grand Canyon's backcountry is an exploration into a wilderness that touches the core of our being.