



Interpretive Guiding as Balancing Act

The Perceptions of Interpretive Guides in Promoting Protection,
Learning and Enjoyment in Jasper National Park

Theresa Jean Mercier

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Thesis for a MA-degree in
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Faculty of Subject Teacher Education



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This thesis satisfies 60 credits towards an MA-degree in Environment and Natural Resources Program in the Faculty of Subject Teacher Education in University of Iceland, School of Education.

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Preface

I would like to thank all the interpreters from Jasper National Park who participated in the interviews. I would also like to thank Parks Canada and the interpretation coordinator for assisting me in this project and helping me to set up the interviews. I would also like to thank my brother Joseph Mercier, for volunteering his free time to proofread my work and was always willing to help when I asked. Finally, I would like to thank my Advisor, Auður Pálsdóttir, as well as all the teachers from the Environment and Natural Resources Program including Bjargey Anna Guðbrandsdóttir, for all their help and support during this process.

This thesis was written solely by me, the undersigned. I have read and understand the University of Iceland Code of Ethics (https://english.hi.is/university/university_of_iceland_code_of_ethics) and have followed them to the best of my knowledge. I have correctly cited to all other works or previous work of my own, including, but not limited to, written works, figures, data, or tables. I thank all who have worked with me and take full responsibility for any mistakes contained in this work. Signed:

Reykjavík, 8. September 2021

Theresa Mercier

Abstract

National Parks provide many different services; they are places for enjoyment and education as well as conservation and protection of the environment within its boundaries. The Canadian Rocky Mountain Park is a huge area made up of four national parks. These parks are known for their geological and ecological importance and are the most visited national parks in Canada. Encouraging visitation and protecting the parks' nature is an ongoing balancing act. The Parks Canada mandate emphasize creating awareness and protection of ecological integrity, but when it comes to interpretation and guiding there is no holistic approach for how this should be done. The purpose of this research is to understand how individual guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors. The methods used to determine this aim were a series of interviews done of interpretive guides working in Jasper National Park.

Jasper National Park was used as the study area for this project, guides that worked for private tour companies, as well as guides employed through Parks Canada, were interviewed about their roles and perceptions as interpretive guides. Findings of this study show that guides perceive their roles as facilitators of experiences by creating awareness and a sense of attachment to a place is an important part of their work. However, how guides choose to be stewards and how they present themselves in this role to their guests varies greatly among them. The results showed that guides do see their roles as facilitators of information and providing meaningful and entertaining experiences for their guests. However, there is no holistic approach to how these experiences are done. These results can act as a guideline to help create a more holistic approach to how interpretation can be done by users of national parks.

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1 Introduction

The United Nations created the Sustainable Development Goals (SDG) in 2015, as a road map to build an equitable and sustainable global future. The SDGs are 17 objectives created for the global community to work together to achieve. Protected areas are considered an important part of achieving this future and are addressed in SDG number 15, Life on Land. This SDG aims to safeguard certain ecosystems and ecological processes from the negative impacts of human overuse and industrial development (United Nations, 2020). SDG 15 was inspired by the Aichi targets, which were a set of goals created by the Convention on Biodiversity (CBD) that aimed at addressing the underlying causes of biodiversity loss. By 2020 the Aichi target's goal was to have 17% of terrestrial areas protected (Convention on Biological Diversity, 2020). This target was almost reached but has fallen short with 15.01% of terrestrial areas protected today according to the World Database on Protected Areas (WDPA) (Protected Planet, 2020). Despite this shortcoming, protected areas continue to be a crucial aspect of successfully reaching the objectives of the sustainable development goals.

Protected areas are found throughout the world and showcase the most important, unique and spectacular nature that a country offers. Protected areas entice many visitors and are important sources of revenue generation through tourism for many places. In the Canadian Rocky Mountains nature-based tourism is highly popular within the national and provincial parks located in the Rockies. Jasper National Park (JNP) is a national park located in the heart of the Rocky Mountains and draws tourists both nationally and internationally. As one of the most visited national parks in Canada, protecting significant natural landscapes and ecosystems inside the park can be a challenge (Parks Canada Agency, 2020c). Interpretive guides who have the knowledge and skills to provide both enjoyable and responsible visitor interactions with nature are a vital part of ensuring that national parks such as JNP continue to be maintained for future use. Parks Canada has a mandate that outlines the dual objectives of protecting ecological integrity and promoting use and enjoyment. The Parks Canada mandate creates a set of objectives for all national parks in Canada to uphold but does not specify how and to what extent the goals of the mandate must be achieved (Parks Canada Agency, 2018). The purpose of this research is to understand how individual guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors

1.1 Tourism and Interpretation in Protected Areas

Protected area management is moving towards a more eco-centric perspective that promotes making protection and conservation a priority (Xu & Fox, 2014). Part of the reason

for this growing eco-centric perspective of protected areas is increased interest in the ecological and geological processes in nature and the broader environments. As interest in the natural world has increased and globalization has made travel easier and more accessible (Shultis & Way, 2006). Canada's national park system was created in 1885 but has gone through several name and changes to its role since its formation. In the early 2000s were a growing concern for national parks and their importance led to a more ecosystem-based management approach to protected area management (Shultis & Way, 2006). In response to this, Parks Canada created a dual mandate that promoted both ecological integrity along with encouraging use and enjoyment by visitors (Weber et al., 2019).

This growing interest in sustainable development led to an increased interest in sustainable use of national parks, including a move towards ensuring more sustainable tourism (Weiler & Kim, 2011). Sustainable tourism, like the concept of sustainable development, is about encouraging sustainable tourism practices that will not compromise future generations' ability to meet their needs (Weiler & Kim, 2011). Sustainable tourism is about maintaining an area's environmental supply and ensuring that the demands on a protected area do not diminish the environmental supply and make tourism unsustainable (McNicol & Rettie, 2018). As there is growing interest in sustainable development, there is also a growing interest in understanding the world's current environmental issues, which has led to a growing new form of tourism. Tourism in national parks or places of ecological significance is often a form of tourism known as 'last chance tourism'. This form of tourism occurs when important geological features or species are diminishing in supply and are in danger of being permanently lost. The fact that these features are 'disappearing' makes it part of their appeal and can be a significant factor in drawing more tourists to an area (Lemieux et al., 2018). An example of this type of tourism is the number of visitors to the Athabasca Glacier in JNP; this glacier is easily accessible and is known for being a rapidly changing landmark (Lemieux et al., 2018). This rise in last chance tourism has created a need for more education and interpretive programs to help visitors navigate these often fragile and ecologically significant places.

Interpretation as a concept has many definitions and is used in a variety of contexts. In 1957, Freeman Tilden defined six principles of interpretation, to develop a deeper understanding of the concept and to build foundational understanding of interpretation and the essential aspects that separate it from tourism or other forms of education (Tilden, 1977). Interpretation as a discipline grew along with the emergence of national parks in the early 1920's and is often associated with the idea of national parks, protected areas or historical landmarks. As national parks continue and change in how they are viewed and managed, interpretation has changed with them. In the beginning phases of interpretation,

it was more about acquainting visitors with an area's natural features. As overcrowding and the impacts of use by humans became more apparent in parks, interpretation began to evolve to become more in-depth and involved (Hvenegaard & Shultis, 2016). This interest in the human impacts in parks evolved into an interest in broader ecological systems within and surrounding parks. Interpretation continued to evolve and change with it and interpreters were expected to have knowledge and understanding of not only the parks but the surrounding areas and their natural systems (Hvenegaard & Shultis, 2016). The expectations of interpretive guides have continued to change, and along with having vast amounts of knowledge, there are also expectations on them to have the skills related to how they deliver information. Weiler and Black have identified four domains that are expected of interpretive guides and showcase how these expectations have changed. The first domain is the most basic, and it requires interpreters to broker access; the next is brokering encounters, brokering understanding and finally brokering empathy (Weiler & Black, 2015). Protected areas continue to be important as they provide places for people to enjoy and learn from. My own enjoyment of the protected areas in Canada was the inspiration behind this project.

1.2 Personal Story

The motivation behind creating a project around interpretive guiding specifically in the Rocky Mountains arose from growing up near of the Rocky Mountains. I spent much of my childhood camping, hiking and skiing in this area. It never occurred to me how lucky I was to have this vast and diverse network of parks and protected areas at my fingertips. This area, for me, was a giant playground to explore, and the ecological importance of this area and the greater value behind it never really occurred to me. It was not until I started my undergraduate degree and took a course on parks and protected areas that I began to understand the true importance of protected areas to the broader ecological systems. At this time, I also began to gain an appreciation of them for their simple existence beyond just as a place for me to enjoy.

During my undergraduate studies, I became very interested in learning more about the natural world and how deeply interconnected humans are to it and the impacts we have on it. My interest in this dynamic relationship inspired me to pursue a masters in an environmental studies program and to educate myself more on this relationship with nature. I have always valued the importance of education in both the formal and informal sense. Today the world faces many issues concerning the health of the environment and the ecosystems services on which humans rely. These issues have always concerned me, and the lack of interest and apathy that many people have towards them has confused me, Over the

years, it occurred to me that much of this apathy and disinterest may stem from insufficient understanding and education that many people have towards our relationship to the environment. Since growing to realize this, I have become interested in understanding how to encourage more awareness among people and the role education plays in this. By combining this with my interest and love for the outdoors, I wanted to understand better how protected areas could encourage this learning and help develop an understanding of these places' importance.

My motivation to also focus on tourism, came from my previous work prior to starting my masters, I worked at a whale watching company on Canada's west coast. Educating guests about local marine life and creating more profound and meaningful connections to the animals and the area is hugely important for this industry. During my time there, I was intrigued by the contradictions that I saw in this industry. The guides and the industry overall were so passionate about protecting and educating people about the many threats facing Canada's marine life. Despite this idea, the nature of the industry meant that it was contributing to the threats that the oceans are facing. During my time there I often wondered to what extent we should peruse these trade-offs. Was allowing people to see these animals first-hand and learn about their struggles worth the potential harm that the constant noise and pollution may be doing to these animals? This experience brought to my attention how the tourism industry is often a contradiction and has challenged my belief in the importance of education in promoting awareness and calls to action to fight against the many environmental issues the world is facing.

The combination of these three factors: my love of the mountains and own lack of understanding of awareness, my belief in the importance of education, and my experience working in the tourism industry all came together and culminated in this project. Through this research, I wanted to learn more about balancing this idea of encouraging people to care about ecologically significant places while still protecting them. This research only scratches the surface of these substantial and complex questions, but what I set out to do was to contribute to a body of literature trying to answer these questions and improve the nature of the relationship between humans and the environment. More specifically, I sought to answer these questions in the context of protected area management.

1.3 Key Concepts

There are several key phrases important to the understanding tourism in JNP and how this fit in a greater global context. These concepts are: Protected area verse national park, visitor verse guest, and interpretive guide.

The International Union for Conservation of Nature (IUCN), which will be explained in more detail, defines a protected area as “A clearly defined geographical space, recognised, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values” (Dudley et al., 2013). Although, this definition is very broad and leaves a lot of room for interpretation, the IUCN also states that conservation is the main objective of anything that is considered a protected area. Other goals can be present in a protected area, and these goals may differ depending on how a country chooses to categorize it, as long nature conservation is priority (Dudley et al., 2013).

The more specific type of protected area that this research focuses on is national parks, which the IUCN defines as

Large natural or near natural areas set aside to protect large-scale ecological processes, along with the complement of species and ecosystems characteristic of the area, which also provide a foundation for environmentally and culturally compatible spiritual, scientific, educational, recreational and visitor opportunities. (Dudley et al., 2013)

The national park definition differs as it is more in depth than just protecting a natural area but specifically addresses protecting significant ecological processes. It is also important because it addresses uses of national parks to include spiritual, scientific, educational, and recreational activities. This definition dives deeper into what is defined in protected areas by establishing along with protection, national parks also support education and recreation.

Visitation is a big part of national parks and is even addressed in the IUCN definition. In the literature, the term visitor is used when referring to individuals who go to protected areas for period of time and for various reasons including recreational, educational, or scientific purposes (Weber et al., 2019; Weiler & Black, 2015; Weiler & Kim, 2011; Xu & Fox, 2014). The term guest is used in this research when referring to individuals who have specifically attended guided tours or experiences in JNP. The term guest was used in interviews for this project and refers specially to individuals who had attended tours of the interview participants. Throughout this research, the term visitor will be primarily used to reference the general public who visit national parks or protected areas. The term guest, however, is also used when talking about individuals who participated in a guided tour or experience JNP. Residents are also referenced in this research, as the municipality of Jasper is located inside the boundaries of JNP; residents is used when referring to those who reside in the municipality of Jasper (Parks Canada Agency, 2017).

In the literature there are several types of guides that are referred to in tourism. For the scope of this research interpretive guide was chosen as the most appropriate term, the reasons why will and the importance of understanding these differences will be addressed in the literature review.

1.4 Significance of the Study

Sustainability in protected areas can be at risk of being negatively impacted overused or not managed properly. With millions of visitors annually to Canadian Rocky Mountain Parks, maintaining the sustainability goals of a park can be difficult. As interpretive guides have the opportunity to personally interactions with park visitors, their roles in ensuring sustainable use of protected areas are essential. Although interpreters play a key role in promoting sustainability, there is no holistic approach to how guides in the Canadian Rocky Mountain Parks choose to achieve this. To understand how interpretive guides, ensure sustainability it is necessary to look at how they view themselves in the context of it. This research analyses interpretive guiding from the perspective of the guides themselves. It aims to understand what they feel their responsibilities are and what are their expectations by their employers and by park visitors. National parks need to balance economic and social goals with the environmental goals. To understand how to do this properly, it is important to analyse how interpretive guides working in the national parks and interacting with visitors are impacting this. Understanding their perceptions can help to paint a picture of how Parks Canada's goals and mandates are being achieved.

1.5 Structure of the Study

This research begins by identifying the state of the literature, it looks at the history of protected areas internationally and in Canada, including the growth and evolution of interpretation in national parks. The current theories related to protected area tourism and interpretive guiding are also explored. Special attention is given to Freeman Tilden's six principles of interpretation as they provide a foundational philosophy of interpretation. Weiler and Black's article on the changing roles of guides is also examined in detail to create an understanding of how in the concept of guiding and interpretation is evolving.

Semi-structured interviews with interpretive guides from JNP were conducted. The guides were asked open-ended questions about their experiences, views, and knowledge as interpretive guides in JNP specifically but also as interpretive guides in general. A mix of small business owners, private sector employees and Parks Canada employees were interviewed. The participants came from a variety of age ranges and educational backgrounds in order to try and create a wide range of perceptions on interpretive guiding.

The results are analysed per question to find common threads and underlying themes as well as any contradictions or opposing views. In addition to analysing each question individually, overall themes and commonalities were identified as well as any unspoken findings or observations have been established. In the discussion, the interview responses were compared with the current literature focused on interpretive guiding in national parks. It will compare the interview responses to the theories of last chance tourism with the current state of JNP as well as compare how the participants choose to address controversial topics in JNP. The interview responses are also compared with Tilden's six principles of interpretation, to understand how well interpreter's own perception fits in with well-established framework. As Weiler and Black's theories provide a recent understanding of interpretive guiding, the interview responses are also analysed in this framework. The final section will provide concluding thoughts, including recommendations and directions for future research. At the end of the thesis all references cited in the text are listed. Following that are three appendices that include the research questions and their sub-questions, the interview schedule and finally the ethics proposal.

2 Literature Review

This paper explores how individual guides in JNP and aims to understand how guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors. This will be explored by understanding this concept through the perspective of the guides themselves. The purpose of this chapter is to map out the evolution of protected areas, how they have grown in importance on an international level, how this has led to the growth to the tourism industry and a need for interpretive guides. By first looking at history at the international level and then Canada's history, it will bring to light how changing attitudes towards the environment and ecological processes have led to a more eco-centric view of protected areas. Understanding this history is important in the context of this work, as it helps to create a picture of how interpretive guiding emerged as a discipline in national parks. An in-depth look at JNP specifically, will map out the history of JNP including the removal of Indigenous people in the park, and some of the prominent environmental issues in JNP that are addressed by interpretive guides in JNP. A brief overview of the Interpretive Guides Association (IGA) and its relevance for interpretive guides working in JNP will also be given as it is important to address its educational importance for tour guides. Once a strong history of protected areas has been grasped, this next section will present the concept of tourism in national parks in relation to sustainable development and the challenges associated with protection fragile landscape in popular tourist destinations. This section paints a picture that helps the reader to understand sustainable development and its influence over national parks and tourism within national parks.

This chapter will then focus on literature related to interpretation and its definition. An examination of the six principles laid out Freeman Tilden in his book *Interpreting our Heritage* originally published in 1957 will be done, and Tilden's six principles and their relevance to individual interpretive guides. The specific uses and challenges of interpretation in national parks will then be examined. These challenges as uses of interpretation will also be compared to Tilden's principles and will help paint a picture of the expectations and roles of the individual interpretive guide. The literature review will conclude by explaining how interpretive guiding has evolved how it has become increasingly complex through an examination of Weiler & Black (2015) in their article *The changing face of the tour guide: one-way communicator to choreographer to co-creator of the tourist experience*. Both Tilden's writings are important to show how as protected areas management and views of the environment have evolved interpretation has also evolved and changed as a discipline.

2.1 Protected Areas History

The idea of a protected area has existed in some form for thousands of years; often in parts of Europe, places considered to have exceptional natural beauty were put aside mainly for the upper class to enjoy as holiday spots or designated as hunting grounds (Phillips, 2004). In the late 1800's, the idea of protecting nature because of its uniqueness or importance to a country began to take hold in many places worldwide and many countries started creating legislation to protect natural areas (Dudley et al., 2013). A growing interest in safeguarding large portions of nature led to the world's first national park, Yellowstone National Park, in 1872, in the United States of America. Soon after, many other states such as Canada, Australia and New Zealand followed suit, creating national parks of their own (Phillips, 2004). People primarily viewed nature through an anthropocentric lens at this time; nature's importance depended on its usefulness for people. This meant the reasons for protecting areas were for the public's enjoyment or for protecting specific parts of nature or prominent features that people enjoyed visiting or seeing (Xu & Fox, 2014).

As national parks systems began to expand along with concern in protecting nature, there became an interest in creating a global body that encouraged cooperation and shared knowledge of protected area management (IUCN, 2017). In 1948 International Union for Conservation of Nature (IUCN) was formed to create a system to monitor the natural world's status and health and implement measures to protect it (IUCN, 2017). Since its establishment, the IUCN has been an influential force in the design and maintenance of protected areas. In 1994 the IUCN created a set of guidelines to categorize protected areas. These guidelines proposed to develop a global understanding of defining different types of protected areas and how to balance human use with conservation (Dudley et al., 2013).

As research within protected areas began to increase; there has been increased interest in the ecology within protected area boundaries and the surrounding area by the general public. As the environmental movement began to take hold throughout the 1960s and '70s, there became a growing awareness of the increasingly negative impact that humans were having on the planet, as well as an increased appreciation of the earth's natural systems and its abundance of diversity (Hvenegaard & Shultis, 2016). This renewed interest led to a shift in society towards a more eco-centric view of protected areas and a change in protected area management. In the early 2000s, these shifts in attitudes led to a re-evaluation of protected area management, and many began to adopt a more ecosystem-based management approach (Shultis & Way, 2006). This ecosystem-based management approach encouraged a holistic approach of looking at the broader ecosystem within a protected area; it encouraged people to understand the interconnections of the environment beyond the protected area boundaries (Shultis & Way, 2006). This changing attitude was reflected in the

language many countries used around protected areas and protected area management and was also reflected in the IUCN updated categorization of protected area including stricter categories and more stringent definitions (Dudley et al., 2013). Understanding this increased interest in ecosystems and the connection with the broader environment is necessary for this research, as it leads to a better understanding of how interpretive guides perceive their roles in the context of the newly developing views of protected areas management.

2.2 National Parks in Canada

The history of National Parks in Canada began in 1885, with the creation of Banff National Park in the Rocky Mountains of Western Canada. In the late 1800s the construction of the transcontinental railway began, which connected the country from east to west, making the movement of goods and people more accessible and affordable. It was during construction through the Rocky Mountains that workers uncovered a natural hot springs. Soon after the railway's completion, the hot springs and the surrounding mountains became a popular holiday spot for people from all over the country (Lothian, 1987). Policymakers realized that visitation to the hot springs needed to be regulated to prevent damage and maintain the pristine beauty that drew visitors there in the first place. In 1885 Banff National Park was created as Canada's first official national park (Lothian, 1987). In 1911, the federal government established the Dominion Parks Branch to oversee and make any decisions regarding the protection and maintenance of Canada's few parks and reserves. After several name changes and exponential growth in scope and responsibility, the former Dominion Parks Branch officially became The Parks Canada Agency in 1998 (Campbell, 2011).

In 1930, the federal government created legislation called the National Parks Act; this act state that national parks are “dedicated to the people of Canada for their benefits, education, and enjoyment ...” and that “the parks shall be maintained and made use of so as to leave them unimpaired for the enjoyment of future generations” (The National Parks Act, 1930). This wording remains virtually the same today, but in 2000, the government revised and renamed it to The Canada National Park Act (CNPA). The most significant change to this act was that the CNPA added protection of ecological integrity as one of the primary goals of national parks (CNPA, 2000). These revisions to CNPA exemplified the shifting attitudes to how people were viewing parks and the surrounding ecosystem. These revisions put a strong emphasis on fostering learning and awareness about parks and their ecosystems. The national parks system has grown and changed significantly since its creation, but the goals outline above have existed in some form or the other and continue to be a large part of national parks management.

Following this, Parks Canada created its mandate in 2001 to reflect the revisions in the CNPA. The Parks Canada mandate states:

On behalf of the people of Canada, we protect and present nationally significant examples of Canada's natural and cultural heritage, and foster public understanding, appreciation and enjoyment in ways that ensure the ecological and commemorative integrity of these places for present and future generations (Parks Canada Agency, 2018).

The mandate also states that national park employees are also guardians, guides, partners, and storytellers (Parks Canada Agency, 2018). When the early 2000s came, they were a year of growth and change for Canada's national parks system. The new Parks Canada mandate created a dual mandate that put protecting ecological integrity at the forefront with enjoyment and use. These changes to Parks Canada mandate and the CNPA meant that there was a shift in focus towards the ideas of education and ecological integrity being just as crucial as enjoyment by people in the management of national parks. This dual mandate hoped that nature-based tourism in national parks could create opportunities for education and revenue generation while still allowing ecological integrity protection (Weber et al., 2019).

Although Canada was one of the first countries globally to create a national parks system, it took many years before an interpretation program was established (Campbell, 2011). In 1895 an interpretive museum was established in Banff National Park, but any guided interpretation was through private corporations and unregulated by the government (Hvenegaard & Shultis, 2016). The United States federal park system successfully implemented a nature interpretation program in Yosemite and Yellowstone National Parks in 1920 (Hvenegaard & Shultis, 2016). Canada followed suit by establishing its first seasonal interpretive program in the Rocky Mountains. Following this, interpretive programs all over Canada grew and in 1958 Canada established its first coordinated interpretive services program (Hvenegaard & Shultis, 2016). Since this initial development, the traditional interpretation of Canada's national parks system has continued to develop. In 2001, after the revisions made the CNPA, Parks Canada set out to achieve three new goals that aimed at engaging Canadians with national parks. These are:

To raise awareness of protected areas by Canadians; to foster understanding and enjoyment of parks and thus influence their attitudes towards parks; and to strengthen emotional connections to Canadian heritage place by creating more

opportunities for residents to become directly involved in Parks. (Hvenegaard & Shultis, 2016, p.149)

The history of Canada's national park system is not long but has seen many changes, it emphasizes its role as being showcasing and protecting Canada's historical, cultural, and environmental heritage. Like the rest of Canada, JNP has a rich history that has seen many changes in a short time. The history and current management of JNP is controversial and reflects the complexities of balancing visitation with protection and conservation.

2.3 Jasper National Park

Established in 1907, JNP is one of Canada's oldest national parks. JNP is roughly 11,000 Square Kilometres and is in The Rocky Mountain range in Alberta near the British Columbia border (figure 1). (Parks Canada Agency, 2020c). Before it was JNP, the area was an important corridor for the European and Indigenous¹ fur traders and indigenous groups'



Figure 1 Location of Jasper National Park

hunting grounds. In the early 1800s several Métis² families established permanent settlements in the area (Cooke & Carroll, 2017). In addition to the Métis settlements, many other Indigenous groups inhabited the area on a seasonal basis "...including Cree, Stoney, Shuswap, Ojibwe, several groups of Métis, Sekani, Carrier, Iroquois and white consider the valley a part of their abiding heritage" (MacLaren, 2011). Upon establishing JNP, the Métis families were evicted from their homes and forced to move out of the park boundaries.

Along with being forced to leave their homes, park wardens barred the Métis and other Indigenous groups from using the area for trapping and hunting and traditional cultural practices, such as prescribed burning- the importance of which will be described below (Youdelis, 2016).

This treatment and marginalization of Indigenous people were not unique to JNP; removal and exclusion of Indigenous people have been a regular occurrence in Parks Canada's history and protected area creation (MacLaren, 2011). As is stated earlier, the idea of creating protected areas was a desire to set aside natural spaces for the wealthy and upper class to enjoy (Phillips, 2004). Canada's national parks system's history is rooted in this

¹ Indigenous in Canada, refers to all aboriginal people in Canada (First Nations Studies Program: The University of British Columbia, 2009).

² Métis are descendants of both European and Indigenous people; they are legally recognized in Canada as having a distinct identity (First Nations Studies Program: The University of British Columbia, 2009).

concept that protected areas were “playgrounds” for the wealthy urban popular who were primarily of European descent to visit and enjoy (MacLaren, 2011). It was not until 2004 when the Supreme Court of Canada recognized “The government has a legal duty to consult and accommodate Indigenous Peoples where there are current or potential outstanding land title claims” (Johnston & Mason, 2020). Including land claims that were within the boundaries of national parks (Johnston & Mason, 2020).

Since the early 2000s, the Canadian government, including Parks Canada, has made strides in recent years to promote reconciliation for Indigenous people's current and historical treatment in Canada. JNP has also recognized and attempted reconciliation with the Indigenous groups that the government had forcibly removed from the park boundaries. JNP has tried to increase Indigenous participation in park management through several initiatives. The Jasper Indigenous forum's creation intended to encourage consultation and collaboration with Indigenous groups on various projects within JNP (Johnston & Mason, 2020). However, many have criticized the forum's structure as it does not allow representation by all Indigenous groups in the park (Youdelis, 2016). Critics have also pointed out that the forum does not give Indigenous any meaningful decision-making power; it only requires Parks Canada to consult with Indigenous groups but are not obligated to make changes based on the consultation. Management and decision-making authority is still in Parks Canada's hands (Johnston & Mason, 2020). Parks Canada, in 2012 created a cultural use area that set aside land for members of the Indigenous forum to use for reconnecting to the land and their culture, as well as use for various ceremonies and celebrations (Parks Canada Agency, 2020d). The Cultural day-use area is closed to the public, and access is only allowed by the Jasper Indigenous forum members (Parks Canada Agency, 2020d). Although JNP has made advances towards reconciliation, there are many issues to be addressed in terms of Indigenous relations. As will be addressed below, the history and influence of Indigenous groups interconnected with all aspects of JNP, and one cannot talk about JNP without addressing these relationships. It is essential to address the progress and errors made by Parks Canada; however, to thoroughly examine the details and consequences is beyond this current research scope. The next section explores notable environmental issues in JNP. It is important to understand the state of the environment and the history in JNP if one wants to understand the roles of interpretive guides within the context of these historical and environmental issues.

2.3.1 Mountain Pine Beetles

The Mountain pine beetle has become an issue of great concern for the Jasper town residents as its number continue to rise in the area (Parks Canada, 2016). Mountain pine beetles are small insects that attack and kill mature pine trees (Parks Canada, 2016). The

mountain pine beetle is native to North America's forests, and periodic outbreaks have occurred in forests in North America, particularly in British Columbia, the historical range of the pine beetle due to favourable climatic conditions (Cooke & Carroll, 2017). The most recent outbreak has become an issue of grave concern because its spread outside its historical ranges into the Rocky Mountains, previously a significant geographical barrier to its expansion (Cooke & Carroll, 2017). Before the early 2000s, pine beetles occurred in relatively low numbers in JNP, but their recent rapid and continual spread has become a topic of concern as it has led to poor forest health and increased fire risk (Parks Canada, 2016).

The causes of this rapid pine beetle expansion have been a warming climate and years of fire suppression. Historically, deep freezes in the winter months would be necessary for slowing the spread in the winter months, but warmer winters and dryer summers have led to favourable conditions for the beetles continued proliferation (Cooke & Carroll, 2017). Another significant cause is years of fire suppression that have led to the large and densely packed forested area for the pine beetles to take advantage of (Parks Canada, 2016). Before creating JNP, the Indigenous living in the area managed the forest through prescribed burning. Studies estimate that fires would burn through the area every 15 years before European colonisation, but since officially becoming a park, there has not been a fire in JNP or the surrounding area for more than 70 years (Parks Canada, 2016). Another area of concern is an increase in pine beetle on the trees surrounding the municipality of Jasper. Not only does this have impacts on the aesthetic appeal for residents and visitors of Jasper, but it also means an increase in fire risk that could have potentially devastating effects on the townsite of Jasper (Parks Canada, 2016). The current management plan to tackle this problem is to remove infected trees and prescribed burning in larger patches of trees (Parks Canada, 2016). Like the pine beetle, the Columbia Icefield and Athabasca Glacier bring light to environmental issues to the park and attract tourists' interest and curiosity.

2.3.2 Columbia Icefield and the Athabasca Glacier

The Columbia Icefield along the Alberta-British Columbia border has roughly 25 different glaciers located within the Icefield, most notably the Athabasca Glacier. The Icefield is a significant watershed, and meltwater from the Icefield flows into three major rivers, the Athabasca, Saskatchewan and Columbia rivers which then drain into the Arctic, Atlantic and Pacific Oceans (Tennant & Menounos, 2013). Aside from being a significant water source, the Icefield is a popular tourist destination. The Athabasca glacier is one of the most visited glaciers in North America due to its easy access to spectacular scenery (Parks Canada Agency, 2020c). The glacier has been receding for around the last 125 years; the toe of the glacier has receded roughly 1.5 km and has lost half its volume (Weber et al., 2019). The fact that the glacier is receding so quickly has become part of the attraction to the glacier as

date markers have been placed along the toe of the Athabasca glacier to give visitors an idea of the recession rate (Parks Canada Agency, 2020b).

The Columbia Icefield and Athabasca Glacier are on a 230 km stretch of highway called The Icefields Parkway. This highway begins in Banff National Park to the south and connects Lake Louise to Jasper National Park before eventually ending at the town of Jasper. The drive itself is a popular tourist attraction, and the Icefield is the most popularly day-use area in JNP (Parks Canada Agency, 2020b). Tours by private companies, including bus tours and guided hikes on the glacier (Weber et al., 2019). The Icefield continues to be a well-known landmark in the JNP; they have drawn interest from such a high number of visitors has led to a proliferation of interpretive guiding opportunities in the park.

2.3.3 The Interpretive Guides Association

This section looks at the Interpretive Guides Association of Canada (IGA) and how its use and importance for many guides Canada wide but specifically for JNP. Guides operating in the JNP must be certified by the Interpretive Guides Association of Canada or have equivalent training (T. Gage, email communication, March 29, 2020). The IGA is a non-profit organization that provides training, certification and professional development for its members; both companies and guides can be members of the IGA (Interpretive Guides Association, 2020). Now Canada wide, it was originally named The Mountain Parks Heritage Interpretation Association, the organization started because of a proliferation of tour companies working in the mountain parks with no education or certification requirements. The IGA was formed through a collaboration between Parks Canada and local tour operators to create a standardization program for interpretive guides in the Rocky Mountain Parks system (Maunder & McIntyre, 2008). The IGA provides various certifications that individuals can obtain as an interpreter in the Canadian Rocky Mountain Parks. At the most foundational level is the basic knowledge courses, and beyond that, guides can become an apprentice or professional interpreters and obtain certifications in Group Management and interpretive specialists (Courses | Interpretive Guides, n.d.). The highest level of certification that members can receive is the level of Master Interpreter, this is not a course, but a certification appointed to members who considered “true masters of interpretation” and “demonstrate a genuine love of place, and extensive experience, professionalism and mentoring in the interpretive guiding world” (Master Interpreter | Interpretive Guides, n.d.).

For guides doing activities beyond the scope of the IGA, such as alpine guides, ski guides, and backcountry guides, they must also be certified through the Association of Canadian Mountain Guides (ACMG) (The ACMG - Who We Are, n.d.). The IGA and the ACMG provide guides with professional representation and accreditation to Canada’s interpretive guides

(Interpretive Guides Association, 2020; The ACMG - Who We Are, n.d.). They also provide learning and development opportunities; a requirement for IGA members is to complete ten professional development hours annually (Interpretive Guides Association, 2020).

The IGA has continued to grow in scope and importance in recent years. Although, there is still an emphasis on the Rocky Mountains Park System. It has begun to expand to become a Canada-wide program (Interpretive Guides Association, 2020). The IGA has been influential in providing standardized knowledge on ecology, geology, park management, and heritage interpretation but has expanded in-depth and provides professional development courses on various interpretation methods (Maunder & McIntyre, 2008). National parks often contain areas of ecological significance, importance, and fragile ecosystems in need of protection. Interpreters continue to be important as tourism continues to have a significant influence on national parks.

2.4 Tourism in Protected Areas

Before exploring the concept of interpretation, it is important to note that as the concept of sustainable development has increased, it has led to a more awareness of tourism, in protected areas, is becoming increasingly focused on sustainability. Simultaneous to a growing eco-centric perspective and interest in broader ecological importance of national parks concept of sustainable development emerged. Sustainable development first used in the 1980s as an increasing awareness became evident regarding the environment and the human-induced damage that was causing concern for the future health of the planet. The concept sustainable development was first defined by the Brundtland Commission first defined sustainable development in *Our Common Future*, as: “Development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” (Brundtland Commission, 1987, p.41). Sustainable development is a concept that focuses on connecting the economic, social, and environmental spheres. The idea behind sustainable development is to create a world where all three of these aspects are equally embraced. In the following years, the term became more widely known and inspired United Nations to create the SDGs with the aim of building an equitable and sustainable global future. The importance of protected areas to the SDGs is reflect in SDG 15, Life on Land. It seeks to promote conservation and restoration as well halt biodiversity loss and desertification caused by deforestation and land degradation (United Nations, 2020). Goal 15.4 refers specifically to the conservation of mountain regions: “By 2030, ensure the conservation of mountain ecosystems, including their biodiversity, in order to enhance their capacity to provide benefits that are essential for sustainable development” (United Nations, 2020, para 15.4).

Sustainable tourism originates from the concept of sustainable development and is rooted in the same principles. It is considered to be a form of tourism that is economically viable long term and can be maintained without compromising the environment and human dimensions that rely on it. What this concept points to is that to be sustainable, tourism must not only consider environmental concerns but also must consider the social implications while still being economically viable (Weiler & Kim, 2011). The Parks Canada's mandate specifically references the idea of sustainable development by stating it aims to ensure the "...ecological and commemorative integrity of these places for present and future generations" (Parks Canada Agency, 2018). This reference to leaving parks in a state that it can be enjoyed for future generations, highlights the importance of the sustainable development goals and the challenges that the Parks Canada's dual mandate presents.

Tourism in protected areas is often associated with the idea of sustainable tourism, but visitation can sometimes conflict with protected area's ability to balance the economic, social and environmental spheres. While people tend to go to protected areas to experience nature and visit places of ecological significance, it leaves them vulnerable to the impacts of human activity and overuse. Tourism should be encouraged in protected areas, but in tandem with keeping environmental supply as intact as possible. The environmental supply is about capacity for tourism in a protected area verses the demand for it. Factors that are impacted by environmental supply include the natural environment, visitor centres, interpretive programs, and policies and governance that impact the protected areas environment (McNicol & Rettie, 2018).

Although it may seem that many of the activities done in protected areas are non-consumptive activities, almost all uses of the park by people will have some sort of impact on the state of both the park and the broader environment surrounding it. The concept of environmental supply helps determine how much visitor impact a protected area can handle; it includes anything from infrastructure development to use of trails. Environmental supply is essential for determining how different aspects of a park are managed and can be a useful determinant for how sustainable the tourism industry is in a protected area. If the environmental supply of a protected area begins to be compromised than tourism is no longer sustainable and may compromise the ability of future generations to use it (McNicol & Rettie, 2018).

Often, when the environmental supply of a significant landmark or monument begins to become scarce, it can attract more visitors, making managing these areas more complicated. (McNicol & Rettie, 2018). These places are usually unique, picturesque, or fragile and in danger of being lost. Consequently, these are often the places that are most attractive and popular with visitors. This type of tourism built around such places is known as last chance

tourism (Lemelin et al., 2010). As elements or parts of the natural world begin to disappear or become degraded over time due to climate change, human or non-human induced impacts, there becomes a greater urge for people to travel to experience these destinations before they disappear or become permanently altered (Lemelin et al., 2010). Areas like Antarctica's melting ice caps, the disappearing islands in the Maldives and polar bears in Churchill, Canada, are all phenomena subject to this form of tourism (Lemieux et al., 2018). In Jasper National Park, the Athabasca glacier is one of these phenomena. As an easily accessible glacier, it is a trendy tourist destination and the most-visited glacier in North America. The fact that the glacier is receding so quickly has made it an even more popular destination. At the most accessible site of the glacier, signs have been posted where the toe of the glacier used to be at different times in history, reinforces the idea that this glacier is a disappearing destination (Lemieux et al., 2018).

Increased access to information, ease of travel and an increasingly globalized world has allowed last chance tourism to become a thriving business. It can be a strong motivator for visitors and, from a marketing perspective can be an excellent feature to encourage tourism (Lemieux et al., 2018). Last chance tourism creates both opportunities and concerns for protected area. This type of tourism provides a great opportunity to bring more tourism to an area and increase revenue for the area and the surrounding areas. Increased tourism, in turn, can lead to more funding to be put towards protected area maintenance and conservation. Last chance tourism is also central for protected areas to raise awareness about a particular environmental issue. This increased interest provides the protected areas with opportunities to educate the public about environmental issues impacting the area (Lemieux et al., 2018). However, the challenge of this increased awareness is the increased pressure this may put on a protected area. In some instances, this increased visitation can exacerbate the factors causing something to become a last chance tourist destination. For example, people will fly long distances for polar bear viewing, even though fossil fuels consumption contributes to climate change leading to a loss of sea ice and is a significant factor why polar bears are going extinct (Lemelin et al., 2010). Protected area managers need to find a balance with these disappearing destinations and ensure that the environmental supply in an area remains as intact as possible and that the tourism that does occur is rooted in the principles of sustainability. As tourism in protected areas continues to grow in popularity, so does the need for interpretive guides to provide education and expertise to those wanting to explore these natural areas.

2.5 Defining Interpretation

When discussing how to manage the natural environment in protected areas while also enhancing visitor experience, the question of how people are approached with information about the protected area and the opportunities to enhance these experiences must be explored. In order to do this, the ideas behind different approaches become important. This section identifies and defines forms of learning commonly identified in national parks and therefore explains the content and the methods of environmental education, tour guiding and interpretation.

Environmental Education (EE) is based on considering the broader ecological environment and the human interactions with it (Tilbury, 1995). It was developed as a response to a growing awareness of the damage humans were doing to the natural environment (Gruenewald, 2004). EE generally, refers to programs developed for primary and secondary school students, and aims to help people develop knowledge about the environment and its related issues (Hvenegaard & Shultis, 2016). In this sense, EE is a more formal or structured way of approaching and teaching an audience. EE played an important role in emergence of sustainability and sustainable education. From the concept of EE, an awareness of the interconnections between humans and the environment led to the idea of sustainability. This led from the idea of EE being about education on the environment, to a focus on education that promoted awareness of the interconnections of social and economic matters in the environment (Tilbury, 1995)

Individuals that work in protected area boundaries and provide visitors with information to enhance their experience are usually referred to as guides or interpreters. The guides that do this work participate in either tour guiding or interpretation. The role of these guides is to act as leaders and mentors for their guests as well to act as spokespersons and representatives of an organization or business (Mak et al., 2011). Guides have an important role of being the front-line employees that have the most access and interaction with visitors. This puts them in a unique position that allows them to experience in the intellectual, and emotional and behavioural experience of the guest (Skanavis & Giannoulis, 2009, Pereira & Mykletun, 2012). Guides are considered to be stakeholders in tourism and the way in which they approach their role can have an impact on sustainable tourism in an area (Jensen, 2010; Pereira & Mykletun, 2012). Guides act as both mediators and leaders among guests and the local community and between the guests themselves. They have a critical role in influencing a guest's perception of a place and how guests interact with the place. In addition to having the ability to influence the sustainability of the tourism industry. Mak et al. (2011) created a conceptual model for the four major roles of the guide, they are professionals, ambassadors, employees, and entrepreneurs. The identification of these four

aspects being the main aspects demonstrates the variety in skills and responsibilities that is expected of tour guides.

Interpretation and tour guiding are similar concepts, but interpretation is viewed as being more involved than tour guiding (Rabotic, 2010). Like tour guiding, interpretation involves informal nature-based learning and usually occurs in a place of natural, cultural and historical significance. Similar to environmental education, it aims to develop knowledge about the environment and its related issues (Hvenegaard & Shultis, 2016). Interpretation is considered to be a form of tourism that focuses on explaining the natural and cultural attractions to visitors, and in doing this, interpretation aims to establish intellectual and emotional connections (Rabotic, 2010). Freeman Tilden (1977) defined interpretation as: “An educational activity that aims to reveal meanings and relationships through the use of original objects, by first-hand experience, and by illustrative media, rather than simply to communicate factual information” (Tilden, 1977, p.33). Rabotic (2010) positions that by being a tour guide one cannot just assume the role of an interpreter, as an interpretation requires training and education in what he refers to as the “art of guiding”. Interpretation relies heavily on commentary that aims to provoke positive reactions of knowledge, empathy, and action. In order to do this an interpreter must be trained in storytelling, commentary, voice projection and non-verbal presentation. In Rabotic’s (2010) view, these skills and training is what separates interpreter from tour guides. The main concern of an interpreter is how to deliver information rather than the information itself. A guide’s role according to Rabotic, (2010) is to be an interpreter first and a subject specialist second. This means, their primary responsibility is to creating meaning and fostering relationships is their main priority and providing facts and information is their second (Rabotic, 2010). This aligns with the concepts of definition of interpretation that puts a strong emphasis on how information is delivered, and how the delivery of this knowledge helps to create experiences and establish emotional connections.

When interpretation in national parks began to emerge as a discipline, Tilden’s writing was extremely influential in the interpretive world (Dickenson 2007, in Tilden, 1977). The clarity and simplicity of his six principles have made them immensely popular among interpreters (Dickenson 2007 in Tilden, 1977). His work is also widely used as a reference in academia (Hvenegaard & Shultis, 2016, Skanavis & Giannoulis, 2009, Pereira & Mykletun, 2012). The first edition of his book, *Interpreting our Heritage*, is from 1957 and although some aspects of his writing may be outdated by today’s standards, the fundamental principles that he outlines in his book are still very relevant and influential for interpretive guides today. The following two sections will provide a more in-depth look at the interpretive guides' dynamic role and its evolution

2.6 Tilden's six principles of interpretation

In *Interpreting our Heritage*, Tilden introduces six fundamental principles that should inspire an effective interpreter (Tilden, 1977). The six principles are as follows:

1. Any interpretation that does not somehow relate to what is being displayed or described to something within the personality or experience of the visitor will be sterile.

This principle is about the relationship between the visitor and the interpreter, and it highlights the importance of how an interpreter may choose to relay information to a visitor. A successful interpreter allows visitors to relate to and understand a place through their own eyes. An adult generally will visit a site because it is a place that appeals to them and they have an interest in learning about this particular place. For an interpreter to aid in learning, they must be able to relate to the visitor and that there must be a level of mutual respect between the interpreter and the visitor. As Tilden puts it “[the visitor] does not so much wish to be talked *at* as to be talked *with*” (Tilden, 1977, p.36). What Tilden is alluding to is the fact that interpretation is not just about what facts an interpreter is relaying to an audience, but about relating to the audience and appealing to their interests. It allows them to learn in a way that is not only informative but also entertaining and interesting.

2. Information, as such, is not interpretation. Interpretation is revelations based on information. But they are entirely different things. However, all interpretation includes information.

This is also about creating a connection with the guests and the object or area of interest. Information is a necessary aspect of interpretation, but how these facts are delivered is important for interpretation. Putting a place or a landmark into a historical significance into words that a general audience can understand will help transform interpretation into a story instead of just a way to portray scientific or historical facts (Tilden, 1977). As exemplified by Tilden, by using notable historical figures to create a timeline or using cities and landmarks for spatial perspective, interpreters help the audience connect with the information on a human level. Therefore, the relevant information is portrayed not to make the audience feel overwhelmed with strictly facts and information (Tilden, 1977). For example, if an interpretive guide in JNP wanted to tell their audience about climate change, just telling facts and information can overwhelm an audience and make them lose interest because climate change is such a complex and global issue. But if they were relating climate change to Athabasca glacier and the signpost showing that it has retreated, it can bring the concept of climate change into perspective and will allow the audience to relate to it on a personal level.

3. Interpretation is an art which combines many arts. Whether the material presented are scientific, historical or architectural. Any art is in some degree teachable.

Principle three develops a similar perspective to the second which suggests putting information into a more easily understood perspective strengthens interpretation. An Interpreter must utilize more than just facts and figures to relay information; a good interpreter, according to Tilden, will be a poet and will use art and poetry to create stories that will help them connect with their audience. Tilden stressed that this does not mean that only artists can be interpreters. Instead, he states that everyone is inherently artistic and that all good interpreters can employ this artistic side to reach their audience more creatively.

4. The chief aim of interpretation is not instruction, but provocation.

In this principle, Tilden emphasizes the difference between classroom learning and interpretation. While the aim of classroom learning is to instruct, interpretation aims to be thought-provoking and sometimes emotional. Interpretation is designed to be stimulating guests and expand their interest and knowledge behind facts and information (Tilden, 1977). This principles ties into the first principle that a visitor does not want facts they can look up themselves nor do they want to be “talked at”. They visit to be inspired and learn in a way that appeals to their senses and entertains them.

5. Interpretation should aim to present a whole rather than apart and must address itself to the whole man rather than any phase.

According to Tilden, every visitor is limited by three things: time, money, and absorptive capacity. An interpreter must be aware of these limitations because it will impact how their information is presented (Tilden, 1977). These limitations mean that presenting a feature instead of trying to present it in many small things will allow the interpreter to capture the wider audience. This principle can help visitors feel like they have a general knowledge of an area instead of leaving feeling like they only learned about a few small parts and do not have the complete picture.

This idea is beneficial for interpretation in national parks. Certain features may draw people to an area, but good interpretation will address more than just that feature. It will also address the importance of the environment and how the relationship between a specific feature or ecology surrounding an area may impact a particular feature, including how visitation to a specific feature may impact the surrounding environment.

6. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution to the presentations to adults but should follow a fundamentally different approach. To be at its best it will require a separate program.

This principle addresses how the approaches to interpretation for young children and adults are fundamentally different because how younger children learn is so different. Tilden states, the difference between children and adult learning is "the eagerness for pure information in one and a slight aversion to it in the other" (Tilden, 1977, p.79). Children learn at different speeds and styles at a younger age and do not have biases or other life experiences that may impact adults and older children's learning (Tilden, 1977). For this reason, Tilden states that interpretation should differ for those under the age of twelve.

Overall, these principles stress the importance of interpretation as a medium to help audience gain a deeper appreciation for the places being interpreted. Interpretation, according to Tilden, involves bringing together multiple aspects of EE and tour guiding to help create an experience that is both educational and enjoyable. These principles emphasize that interpretation requires a mix of skills and methods that will help bring create a more meaningful experience for the guests. The above principles create general criteria for how interpretation should be done. These criteria are beneficial for all interpreters to follow, but interpretation in places like national parks also have specific needs and requirements.

2.7 Interpretation in parks and protected areas

Tilden's six principles provide a fundamental understanding of how interpretive guides should provide an interpretive experience to visitors. However, as the world is dynamic and constantly evolving, a contemporary look at interpretation in protected areas is needed to understand how these roles have evolved. Interpretation is often in places of natural, historical, or cultural significance which may be controversial. Interpretation in these types of places is known as hot interpretation (Hvenegaard et al., 2016). This type of interpretation generally occurs in places that may spark emotion or pose a challenge to some visitors' beliefs. Hot interpretation tends to touch on controversial issues and must occur sensitively to hold the complexity, this type of interpretation can trigger emotions that bring to light differing personal values and beliefs among the audience or even between the interpreter and the audience members. Despite this, hot interpretation still has an important place in creating awareness and bringing about cognitive and personal growth (Hvenegaard et al., 2016).

Hot interpretation aligns with Tilden's belief that interpretation should be provocative and help the audience develop an emotional connection to the topic. It also can help to elevate Tilden's first three principles. Often, controversial issues can be vital for invoking emotion and can help the interpreter connect on a personal level. It can be easier for the interpreter to create a story and to treat interpretation as more of an art form if there is already a strong emotion or connection tied to a place or feature for some people. In

protected areas, hot interpretation occurs around topics such as climate, land degradation, or biodiversity loss (Hvenegaard et al., 2016). An example of where one might see hot interpretation in a protected area would be the Athabasca Glacier in Jasper National Park. This glacier is receding because of global warming and is a real-time example of the impacts of climate change. The fact that the glacier is receding so quickly is a major attraction point for many tourists and an educational opportunity for visitors to the JNP (Lemelin et al., 2010). If an interpreter were not to acknowledge this glacier's key feature, they would not be providing a potential complete educational experience. They would need to talk about the good and bad aspects; otherwise, one is only providing a partial experience and not the whole experience.

Even though climate change may trigger controversial feelings for some audiences, it is part of the interpreter's duty to provide a holistic understanding of the JNP's ecology as a whole (Pereira & Mykletun, 2012). What is essential in this situation is that the interpreter can address a controversial topic. Instead of shying away from discussing an issue such as this, it is more important to address it using appropriate methods to discuss it. Melena (2014) created recommendation for dealing with a controversial topic of climate change (Melena, 2014). These recommendations include having a strong understanding of a topic, being able to deal with potential tough questions, and including positive aspects to provide solutions instead of just painting a negative or hopeless picture to an audience (Melena, 2014). For those who may be hesitant to talk about it, understanding how to approach it in a way that does not deter guests is essential. Melena (2014) suggests when beginning a talk about climate change to ensure that the guides know their audience and be knowledgeable on the subject. Melena also makes recommendations that included providing a safe environment, knowing how to disengage with difficult audience members, giving a narrative or personal touch to the story, and sharing a message of hope (Melena, 2014).

Interpretation in an area like this would be an ideal place to use Tilden's second principle. Using the example of the Athabasca Glacier, there is observable geological evidence of how far the glacier has moved in a human time scale, and thus, it is an ideal place for the interpreter to inform the audience with a visual representation as opposed to just facts or numbers that can be hard for an audience to envision.

While Tilden's interpretation principles are still relevant, interpretation has become increasingly popular in protected areas, and the concept itself continues to evolve. These changes have come from various factors from technological advances, systemic changes in environmental management and changes in environmental awareness (Hvenegaard & Shultis, 2016). Hvenegaard and Shultis (2016) identify four phases that interpretation has gone through. The first phase was at creating the parks system when interpretation focused

on acquainting visitors with features of the park, particularly notable monuments that often caught the eyes of visitors. This type of interpretation is why it is mainly associated with being done in protected areas. The second phase began in the early 1960s when there became a greater awareness of environmental issues such as overcrowding and impacts of overuse were becoming clear within park boundaries. There was a greater demand to learn about the environment in the park and how it was being affected by humans' impact (Hvenegaard & Shultis, 2016). The third phase began when a greater consciousness about parks' ecological importance and the surrounding environment. This phase started in the early 1970s as more people were becoming aware of environmental issues and the public was concerned with the environment beyond the confines of the park boundary. In this phase, an understanding of protected areas as part of a larger environment emerged, and so did a growing interest in learning about the surrounding areas (Hvenegaard & Shultis, 2016). The fourth phase began at the start of the twenty-first century and is continuing to develop. In this phase, many park systems are trying to rethink onsite interpretation and to consider the importance of social media and other online platforms to appeal to youth and urban dwellers through the use of virtual or "off-site interpretation" (Hvenegaard & Shultis, 2016). This present phase has made people responsible for park systems, rethink how to use interpretation to reach a wider audience.

2.8 The Evolving Role of Interpretive Guides

Changes in attitudes towards the environment and easier access to technology have created a greater demand on tourism to provide exceptional experiences for visitors, and higher expectations on those delivering the interpretive experience. This section looks at how interpretive guides' roles have changed along with evolving attitudes towards nature. There is more awareness and growing demand for guides to be well versed in the parks' broader ecological processes of the entire area surrounding the park (Hvenegaard & Shultis, 2016). Guides are no longer seen as just people to provide access to the general public or just to be entertainers. There is an expectation now that interpretive guides must not just be knowledgeable about the area but also should be both educators and entertainers (Hvenegaard & Shultis, 2016)

In the early years of tourism, guides were what Weiler and Black refer to as 'one-way communicators' (Weiler & Black, 2015). The guide's job was to provide physical access to the national parks. There was little emphasis on the tour guides role being more than providing information and brokering access (Weiler & Black, 2015). As with interpretation, tour guides' role has also begun to change as there has become increasingly public awareness and interest in the environment. Along with this change, the expectations of interpretive guides

have also increased. It is no longer enough for guides to help visitors' access these areas; they are also now a considerable part of the overall visitor experience.

2.8.1 The Four Domains of Interpretive Guides

Weiler and Black (2015) discuss four domains that interpretive guides must operate in, with varying levels of involvement. The first domain is brokering physical access; this is the guide's fundamental duty to help the guests access these areas, take them to places of interest, and ensure they are safe and acting responsibly. According to a theory by MacCannell (1973) part of brokering access means that the guides are responsible for what the guests see and are able to construct the reality that their guests see. They provide guests access to the 'backstage' of a place and have the power to influence the guests perception of a place (MacCannell, 1973). The next duty of the guide is to broker encounters, this means is to mediate between visitors and local communities. This domain may involve recognizing any social, cultural, or economic differences between tourists and local communities and ensuring that visitors respect the local community and environment. The third domain that the guides must operate in is the brokering of understanding. Interpretive guides provide information that will enrich a visitor's knowledge and build a deeper connection to an area. To broker understanding, a guide must understand how to relay information to give meaning to the visitor. The fourth and final domain is brokering empathy. In this domain, the guide has the duty of going further than just providing information by helping the visitors create a sense of attachment and appreciation for a place, even if it is their first or only experience with a place (Weiler & Black, 2015).

These four domains emphasize interpretive guide's duty as much more than just a 'one-way communicator'. They are there to inform, entertain, and elevate a guest's experience (Weiler & Black, 2015). This evolution of interpretive guides' expectations has also evolved with the emergence of sustainable development and the growing awareness of incorporating it into everyday life. Although sustainable tourism intends to embrace all aspects of the tourist organization's operations, since they are the most direct contact with guests, interpretive guides can contribute to sustainable tourism through their actions and how they communicate (Weiler & Kim, 2011). These four domains help put into perspective what the current expectations of interpretive guides are and is a useful to use this as a framework to compare the expectations of guides with their perceptions of their roles.

2.9 Summary of Literature Review

In the context of Canadian national parks, the changing role of interpretive guides is essential. The Parks Canada mandate emphasizes the duties of those in the parks to be

educators and stewards of the environment. The shift since the early 2000s in emphasizing the need for the protection of ecological integrity and education reflects how the roles and expectation of tour guides have shifted. This mandate is also essential for interpretive guides because it addresses the need to maintain ecological integrity for future generations. This need for future protection is a call to ensure any use or tourism within the park is sustainable and puts the responsibility on park interpreters to ensure that they are acting, promoting and teaching sustainability to visitors in the park (Pereira & Mykletun, 2012).

Although the mandate states the duties and goals of interpreters in the park, the responsibility is still on the individual to embody and portray these ideas set out in the park mandate. It is essential to look at the individual interpretive guides to understand how they view their role as nature interpreters and whether their words and actions align with those of the Parks Canada mandate. Tilden's six principles are a rubric for understanding interpretation and how guides within Jasper National Park embody these ideas and act as interpreters of nature. Weiler and Black's four domains are similar ideas to Tilden's principles, but look at the roles and expectations of tour guides in a contemporary context. It looks at how tourism has changed and evolved and how this impacted what is expected of tour guides themselves. It also provides a framework to understand the increasingly higher expectations of guides.

Tour guiding and interpretive guiding are both used to describe of individuals who work as guides in protected areas. For duration of this research the term interpretive guide or interpreter will be used to as it encompasses more of the aspects of guiding that will be evaluated.

Much of the prior research on this topic is very results-driven; it focuses on the outcome of tourist experiences and tourism expectations in national parks. Visitor perceptions of national parks and interpretive guides' role in satisfying these expectations is also a frequently discussed topic. The literature reveals that there are gaps in understanding interpretive guiding through the perceptions of the guides themselves. While there is research into visitor expectations and role expectations of guides, there is a need to understand how the guides themselves view their role in delivering information and fulfilling visitor expectations.

3 Methodology

The literature revealed the dynamic role interpretive guides play in providing visitors with a meaningful experience, and a need for a more comprehensive understanding of these roles. In order to explore this further, first an in-depth look of JNP and why it was chosen as the study area will be taken. The leading questions asked in the research and the methods for the collection of the data will also be explained. A description of the participants who agreed to partake in this study is provided. Following this, the chapter will conclude by describing how the data was analysed and the ethical considerations of this research.

3.1 Study Area

JNP was chosen as the study area because it is a large and well-established national park that draws tourists nationally and internationally. Having existed for so long has enabled JNP to develop a vibrant tourist economy and infrastructure (Weber et al., 2019). The resort town of Jasper is situated within the boundaries of JNP, making the park easily accessible and allows tour operators to be based directly in the park. The park and the town of Jasper are a part of the Canadian Rockies tourism region; this area has four national parks and multiple provincial parks (Figure 2). According to the IUCN criteria, JNP is under category two, a national park (Protected Planet, 2020). The area is also part of called the Canadian Rocky Mountain Parks, which spans over two million hectares. It is a designated UNESCO world heritage site due to its representation of ongoing geological and glacial processes (*Canadian Rocky Mountain Parks - UNESCO World Heritage Centre, n.d.; Parks Canada Agency, 2020b*).



Figure 2 Canadian Rocky Mountain Parks UNESCO World Heritage Site

JNP sees just over 2 million visitors a year and is a popular tourist destination year-round; economically, tourism is beneficial for Jasper and the surrounding areas, but the high number of visitors also has implications for the environment (Weber et al., 2019). As JNP covers such a vast area, there are various activities available in the park. Summer is the peak season, with people mostly going to Jasper for hiking, camping and mountain biking and many other activities. Jasper is also a popular winter destination known for alpine and cross-country skiing, ice climbing, ski touring, winter camping and mountaineering (Parks Canada Agency, 2020b). There are many spots in JNP accessible to visitors of all skill levels, which tend to be the more popular and busy places. For those looking for wilderness, the sheer size of JNP makes it possible for people seeking more remoteness to find a more spiritual experience and escape the bustle of the more popular tourist “hot spots”. Tour guides in JNP can take advantage of this wide range of activities and tours in Jasper range from sightseeing tours in buses and guided walks or hikes to more multiday backcountry trips into the more remote areas of Jasper (Parks Canada Agency, 2020b).

As with all national parks in Canada, JNP is under the Parks Canada Agency jurisdiction. Parks Canada runs interpretation programs, including guided walks, campsite visits and wildlife guardian programs (Parks Canada Agency, 2020b). Interpretive guiding is also available through private organizations that partner with JNP to provide tours and interpretive guiding within the park; these private tour companies offer a range of activities (Parks Canada Agency, 2020b). This background knowledge of JNP and understanding of the opportunities available within the park for tourism to occur makes JNP an ideal location for a study on interpretive guides and to gain a deeper understanding of how guides as individuals operate.

3.2 Research Question

The purpose of this research is to understand how individual guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors. To recognize these perceptions, four sub-questions were created: How do guides understand the role of the interpreter? What information do guides identify as important to share with visitors? How do guides approach their interactions with visitors? What kind of requirements do guides think are important for individuals to be qualified for the job? The chosen approach to answers these questions was using a qualitative approach, and based on these four sub-questions, 17 interview questions were generated (Appendix A) that aimed to satisfy this research objective.

3.3 Research methods

In order to collect information and answer the research questions, a qualitative study was identified as the most appropriate method. Qualitative research methods allow for a more exploratory approach to the topics by focusing on participants' experiences and opinions. While quantitative research aims to achieve specific, measurable outcomes; the aim of this study was not to find a specific, measurable, or numerical outcome or to generalize. Instead, what this study aimed to do was to understand the participants themselves (Croker, 2009). The gaps identified in the literature review showed that there is a need to develop more qualitative research on this topic particularly around the participants themselves and make observations on future research based on the participants' information.

Data was collected through fourteen semi-structured interviews. Interviews were found to be the best method because they allowed for a more in-depth conversation that brought to light of the participants' views and perceptions (Brinkmann & Kvale, 2005). A semi-structured interview approach was identified as the best method to use as it would create a structure of what topics needed to be covered and provide a list of necessary questions. Also, semi-structured interviews gave the interviewees ample space to express themselves and add whatever information is considered relevant. Simultaneously, it also enables the participants some freedom to steer the conversation and allows the interviews to be a more open discussion where the participants feel free to state opinions and relay important accounts and experiences they have had as interpretive guides (Richards, 2009).

3.4 Participants

It was decided that interpretive guides from both the private and public sectors would be approached. Participants from the private sector were found through the Tourism Jasper website, where companies are listed based on activity. The Interpretive Guides Association (IGA) website, which provides a list of IGA member companies and certified individuals was also used. Emails were sent out to fifteen private tour companies to inquire about guides willing to be interviewed. Nine of these companies agreed to participate in the research. Ten private sector guides were willing to participate, one guide from each company plus one independent contractor. One individual declined, and five did not respond. Eight of the companies were locally owned and operated, and one company was a larger Canada-wide company. All the locally owned companies were small businesses that operated with four or fewer employees during the peak summer season. The oldest business has been operating since 1985, while the newest one has been operating for three years. The rest of the participants that owned their businesses had been operating for between 10 and 25 years.

One participant identified as First Nations³ and one as Métis, both were private sector interpretive guides.

In addition to the guides employed by private companies, four interpreters who are employed by Parks Canada were interviewed. The Parks Canada interviews were done through email correspondence with the interpretive coordinator who arranged the dates and times. At the time of the study, there were four interpretive guides able to participate. Two were seasonal interpreter coordinator/officers, one year-round interpreter coordinator/officer and one permanent interpreter coordinator. Interpretive guides from both the private and public sectors were selected as it was necessary for creating a more representative sample of interpretive guides in JNP and because it provided a better picture of the variety of guides within a national park (see Table 1 for summary of participants).

All of the participants were between the ages of 25-70. Eleven of the participants lived in the townsite of Jasper full-time. While the other three lived nearby or lived in JNP seasonally.

In terms of certifications, nine interpreters were certified through the IGA at the apprentice or professional level while two were certified as master interpreters by the IGA; these two participants, who were considered master interpreters owned business that had been operating for 25 years or more. The other three participants who were not certified under the IGA had received equivalent training through Parks Canada or through equivalent training through their own companies. Five of the participants had additional certifications through the Association of Canadian Mountain Guides (ACMG), and one participant also had certifications specific to their Indigenous heritage. Participants also came from various educational backgrounds. Two participants had post-secondary degrees in tourism studies, three of the participants had bachelor's degree's related to performing arts, four participants had post-secondary education related to environmental studies, anthropology, and biology. The remaining five had various degrees and education levels that they did not necessarily consider relevant to interpretation.

³ First Nations are Aboriginal people in Canada who ethnically do not identify as Métis or Inuit. In this research Indigenous will refer to all Indigenous in Canada, First Nations or Métis will be used when referring to the specific groups (First Nations Studies Program: The University of British Columbia, 2009).

Participant #	Work Experience	Certifications
Participant #1	5–10 years: rock climbing guide	IGA, ACMG
Participant #2	20+ years: private and public sector interpreter	IGA
Participant #3	10+ years: ski guiding, ski instructor, rock climbing guide	IGA, ACMG, Wilderness first aid
Participant #4	20+ years: public sector interpreter	Parks Canada Training
Participant #5	20+ years: Indigenous interpretive guide, wildlife guide	IGA
Participant #6	20+ years: hiking guide	IGA
Participant #7	10+ years: Indigenous Interpretive guide	IGA, Indigenous Knowledge Keeper, Feather Holder, Drum Keeper,
Participant #8	10+ years: hiking guide, canoe guide	IGA, Flatwater canoe instructor, group management, basic first aid
Participant #9	30+ years: glacier walk guide	IGA, ACMG
Participant #10	5+ years: public sector interpreter	IGA, Canadian Museum of Interpretive Guides Association
Participant #11	10+ years: hiking guide	IGA, ACMG, Wilderness first responder
Participant #12	5+ years: hiking guides, avalanche safety instructor	IGA ACMG, Avalanche Safety Training: Level 2
Participant #13	5+ years: public sector interpreter	Alberta Parks training, Parks Canada Training
Participant #14	5+ years: Columbia Icefield guide, glacier adventure driver	Columbia Icefield education program

Table 1 Summary of Participants

3.5 Collection and analysis of Data

The interviews took place between February 1 to February 22. Due to the health and safety rules regarding the COVID-19 pandemic, all interviews were conducted via video call and were between approximately 30 minutes to 1 hour long; all interviews were recorded and transcribed with participants' permission. The interview schedule (appendix B) was created based on the four sub-questions that were identified previously.

A research permit was obtained to interview interpreters employed by Parks Canada; the permit was obtained and submitted via the Parks Canada official website. A copy of the interview questions also had to be submitted for the research permit. The participants were asked not to review the interview questions beforehand as not to create bias, and none of the private sector participants was provided with a list of questions. It was revealed after two of the interviews of the Parks Canada participants that these four participants had read the questions beforehand. The data from these participants was still used, but this was taken into consideration during the analyses. In addition to interviews, secondary data included training documents for the Parks Canada interpreters provided by the JNP interpretation Coordinator. The IGA and ACMG also provided secondary data via their websites regarding requirements and certifications and provided a list of certified guides and companies online.

An online meeting with the executive director of the IGA also provided background and historical information on the IGA. Information regarding the Parks Mandate and charter and basic information regarding JNP was collected through the Parks Canada official website.

After all interviews were transcribed, the responses by each participant were extracted, analyzed, and compared. The initial analysis was done by examining each question and identifying common themes or contradictions. The responses were then reorganized and placed under one of the four sub-questions. Following this examination common themes throughout the interviews were identified, and any differences were identified, particularly between the private and public sectors and interpretive activities. The responses were organized in the results by sub-question. The data was then compared with the literature and theories related to interpretive guiding.

3.6 Ethical Considerations

Ethical considerations are a crucial aspect of the qualitative interview process. Many qualitative studies, such as this study involve observations of participants everyday environment. Because of this fact there must be an awareness of the ethical issues that may derive from these interactions (Orb et al., 2001). Research involving interviews are also done in a cultural context of the and the researcher must be aware of and respectful of this (Brinkmann & Kvale, 2005). Inherent in the interview process is an imbalance of power between the interview participant and the researcher. As the researched is the one who directs the interview and determines its beginning and end (Brinkmann & Kvale, 2005). Researchers must also recognize the relationship dynamics between them and the interview and make it clear to the participant that they are autonomous individuals willingly sharing information (Orb et al., 2001).

In light of these ethical considerations, participants were sent an ethics proposal and consent form (appendix C) prior to the interviews. The participants were not under any obligation to participate in the interviews, and they were free not to respond or to say no to the email requests. Those who participated choose to do so out of their own volition. The ethics proposal stated the participant rights that respect and dignity would be upheld at all times, that no deceptive practices would be used and that any risk of harm. This form also stated that the researcher provided participants with the right withdraw their consent or quit at any time and stated that participants were under no obligation to answer any questions that they were not comfortable answering. Participants were assured their anonymity would be maintained. Names were not used in direct quotes or at any point in the research. Gender was not considered relevant to the overall results and the pronouns they and them are used when referring to participants for further protection confidentiality.

3.7 Future Directions and Limitations of the Study

There is high potential to further explore this area. The data collected was limited due to the small sample size and the time of year that the study was conducted. As JNP is a large park with various activities available, a larger sample size that showcased the diversity of guides working in JNP would have been beneficial to the results of this study. The study was done in the winter when only full-time interpreters were available to participate in the interviews. Summer is the peak time for tourism, and seasonal workers make up a large part of interpretive guides working in JNP, so limiting the participants to only year-round interpreters in the park may have limitations on the results. The opportunity to attend the participants' interpretive programs in the park and offered by participants would have been beneficial to the data collection. However, because of travel and social gathering restrictions due to the COVID-19 pandemic, it was not possible.

Another significant limitation is that the creation interview schedule was through a Eurocentric lens and view of JNP. The framing of interpretation has limitations on understanding how guides who do not interpret through this Eurocentric lens view their roles as interpreters in the park.

Based on this study's limitations, there is still a need for further study into how guides perceive their roles and how this aligns with Parks Canada's dual mandate. A comparative study between guides from various tourist activities that occur in the JNP would also be beneficial as different activities impact the type and amount of interpretation done. As Banff and Jasper National Park are so interconnected, this field would benefit from a collaborative study of interpretive guides in both national parks. Research on interpretation through an Indigenous lens is also needed to help create a more comprehensive picture of interpretive guides' roles in JNP. Also, as the Parks Canada mandate is the same in all national parks, similar studies should be done throughout Canada to create a more holistic understanding of how different national parks throughout Canada address this mandate.

4 Findings

The purpose of this research is to understand how individual guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors. The interviews began with the participants describing their jobs and their day-to-day lives. Summer was the peak time for all the participants, but some did have winter tours on a smaller scale. Three participants were hiking guides in the summer, and one also had snowshoe tours in the winter. One participant ran canoe trips and some snowshoeing and skating trips in the winter. One participant offered wildlife watching tours. Two participants worked as guides on the Athabasca Glacier. One participant did Indigenous interpretation tours. One participant was a rock climbing guides, and one participant did a variety of activities including hiking, glacier hikes, ski touring and ski instructor. The remaining four were interpreters with Parks Canada who did both nature and cultural interpretation through various methods and activities. Their job description varied from guiding hikes, theatre programs, non-personal interpretation as well as creating and delivering programs related to issues specific to JNP.

During the course of the interviews, the questions were asked in the order presented in the interview schedule. For this section the findings are presented by examining and analyzing the interview questions in relation to the sub-question that they addressed.

4.1 Understanding the role of Interpretive Guides

When asked what they felt was the most important part of nature interpretation; creating a connection was the idea most commonly referred. Eleven out of the 14 participants referred to the idea of creating a connection by being a facilitator and engaging the audience with the area that is being interpreted. Three of them referred to creating this connection through first discovering what the guest wants. Only one participant did not mention the idea of connection in any form, and their response was that the most important part for them was “knowing your crowd.”

Some participants struggled with idea of nature interpretation specifically. One Indigenous participant felt the concept of the nature interpretation itself was a Eurocentric concept, as they saw themselves as part of nature: “An indigenous person has never interpreted nature, an indigenous person is part of nature.” Another participant, who identified as Indigenous expressed similar view that nature interpretation was about not viewing oneself as different or above nature. They talked about a method called two-eyed seeing to interpret nature which views nature through both an Indigenous lens and a Western lens, the former being how protected areas have been traditionally viewed. Two of

the Parks Canada employees also had trouble solely focusing on nature interpretation as they felt that interpretation also included historical and cultural interpretation. One participant stated:

I would sort of say that ...we... never really use the term nature interpretation as interpreters, and we're looking at ecology, but also culture too, and looking at how the two intertwine.

In sum, the interviewees seemed to have a reasonably strong consensus that the objective nature interpretation is about creating a connection with the land and among people. Creating this connection varied depending on the guide's relationship with nature; some focused more on connecting with their guests while others focused more on connection people to the land. There was still a consensus that creating a connection with people and between people and the land was the most important.

When participants were asked about their interactions with guests, there were two versions of this question to account for the fact that some participants were employed by public or private companies, and some were business owners. Employees were asked how much freedom their employer gave them to interact with guests in a way they see fit and employers were asked how much freedom they gave their employees to interact with guests in a way they see fit.

All the employees felt they had complete creative freedom as long as they upheld their employers' standards. Seven of the participants were considered employees; all of them stated their employers gave them creative freedom, but safety standards and information accuracy were two areas with specific requirements. The four participants employed by Parks Canada said they also had creative freedom as long as they supported the parks learning objectives and upheld the objective of the Park's Canada mandate.

Similar to the employee responses, the owners also felt that creative freedom was essential. Three of the participants who were business owners that had employees and stated that they did allow creative freedom but required foundational interpretive education and safety training. One of these participants stressed that part of their employees' requirement was to uphold the theme of letting the guests navigate the tour's topics. One employee stated that creative freedom was important because interpreters needed to talk about their passions. Four of the business owners did not have employees, and two stated if they ever hired guides on a contractual basis, they allowed them total creative freedom.

A majority of participants highlighted creative freedom as being essential for an interpreter to do their job properly. Having a strong foundation was important, and beyond

that, participants felt that it was vital that were able to talk about things they were most interested in and most knowledgeable about, as this made for better and more engaging interpretive guides.

The final interview question asked participants how they felt they would define interpretation after having had this conversation. Being asked to create a definition was proved to be difficult for some participants and they were given the option to purpose key concepts. Connections, education, awareness and passion emerged as the main ideas.

Five participants explicitly stated that interpretation was about creating a connection as part of their definition, while two alluded to it with an idea of creating meaning or “bringing a landscape to life”. Four participants also felt helping to develop an appreciation and encouraging them to care about protecting areas was also an aspect of interpretation. Education was also an important concept and supplemented the ideas of connectivity and appreciation. One participant felt that interpretation was about listening. One participant said they did not want to define it as it was an ever-changing concept and was not definable.

Interpretation, for most participants, was about creating connections, awareness, and an interest in protecting places. As was a common theme throughout the interviews, participants felt that interpretation was much more than just informing. It involved finding ways to create meaning and foster awareness about the interconnections between people and nature.

To summarize, when it comes to understanding their role as interpretive guides, most participants felt that it was about helping to foster connections and create meaning. To do this, guides needed to have creative freedom and an interest in what they are interpreting to foster these connections and engage their audience.

4.2 Methods of Sharing Information

This section looks at the interview questions that focused how guides shared information for guests and what methods they used. To understand what interpretive guides valued as important to share with their guests, participants were first asked what information they felt was most important to relay to visitors. The answer to this question mirrored the answers to question one but enabled participants to develop a more in-depth response. Human-nature connection and connecting with guests were the common themes.

Six participants referred to making guests feel connected to nature, and through this, they were able the creating a connection with guests. Two participants felt that it was most

important to first connect with guests on a personal level. Two participants also talked about connecting to guests by listening to what they wanted to hear and then personalizing information to their interests:

You have to bring that to life. So instead of just saying what the name of that mountain is, maybe tell a story behind the meaning of it that might interest them because of their background.

Like the theme of human nature connection, four participants also felt that it was necessary to relay information that made guests understand the impact human actions have on the environment. One participant said they did this by promoting sustainable living practices. The other three thought it was important for guests to understand human impact on the environment and related it to tangible examples in the park.

Overall, participants had similar views on what information was most important part of nature interpretation. None of the participants felt that facts or straight information was the most important information to discuss with guests. In order to share such information, it was more important to connect with guests on a personal level and then through connection help them to understand their own connections to the land and the environment.

Participants were asked what kind of information and activities they felt their guests responded best to and why; the responses to this question emphasize the wide variety among that was seen among park visitors. For most participants it was difficult for them to pinpoint anything specific, but catering to guests' needs, encouraging simplicity, and practical skills were the information and activity that had the best response from guests.

Six participants said that understanding what the guests wanted and adjusting to their interests was the best way to do this. All four Parks Canada employees employed this method, stating that they often had more diverse groups that had to adjust on the go. Five participants had similar feelings about catering to guests but took this deeper by stating that once they understood the guest's interest, they would use those interests as a way to establish a connection to nature. As one participant stated: "And by making ... adventure accessible, we hope to also make ... education accessible." This statement was a common sentiment among participants as they felt that the first step was bringing guests to a place and then trying to tailor the experience to their audience.

Two participants mentioned simplicity and how this led to the creation of the connection. One participant said that by showing guests how different plants had simple medicinal uses, its simplicity helped them feel more connected to nature. The other talked about simplicity regarding not overwhelming guests with the information that made them

more interested and connected than giving them: “Simplicity, like just little bits of information, not going into huge details like they don't want to know everything.”

Two participants who engaged in backcountry and hiking activities, also mentioned skill development as an aspect that interested guests the most. They used examples of showing guests how the radio worked or navigational tips.

For the most part, participants felt that they could not point any specific information and activity. They felt that was part their job to not overwhelm guests, to determine what the guests were interested in and to cater to these interests. In this context, participants viewed their role as facilitators by helping guests’ access nature based on their interests.

Participants were asked what aspects of their tours they felt their guest seemed most interested in learning about. Like the previous question, most participants thought interests often varied depending on the guest: wildlife, climate change, glaciology, and the park itself were common subjects that guests seemed most interested. Participants felt their job was to help participants access nature and discover where most interests lay.

Six of the participants mentioned wildlife as a widespread interest among guests, particularly megafauna such as bears, moose and caribou. In addition to wildlife, one Park, Canada employee mentioned that insects were also a popular topic for children. Three of the guides who worked on or near the Columbia icefield stated that glaciers, climate change and glaciology were prominent aspects that were often why guests specifically came on their tours. Often this interest in nature also generated in interests in the ecosystem as a whole:

Wildlife is huge, right, people are always drawn to, wildlife when they come to a place like Jasper ... when I'm hiking, I don't see that much wildlife necessarily, but you see a lot of signs of it, so, you find bear scat, and then you can talk about bears...And then again, sort of the interrelationship of everything where it's like ... what did the bears eat? What do they do for the ecosystem? ... So, sort of ... tying it in with, with everything else that's around, around them.

Four of the guides discussed the interest in the practical or experiential aspects of the tour. Such as getting to touch the glacier in the Icefield or doing hands-on activities. The rock climbing and ski touring guides both stated skill-building and practical learning are what interested their guests the most. One guide stated that seeing the icefield or the Athabasca glacier and having them experience it was what guests wanted to do the most.

Four participants mentioned an interest in the park itself, information regarding the park and the interconnections between the park and people. Two of these guides suggested that

guests were also interested in learning about the lifestyle of living in Jasper and about the guides themselves.

For three Parks Canada interpreters, they did not see one aspect they could identify but stated that it was essential to get to know the audience and tailor it to their interests. One of these employees stated that although there was no single topic she could point to, storytelling did seem to be the best method no matter what an individual's interest was. Another Parks Canada guide mentioned that children, in particular, enjoyed experiential learning. For one Indigenous interpreter, learning about Indigenous culture and the indigenous experience was the primary reason guests sought out their tours.

Being in a national park, most participants felt that anything related to nature was the most interesting, but it was part of their job to figure exactly what each guest wanted. For many of the participants, the interest lay more in aspects such as wildlife or glaciers, and that simply seeing or experiencing things generated questions and discussion. These specific examples were from participants who ran more niche tours such as wildlife or glacier tours, as opposed to guides like Parks Canada employees who often dealt with a more diverse audience.

The final two questions related to information sharing were about the kinds of information they shared. First, the participants were asked what information regarding environmental issues did they feel was important to share with guests. This question elicited various responses as to methods used and the details of addressing environmental issues. The most discussed issues were pine beetle, forest management, receding glaciers.

Four of the participants started off by saying they felt they had to bring up environmental issues on their tours because the signs of it were so obvious. They often referenced the swaths of dead pine trees resulting from the pine beetle's invasion. Seeing this landscape would generally spark conversations about climate change and poor forest management as the main drivers behind this issue.

For those guiding the Columbia Icefield and Athabasca glacier, the markers that showed how far the glacier had retreated often sparked questions from guests. These questions were often used as a doorway to discussing other environmental issues. One participant also stated that they used the visual evidence as an opportunity to relate to what guests may be experiencing back home. Although most participants brought up environmental issues because they were so obvious, one of the participants who guided on the Athabasca glacier felt that so many people have become disconnected from reality that they had to speak about climate change, or it may go unaddressed. He stated that they could no longer rely on visual evidence, "and in the past, I would say to my guides, I say we just, again, we let the land speak, but we can't do that anymore."

Two of the participants felt that the most effective way to address environmental issues was through emphasizing human-nature connection. They brought up environmental issues in terms of the impact's humans have on the park and the planet in general. One guest had a similar view but stated they choose to focus less on the issues and more on the dynamic processes at play and how humans impact them.

Two participants stated that talking about environmental issues was dependant on what interested the guests. One Parks Canada employee stated that addressing environmental issues were dependent on the park goals. One participant said that they choose to address it by making it understandable and straightforward; they felt that this was important not to make it too "preachy". One participant said that they addressed environmental issues by promoting sustainable practices and encouraging guests to adopt sustainable living practices.

Addressing environmental issues seemed necessary to all the participants, but the level they felt the need to address varied. Many participants stated the depth they addressed these issues depended on the guest, as guest enjoyment and interest were priorities. The methods used to address it also varied depending on the guide, for some visual cues were enough while others felt that discussing environmental issues were good learning opportunities. There were also parameters in which they had to address environmental issue, and approached it differently depending on the guests.

The next question asked the participants if they addressed Indigenous culture and history in their tours and if so, how? Only the twelve of the fourteen participants were asked this question since two of the participants were Indigenous and had already indicated that their culture played a central role of their tours. Overall, there was an interest in including Indigenous culture and history in their tours. However, there was a lack of certainty about addressing it appropriately and about accessing informing on the topic.

Four of the participants said they did address the topic briefly but only in terms of hard facts and history. One participant had taken an Indigenous course, but the course also stated that familiar stories and history were their main talking points. As one participant stated

I struggle with it all the time because I want to do it in a respectful way ... I do a history program, for example. And you can't do a history program without talking about the first people that were there and the importance and the history of how they were kicked out of the park.

One participant said they felt comfortable sharing stories if it was told to them by an elder. Four participants mentioned the use of land acknowledgements as one method to address Indigenous tourism.

One participant stated that educating themselves on Indigenous matters was a goal they had for themselves but did not elaborate on how. Another participant had a similar view stating that they were trying to make Indigenous matters a more formal part of their tours but was not sure how. This guide also brought up the issue of ensuring that including Indigenous matters was done genuinely and effectively, not just including for the sake of including it. One participant stated that they addressed it very little because of a lack of knowledge and education on the topic. One participant said that a similar thing, that they addressed it very little as they felt Indigenous people should do the Indigenous interpretation.

Two of the Parks Canada participants stated that the park overall is currently moving towards including more Indigenous people in the tourism perspective and the park's overall management. One participant stated that their company was moving towards adding more Indigenous history into their tours.

Addressing Indigenous culture and history was a challenge for many of the participants. Although there was a strong interest in incorporating this more, there was considerable uncertainty among the participants. For those who did address it, history and common facts were the most common topics addressed. A lack of access to information and education on this topic appeared to be the biggest hurdle most participants were facing. There is also a recognition among non-Indigenous participants that it is important to acknowledge it, but that Indigenous interpretation should be done by Indigenous participants.

Overall, participant felt that the most important information to share with guests involved understanding their audience and catering to their needs. Topics related to nature were identified as the most valuable information that they wanted to share with guests. How to interpret environmental issues and Indigenous culture also varied among participants in terms, of scope and comfort level in addressing these issues.

4.3 Interpretive Guide and Guest Interactions

This section looks at how the participants approached their interactions with guests. The first question related to this section as the participants what methods they used to help their guests feel a sense of attachment or to help them gain a sense of place. The responses to this question emphasized that the importance of creating connection was to the participants. The most common methods participants used to help guests develop a sense of attachment to the area were tangible or experiential methods. Storytelling and personalizing experiences were also popular methods.

Seven participants talked about including tangible and tactile aspects of their tours. One participant said that getting guests to do hands-on activities was the best method to develop that deeper connection. Two of these participants said they would bring props to allow guests to touch them. Touch was also relevant for one of the guides who did tours on the glacier as they felt letting guests touch the glacier had a significant impact. Six of the guests discussed that getting guests to use all their senses was essential to deepen their connection. Use of senses included encouraging the guests to use their sense of smell or, in rare cases, taste. Listening was discussed as the most powerful sense for helping guests develop this sense of attachment. Listening was also related to appreciating the silence; they felt that providing a guest with time to be in silence while out in nature was vital as it allowed guests to hear things like birds, rivers or sounds of nature that they do not typically hear outside of urban areas.

Two participants felt that encouraging discussion among guests through dialogic interpretation was an effective way to develop a sense of attachment. Three of the participants said that storytelling was valuable to help people understand the history and the interconnectedness of the land. Two participants used personal stories related to themselves or their culture to develop that connection for their guests. Three participants said that they often tried to personalize their tours to the guests. By getting to know the guests, they would relate JNP to places the guests lived.

What I tell people about how I started going to that area.... What I came to realize over the years, that that one area is so connected to every other part of Western North America, you know, and water is the one thing that really ties it together.

Overall, to help create a connection and sense of attachment, an essential idea was allowing guests to be in nature. Although the guides were still there to provide information and facilitate access, helping people develop a connection was more about showing and using different methods to enhance the experience rather than just telling information. Even those participants who did cite storytelling as significant also felt that allowing guests to be “take in nature” was also essential.

The next question asked the participants what their main priority was with guests. The most common initial response to this question was safety. Aside from safety, the main priority when interacting with guests is creating a connection through education and storytelling. The overall guest experience was significant for this question as well.

Seven participants stated safety, but only two participants did not elaborate past that. Two participants said safety and fun were the two main priorities, while the other three only mentioned safety as only one of their priorities.

Seven participants mentioned that connection was crucial. Fostering a connection was important because it helped guests develop a relationship and create meaning for the guests. Three guides stated that they felt that creating this connection was through educating guests. Two participants said they made engaging with guests and encouraging participation main priorities because it developed a more profound connection. Two participants stated that telling stories was their main priority because they felt that it was the best way to build that connection.

An enjoyable experience by guests was the overall theme in this question. Many participants felt that creating a connection between the guests and a place elevated the guest's experience and made it more enjoyable. Although safety did get brought up numerous times, it was usually in combination with other more philosophical priorities.

When asked what their view was on finding a balance between being informative and entertaining, the responses to this question were the most varied. Storytelling was the most cited theme, as well as guest interest and incorporation of humour.

Five participants said that storytelling helped find a balance between engaging guests because it made information entertaining by making information memorable and meaningful. Of these participants, two also stated the importance of injecting humour into stories. One participant stated they injected a considerable amount of humour but stressed the importance of not "being a clown."

Three of the participants felt that finding a balance was based on guest interest. One participant framed it as providing the basics and then letting the tour and the place stimulate questions. One of these participants also mentioned it was about knowing when to give information and when to let guests focus on the activity. One of these participants mentioned using props in this question as a helpful way to account for different learning styles.

Three participants felt that there should not be a separation of the two but did allude that the balance may shift depending on the guest. One participant felt that they would use meaningful over entertaining. One participant did say that both were important but would never sacrifice the educative portion for the sake of entertainment.

I don't really think there's like a dichotomy there ... [they are the] same thing, if you want to be successful, right, like [for] education to be successful. It's not like it has to be deadly dull.

Overall, participants seemed to have a diverse range of views on the topics. They all agreed that both were essential elements, but the approaches to finding a balance were different. The level of importance that the participants put on each also varied. There was a noticeable difference in this question between participants who worked for Parks Canada and participants who worked in the private sector. While private-sector employees tended to gear towards humour or storytelling, Parks Canada employees tended to not differentiate between the two.

In sum, participants indicated that their interactions with guests centered making an experience more enjoyable for their guests and finding out how to do this properly. Participants used a range of methods to enhance their interactions that varied in involvement, these methods were from just being facilitators to using more experiential methods.

4.4 Characteristics of Interpretive Guides

This section looks at what requirements the participants felt were most important for an interpreter. The first question in this section asked the participants what they sort of background and experience an individual should have to become an interpretive guide. In the answers to this question a strong consensus appeared around the many types of background fit the requirements for an interpreter. Basic knowledge was considered important, but it was also necessary to combine it with other aspects.

Four participants said that experience in nature and basic knowledge about the ecology inside the park were necessary but did not necessarily have to come from formal education or training. One participant said that background and knowledge depended on the type of interpretation. Two participants said they felt the IGA had good standards for educating interpreters. One participant stated that talking to elders was how they developed knowledge as there is no standard for Indigenous tourism in the park.

The rest of the responses were about personality traits they deemed necessary rather than experience or education. The identified traits were communication, an ability to relate and engage with people, passion and an interest in learning and sharing their knowledge and authenticity. Two participants said they felt that an interpreter could come from various backgrounds and elaborate on any specifics:

A lot of it has to do with your personal ability to connect your ability to tell a story and your passion, as well ... And we work as a team in that way. So, it's

actually great to have a broad spectrum of different backgrounds and expertise on our team.

None of the participants felt that there was specific training or educational background necessary. The main traits that participants eluded were strong interpersonal skills and passion over any educational background.

Building upon the previous question the participants were then asked who they felt could be classified as a nature interpreter within a national park. This question encouraged participants to elaborate on what background and experience they felt was necessary for interpretation. The responses were similar to those from question eleven. There was once again a heavy focus on personality traits rather than specific qualifications.

Five of the participants stated an interpreter did need to have basic knowledge and background, but that personality traits were also important. One of these guides referred to the IGA as a platform to achieve this knowledge.

Like the previous question, communication, relatability and passion were the essential traits. Other traits included a willingness to be an ambassador for the land and a lifelong learner. As one participant clearly stated they felt that “I would say that anybody who is willing, who has the passion and the capacity and is willing to be an ambassador for the local natural environments here.” Storytelling or performance skills were also considered essential traits to be an interpreter.

Both this question and the previous question portray the idea that interpretation is open to a wide variety of personalities with various experiences. A passion or interest in learning were the crucial elements, and that much of the practical knowledge came from experience.

The next question asked the participants what sort of training they received regarding park ecology and for those participants that were business owners, they were asked what sort of training they provided employees and did for themselves regard ecology in the park. Most participants did ecological training independently or through informal channels. This question varied depending on the employment status of the individual. The responses are broken down into employees and business owners.

Seven participants employed by an organization or company, four of these were Parks Canada employees, and three worked for private tour companies. The four of the Parks Canada employees said they received multi-day training at the beginning of the season. Most of their training was informal, and much was done independently through access to Parks Canada publications and specialists in the park. One participant said that their training only included technical training and no ecology training. Another participant employed by a private company said they were received multi-day training at the prior to the beginning

their work on ecology but were also encouraged to learn independently. The other participant stated that his only formal training came from required IGA courses, and the rest was independent learning.

Three of the business owners hired seasonal employees. In terms of training on ecology, they relied on the IGA certifications and offered training in taking employees out on tours. One participant who worked on the Athabasca glacier did do basic training specific to the glacier. In terms of continual learning, they expected employees to do this independently, and one mentioned working with Park specialists for updated ecological training. Five of the participants were owners without our employees. Four participants stated that the IGA upgrading is their primary source for educating themselves on ecology. All of the participants said they also did independent learning as well especially during the winter months. One participant did courses through a local college and more traditional land-based learning. One participant mentioned using connection with Parks Canada specialists to keep updated.

Aside from basic training and updates required by the IGA, most education is independent and informal. Although, there was minimal formal training requirement most participants felt that it was necessary. The IGA was mentioned frequently, and it appears that there was strong agreement about it as a good source and is a well-rounded and effective tool for training interpretive guides.

Building upon the previous question, the next question asked the participants how they felt an interpretive guides should be trained before they start working in the park. Overall, participants felt that having basic foundational knowledge was the most important. This question was used to clarify answers from the previous question and was only answered by eight participants, as the other participants provided enough information in the above questions.

Three participants said that training should be about developing foundational knowledge. Four of the participants said that they felt that the IGA courses provided the good basic training needed. One participant identified passion as the most crucial aspect, and one participant stated that having interpreters with a variety of strengths and experience was necessary.

There was a consensus that the IGA was a good tool for training. It appears that most participants feel that as long an individual has a strong foundation and accurate knowledge that they are qualified to work in JNP.

The responses when asked how important it was to the participants to keep educating themselves about the nature of the park were the most similar. All interpreters felt that

keeping updated on park matters was a vital aspect of being an interpretive guide. Staying up to date was seen as a constant as science and management was constantly changing.

Nine participants mentioned that it was a constant since nature and science are always changing and impacting the park. Six participants also stated that as interpretive guides they were lifelong learners as there was so much to know about the area itself. As one participant stated:

I just think that people that end up being interpreters are people that are always wanting to learn lifelong learners. And if you get stagnant about learning something, you probably by the time you're communicating it, you probably aren't communicating the right stuff things are always changing.

Related to lifelong learning, one participant mentioned that a lot of what they learned came from the guests themselves. Other reasons that it was important included learning more about topics they were interested in, and building a solid foundation made them better interpretive guides.

Overall participants considered learning and staying updated essential for anyone working in a park. The constantly changing science and the general interest in learning for those working as interpreters were the biggest reasons that interpreters felt that constantly updating themselves was important. However, being up to date on nature issues was also part of being able to share knowledge with guests.

The last question regarding requirements for interpretive guides ask the participants how they kept themselves up to date on management and conservation issues in the park and the surrounding area. As most participants lived in or near the park, keeping updated management and conservation on management and conservation issues involved both formal and informal channels.

The Parks Canada websites and annual reports and updates were the most common formal way of keeping up to date on management and conservation issues. Only one participant explicitly expressed dissatisfaction with Parks Canada's communication efforts: the rest expressed approval or indifference.

The informal ways of staying updated were the more commonly used methods. Four participants cited connections with Parks Canada employees. Four participants mentioned using social media and other media platforms, such as The Walrus and Facebook. Five stated that just living in the Jasper community and talking with other tour guides was also a common way of keeping updated. One participant brought up the fact that when looking at

management and conservation issues, it was crucial not just to look at the park's management but also the surrounding areas. As the participant stated:

[JNP] is an island, and islands are all affected by time and tide. And time tide in this case happens to be what goes on outside the park, right. And the park is the shoreline.

Although no other participants brought up management issues outside the park, two participants did refer to the Foothills Research Centre located just outside the boundaries of JNP as another resource for information on the area surrounding Jasper.

Overall, most participants relied on informal sources to stay up to date. Despite their reliance on informal channels for updates, about half the participants did find that official communication from Parks Canada was effective for keeping up to date on management and conservation issues.

The experience that guides felt were important for interpretive guides was not about specific training, but about traits that were important. Key elements such as passion and an interest lifelong learning were identified as most important traits that created the sort of experience needed to be an effective interpretive guide.

4.5 Other Emerging Themes

From the data analysis, several themes emerged, that were observed to be woven throughout the interviews. These themes did not transpire from one question and were not a result from a particular response; instead, they appeared as reoccurring themes throughout the interviews. The emerging themes included: building connections, storytelling, facilitating access, the importance of guest experience, the variety in answers based on type of tourist activities.

4.5.1 Creating Connections

The notion of creating a connection was mentioned in a variety of different contexts, it was often alluded to as a two-fold process; it made guests feel connected to the place and helped guests understand the connections between people and the environment. This human-nature connection made guests understand the interconnections with nature and helped them understand human impacts on nature. The connection concept appeared as a common thread for all interpreters and was addressed or eluded by all participants. It appeared always to be an underlying theme that was frequently part of a participant's

response or in tangent with other concepts. As one participant stated, creating a connection was about:

Being relatable, I think it's giving people a sense of wonder, which will end up giving them a sense of caring. Because I think ultimately, a lot of us interpreters are in it because we deeply care about our environment. And we want people to care about it too.

As this quote exemplifies, participants felt that connecting with their guests led to connections to the land and a greater sense of appreciation for the area. Creating a connection, for some guides, was an idea that was always present throughout the interviews.

4.5.2 Storytelling

Storytelling was discussed by all participants as a tool for interpreters to use often as a tool to increase entertainment and to maintain guest's interest. Storytelling referred to stories about the land, the history of the area, and sometimes sharing of Indigenous stories. Other participants used storytelling to develop connections and help create more meaning and attachment to a place. Storytelling was also an educational tool, and some participants used it to tell "cautionary tales" about human impacts on the environment and the deep reliance that humans have on these ecosystems. Storytelling was a key component of helping those who visited JNP to develop a sense of attachment to a place. Many participants felt that storytelling helped keep guests interested and see to see an area from a new perspective. One participant emphasized the importance of storytelling by stating "stories bring the landscape to life in a totally different way".

Storytelling was a popular method for all interpreters, but it was considered particularly important for Indigenous interpretation. Indigenous matters were difficult for non-Indigenous interpretive guides to address. This lack of understanding was also something that Indigenous interpretive guides observed regarding non-Indigenous interpretive guides. Both guides at different points in the interview made remarks regarding Indigenous interpretation from a Eurocentric perspective of interpretation, particularly related to storytelling. These participants discussed the complexities of trying to fit Indigenous aspects of interpretive guiding into a Eurocentric model. Non-Indigenous interpreters can tell the history and hard facts, but when it comes to sharing Indigenous stories and legends, non-Indigenous interpreters must tread lightly. Some Indigenous stories are told or gifted by elders, and even as Indigenous people, they do not have permission to share these stories as one of the participants described it:

There is a lot of spirituality to these mountains with regards to Stoney people, and their stories that link them to those mountains and the spirits of them. Those are the kinds of stories that it's a difficult one to even use. I can tell you this, I can tell you that and I know this to be true. And I know this exists. But as to the specific story ... I am not privileged to tell those stories.

For interpreters of European descent, this tradition of sharing stories or not sharing stories can be challenging to understand as it does not fit within the Eurocentric framework. For interpreters interested in including more Indigenous interpretation, part of the learning process is understanding this concept and understanding what is appropriate to tell. One participant described the issue that arises from non-Indigenous people like the following.

There has been this danger of, you know, these beautiful legends that are shared not by indigenous people...They can have a different voice. And it can always, I mean, there is ... lots of things that I have learned over my time of being with different elders and medicines and ... teachings that are really tough to just sort of, even give to somebody else. I don't even know if I could if I wanted to.

For Indigenous interpretive guides, being able to interpret their own culture in their own voice is important and is part of being able to provide Indigenous interpretation. One participant mentioned that it is a subject that is often talked about and something that they sometimes must educate non-Indigenous guides on. This issue that addresses Indigenous storytelling and the difficulties of trying to frame it within a Eurocentric framework, reflects the sentiment stated of some of the non-Indigenous guides who felt that it was difficult in finding a balance between including Indigenous aspects while still respecting that they are not privileged to be doing Indigenous interpretation.

All guides had differing views and opinions on approaching Indigenous matters in their interpretative methods, often these differing opinions and the extent to which they addressed was impacted but whether they worked for private or public sector and what types of tours they were doing with their guests.

Although storytelling was an essential part of their tours, many of them also emphasized the importance of just allowing guests to be in nature instead of always providing information, encouraging them to use their senses and allow guests to take in nature on their own time. This idea is related to another common theme of facilitating access.

4.5.3 Facilitating Access

Much of what guides felt that a considerable part of their role included providing guests access. Guides enabled guests' access to places they would have otherwise not have access

to. Many of the participants felt that this was the first step that needed to be taken before being able to provide any other forms of interpretation. Although providing information and using that information to connect with guests. One participant emphasized the importance of being a facilitator of access was by stating “Taking people to the place, and letting the land speak for itself.... It’s really...having people experience the environment.”

Facilitating access was the primary step in creating a meaningful and enjoyable experience for their guests. For some guests, being able to access a place they would have otherwise not have been able to experience was all they were interested in. For other guests, it was only a small step in the overall experience.

4.5.4 Guest Experience

The guest experience was also a common theme; participants saw themselves as providing an experience to tourists, so catering to the tourist's interest or relating them was a common idea. One participant stated that interpretation was about “Essentially finding out what they want to get out of the experience, makes it a lot easier to tailor the experience to them.” This idea usually meant that topics the guides choose to address based on feedback and the guests' interest. This theme appeared more critical to certain participants who emphasized finding out the guests' interests and catering to that. The guest experience was also important because it was tied into the broader theme of creating connections. By relating to the guests or to their guest’s interests, it always tended to relate to the common goal of connecting guests with the land.

How a guide catered to guests and their capacity to understand what the guests wanted was also related to the types of guests that were on their tours and what activities they participated in and the types of activities that they participated

4.5.5 Types of Tourist Activities

There was a variety of activities that the participants engaged in with their customers. This often affected their interpretation style as it often depicted how much free time they had to interact with their guests, what was seen on their tours and the types of audience on their tours. Tour companies for the private sector tended to offer specific tours that filled a particular niche, many of the answers they provided were specific to their tours. The Parks Canada employees’ responses tended to be more general and were often less likely to pinpoint specific themes or examples. Based on their job description, employees from Parks Canada had a more comprehensive range of job responsibilities, often dealing with a diverse audience range.

Parks Canada employees also did not see their job as an interpreter in terms of just nature interpretation as their job responsibilities are more general and much less activity

specific. As part of Parks Canada, they also felt that their also job required historical and cultural interpretation. Their jobs focused on nature interpretation; there were cultural and historical aspects, their focus was often on a nature-based activity.

The types of guiding that the participants did also had an impact on the answers they gave; for those who led tours that were heavily skill-based, such as backcountry guiding or rock climbing, some of their answers were more activity focused than nature-focused. Those who did less skill-based activities such as guided hikes, walks, and wildlife tours could dive more into nature and often had more activity to dive deeper into the tours' interpretive portion.

4.6 Summary of Findings

Several common themes emerged from the responses throughout the interview process. One of the main themes addressed is the idea of creating connections. Developing a connection focused on connecting guests to a place and help them understand the deep human nature interconnections that existed. The connection concept appeared as a common thread for all interpreters and was addressed all participants. It appeared always to be an underlying theme that was frequently part of a participant's response or in tangent with other concepts.

Storytelling is another vital tool used by interpreters, and its use differed among participants. Its use varied from a method to be balance information with entertaining to keep guests' interest in topics. Storytelling usually referred to stories about the land, the history of the area, and sometimes sharing of Indigenous stories. Other participants used storytelling to develop connections and help create more meaning and attachment to a place.

As crucial as storytelling was, much of what guides felt that a considerable part of their role included facilitating access. Although storytelling was an essential part of their tours, many of them also emphasized the importance of just allowing guests to be in nature instead of always providing information, encouraging them to use their senses and allow guests to take in nature on their own time.

The guest experience was also a common theme; participants saw themselves as providing an experience to tourists, so catering to the tourist's interest or relating them was a common idea. By relating to the guests or to their guest's interests, it always tended to relate to the common goal of connecting guests with the land.

The participants felt that their job as interpreters was to interpret nature, culture and history in a way that best suited their passions in the framework. Although being knowledgeable and having a basic understanding was necessary, most interpreters felt

fitting a tour to individual strengths was even more critical. It was also crucial that lifelong learning continued as this was also considered part of improving an interpreter's skills as an individual.

5 Discussion

The objective of this study is to understand how individual guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors. The data collected suggests that interpretive guides see their roles as creating connections for their guests through different interpretive methods

To examine how the participants understood their roles, this chapter is broken down into four sections. The first section explores how the participants understood interpretation. The second section considers what information participants considered important or valuable to share with guests. The third section addresses the interactions between the participants and their guests and the final section focuses on the experience and backgrounds that the participants perceive as important.

A theoretical assessment of the data is compared in these four sections using Tilden's six principles and Weiler and Black's four domains. It was decided to use Tilden's principles because they are widely accepted and praised for creating a strong foundation for interpreters (Dickenson 2007, in Tilden, 1977). Weiler and Black's principles were chosen because they provided a broader framework that while still providing structure recognized the changing role of interpretation and the growing variety in the scope of interpretation. In the literature tour guiding and interpretive guiding are both used to describe individuals who work as guides in protected areas. For this the discussion the term interpretive guide as it encompasses more of the aspects of guiding that will be evaluated.

5.1 Understanding Interpretation

Participants understanding of their role as interpretive guide centered around engaging with the guests and fostering a connection between the guests and what is being interpreted. They felt that the most important part of interpretation was engaging with their guests to create a connection between the guests and themselves as well as between the guests and the environment using different methods and approaches. Similar to Rabotic's (2010) findings, this was spoken of by the participants as being more valuable in the interpretation process than the information provided (Rabotic, 2010). Participants did appear to have an understanding that as interpretive guides their role was to provide a factual, and educational experience. Through the use of different interpretive methods, ex: props, storytelling, dialogic interpretation, they created positive emotional opportunities (Sharpe, 2005). Another aspect that interpretive guides must consider, is that they are representatives of their companies or organization (Mak et al., 2011). The participants were also aware that they were representatives of their business or organization, as such they and that

interpretation had to be done in support of the goals of their organization. For most it was the company they worked and for those in the public sector they were representatives of Parks Canada. The participants who were not directly employed by Parks Canada were still owners or employed by an organization that worked in JNP as companies that advertised and ran tours in the park. As members of the community there were ambassadors to areas and were seen as representatives of the area (Mak et al., 2011). The participants themselves reflected this idea as there was a consensus that were accountable to the park and for ensuring responsible use of the park. Because of this, it is important to compare how the participants understood interpretation in reference to the Parks Canada mandate.

5.1.1 Interpretive Guides and the Parks Canada Mandate

Looking at the Parks Canada mandate specifies the importance of being guides, guardians, and partners, there appears to be a correlation between Parks Canada's goals and the perceptions that interpretive guides have of their role within JNP, whether employed by Parks Canada or employed by the private sector (Parks Canada Agency, 2018). Interpretive guides showed an awareness of the need to balance preserving ecological integrity with use and enjoyment. According to the mandates being a guide means "opening doors to places of discovery and learning, reflection and recreation." (Parks Canada Agency, 2018). None of the participants from private companies talked about their role in terms of the Parks Canada mandate specifically, but by looking through the data, the interview responses show congruency between the mandate's roles and how interpretive guides view themselves as fulfilling these.

Parks Canada has identified three goals that are all aimed at engaging Canadians in national parks. They are to raise awareness, foster understanding and enjoyment and strengthen emotional connections to Canadian heritage by allowing residents to be more directly involved in Parks (Hvenegaard & Shultis, 2016). The participants viewed their role within this framework as facilitating access and creating connections with guests and the land. They also viewed themselves as storytellers as it was one of the most common methods used by guides. Viewing themselves as guardians was not explicitly stated, but for some participants, they did refer to themselves as stewards and as members of the community were involved in ensuring the protection of the area. Some participants felt that they did not entirely fulfil the partnership role but were interested in finding ways to strengthen this knowledge and these partnerships.

5.1.2 Sustainable Development and interpretation

It was surprising, that throughout the interview process, the idea of sustainable tourism and sustainable development were not terms used frequently by many of participants. However,

despite the lack of specific discussion of sustainable development, participants presented an awareness of its importance, as many concepts related to sustainable development were present throughout the interviews. Participants also comprehended their role in ensuring sustainability by presenting information that both accurate and informative but in a way that complimented their skill sets. Connection was mentioned as a defining concept of interpretation and through educating guests about the area and its broader surroundings they were able to portray the importance and create that connection. Participants felt that a big part of interpretation was having creative freedom to use interpretive methods that suited them best as it allowed to them a greater opportunity to establish an emotional connection to their audience and be better educators. The social dimension of sustainable development did appear to be lacking somewhat as there was little talk about the community of Jasper and the social implications of tourism and tourism development on the community (Brundtland Commission, 1987).

Even though participants did not explicitly say they promoted sustainable development, the ideas of it were often alluded to. The concept of the human-nature connection was often brought up at various times and this often meant helping their guests to understand how their actions may be impacting the larger environment. This is mostly in line with Jensen's (2010) definition of sustainable tourism drawing attention to understanding one's impact and how this can affect future generations to fulfil their own needs (Jensen, 2010). Sustainable development appears to be underlying theme for interpretive guides in JNP, they continue to promote the idea of protecting and maintaining the area, not only for the sake of the land but also to ensure the guiding industry itself is able to continue to function in the long term (Weiler & Kim, 2011). They were aware as stakeholders in the JNP that they had an impact on its current and future use, which is a key component of sustainable development (Pereira & Mykletun, 2012; Jensen, 2010).

5.1.3 Interpretation and Theoretical Perspectives

Comparing participants understanding of interpretation to Tilden's principles, is useful since the principles provide an essential framework for how an interpreter should view themselves and present information. The first principle focuses on an interpreter's ability to relate to the audience and the experience, and the second principle that tells interpreters to go beyond the information (Tilden, 1977). Both these ideas are still the primary goals of many interpreters in this study.

Using Tilden's principles as a reference for understanding interpretation, the participants did show congruency with these principles, but they did not fit the framework provided in some cases. Some of the interpretation principles have begun to shift as the interpreter's

role has also begun to change. It is also important to note that these principles were created from Eurocentric, male perspective. It creates a narrow framework for what all interpreters are expected to fit into and since the publishing of these principles the scope of interpretation has changed and grown. Attitudes in parks have begun to shift away from a eurocentric perspective of nature in protected areas to a more anthropogenic perspective. In understanding that there is an inherent Eurocentric perspective to this work, it is clear that the industry of interpretive guiding is changing.

Weiler and Black's (2015) four domains is useful in this sense as it creates a framework that is less rigid than Tilden's and allows for other perspectives on interpretation such as Indigenous interpretation to work within the framework. The participants ability to fit so easily into Weiler and Black's frameworks shows how the guides perceive themselves and how this perception continues to change with the increasingly important and involved role that interpretive guides play in creating a guest's experience.

5.2 Information Sharing

The information that guides deemed important to share with guests was the information that enhanced the guest experience and made them develop a deeper connection to the area. Information that made guests understand their impact on nature and their connections to nature were the main types of information that interpreters choose to share. Primary information sharing in JNP mainly centered around nature and Indigenous matters. For guides, the way that they chose to present this information differed as some appeared to want a more hopeful picture, while others appeared more interested in presenting both the good and bad parts of these issues. It appeared that public sector guides tended to look at the information in a bit more a positive light and tended to focus information on actions of JNP itself. Private sector tourists did not necessarily try to paint a more negative picture, but their discussions regarding nature and culture in the park tended to be more candid. How information was presented was very depended on participants own view of the topic. Guides are the frontline employees that have the most interactions with guests and the information that they choose to present to the guest will have a lasting impact on the guest's impression of a place (Pereira & Mykletun, 2012; Sharpe, 2005). According to Pereira & Mykletun (2012) the challenge of making a lasting impression on these guests, is knowing what information to present and the most effective means of presenting it (Pereira & Mykletun, 2012). Last chance tourism is on the rise, ecologically significant areas such as the Athabasca Glacier and the Columbia Icefield are increasingly becoming places of interest for tourists from all over the world (Lemelin et al., 2010). According to Lemieux et al., (2018), last chance tourism provides both opportunities and challenges for interpretive guides, as it creates

opportunities to educate individuals about these places and the human impacts on them, but if not managed properly, it can put an area's environmental supply at risk (Lemieux et al., 2018). Environmental supply looks at a protected areas capacity for tourist verse the demand for it (McNicol & Rettie, 2018). Environmental supply is affected by almost all types of parks use, even those activities considered non-consumptive such as walking or biking.

According to the data collected through the interviews, the participants felt that information that should be shared with guest's was information that helped them understand the importance of maintaining the environmental supply in JNP. The participants shared this information primarily by relating to guests as well as by facilitating access responsibly. By using methods such as storytelling and encouraging audience participation they were able to educate their guests not only on the area, but on the impact that they had on the area. Interpretive guides rely on continued visitation to the park and the environment within the JNP to stay intact and continue to be protected and not degraded by overuse. McNicol & Rettie (2018) found that maintaining the environmental supply of a place such as JNP requires cooperation between interpretive guides working in the park and those managing JNP. It also involves understanding the ecological significance of JNP on the entire area, including the areas outside of the park boundaries (McNicol & Rettie, 2018).

Participants often talked about how they tried to educate guests on the importance of JNP to the larger environment, particularly concerning the Icefield and their ecological significance in North American watersheds (Cooke & Carroll, 2017). Participants also used methods to connect guests to these larger ecological systems by showing how these systems in the park may connect to where they were from or by finding similarities between the changes seen in JNP to the changes seen in their own home. Talking about the broader ecology outside the environment has become an increasingly important part of park interpretation (McNicol & Rettie, 2018). As the third phase in interpretation, this increased interest in the broader ecological system means that interpreters must also be aware of this and address areas outside of the park boundaries (Hvenegaard & Shultis, 2016). Through storytelling and relating to the guests, participants felt that they were able to share information that helped their guests develop a deeper understanding of the importance of JNP to the broader ecological systems outside the park boundaries. Most of the participants lived within the community of Jasper or had spent a significant of time there. Thus, they were aware of human impacts on the park and the surrounding area from over-tourism and overuse of the park.

The participants are aware of the personal stake they have in maintaining the park and ensuring its protection. The pine beetle issue is an example of another issues that participants that chose to share because of the personal connections they had to it.

5.2.1 Pine Beetles and Forest Management

Information regarding pine beetles was frequently shared with guests as the pine beetle epidemic in JNP has had a very visual impact that generated a lot of conversations and questions with guests. The pine beetle issues were frequently brought up throughout the interviews and often in tandem with discussions on forest mismanagement. Those working for private tour companies frequently talked about the pine beetle in their interviews, and it was also a regular topic in their tours. There were two main reasons for discussing the pine beetle issue. The first was the visual evidence; participants felt they needed to bring it up because its impacts were evident by the large patches of dead forest seen on their tours. The other context in which there was discussion of the pine beetle was out of concern for their livelihoods and the potentially devastating impacts a forest fire could have on the townsite of Jasper. For participants who were residents of Jasper, the pine beetle issue was personal to them, and participants portrayed fear and frustration over the growing problem and the human-related causes of it. Years of fire suppression and improper forest management within the JNP boundaries and the surrounding areas are now considered one of the leading causes of pine beetle growth (Parks Canada, 2016). Although, climate change is also considered to be a significant factor, this was less frequently spoken of by participants (Cooke & Carroll, 2017). The participants who talked of this issue favoured prescribed burns and talked about how the Indigenous people practised them before the area became a park and how JNP 's past methods of forest management created the pine beetle issue. Although prescribed burning is now part of Parks Canada's pine beetle management plan, there was still a sense of frustration among participants about this issue (Parks Canada, 2016). Like the pine beetle issue, the receding Athabasca glacier was also provided visual cues and often led to questions, conversations and information sharing.

5.2.2 Columbia Icefield and the Athabasca Glacier

Many participants in the study relied heavily on the Athabasca glacier to draw tourists. For many of the study participants, any tour that took them to the Athabasca glacier created a need to provide information to visitors on climate change, but this was not the case for all participants. Although participants said they did bring up the climate change near the glacier, a surprising number did not as they feared it might come off as being "preachy" or overwhelming for their guests. The cause of glacial recession is a complex and global is not an issue in which the cause is straightforward, nor does it have a simple solution (Weber et al., 2019). It is also more challenging to discuss with the audience than the pine beetle issue because when discussing receding glaciers and climate change there is a portion of responsibility on the audience and their actions. Many participants were hesitant to bring up climate change even in front of the glacier, where the impacts were observable. It is

understandable for some interpretive guides to feel hesitant to bring up these issues as they can sometimes invoke emotions among guests. However, instead of avoiding it altogether, what is needed is a proper approach to talking about climate change to their guests. As Hvenegaard et al. (2016) discuss, hot interpretation is still essential because it can enable the guest' to develop more awareness of the place they are in and their interconnections with the environment. Instead of shying away from this issue, they should instead focus on appropriate methods to discuss it. Many of the participants use the recommendations of Melena (2014) when talking about climate change and the Columbia Icefield. This involves having a strong understanding of a topic, dealing with potential tough questions, knowing when to disengage from difficult audience members and being able to provide solutions instead of just painting a negative or hopeless picture (Melena, 2014). For the participants in this study, developing a connection with the audience was an overwhelmingly popular concept, and they emphasized the importance of experience and lifelong learning. The study participants already engaged in many methods and were already facilitators of these recommendations, aside from disengaging from difficult audience members. However, in terms of disengaging with audience members, only one participant indicated that they had received any training on this. This participant discussed how training programs focused on a discussion over a debate when talking about controversial issues. For the other participants, they did not indicate any training related to this. If guides were to receive more training in disengaging or managing difficult audience members, there might be less hesitation to address these hot interpretation topics.

Glaciers are a symbol of the rapid changes occurring on both a local and global scale, and the Athabasca glacier exemplifies this. The glacier provides an opportunity and a predicament for Parks Canada's dual mandate of protecting ecological integrity while still encouraging visitation and education (Weber et al., 2019). Although it may not seem essential to many interpreters to talk about climate change, providing accurate and relevant information is an essential part of an interpreter's role, and the participants themselves reinforced this. Part of providing interpretation at a place like the Columbia Icefield and the Athabasca glacier is talking about the causes of its recession, including issues like climate change and the human impacts even though it may be difficult or uncomfortable. As established by Tilden (1977), an interpreter must provide a whole picture of a place, not just part, if an interpreter is to show guests places such as these, it is not enough to show or to talk about the dynamic process at play, but they must tell the entire story including the problematic parts (Tilden, 1977). Other interpretation topics have also proved difficult for many interpretive guides; Indigenous interpretation is also a topic where there appears to be uncertainty and disconnect about approaching this topic.

5.2.3 Sharing Indigenous History

Providing information on Indigenous matters tended to be difficult for non-Indigenous interpreters but when it was presented it was generally done through presenting it historically and through hard facts. Indigenous interpretation was widely viewed as something that only Indigenous interpreters should do, an opinion reflected by both interpreters of Indigenous descent and non-Indigenous interpreters. Indigenous history is rich in stories and legends, but Indigenous interpretation done by non-Indigenous people has the potential of their cultures and stories having a different voice or different meaning (Johnston & Mason, 2020). However, it is still important that there is a recognition of the Indigenous history in JNP. The Indigenous history in JNP can often be challenging to find and easily missed unless one seeks it out. At the moment, even finding Indigenous history in JNP on Parks Canada's website is found in a separate section. To learn about Indigenous history, one must be looking specifically for it, whereas the more Eurocentric history is readily available. Parks Canada has made some strides in including and celebrating more Indigenous history in the park, but more progress is necessary. Participants who employed by Parks Canada, discussed how Park's Canada is currently working towards what they refer to as a braided form of interpretation, which attempts to include more than just the Eurocentric history common in Canadian history (Parks Canada Agency, 2020d). Including more Indigenous interpretation is part of Parks Canada efforts to have more indigenous voices. The history of JNP and Indigenous history in the park is not mutually exclusive as much of the literature appears (Johnston & Mason, 2020). This move towards braided interpretation is essential for creating a more holistic understanding of the importance of making this history more inclusive.

Interpretative guides, both in the private and public sector, can play an essential role in educating guests on this history. However, for this history to be told and addressed appropriately is very important. Non-Indigenous interpreters should include this history into their interpretation programs. However, they must also do it in a way that is not telling Indigenous stories from a Eurocentric perspective and must still make space for Indigenous interpretation (Youdelis, 2016). Indigenous interpretation does not necessarily fit into a Eurocentric framework. Even education programs such as the IGA educate within this Eurocentric framework, and Indigenous interpretation cannot fit into this worldview, nor should this be an expectation. Indigenous interpretation should continue to be done by Indigenous people and held to a standard determined by them. However, that does not mean that non-Indigenous should not find ways to include it in their interpretation. The history and culture of Indigenous people is intrinsically tied into JNP, and this is something that needs to be acknowledged and included in all aspects of interpretation continually

(MacLaren, 2011). Lifelong learning is part of being an interpretive guide, and in order to bridge this gap for interpretive guides, there must be a continued focus on encouraging education in all aspects of interpretation

5.2.4 Theories related to information sharing

Based on the data analysis, Tilden's principles (1977) show what information the participants presented to guests as well as how. Guides own beliefs related to interpretation appeared to align with Tilden's second and fifth principle.

Doing more than just providing information, but also finding methods to keep guests engaged with the information was cited as a vital part of being an interpreter for most participants. This was done by using storytelling methods or props and pictures to make guests feel overloaded with facts and information. Different interpretive methods put information into a spatial and temporal scale that guests could understand and relate to more easily. The Athabasca glacier was effective as guests could see how far the glacier had retreated over the years. Finding ways to relate to guests was an important aspect of this principle; relating to the guests was a way to keep guests interested and engaged. Principle two addresses the importance of providing more than information as it states "Information, as such, is not interpretation. Interpretation is revelations based on information. But they are entirely different things. However, all interpretation includes information." (Tilden, 1977).

Principle five conveys the difficulty of deciding what information is important to share and what is the best way to share it within a limited amount of time (Tilden, 1977). Participants felt this was important for not overwhelming the guests with information by providing a basic overview. For some participants, their tours had a specific purpose, such as the glacier ice walks or wildlife watching, and this principle did not apply to them. However, basic information about JNP 's ecology or the glaciers themselves was still crucial to the participants. Principle five states "Interpretation should aim to present a whole rather than a part and must address itself to the whole man rather than any phase." (Tilden, 1977, p.34). For many participants, "the whole" meant providing foundational information and then letting guests' questions dictate the information provided. It also, in some cases, also just meant that were there to provide access to these places, and to allow to experience parts of JNP that they would otherwise would not have been able to experience on their own.

Focusing on human-nature interconnections was also a method that was employed to ensure that they were providing meaningful information. These connections included the area beyond JNP and the surrounding area. By promoting an understanding of these connections, it helped to create an understanding beyond park-specific details. A reason that

principle five is important, is because it recognizes that park visitors are limited by time and absorptive capacity (Tilden, 1977). Participants were also aware of these limitations and often cited getting to know what the guests were interested in first as essential for developing these connections within the limitations. Participants discussed how they were limited in their ability to provide all the details and insight they want to an area, but by creating a broad understanding of these interconnections, it helped to provide, which Tilden refers to as a 'whole' rather than a part (Tilden, 1977).

Principle five also speaks specifically to the difference in how private and public interpretive guides provide information to their guests. The Parks Canada employees had more trouble than their private counterparts pinpointing specific examples of themes in response to questions numerous times. As these public sector employees often had a more diverse job description they were often dealing with a broader audience. For private sector employees even though this principle did apply to them in many ways; many times, they had the opportunity for go into more detail about specific topic because that was why guests were on their tours. For participants who did glacier tours, or wildlife viewing, presenting a whole was still important but it allowed them the opportunity to also focus on specific parts. It appeared some of the interpretive programs followed this idea, but there was a variety of both interpreting JNP as a whole or presenting specific aspects or topics within the park.

For some of the participants, part of providing information was about making tours accessible to a wider audience. Some participants provided tours that focused on creating family-friendly activities that all ages could participate in, i.e., canoe trips or bus tours on the glacier, or theatre programs. These types of family friendly activities made interpretation more accessible and therefore made education more accessible. This idea can be related to Tilden's (1977) sixth principle:

Interpretation addressed to children (say, up to the age of twelve) should not be a dilution to the presentations to adults but should follow a fundamentally different approach. To be at its best it will require a separate program (Tilden 1977).

It was more common to creating programs that appealed to families rather than separate programs geared towards children. However, this principle is still important as it shows the variety of visitors and how this impacted the information some interpreters shared with guests.

For those who did have the ability to run programs geared towards children, experiential learning and hands-on activities were popular methods to convey information when creating programs for children. For the most part, this principle is more relevant for Parks Canada

interpreters as they have the staffing and a broader audience range, including children, that makes this sort of interpretation possible. One participant, in particular, spoke heavily on this topic and frequently referred to programs and topics that catered towards children. Theatrical performances and experiential learning, and any hands-on activity, i.e., bug catching, were the primary approaches for children's programs.

Overall, creating separate programs for young children was not plausible for many participants, particularly those who ran smaller businesses. Tilden's principles create a strong foundation to understand how interpreters present information. Weiler and Black's (2015) concept of brokering physical access is also beneficial for understanding how the participants chose to present information and how just providing access to these places is in itself a way of presenting information for many guests.

For participant who led guiding activities such as Athabasca glacier tours, rock climbing, or ski touring, being the source of physical access to these places and these activities, were essential. Brokering physical access was also crucial for hiking guides were often there to provide physical access for those who otherwise could not go to these areas due to fear or lack of knowledge. This role played a bigger purpose for some interpretive guides. Being the broker of physical access often means letting guests into the real authentic backstage and was a determinant for what information they would share with their guests. This idea of allowing guests to see the authentic backstage was an essential part of their tour. It was an important method used to dive deeper into environmental issues and connect guests with the landscape. The authentic backstage that guides in JNP helped foster access to included showing parts of the forests impacted by pine beetles or access to the icefield and glaciers so guests could understand its rate of recession. Brokering physical access is the first and aspect is the most fundamental of Weiler and Black's (2015) theory of tour guides' roles. As the tour guides' most fundamental role, all participants felt that this was a primary part of their job (Weiler & Black, 2015).

Part of MacCannell's theory was also to show guests the constructed or pseudo backstage. Although this was not as common, it did still occur among some participants (MacCannell, 1973). For some of the participants, when asked what methods they used to address environmental issues, it was often constructed over a veil of positivity and positive actions or, instead of providing a specific answer, defaulted to talking about catering to the guest's interest. Although an interpretive guide should not always present a picture that is purely doom and gloom and does need to be mindful of the guest's interest, this form of brokering access is the type of contrasted access that Weiler and Black (2015) discuss where brokering access can also mean deciding what the guests see and does not see. Its brokering

access to a picture that is not complete but still allows guests access to things that they would not otherwise see.

5.3 Interactions with Guests

The interactions between the guide and the guest, builds the previous section regarding what information guides value as important to share with guests. The participants showed that how they approached their interactions with visitors, played an important role in the overall interpretive experience. Information sharing is a crucial element of interpretive guiding, but how guides interact and the relationship they build with the guests is essential for how successful the information they impart on guests is (Tilden, 1977). Interpretive guides are in constant contact and communication with guests throughout the duration of their tours (Mak et al., 2011). Because of this simple fact, it means they are responsible for constructing memorable experiences and are also responsible for the perceived quality of the overall experience (Mak et al., 2011). The interaction between the interpretive guides and the guest determines the overall success of a tour (Mak et al., 2011). This section builds on the theories from the previous section to create a deeper understanding of how the participants in this study interacted with their guests.

The interview responses showed that guides put a strong emphasis on the importance of their relationships with their guests. Relating to guests was one of the most frequent ideas throughout the interview. Participants were conscious of the importance of relating guests to establish a deeper connection to the area. Relating information to the guests' personal lives or the environment at their own homes was a frequently used method. This relationship-building was also crucial for engaging and entertaining while still learning and absorbing new information. Participants felt that getting to know guests was always an aspect of their tours, and ensuring guests got something out of their tours, such as education or a new appreciation for nature, was a priority for many participants. Participants wanted to connect with guests on a personal level to help deepen the overall interpretive experience. This idea of relating to guests and interaction with them on a personal level is related to Tilden's first principles, the concept of relating is paramount "Any interpretation that does not somehow relate to what is being displayed or described to something within the personality or experience of the visitor will be sterile." (Tilden, 1977, p.34).

Many participants emphasized that learning will not occur if an individual is bored and did not want to be seen or act as a lecturer instead of an interpreter. To achieve this goal of interpretation, it came down to different techniques that kept the guests interested and engaged. The use of dialogic interpretation was necessary for this method and encouraged audience participation or encouraging guests to ask questions. These different methods

were ways in which participants evoked Tilden's fourth principle that also speaks to how guides should interact with the guests. This principle states that "The chief aim of interpretation is not instruction, but provocation." (Tilden, 1977, p.35). This principle addressed the various techniques that were not necessarily about providing information but about nurturing emotion (Tilden, 1977).

Provocation was also encouraged without words at all; an important theme throughout this study was that many times, the participants felt that the showing was more thought-provoking than talking and was an effective tool that created a deeper connection to the interpretive experience. Participants would often discuss how part of their job was to take the guests to a place or facilitate access to a place or experience and then just let the audience take it in. In letting the audience see, in the participants' opinion, these incredible landscapes, it would do more to provoke feelings than listening to an interpreter talk about a place. The encouragement of using senses was also another method to inspire tourists. Participants felt that helping guests experience the silence would allow them to hear things they would never have heard before and that this experience of just listening could be very inspiring and provoking of emotion.

Participants also used tours as opportunities to talk about the human-nature connection. Helping guests understand how humans impact the land and the inherent interconnections between nature and the environment was essential for provoking guests to think and feel about their actions. JNP is a place where many of the impacts of climate change and poor forest management can be seen first-hand through the receding glaciers, endangered caribou herds and the pine beetle epidemic. Having first-hand examples to show guests and to be able to explain the future impacts of these issues can help to encourage conversation and thought provocation. Weiler and Black's (2015) domain also look at interpretive guides need to interact with guests in a way that will create experiences that are memorable and beyond just informative (Weiler & Black, 2015). The following section will look at how the participants in this study were able to broker encounters, broker understanding, and broker empathy.

Although the town of Jasper is directly inside JNP, it was interesting to observe that none of the participants ever addressed social interactions between tourists and the Jasper community. Most of the guides spoke very little of this as their tours focused on bringing tourists away from people and into nature. Weiler and Black's (2015) second domain, brokering encounters, was less addressed by interpretive guides in this situation (2015). In the case of brokering encounters, Weiler and Black do state that it is better to be done by local guides as opposed to non-locals, a sentiment reflected many interpretive guides in the interview, including both Indigenous guides who felt that Indigenous tour guides should do

this type of tourism rather than non-indigenous tour guides (2015). Although there are currently no Indigenous settlements in JNP, addressing Indigenous history and significance in the area is an encounter that tour guides play in educating and playing in educating guests (MacLaren, 2011). Creating an understanding and educating guests is an integral part of brokering encounters in JNP and the most difficult for many guides. However, as Weiler and Black (2015) discuss in their writing, there is still an important role played by non-Indigenous guides to provide this mediation and education as it is an integral part in fostering understanding and respect. Brokering encounters and acting as mediators between their guests and local community is important for enhancing the guests experience and helping them to develop a strong emotional connection to a place (Mak et al., 2011). This was an area that many participants lacked in JNP. Many of the participants struggled to address this issue because of the lack of access to information. There is a need to enhance this concept of brokering encounters as it is important part of how a guide interacts with their guests and enhance an overall interpretive experience.

Participants in this study leaned very heavily on this domain and achieved a high level of fostering understanding. The use of props or photos to make tours more entertaining or experiential was popular among guides. Props were brought up by some of the guides when asked how they helped guests feel a more profound sense of attachment to place; guides also referenced using props, finding a balance between bringing informative and entertaining. Using props in this way aligns with the goals of Weiler and Black's third domain. the third domain is brokering understanding, tour guides are the mediators of the tourism industry, and it is they are often the primary source of information in an area. Brokering understanding relates to helping enrich and experience and portray the significance of a place (Weiler & Black, 2015). According to Weiler and Black (2015) an interpretive guide can achieve these goals by ensuring that their tours are attractive to the guests while still being relevant and informative. Weiler and Black emphasize the importance of tangible activities and props to foster understanding, enrich a guests' experience, and foster appreciation (Weiler and Black, 2015).

Dialogic interpretation was also a tool that the participants referred to for brokering understanding. Dialogic interpretation was only a term that Parks Canada employees referenced; although other participants did not specifically refer to it, they often encouraged audience interpretation and asked questions. Asking audience questions was a part of getting to know the audience and relating aspects of the tour to the guests. This idea of asking questions and encouraging participation was an essential method for participants when trying to help the audience understand and sense attachment to a place. Audience participation was also crucial because many guides felt that it was an aspect that tended to

interest guests the most. Another method that guides used to foster understanding was the use of personal references and stories. Two of the participants did mention that guests were often interested in the guides themselves and finding out more about what living in Jasper was like; in this way, the guides were able to relate more to the guests, which allowed for a greater sense of understanding for the guests. Participants also stated they made it personal by telling stories about their experiences in Jasper. Giving a personal touch in their tours is essential for helping guests to a place such as Jasper develop and appreciate and understand its significance. For interpretive guides who led skill-focused activities, the use of props or dialogic interpretation was not always practical, and for these guides, it was through creating personal connections through relating to the landscape or the activity. Brokering understanding appeared to be a priority for many of the participants. This idea of brokering understanding was constantly referred to throughout the interviews. The participants were often referring to the importance of using different methods and activities throughout the interviews.

Looking at the different interpretation techniques used also showed the guide's abilities to broker empathy. Storytelling is essential for entertaining, but it was also crucial for deepening a connection and creating that affinity to a place was how guides tried to facilitate empathy among their guests. Stories can bring landscapes to life and make guests feel a connection or sense of attachment to a place that will lead to empathy. Methods like those used by glacial guides that involved showing photos of how much the glacier has changed also helped evoke feelings. Physical images can encourage guests to care for it in the future and develop a love of a place. The fourth domain, brokering empathy, is about finding ways to "get under the skin" of a visited area (McGrath, 2007). To broker empathy, there must be a culmination of the other three domains that lead to this fourth and final domain. To get a true sense of how participants achieved this required a culmination of all the questions and responses.

Creating connection was so ingrained in the interpreter's values, it felt that for many, it was the foundation on which they built the rest of their role as an interpreter. However, brokering empathy goes deeper than just creating the connection, but that connection leads to a place's affinity (Weiler & Black, 2015). It is also essential to note that although brokering empathy was of importance to the guides, there is also a sense of awareness among them that in the short period that the guides were with them, they could not expect to change their mindset entirely but, they did want the guests to leave with a sense of caring. This can also be related back to Tilden's (1977) fifth principle that discusses the limitations of tourists in an area. Because their guests are limited by time and absorptive capacity, how guides choose to interact with their guests is essential for the overall

experience and will be a big determinate of how what information as guest will walk away with and how much empathy for a place they will develop (Weiler & Black, 2015; Tilden, 1977).

5.4 Background and Experiences of Guides

Based on the data obtained in the interviews, participants felt that training and experience are important for interpreters to enhance guest's experience. However, the participants in this study did not feel that was one specific type of experience that was the best kind for an interpreter to have. Participants even mentioned the benefit of having people from varied background created a more well-rounded interpretive team. Interpretation requires and allows for individuals with a wide range of skill sets, but despite this fact, a standard for training is still important. Guides that are well trained have the ability to draw more from the natural environments which can lead to more enriched experienced for the guests (Mak et al., 2011). According to an analysis of interpretation by Rabotic (2010), interpretation requires skills and understanding of methods that can be developed through training specific to interpretation knowledge. Basic education of geography, or history are beneficial, but training in interpretation is necessary to help a guide be more than just in information source (Rabotic, 2010). Proper training is also important in a protected area as guides should have a strong understanding of sustainable development (Pereira & Mykletun, 2012). Although, it is not universally used, the IGA did prove to be a source for providing a standard for interpretation in JNP.

5.4.1 The Interpretive Guides Association

The IGA was thought of highly by participants certified through the program and seen as a good training tool for guides. The research from the interview indicates that Interpretive guides are most effective when they play to their strengths as individuals. Interpreters all have different methods and topics that they find helpful and most effective for their interpretation style. Although this freedom to be an individual interpreter is essential, a standard for basic knowledge and continuous learning for interpreters is essential. The IGA is beneficial for both seasoned and new interpreters; it provides basic local knowledge for guides interested in working as an interpreter and a forum for interpreters to expand their knowledge and continually learn and to keep up with science as it is constantly changing. Programs like the IGA can also help owners looking to hire staff as it can assure the staff have a minimum standard of knowledge before starting work in the park and does not put all the burden of training on employers (Mauder & McIntyre, 2008).

Not all guides working in JNP are members of the IGA but have equivalent qualifications and knowledge. Many guides receive training through employers or take courses through other interpretation organizations, such as Interpretation Canada. The IGA is highly thought of by the participants who were members. Based on the interviews, the IGA is essential for training and continued education for its members. Other forms of training, whether through Parks Canada, Interpretation Canada or training by the companies themselves, maybe as sufficient at the IGA. Although the IGA does appear to be a good training program, this research did not provide enough evidence as to whether training in the park should be more standardised. The evidence points out that interpretive guides in the park feel that it provides the appropriate training for those interested in being park interpreters.

As JNP and Parks Canada, in general, continues to try and balance this mandate of use and enjoyment with the protection of ecological integrity, the IGA may see itself continue to grow in importance and influence. Having a holistic approach to educating interpreters working within the JNP national park is essential for encouraging visitation while still encouraging conservation and awareness.

5.4.2 Theoretical views

Principles three is about encouraging interpretive guides to see themselves as artists "Interpretation is an art which combines many arts. Whether the material presented are scientific, historical, or architectural. Any art is in some degree teachable." This principle is related to background and experience because many interpretive guides do not necessarily have artistic training or background and part of fulfil the roles of this principles is to understand their own form of art as an interpreter. Three of the participants did have backgrounds in performance arts and spoke directly about using this experience in their tours and programs. For the rest of the guides, the way they presented interpretation as an art form was less clear. For many of the guides, storytelling was the art form they used most frequently, as it helped to keep guests interested and engaged while still informing them. For others, the artistic portion came from turning scientific facts and figures into meaningful, relatable information. One participant used guests' interest in learning about nature because they are intrigued by an area's scale and history. This exemplifies how those interpreters who may not feel that they are artists themselves use the natural spaces and the intriguing nature to create art. Through their descriptions or storytelling, whether science focused on not, they can help bring these landscapes to life and bring to the foreground the literature and poetry surrounding this area, which this participant is referring to.

Another important part of the experience that an interpreter was having developed a sense of attachment. Participants felt that having a passion for nature and an interest in

lifelong learning were the traits most essential to be an interpreter. This passion was critical for brokering empathy because an interpreter themselves needs to have a love and interest in place if they want guests also to develop an affinity for a place. Passion and interest in lifelong learning were such vital traits because empathy cannot be encouraged by someone who does not have empathy themselves.

5.5 Summary of Discussion

Interpretive guides all had individual styles and strengths when it came to interpretation. The participants in this study felt that an interpreter had to play to their strengths to deliver an effective interpretive program. All participants identified different methods that they as individuals felt made them better interpreters. Participants felt in one capacity or another a responsibility to promote responsible interpretation practices that are promoted by the Parks Canada mandate. Based on their individual beliefs and strengths, interpreters approached this responsibility in different ways. The Athabasca Glacier and the pine beetle issues tend to be contentious topics for some interpreters, while others are more openly willing to talk about them. More education will help interpreters find ways to address and talk about these issues comfortably. Indigenous history is also an important issue that many guides are still trying to address; many guides do not address or address it very little as they feel it is not their place. There must still be an acknowledgement of it and its essential interconnections with the history and nature of JNP. Parks Canada is making great strides to include this more into the framework of JNP, but many individual guides still appear to struggle with incorporating this into their interpretation. Interpretive guides are interested in finding ways to address Indigenous culture and history appropriately and adequately, but the education on how to do this is still lacking. The IGA does provide a foundation for interpreters to build upon and to develop their skills from there. The participants did discuss the effectiveness of the IGA as a basic framework for interpreters, but it is not used by all interpretive guides and therefore there is not one holistic approach to how guides understand interpretation.

Tilden's principles are still relevant but should not be considered a standard to which all interpreters must follow, instead they provide more of a reference point to help interpreters improve upon their skills. Principle three of Tilden's principles was the most difficult to pinpoint in interpreters, this concept of interpretation being an art form, is important or still relevant today. Based on the data most interpreters did not feel as if they were artists. This could be place where education could improve upon, as the intersection of art with interpretation is a beneficial for portraying information and creating meaning.

Looking at the interpretive guides' roles through Weiler and Black's framework exemplifies how the participants perceive their roles as more than just one-way communicators and more so of creators of an experience. The domain of brokering encounters is where participants may have appeared to have fallen somewhat short. This one was the most difficult to measure because the nature of the participants' tours meant that they were not often in situations that required much interaction with the local community. However, looking at brokering encounters the relationship between Indigenous, who were original owners of the land, there was an interest from the guides to better themselves in this aspect. The participant's perception of their role fit well into this framework, and overall, the participants saw themselves as creators of an experience that provided access, monitored encounters, created understanding and empathy.

The Canadian Rocky Mountain Parks are the most visited national parks in all of Canada. Their economic importance and the revenue generated from them play a significant role in their management of protected areas and how to balance the protection of ecological integrity with visitation. This balance is crucial for conserving nature in these parks.

6 Conclusion

The objective of this study was to understand how individual guides that operate within Jasper National Park in Canada perceive their roles and expectations by employers and park visitors. Visitation and enjoyment of national parks in Canada must be done in tandem with education and protection of ecological integrity. As facilitators of experiences interpretive guides naturally fall into the role as mediating and balancing these goals. Through a series of interviews of interpretive guides in JNP, this study gained a deeper understanding how interpretive guides understand nature interpretation, what information they value as important, the knowledge and information they present and how interpretation varies among guides.

The interview process brought to light the importance that interpreters put on aiding guests in developing a connection with broader environment and to develop a sense of interest and caring. All the participants revealed themselves to be storytellers and they all thought of themselves to be facilitators of a deeper experience for tourists. It also revealed the importance that interview participants put on showcasing their individual strengths and passions through interpretation. This research demonstrates the value that interpretive guides put on promoting awareness and caring for the environment but raises the questions of whether a more holistic approach to interpretation is needed for guides working in Canada's national parks. The mountain pine beetle, and the Athabasca Glacier are issues where guides felt a responsibly to show guests and emphasize the impact human impacts have on the natural world as a whole. Indigenous culture and history are where guides struggled the most in understanding how to present this information and where to find proper education on the topic. The positive outlook on the IGA by those who were members of it promote the prospect that certifications systems, like the IGA can develop a basic foundational training for guides while still allowing them the freedom to provide an interpretive experience that showcases their strengths and passions.

The perspectives of the tourists and the expectations of guides are heavily researched in the literature. However, there is a greater need to understand interpretive guiding from the guides themselves and to understand how their overall perspectives may influence interpretation in national parks. The role interpretive guides play in maintaining the balance of education and awareness to safeguard protected areas' nature should be further assessed. The individual interpreters rely on their own knowledge and strength to provide the best interpretive experience they can. If one is to look for a more holistic approach to how guides interpret nature in national parks, it must be balanced with interpretive guides still having the freedom to be interpret as individuals and showcase their own passions and

knowledge. In a post pandemic world, if tourism continues to be a growing industry, understanding how interpretive guides view their roles and how these can align with Parks Canada's dual mandate will become increasingly important. Interpretive guides are essential for bridging the gap between the goals and action of Canada's national parks system, a continued understanding and appreciation for how the important roles interpretive guides play will help to ensure that the nature in Canada's national parks are protected for people and today and for future generations.

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Appendix A: Sub-questions and Interview Questions

- 1. How do guides understand the role of interpreter?**
 - a. What is the most important aspect of nature interpretation?
 - b. What roles are guides expected to perform? (How much freedom does your employer give you to interact with guests in a way that you see fit?)
 - c. After having this conversation how do you think you would define the concept of interpretation?
- 2. What information do guides value as important to share with visitors?**
 - a. What information do you feel is most important to relay to guests?
 - b. What kind of information and activities do you feel that guests respond best to?
 - c. What aspects of the tour do guests seem most interested in learning about?
 - d. What information regarding environmental issues such as climate change do you feel is important to share with the guests?
 - e. What information regarding Indigenous culture and history at all? And if so, how do you do?
- 3. How do guides approach their interactions with visitors?**
 - a. What methods do you use to help guests feel a sense of attachment to places or to help them gain a deeper understanding of an area, on your tours?
 - b. What is your main priority when on a tour with guests?
 - c. What is your view on the balance between being informative and entertaining for the guests?
- 4. What kind of requirements do guides think are important for individuals to be qualified for the job?**
 - a. What sort of background and experience should an individual have to become an interpreter?
 - b. Who do you feel can be classified as a nature interpreter within a national park? Why do you prioritize that “criteria “
 - c. What training does your employers provide for you with regarding ecology in the park? Or what training do you provide employees regarding ecology in the park? Or what training do you do regarding ecology in the park?
 - d. What is your view on how an interpreter should be trained (educated) before they start working in the park?
 - e. How important do you feel it is to keep educating yourself about nature in the park?
 - f. How do you keep yourself up to date on management and conservation matters of the park and the surrounding area?

Appendix B: Interview Schedule

Interpretation in Jasper National Park

Interview Schedule for interpretive guides in Jasper National Park

I. General Questions	
This is an interview to talk to you about your work as an interpretive guide and to develop an understanding of how you perceive yourself and your role as a guide and an interpreter	
Describe your role	Can you tell me about your job? What does your day to day look like at work?
How do you as a guide understand nature interpretation?	1. What do you feel are the most important aspects of nature interpretation? 2. What information do you feel is most important to relay to guests?
This section is about the kind of information that guides present to visitors.	3. What kind of information and activities do you feel that guests respond best to? Why do you think that? 4. What aspects of the tour do guests seem most interested in learning about? 5. What methods do you use to help guests feel a sense of attachment to places or to help them gain a deeper understanding of an area, on your tours?
We are going to look more into how your interpretation style as an individual	6. What is your main priority when on a tour with guests? Why is that? 7. What is your view on the balance between being informative and entertaining for the guests? › What do you do to find that balance? 8. How much freedom does your employer give you to interact with guests in a way that you see fit? 9. What information regarding environmental issues such as climate change do you feel is important to share with the guests? 10. What information regarding Indigenous culture and history at all? And if so, how do you do?
This section is about individuals experience	11. What sort of background and experience should an individual have to become an interpreter? › 11 a. Who do you feel can be classified as a nature interpreter within a national park? Why do you prioritise that "criteria"?
This section is about your training and knowledge	12. What training does your employers provide for you with regarding ecology in the park?

	<ul style="list-style-type: none"> › 12 a. What is your view on how interpreters should be trained (educated) before they start working (in general, in this particular park)? <p>13. How important do you feel it is to keep educating yourself about nature in the park?</p> <p>14. How do you keep yourself up to date on management and conservation of the park and the surrounding area?</p>
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Final Questions
<p>15. After having this conversation how do you think you would define the concept of interpretation?</p> <p>16. Do you have any questions? Or any comments that you would like to add?</p>

Practical Information
<p>Age:</p> <p>Gender:</p> <p>Where are you from/where do you live?</p> <p>Experience</p> <ul style="list-style-type: none"> › Work experience › Qualifications › Education

Appendix C: Ethics Proposal and Waiver

Ethical Considerations

Outlined below are the ethical considerations that have been taken into account by the researcher. All considerations will be upheld by the researcher during the entire interview process.

1. Minimize the risk of harm: The researcher will ensure to minimize any risk of harm to the participants this includes any physical or psychological distress. If the participants are not obligated to answer any of the questions asked in the interview. If they feel that any questions asked may cause them any form of psychological distress they have the right to decline to answer.
2. Respect and dignity for research participants will be upheld at all times
3. Obtain informed consent: Consent will be obtained by all participants, and it will be made clear to all participants understand they are taking part in a research project and what is required of them. The researcher will also ensure that the participants understand that the information and answers they provide may be analyzed and be published in the final paper.
4. Protect anonymity and confidentiality: All personal information regarding the participants will be protected, and not shared with anyone. If the researcher feels the need to publish names or information of the participant, they will first obtain written permission.
5. No deceptive or biased or misleading information will be used to obtain information from the participants during the interview.
6. Honesty and transparency: Participants have the right to ask any questions that they may feel is relevant during the time of the interview and the researcher will answer any questions with complete honesty and transparency. Participants also have the right to ask for clarification during the course of the interview.
7. Provide the right to withdraw: Participants have the right to withdraw at any point, and there will be no pressure from the researcher to complete the interviews once they have begun.

RESEARCH CONSENT FORM

- ◆ Name of Researcher: Theresa **Mercier**
- ◆ Title of study: **The Perceptions and Roles of Interpretive Guides in Jasper National Park**

Please read and complete this form carefully. If you are willing to participate in this study, ring the appropriate responses and sign and date the declaration at the end. If you do not understand anything and would like more information, please ask.

◆ I understand what is required of me in order to participate in this research
YES / NO

- ◆ I understand that the research will involve one interview via video call that will not be longer than 1 hour in length

YES / NO

- ◆ I understand that I may withdraw from this study at any time without having to give an explanation. This will not affect my future care or treatment.

YES / NO

- ◆ I understand that the interviews will be recorded, the material will be used solely for research purposes and will be destroyed on completion of your research.

YES / NO

- ◆ I understand that the researcher will be discussing the progress of the study with others at the University of Iceland

YES / NO

- ◆ I understand that all information about me will be treated in strict confidentiality and will not be shared with anyone

YES / NO

- ◆ I give permission for to be named in the published research

YES / NO

I freely give my consent to participate in this research study and have been given a copy of this form for my own information.

Signature:

Date: