REBUILDING OUR WATERS:

An alternative view of Ontario cottage country through models of community engagement and shared environmental stewardship.

by

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presented to the University of Waterloo
in fulfilment of the
thesis requirement for the degree of
Master of Architecture (Water)

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AUTHOR'S DECLARATION

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

ABSTRACT

Cottaging is a 'summer-home' tradition for many Canadian families and plays an important role in Ontario's cultural and provincial identity. The North-Hastings – East Haliburton area is a popular cottage destination; however it is also a place of struggle and hardship. There are socioeconomic and geographical tensions resulting from inequalities between local residents, Indigenous communities, seasonal cottagers, and the ecological landscape. This thesis considers each group's history, contemporary situation, and social relationships within the context of the broader region. In the early research stage, a contentious through-line became immediately evident across each stakeholder group: that is the lake, its shores, and who can access them. Here, architecture navigates these complex social dynamics by reimaging shoreline locations as models for community engagement and shared environmental stewardship. Four design proposals were developed in conjunction with real-world community initiatives at sites along Baptiste Lake, Ontario. Each concept addresses one of the stakeholder's plights while still being open to all other groups. The goal has been to create spaces that celebrate the landscape without forgetting the people integral to its formation and continued survival. So far very little research has been conducted about Southern Ontario cottaging and its effects on local communities. Their struggles are often glossed over or outright ignored in municipal planning and property development. Although these proposals are hypothetical, they work to motivate realistic change in Ontario's cottage country.

ACKNOWLEDGEMENTS

I acknowledge that my research site is located within the traditional territory of the Omàmiwininiwak (Algonquin) Nation and the territories of the Huron-Wendat and Anishinabewaki. This land is unceded meaning no treaties were made with these Indigenous communities and this land was taken without consent. Further, as a student of the University of Waterloo, I acknowledge that I study and work on the ancestral territory of the Neutral, Anishinaabe, and Haudenosaunee Peoples. The University of Waterloo is situated on the Haldimand Tract, land promised to Six Nations, which includes six miles on each side of the Grand River. As a settler, I am grateful for these opportunities.

I would like to thank my supervisor, Richard Andrighetti, for his support throughout. I truly appreciate the time he set aside for me any my work despite the challenges cause by the COVID-19 pandemic. It was a tough ride, and I would not have been able to do it without Rick's dedication.

Additional thanks goes to my Committee Member John McMinn whose passionate insight into Indigenous culture helped me better consider a group who has historically been underrepresented in cottage country.

I also want to thank the plethora of local experts, consultants, and everyone who participated in my regional survey. This thesis would not exist without your invaluable input.

Last but certainly not least, I want to extend my heartfelt gratitude to all of my family and friends: To my wonderful family, Peter, Renate, Emilie, and Anika Spasov. To my in-laws, Greg Gibbons and Hilary Phillips. And a special thanks (and slight apology) to my incredible editors Erin Gibbons and Cole Armitage for sifting though my ramblings. Finally, I want to thank my husband

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***

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LIST OF ABBREVIATIONS

BASC	Bancroft Area Sustainability Council
BLA	Baptiste Lake Association
BNHHM	Bancroft North Hastings Heritage Museum
FOCA	Federation of Ontario Cottagers Association
GTA	Greater Toronto Area
HH	Hastings Highlands
HTN	Harvest the North
MNRF	Ministry of Natural Resources and Forestry
NHCFH	North Hastings Community Fish Hatchery
NHCS	North Hastings Children's Services
NHCT	North Hastings Community Trust
TTM	Transition Town Maynooth

FOREWORD

The topic of Ontario cottage country has always been a curiosity to me. Growing up in a small rural town in South-Eastern Ontario, my family had neither the financial capability nor the desire to own a cottage. I saw the cottage as a dream-like place with plenty of adventure and luxury. It was a place that belonged to either the affluent or those with a deep regional heritage.

Although my perspective has shifted over the years: I now live in Toronto with my partner and a wilderness escape has become all the more appealing. Recently, we have spent our summers at his family's cottage and adjacent lodge resort. Since the early years of our relationship, we would drive up to Baptiste Lake to canoe, hike, or just sit around the bonfire pit. The lodge and cottage have been a backdrop for many of our defining moments and was the eventual venue for our wedding. Now, as a part of the family, our trips have become an annual tradition where I help open the lodge for the tourist season. All of this is to establish that cottage country, particularly the North Hastings area, and this property in particular, are extremely important to me. However, I cannot help but feel like an outsider in this relatively nearby landscape.

My dissertation was inspired by my wedding and the interactions I had with local vendors and caterers from Bancroft. They had perspectives of cottage country that differed from the cottagers I knew, specifically with regard to public versus private lake access. The bustle of wedding prep compelled me to stow these conversations, but the local's juxtaposing views stayed with me.

After the wedding my in-laws had decided to expand upon the now

seventy-year-old lodge with a luxurious winterized cottage that could cater to a wealthier clientele year-round. They approached me asking if I could design a passive concept that utilized green fabrication methods and materials. This project would be separate from my thesis work, but I wanted to design something that celebrated the lodge's history while also adapting the business to the modern era. So, in conjunction with my thesis, I delved into the history of the hunting lodges and Ontario's cottage country as the foundation for my concept.



fig. 0.1 *Sunrise Lodge.* Photograph. By Author. November 4, 2019.

Through my research into the nearby towns and the more I learned about the local Indigenous community, the Kijicho Manito Madaouskarini

Algonquin First Nation, made me recontextualize my thesis from just being about cottage and lodge history. While the past was integral to the development of the North Hastings area, it is the contemporary discourse between the local stakeholders that makes this an incredibly compelling topic and has valuable implications for the future. Please enjoy, and welcome to cottage country!

INTRODUCTION

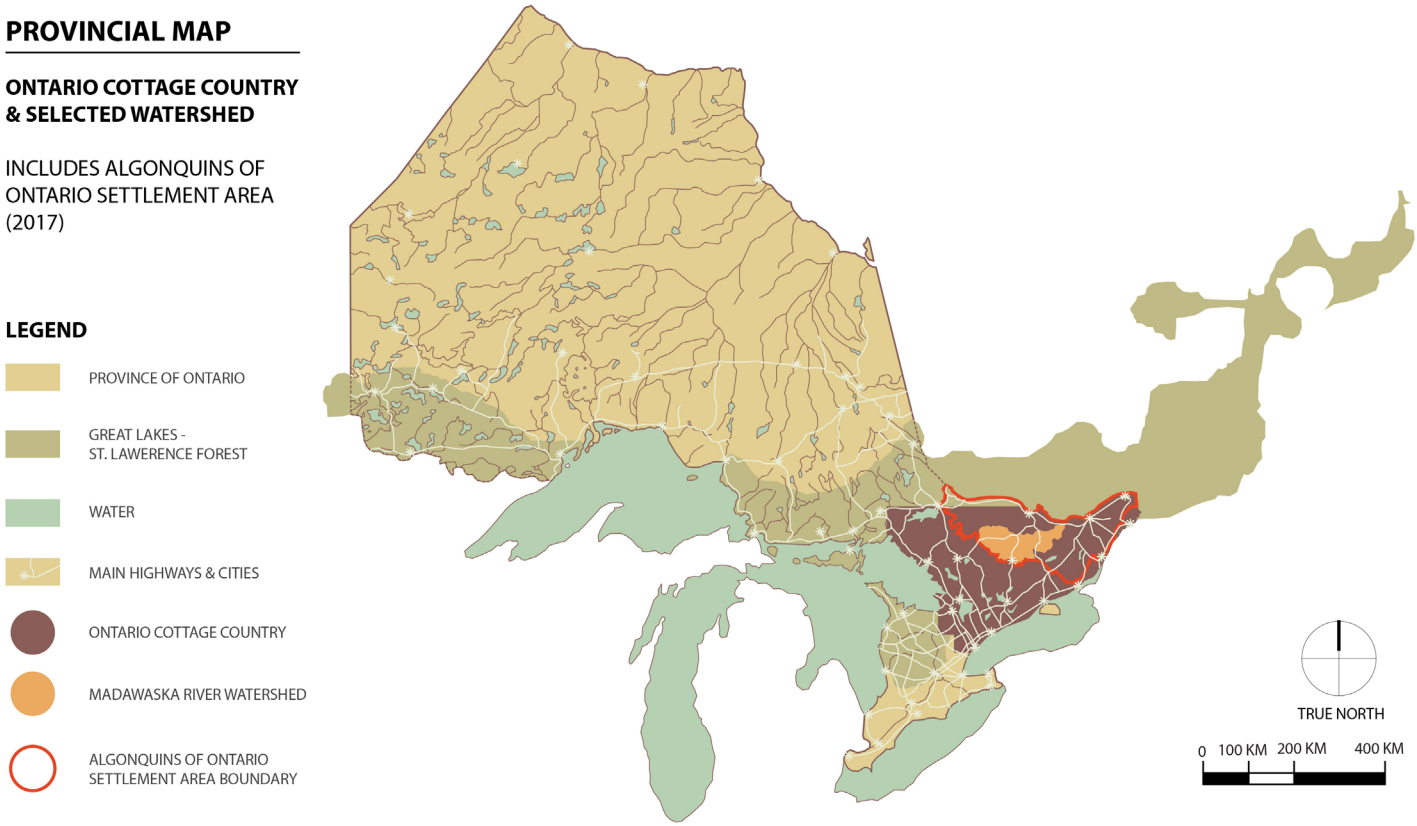
Imagine a beautiful cottage on the lake. You are sitting on a Muskoka chair with a cold drink in hand and your feet outstretched over the dock. The soft breeze brushes against your face as the sun dances in the water's reflection. You turn around to see your cottage sitting proudly in a field of freshly mowed grass and outcroppings of the Canadian Shield. You hear loons call to one another, leaves rustling in the breeze, and the distant hum of motorboats. This is your time to unwind, one last pause before returning to the traffic-filled city.



fig. 0.2 ©Frantic Films. *Still from Red Wine Ladies at the Cottage*. In "Baroness von Sketch Show." Aired December 8, 2020, on CBC/Radio-Canada. https://www.youtube.com/watch?v=opN1QlbK7mQ. Used by permission of Frantic Films.

This is the idyllic archetype of the Ontario cottage. It is a fair-weather getaway for the mid- to upper-class to spend their spare moments enjoying the

Canadian wilderness away from the city. Thousands of families travel each year, sometimes for hours, to reach their secondary home amidst the trees. There are skits about it on national television, numerous articles in the news, and a plethora of postcards and souvenir kitsch for eager tourists. This "summer-home" is a tradition that many Canadian families have had for decades, and it plays an important role in Ontario's culture and national identity.[1]



ill. 0.1 *Provincial Map of Ontario.* By Author.

Although the North Hastings – East Haliburton "cottage country" is known for its relaxation, it is also a place of struggle and hardship. There are

socioeconomic and geographical tensions resulting from inequalities between local residents, Indigenous communities, seasonal cottagers, and the ecological landscape. These inequities are partially caused by lack of public lake access and economic dependency related to the seasonal cottage industry.[2]



fig. 0.3 The Old Hastings Mercantile and Gallery. *Advertisement for Baptiste Lake.* Digital Image. no date. Courtesy of Gary Pattison.

This thesis project uses a transdisciplinary architectural approach to address themes of knowledge, remembrance, recovery, and equity. This dissertation explores the question: How can lake shorelines in Ontario cottage country be reimagined as useful models for community engagement and shared environmental stewardship?

The focused research of Ontario cottage country has culminated in four unique architectural designs. They are specifically intended to enable equitable access to shorelines that respect the interests of local residents and waterfront property owners. The designs are made for several distinct shoreline locations, which allows the exploration of unique communal access strategies. They create opportunities that appeal to various stakeholder demographics and foster a broadly inclusive approach to land-use.

The thesis is structured to include the background information, the academic approach, the specific regional tensions, and the architectural designs. This includes in-depth studies of the stakeholder's interweaved relationships like terrestrial and socioeconomic strain. Followed by methods of ethical research, like public surveys and consultant interviews that help shape the architectural outcome. The last section looks to the future, reimagining a shoreline that promotes social and environmental equity. This thesis lays the groundwork required to productively revolutionize cottage country toward a more sustainable, equitable future.

Notes

1. Peter A. Stevens, *A Little Place in the (Next) Country: Negotiating Nature and Nation in 1970s Ontario* (Toronto: University of Toronto Press, 2013), 47.
2. Greg Halseth, *Cottage Country in Transition* (Montreal: McGill-Queen's University Press, 1998).

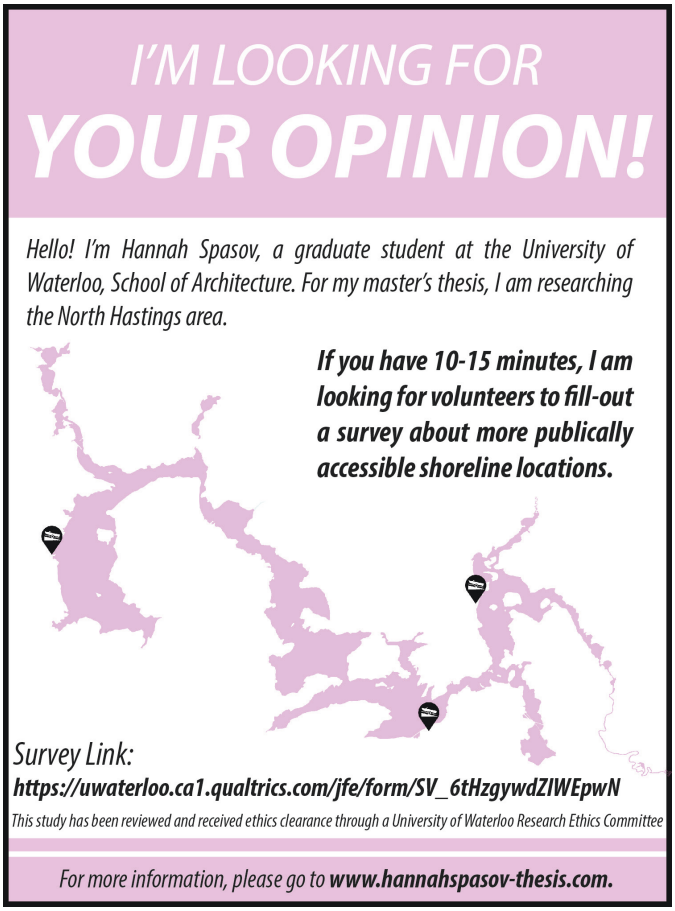


fig. 0.4 *Primary Survey Advertisement for Local Newspaper.* Digital Image. By Author. November 30, 2020.

LAKES AND LAND

1.1 THE SITE: A DOMESTIC WILDERNESS

The primary research for this thesis was derived from a 24 x 30 km region in Eastern Ontario, Canada (*ill. 1.1*). The areal extent of the study location was defined as such, so that it could encompass the broad diversity of hydrologic, geographic, and socioeconomic patterns characteristic of Ontario cottage country. Although the site's boundaries are still focussed to a modest size in order to conduct targeted studies of the resident's individual experiences.

Specifically, the research area includes several water bodies used by both local residents and seasonal cottagers, including, but not limited to, the major water features of Baptiste Lake, Elephant Lake, and York River. This allowed for a wealth of shorelines and a breadth of water-related property types, ranging from waterfront, water-view, water-access, water privileged, and land-locked. Furthermore, the research area includes several municipalities in which the socioeconomic dichotomies, symptomatic of cottage country populations are apparent. For instance, multiple small, seasonal towns such as Bancroft and Maynooth were specifically chosen where residents have a median annual employment income of $21,696 and $21,400, respectively – approximately a third less than the provincial average of $33,946.[1] This contrasts with the affluence of visiting cottagers who can afford seasonal vacation homes or rentals.

Additionally, the research site is located within the traditional territory lines of the Indigenous Peoples of North America, specifically the unceded land of the Omàmiwininiwak (Algonquin) Nation and the territories of the

SITE MAP

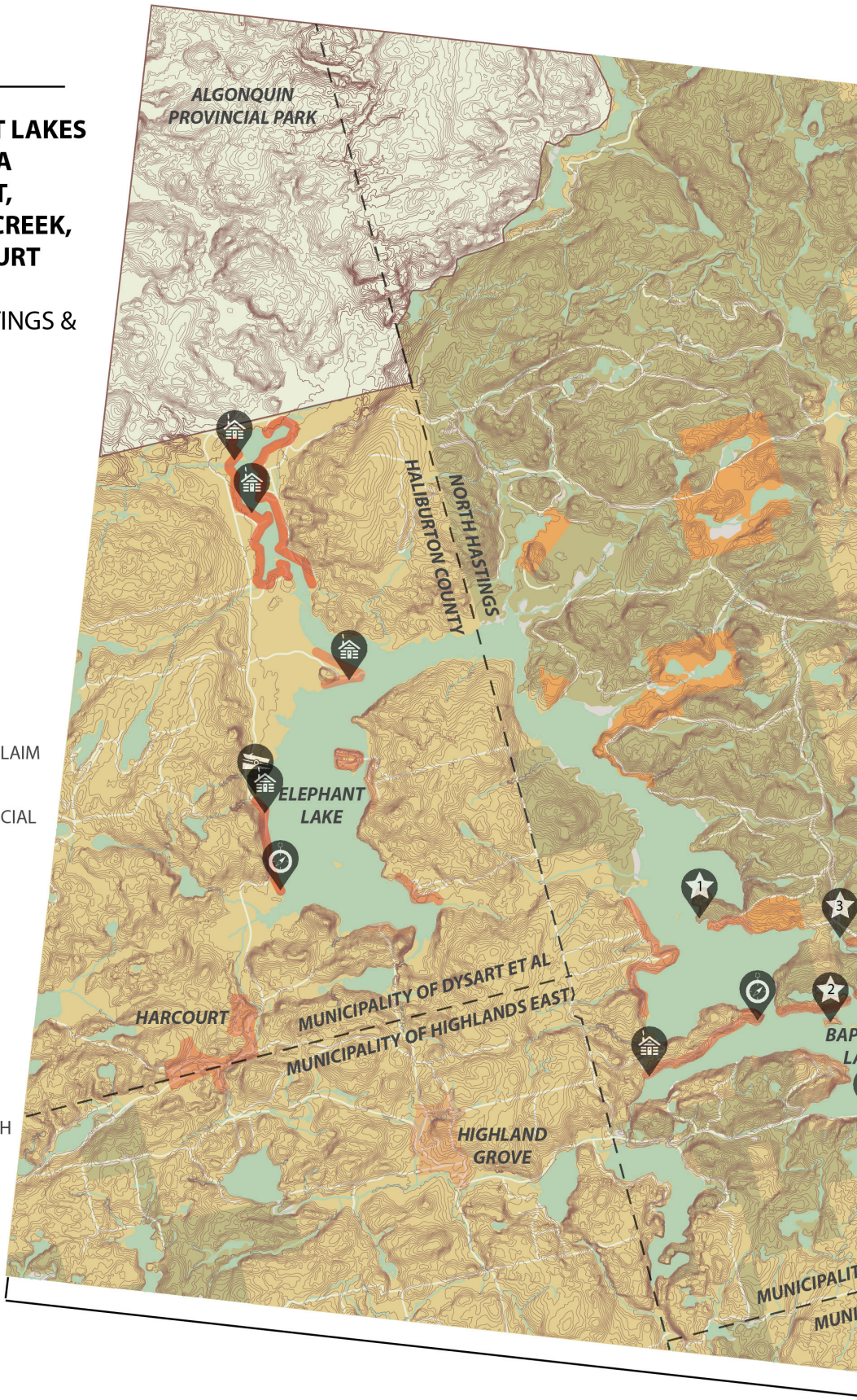
BAPTISTE & ELEPHANT LAKES & SURROUNDING AREA INCLUDING BANCROFT, EAGLE'S NEST, BIRDS CREEK, MAYNOOTH & HARCOURT

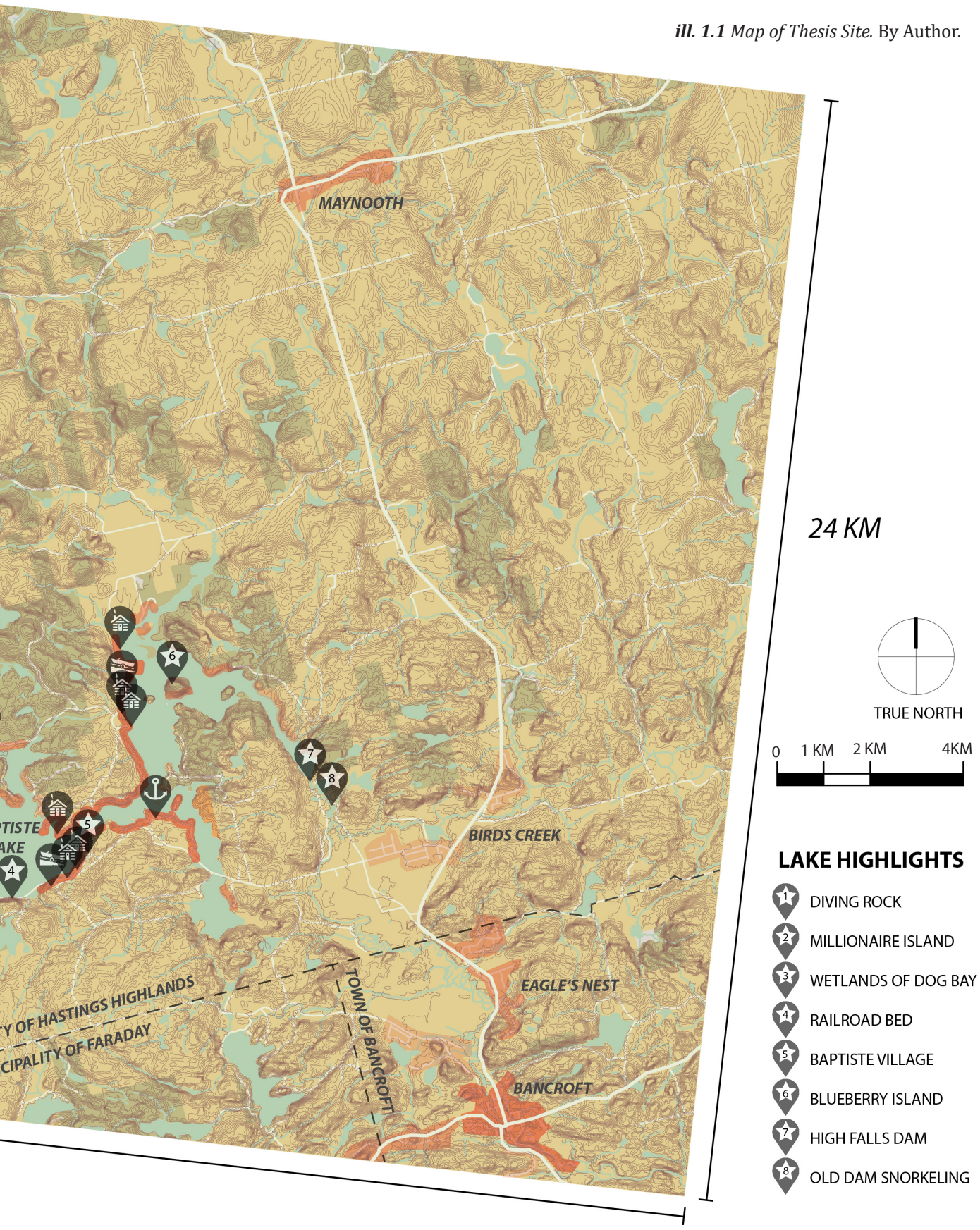
INCLUDES NORTH HASTINGS & HALIBURTON COUNTY

SCALE
1:100,000

LEGEND

- PRIVATE LAND
- CROWNLAND
- ALGONQUIN LAND CLAIM
- ALGONQUIN PROVINCIAL PARK
- HIGH DENSITY
- MEDIUM DENSITY
- LOW DENSITY
- PUBLIC BOAT LAUNCH
- LODGE
- SUMMER CAMP
- MARINA
- LAKE HIGHLIGHTS





ill. 1.1 *Map of Thesis Site.* By Author.

Huron-Wendat and Anishinabewaki.[2] It is important to highlight the territory boundaries and perspectives of the Indigenous Peoples of this land now known as Canada. Too often their voices are ignored in cottage country literature and in debates about development. It is crucial to understand that these integral communities have been, and continue to be, deeply harmed by modern land use. That is why this thesis includes the explicit recognition of the traditional territory lines and the perspectives drawn from these communities.



ill. 1.2 *Map of the Madawaska Rivershed.* By Author.

1.2 STAKEHOLDERS: OVERALL RELATIONSHIPS

Any map of the region will mark out the lakes, rivers, and other bodies of water. It will probably show the highways, main streets, and towns as well. It hints at settlement patterns through the direction, quantity, and quality of the road network; however, it will not show the stark divide and socioeconomic tension between those who reside here.

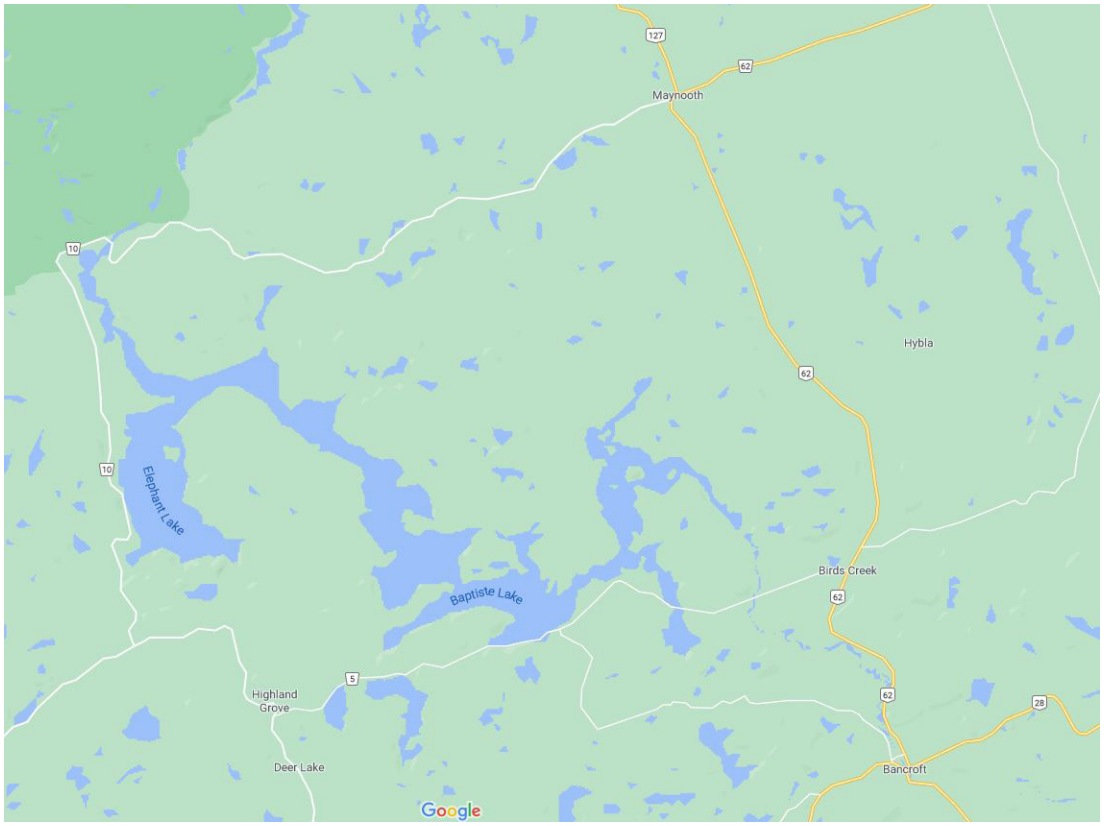


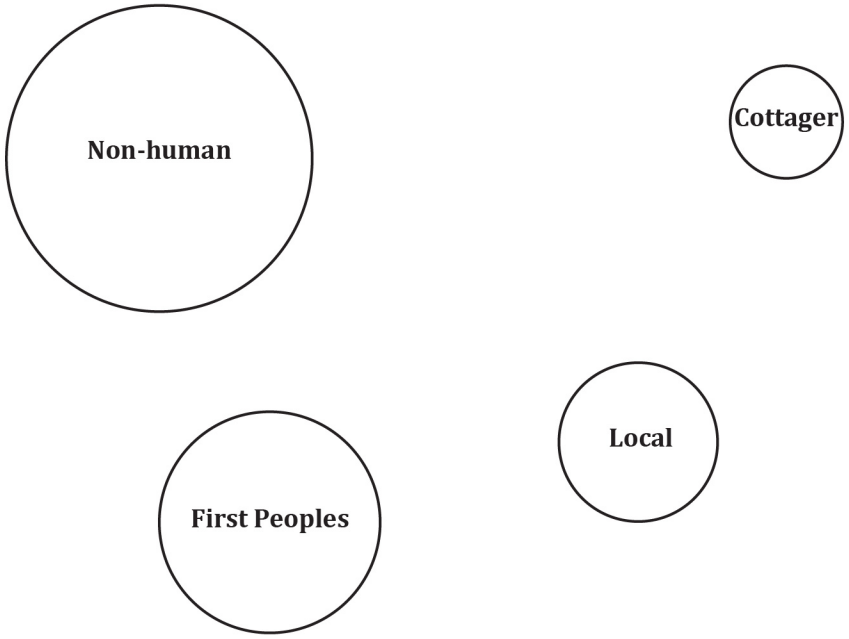
fig. 1.1 "Google Map of Thesis Site." Digital Image. Google Maps. Accessed November 4, 2020. https://www.google.ca/maps.

There are four stakeholders examined by this thesis, they are the Local Residents, the First Peoples, the Summer Cottagers, and the Non-Humans. Local

Residents include permanent citizens of the area, both those living in city limits and those in the rural areas of the site. It specifically includes individuals who have never owned a cottage or seasonal home in the surrounding area. The First Peoples encompasses the local Indigenous groups such as First Nations and Métis. Specifically, individuals with ancestral ties to the region including members of the Kijicho Manito Madaouskarini Algonquin First Nation and Métis Nation of Ontario – Baptiste Lake Métis Council. Summer Cottagers are seasonal residents who own a secondary home known as a cottage. It also includes Converters, who used to be seasonal cottagers, but have since moved into their cottage year-round as their primary residence. The Non-Humans, as the name implies, are the flora and fauna within the site. It also includes moving elements like the waterways and the gradual shift of landscape.

To understand each stakeholder group individually, one must first understand the collective — the interactions and relationships *between* the stakeholders. This is perhaps most evident through the stakeholders' sense of territory. To begin, each group has a different population size and settlement location. Local Residents and Summer Cottagers have similar populations, despite the fact that the latter group is fundamentally defined by their transient habitation in the region. As of 2016, there are 9,229 permanent residents in the area of Hastings Highlands, the Town of Bancroft, Faraday, Highlands East, and Dysart et al. Similarly, 9,754 seasonal residents were counted in the same five municipalities.[3] While Summer Cottagers live nearby the lake, Local Residents permanently inhabit the local towns and rural accessible areas. Although both groups reside relatively close to one another, their properties are distinctly different in appearance, lot size, and real estate price.

Meanwhile, there is a population of 435 First Nations and 920 Métis



ill. 1.3 *Stakeholder's Sense of Territory.* By Author.

individuals who live in the area.[4] The Kijicho Manito Madaouskarini Algonquin First Nation have their main office in downtown Bancroft, while the Baptiste Lake Métis Council reside in Maynooth. Both have ancestral ties to the land and water within the site boundaries and beyond. As this is unceded land, the ongoing land claims are a priority culturally and terrestrially for the Algonquin First Nation. This includes multiple Crown land locations on the north shore of Baptiste Lake.[5]

The Non-Human category encompasses the 53 species of mammals, 272 species of birds, 31 species of reptiles and amphibians, 54 species of fish, approximately 7000 species of insects, over 1000 species of plants, and over 1000 species of fungi.[6] Baptiste Lake has a surface area of 21.25 km^2 and Elephant Lake has a surface area of 8.85 km^2.[7] Being natural entities, Non-

Humans are not limited by the thesis site or municipal boundaries.

Each group experiences a different sense of territory in relation to the physical locations of the other stakeholders. This is influenced by how much the stakeholder feels they are a part of the landscape itself. Non-Humans and First Peoples have a greater spatial relationship with the site while Local Residents have slightly less. The primary survey conducted in 2020 revealed that in-town residents frequented Baptiste Lake and Elephant Lake just as often as they visited the York River and other nearby bodies of water. Meanwhile, according to the survey, rural residents spent the most time on other bodies of water followed by time spent on Baptiste Lake, the York River, and Elephant Lake. Summer Cottagers have the weakest relationship to land because they typically stay concentrated to one shoreline, however they have a more focused and acute sense of attachment to their property. The survey showed that both seasonal

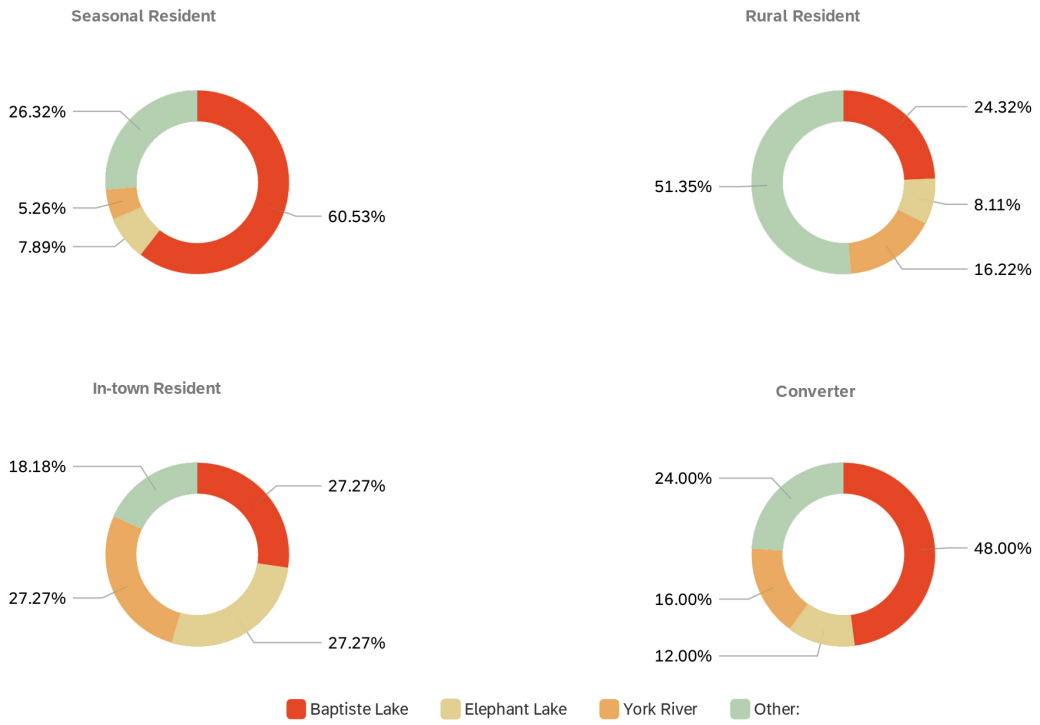
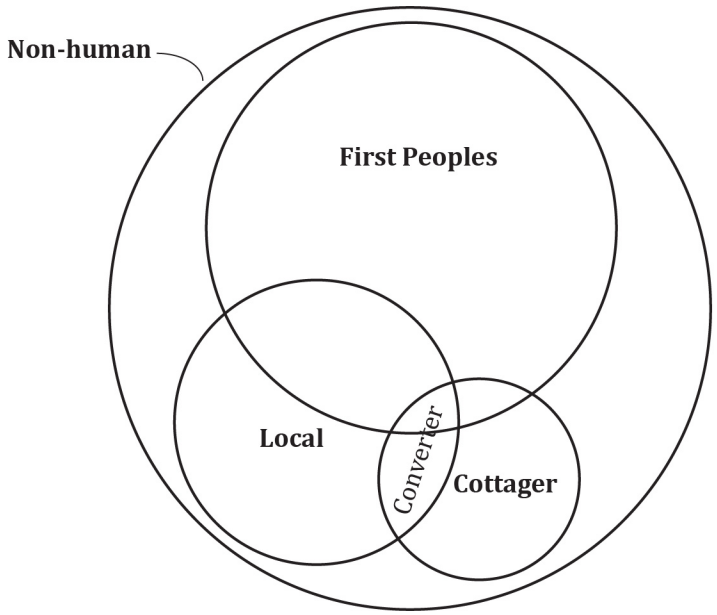


fig. 1.2 *Stakeholder connections to local bodies of water.* Survey Report. By Author. February 7, 2021.

residents and Converters having a greater connection with Baptiste Lake, the site's most populated lake, over the rest of the water bodies.

Even though the stakeholders can be viewed as separate entities, there is some overlap with the other groups. There are individuals who fall into two or more categories, such as the Converter population. Although Converters are year-round residents, their lifestyle, placement, and demeanor are similar to Summer Cottagers. They have the lived experience of cottager culture with the invested interest of the local town community.

Similarly, First Peoples have an overlap with the Summer Cottagers and the Local Residents. In-town and Rural Residents may be Indigenous or non-indigenous. There are Local Residents who are also members the Kijicho Manito Madaouskarini Algonquin First Nation or part of the Métis Nation of Ontario.



ill. 1.4 *Stakeholder's Sense of Relationships.* By Author.

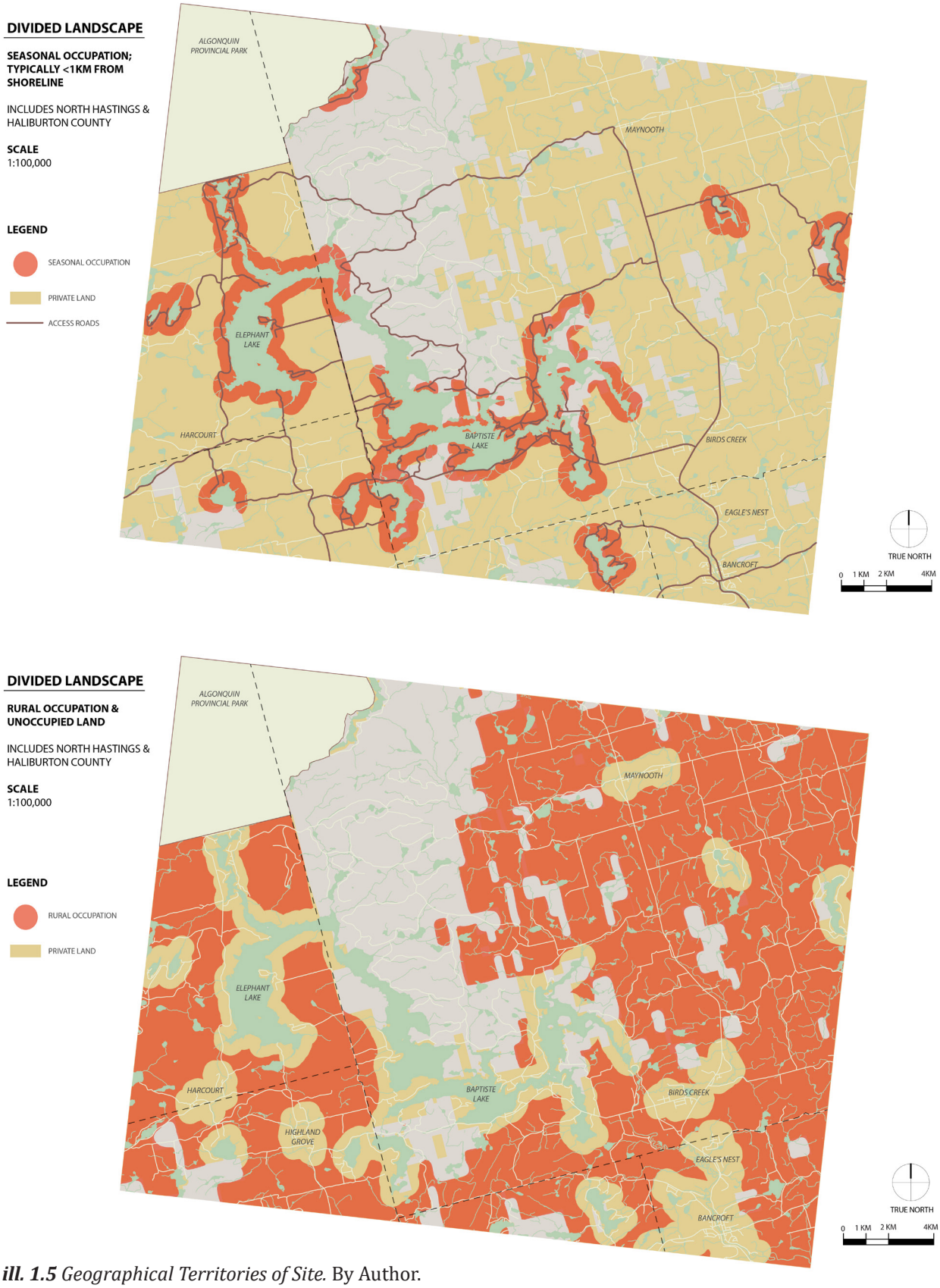
There are also Seasonal Cottagers who have Indigenous heritage, not necessarily of the same Indigenous culture of the local area. Further, there are First Nations and Métis whose heritage connects them to the region, however, they do not currently live here. Much of the Algonquin First Nation were displaced historically and many are still to this day. This is reflected in the diagram below where a large portion of the First Peoples bubble is only overlapped with the Non-Human section. It shows that these individuals are still connected to the Non-Human elements like the landscape and the waterways, and have a claim to it, even though they are not local or seasonal residents.

The Non-Human stakeholder relates to all the other human stakeholders one way or another. By inhabiting any given space in the thesis site, a person becomes intrinsically connected to the other elements of the place. Whether it be neighbouring animals and plant species or to a water source.

As much as these stakeholders are connected to one another, they are also divided. This thesis builds upon Gregory Halseth's book, "Cottage Country in Transition", the cottage country landscape is divided both geographically and socially. Although he focuses on a different location in Ontario cottage country, his explorations into the socioeconomic issues between Summer Cottagers and Local Residents also resonates here. Halseth studies the privatization of lakes and inaccessible shorelines of the late 1990's which are the main points of contention in North Hastings.[8] Further, authors Casey, Stevens and Harrison explain the cultural mix of advocation and disregard for environmental preservation. They also speak to the cottage's uncanny capability to present an ideal form of nature, one that is fictitious and contradictory to its historic roots.[9, 10, 11]

Additionally, the First Peoples stakeholder group is hardly mentioned in

any academic literature about Ontario cottage country. Racism does exist within the site's social tapestry, and although it is beginning to be confronted, there is still uncertainty about the future of Indigenous and First Nation culture.[12] The shoreline and surrounding area has drastically changed over the last two-hundred and fifty years through colonization. Although there are some who view the landscape as timeless, the geography and society of the site constantly transforms, and always has.



ill. 1.5 *Geographical Territories of Site.* By Author.

DIVIDED LANDSCAPE

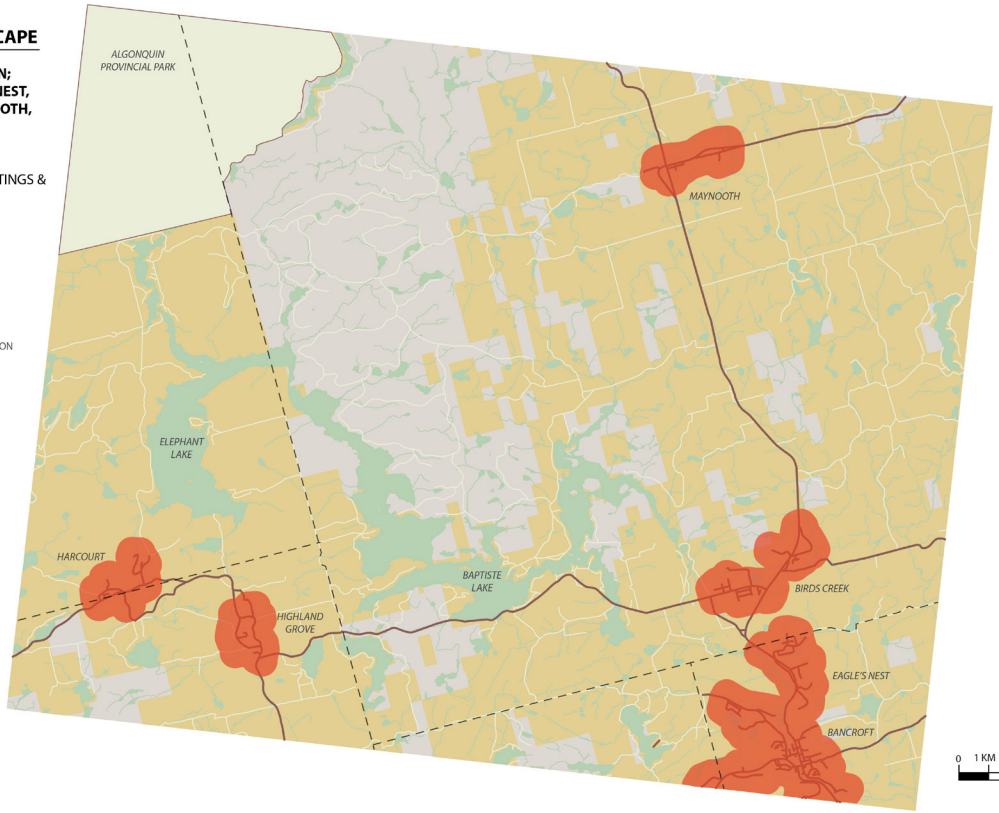
IN-TOWN OCCUPATION; BANCROFT, EAGLE'S NEST, BIRDS CREEK, MAYNOOTH, HIGHLAND GROVE & HARCOURT

INCLUDES NORTH HASTINGS & HALIBURTON COUNTY

SCALE
1:100,000

LEGEND

- IN-TOWN OCCUPATION
- PRIVATE LAND
- ACCESS ROADS



DIVIDED LANDSCAPE

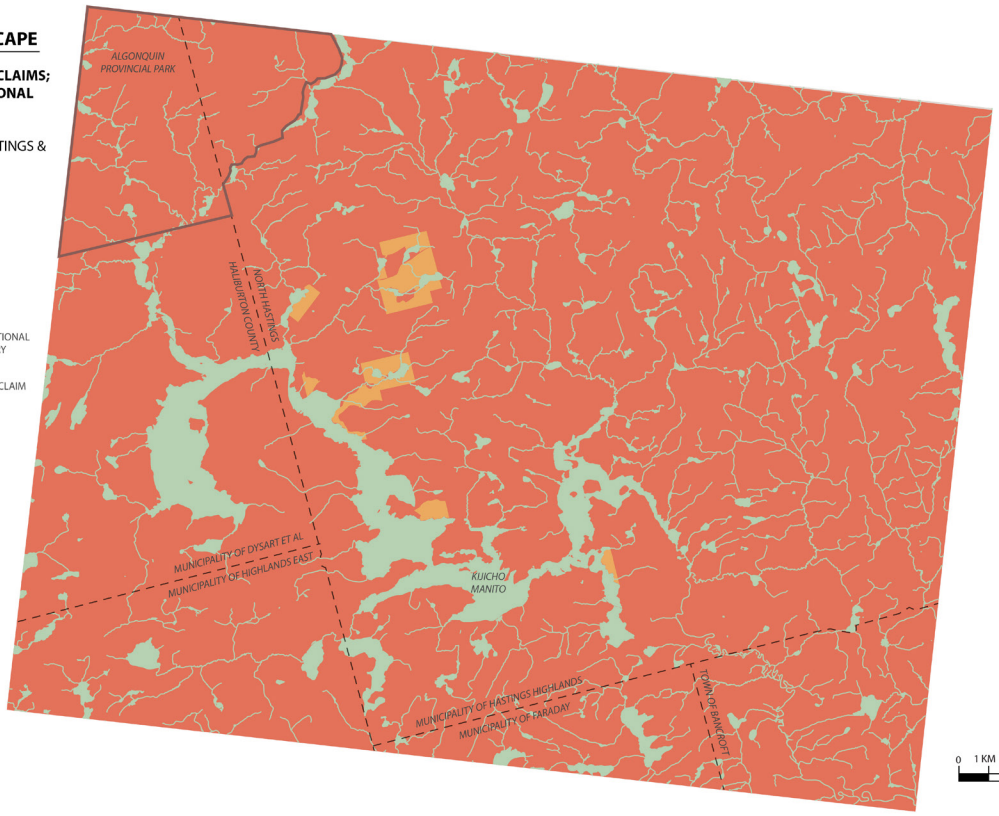
LAND OWNERSHIP & CLAIMS; ALGONQUIN TRADITIONAL UNCEDED TERRITORY

INCLUDES NORTH HASTINGS & HALIBURTON COUNTY

SCALE
1:100,000

LEGEND

- ALGONQUIN TRADITIONAL UNCEDED TERRITORY
- ALGONQUIN LAND CLAIM



1.3 TIMELINE: A COLONIAL PAST

The following illustrates the colonial past of the North Hastings – East Haliburton area. Historic settler society included a difficult lifestyle and formed at the expense of Indigenous Peoples and the landscape itself. Many points are dark, uncomfortable, and disheartening, but colonial society was the foundation for modern cottage country and still informs legislative bodies. This timeline represents an unbiased history and remains unmarred by nostalgia or glamorization.

1772 - Algonquin petitions to the British Crown seeking recognition and protection for Algonquin (Omàmiwininiwak) land.[13]

Early 1800's – Many Indigenous families from the Lake of Two Mountains, Oka, Québec (nearby Montréal) forced to take up the Roman Catholic religion. [14]

1819 – Mississauga Nation entered provisional treaty with John Ferguson behalf of the Crown. Includes non-Mississauga land now known as North Hastings, therefore making this land unceded. [15]

Early-Mid 1800's – Several Indigenous families locate from Lake of Two Mountains to Kijicho Manitou ('Gentle Spirit'), now known as Baptiste Lake. [16]

1853 – First survey of the region by Alexander Murray. Lake noted as "Kaijick Manitou" in his report.[17]

1854 – Hastings "Colonization" Road begins construction.[18]

1864 – Detailed survey of the region by A.B. Perry for purposes of resources and

habitation. Lake labeled “Long Lake”, now know as Baptiste Lake.[19]

1864 – Bronson Weston Company begins logging operations in the upper region of Baptiste Lake.[20]

1866 – First dam built at the lower end of Baptiste Lake. Nowadays 1km south of current High Falls dam.[21] The first dam caused the flooding and destruction of Algonquin ceremonial and burial sites.[22]

1868 – The Canadian government hands out free land under the Free Grant and Homestead Act.[23]

1873 – Golden Lake Reserve created (nowadays close to Pembroke, ON) and remaining Indigenous families in the area were forced to relocate.[24]

1897 – Irondale Bancroft and Ottawa Railway (IB&O) reaches Baptiste Lake.[25]

1900 – Central Ontario Railways (COR) reaches Bancroft, Ontario.[26]

1904 – Bancroft incorporated as a village.[27]

1912 – First permanent dam built on Baptiste Lake.[28]

1914 – William Hughes Mill operates on Baptiste Lake (now the current marina site). Later named Jennings and King Mill, operated by Jennings & Bailey Lumber Company.[29]

1930 – Hughes Mill destroyed in fire, replaced by larger mill. Second mill built on Elephant/Benoir Lake with operations in Harcourt, ON.[30]

1932 – Second dam built on Baptiste Lake. Built by Ontario Hydro out of cement.[31]

1940’s - After WW2, shoreline properties were sold for very cheap or given as gifts for service during the war.[32]

1953 – 1964 – The operation of four uranium mines; Bicroft, Greyhawk, Dyno and Faraday.[33]

1956 – The last mill is closed on Baptiste Lake.[34]

1960 - Irondale Bancroft and Ottawa Railway (IB&O) closes.[35]

1966 - Central Ontario Railways (COR) closes.[36]

1967 – Current dam built on Baptiste Lake. Now known as High Falls dam.[37]

1975 – Faraday uranium mine re-opened as Madawaska Mines.[38]

1983 – Closure of Madawaska Mines.[39]

1983 - The Algonquins of Pikwàkanagàn First Nation (known at the time as the Algonquins of Golden Lake) commenced the land claim by formally submitting a petition. Includes 36,000 square kilometres in eastern Ontario, an area with more than 1.2 million people.[40]

1991 – The Province of Ontario accept Algonquin land claim for negotiations.[41]

1992 – The Government of Ontario joins negotiations of Algonquin land claims.[42]

2006 – The current phase of Algonquin land claim negotiations begins.[43]

2017 – The Province of Ontario makes Draft Environmental Evaluation Report available to the public. Ongoing public meetings to negotiate Algonquins of Ontario settlement area.[44]

Notes

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3. "Census Profile, 2016 Census."
4. "Census Profile, 2016 Census."
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7. "Bancroft Lake Information," Bancroft Ontario, last modified 2019, https://www.bancroftontario.com/bancroft-ontario-lake-information/.
8. Greg Halseth, *Cottage Country in Transition* (Montreal: McGill-Queen's University Press, 1998).
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10. Peter A. Stevens, "A Little Place in the (Next) Country: Negotiating Nature and Nation in 1970s Ontario," *Journal of Canadian Studies* 47, no. 3 (2013): 42-66.
11. Julia Harrison, *A Timeless Place: The Ontario Cottage* (Vancouver: UBC Press, 2013).
12. "Anti-Racism North Hastings," Community Organization, Facebook,

created July 15, 2020, https://www.facebook.com/Anti-Racism-North-Hastings-106233037837530/.

13. Algonquins of Ontario, “Overview of Treaty Negotiations.”
14. Paul Kirby, *Baptiste: Stories from the Lake* (Bancroft: Kirby Books, 2019), 13.
15. The Baptiste Lake Association, “The History of Baptiste Lake,” Baptiste Lake, last modified 2012, http://www.baptistelake.org/WS/Main/history.php.
16. Kirby, *Baptiste*, 12-17.
17. Kirby, *Baptiste*, 15.
18. The Baptiste Lake Association, “The History of Baptiste Lake.”
19. Kirby, *Baptiste*, 39-41.
20. The Baptiste Lake Association, “The History of Baptiste Lake.”
21. The Baptiste Lake Association, “The History of Baptiste Lake.”
22. Chief Stephen Hunter, interview with author, August 12, 2020.
23. The Baptiste Lake Association, “The History of Baptiste Lake.”
24. Kirby, *Baptiste*, 18-20.
25. Kirby, *Baptiste*, 110.
26. The Baptiste Lake Association, “The History of Baptiste Lake.”
27. “Bancroft History 2,” Bancroft Ontario, last modified 2019, https://www.bancroftontario.com/bancroft-history-2/.
28. Kirby, *Baptiste*, 68.
29. Kirby, *Baptiste*, 53.
30. Kirby, *Baptiste*, 61.
31. The Baptiste Lake Association, “The History of Baptiste Lake.”
32. Kirby, *Baptiste*, 219.

33. Government of Canada, “Uranium Mines and Mills Waste,” Canadian Nuclear Safety Commission, last modified December 19, 2019, http://nuclearsafety.gc.ca/eng/waste/uranium-mines-and-millswaste/index.cfm#:~:text=Ontario,-Map%20identifying%20old&text=Fifteen%20uranium%20mines%20began%20production,was%20decommissioned%20in%20the%201990s.
34. Kirby, *Baptiste*, 61.
35. The Baptiste Lake Association, “The History of Baptiste Lake.”
36. The Baptiste Lake Association, “The History of Baptiste Lake.”
37. The Baptiste Lake Association, “The History of Baptiste Lake.”
38. “Bancroft History 2.”
39. Government of Canada, “Uranium Mines and Mills Waste.”
40. Algonquins of Ontario, “Overview of Treaty Negotiations.”
41. Government of Ontario, “The Algonquin Land Claim,” Land Claims, Ontario, last modified October 2020, https://www.ontario.ca/page/algonquin-land-claim.
42. Government of Ontario, “The Algonquin Land Claim.”
43. Government of Ontario, “The Algonquin Land Claim.”
44. Algonquins of Ontario, “Overview of Treaty Negotiations.”

AN ARCHITECTURAL RESPONSE

2.1 CONSIDERATIONS

The previous section provided the background information of the site and its divided stakeholder relationships. This chapter proposes a novel architectural framework through which these tensions may be slackened. It is prudent to note that socioeconomic tensions are inherently nuanced and complex because they are rooted in amorphous concepts such as emotion, social behaviour, cultural conditioning, etc. Consequently, any solution must be equally nuanced and flexible and must also be durable enough to withstand the tests of time and therefore create lasting change. Architecture provides an ideal vehicle through which to address such issues because it is intrinsically creative and adaptive. While an overall architectural vision may be defined, individual structures can be modified and adapted to suit the needs of the specific community it is meant to serve. Furthermore, permanent structures and landscape modifications provide the long-term support required to encourage continuous engagement with a transformation strategy.

Research Question

As a reaction to regional strains, like class differences and limited public acknowledgement of Indigenous culture, it is worth-while to imagine a future where these long-term problems, while still present, can be mediated through architecture so supportive stakeholder relationships can be fostered. This thesis proposes substantive re-designs of shorelines to enable and encourage harmonious use by all stakeholders. Through the use of architecture, one can

visualize these supportive relationships by observing projects with meaningful, shared experiences.

This project looks at lake shoreline sites because they represent the most universal points of contention among all the stakeholders. Many of the local debates revolve around public lakeshore access, exclusivity, and environmental preservation. It is important that each proposed site act as a place of community where multiple stakeholders can gather harmoniously. By choosing places typically controlled by a single stakeholder group, like Summer Cottagers, the redesigned sites provide clear examples of what public spaces could be. Even though an argument could be made for designing projects in local towns occupied by Local Residents, the shoreline sites have been selected for this project because the lake is labeled as a "public amenity" despite the limited access to it by non-Cottagers.

The reimagined shoreline provides an opportunity to lay the groundwork for social and environmental equity. It gives back to the studied communities by acknowledging their uncertainties and demonstrates how stakeholder relationships can be different moving forward. The purpose is to insight meaningful and lasting change. Here, architecture is used to respond to the current problems and works as a transformative tool for the existing stakeholder dynamics. Therefore, this dissertation explores the question: How can lake shorelines in Ontario cottage country be reimagined as useful models for community engagement and shared environmental stewardship?

Objectives

The objective of this research project is to answer this primary question. This inquiry will be explored through a series of architectural interventions along the shorelines of Baptiste Lake, the most populated lake from the selected waterbodies. The architectural designs must meet the following goals:

1. Provide adequate public lake access by being located close to the main roads, nearby towns, and/or populated areas.
2. Useful for multiple stakeholders as a place to gather with a capacity of sixteen or more.
3. Have a small building footprint and be located at least fifteen meters away from the lake as to not ecologically harm the shoreline.
4. Separate from one another to offer different physical views of the lake.
5. Respond to stakeholder tensions by having a visionary theme or alternate perspective to the multiplicity of problems.
6. Not be constrained by standard real estate practices like economic gain and property acquirement.
7. Explore collaborative and decolonizing design methodologies.
8. Be conceptual enough to make an impression and maintain abstract architectural details to provoke individual imagination.

While all the designs proposed in this project must conform to this list of objectives, a traditional master plan is not the goal for this proposal. Although a master plan is useful in most architecture projects, it would be too rigid for such hypothetical sites. These lakeside interventions are intended as

visionary examples of what could be; not what is conventionally possible. For example, most of the reimagined sites are on privately owned land with existing structures. With that consideration in mind, standard design practices like a master plan are inappropriate to this dissertation and limit the sites' usefulness as transformative models for social mediation.

Further, these objectives lend themselves to the perception of a reimagined shoreline. These interventions are theoretical and will take a radical and idealistic approach to reach the primary aim of answering to the research question. It is useful to visually leave some elements unfinished, like materiality, to allow for personal interpretations and input from the stakeholder groups. The intention is to not resolve the regional tensions fully, but to motivate and inspire change through architectural designs.

2.2 RESEARCH METHODOLOGY

Type of Research

A variety of methods were used to meet the design objectives and to investigate the following research question: How can lake shorelines in Ontario cottage country be reimagined as useful models for community engagement and shared environmental stewardship? First, research was conducted to learn about the stakeholder tensions and relationship dynamics. This was necessary to establish current site conditions that are negotiated later in this dissertation by architectural designs. The investigation was carried out by two different types of research: ethnography and community studies.

Ethnography definitively studies a particular part of human society through inter-personal interactions.[1] Built relationships with stakeholder groups are key to this type of methodology, as most ethnographic researchers live in or become a part of their site. It is all about awareness and maintaining the balance of "personal closeness and professional distance".[2] This data was collected by the author and consists of descriptive information gathered through observation and participation. This research was later used to create short stories which describes the culture of each stakeholder from their point of view.

The data for the ethnographic study was conducted through primary research gathered by the author. This involved living on site for six months, to get a sense of the people and their cultures. Through spending time with in-law relatives, a Converter family, and staying within the local area, observations

were made regarding the stakeholders' habits and customs. Recreational patterns, lake occupancy, town occupancy, public conversations, fashion, labour activities, and emotional reactions, were all important to understanding the area. In addition to this collection of data, the physical landscape was explored as well. This involved traversing the entirety of Baptiste Lake including sixty-



fig. 2.1 *View of lake from host family's dock.* Photograph. By Author. September 23, 2020.

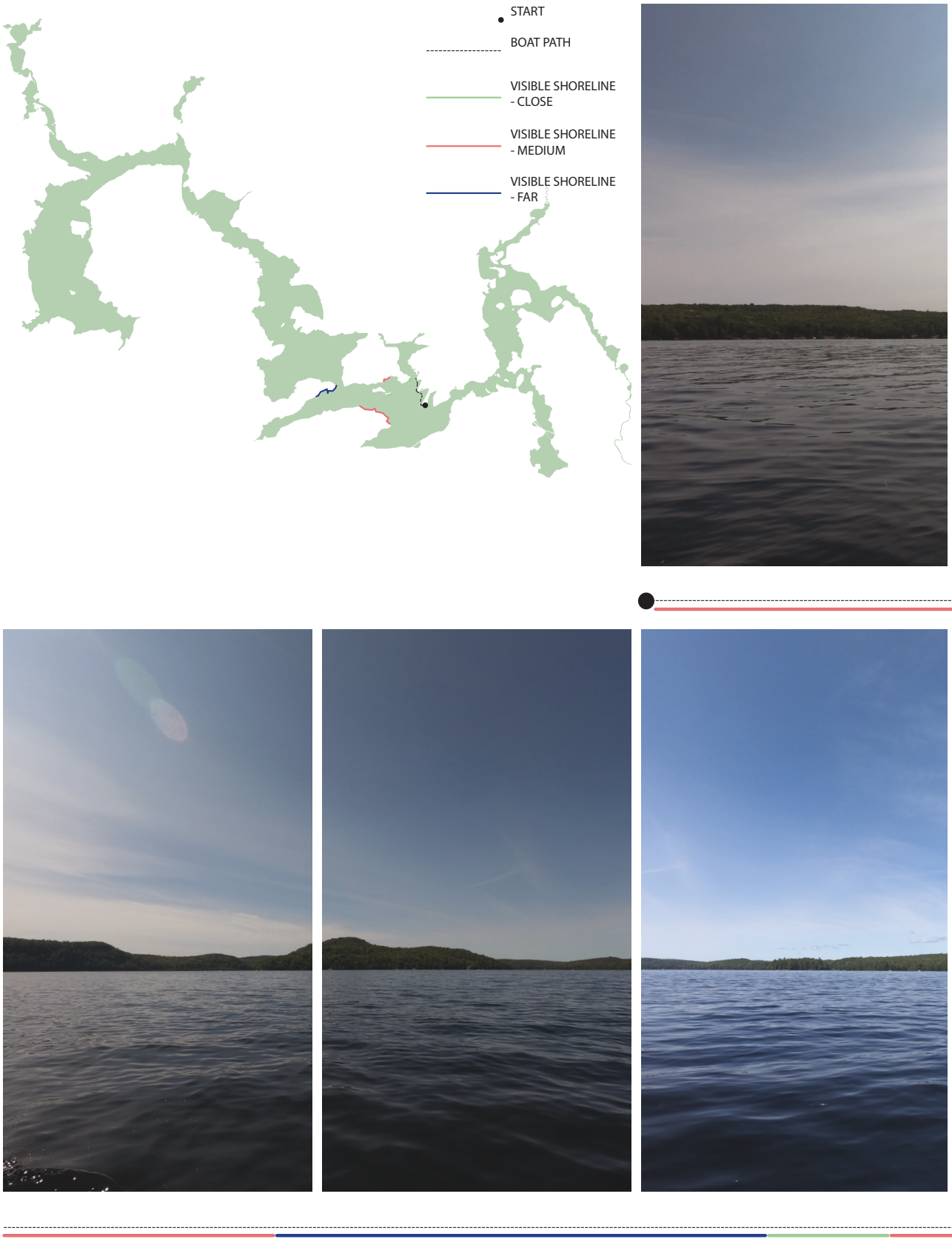
two kilometers of shoreline. This was completed through canoe and kayak travel with a GoPro camera, taking photos every ten seconds. By using this method, the shoreline terrain was accurately catalogued, and habitation patterns could be observed. With these photos it is easy to spot the densely populated sections of the lake, the public boat launches, and the architectural differences between

wealthy and non-wealthy cottagers. Further, the journey undertaken to collect these images added to ethnographic observations of cottager-culture and the lived experience of being on the lake.

Meanwhile community studies, the second type of conducted research, include broad quantitative and qualitative data about the overall trends in each group. For example, lifestyle patterns, socioeconomic dynamics, and demographic information all fall under the purview of a community study. This is a more traditional style of compiling and helps paint a clear picture of the site, its historical relevance, and its contemporary situation. The information was collected through a mix of primary and secondary sources because documentation about cottage country, including the North Hastings – East Haliburton area, is lacking. Therefore, a wide scope of stakeholder research was accumulated by using three different procedures.

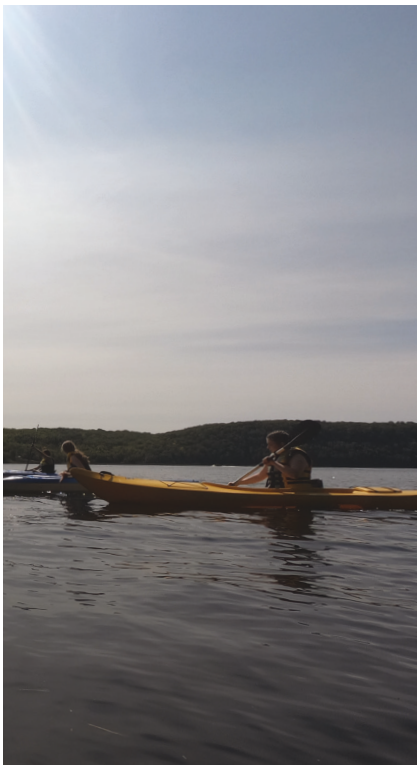
The first largely consisting of quantitative data by researching population statistics, employment income, and property value. Qualitative information was also collected including economic plans, government reports, local bylaws, historic documents, newspaper articles, and lists of ongoing community projects. This procedure meant casting a wide net of inquiry and investigations on the local, provincial, and federal scale.

The next process comprised of consultant interviews with local experts from each of the four stakeholder communities. Through these interviews the following material was collected: specific facts, access to resources, information about community initiatives, knowledge on stakeholder relations, and advice on the research direction. These conversations took place online through video calls or occurred via the telephone. Due to the Covid-19 pandemic, in-person meetings were limited. Throughout the summer and fall of 2020, interviews



ill. 2.1 *A short section of Baptiste Lake shoreline elevations.* By Author.
(remaining sections found in Appendix)





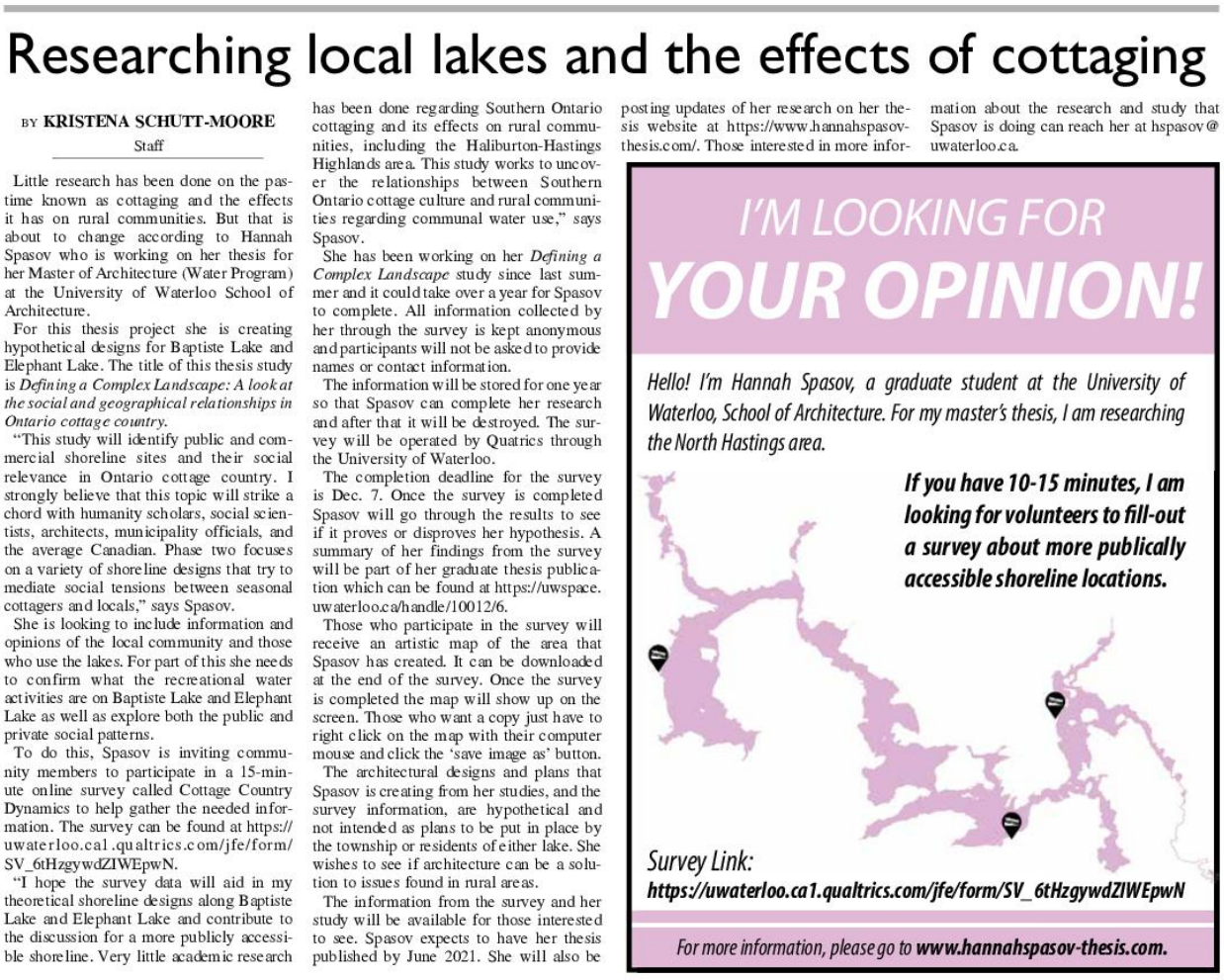



were made with the following consultants:

- Chief Stephen Hunter, Kim Gorgichuk, and Jenny Glenn from the Kijicho Manito Madaouskarini Algonquin Nation Land Claim Office
- Jane Kali and Shaun Sellers from the North Hastings Community Trust
- Wally McColl and Anne Coleman from the Baptiste Lake Association
- Ian Hendry from the Bancroft Area Stewardship Council
- Bill Cheshire from the Federation of Ontario Cottagers Association
- Cathy Trimble from the Hastings Trails Destination Inc.
- Kevin Vance from the North Hastings Community Fish Hatchery
- Jennifer Card from the Ministry of Natural Resources and Forestry
- Martin Cox from the Hastings Highlands Municipal Building/Planning Clerk
- Kristena Schutt-Moore from Bancroft This Week
- Marc Gagnon as local artist and retired architect
- Lawrence Kavanagh from Intellectus Project Management Inc. and as local resident

The third procedure of data collection for the community studies was in the form of a primary survey. The survey was composed by the author with ethics clearance through a University of Waterloo Research Ethics Committee. The survey labeled “Cottage Country Dynamics” was made for residents of the North Hastings – East Haliburton area to ensure that the study accurately reflected the community relationship dynamics. Further, it questioned water recreational activities, group and individual social gathering patterns, and necessary public amenities. The survey was held online and advertised through the local newspaper, “Bancroft This Week”, and through social media posts on

the following Facebook public pages/groups: “Baptiste Lake”, “Baptiste Lake Association”, “Town of Bancroft”, “Bancroft This Week”, “Maynooth, Ontario, Canada”, “Maynooth Community”, “Hastings Ontario Canada”, and “North Hastings Community Sustainable Living Group”.



Researching local lakes and the effects of cottaging

BY **KRISTENA SCHUTT-MOORE**
Staff

Little research has been done on the pastime known as cottaging and the effects it has on rural communities. But that is about to change according to Hannah Spasov who is working on her thesis for her Master of Architecture (Water Program) at the University of Waterloo School of Architecture.

For this thesis project she is creating hypothetical designs for Baptiste Lake and Elephant Lake. The title of this thesis study is *Defining a Complex Landscape: A look at the social and geographical relationships in Ontario cottage country.*

“This study will identify public and commercial shoreline sites and their social relevance in Ontario cottage country. I strongly believe that this topic will strike a chord with humanity scholars, social scientists, architects, municipality officials, and the average Canadian. Phase two focuses on a variety of shoreline designs that try to mediate social tensions between seasonal cottagers and locals,” says Spasov.

She is looking to include information and opinions of the local community and those who use the lakes. For part of this she needs to confirm what the recreational water activities are on Baptiste Lake and Elephant Lake as well as explore both the public and private social patterns.

To do this, Spasov is inviting community members to participate in a 15-minute online survey called Cottage Country Dynamics to help gather the needed information. The survey can be found at https://uwaterloo.ca1.qualtrics.com/jfe/form/SV_6tHzgywdZIWEpwN.

“I hope the survey data will aid in my theoretical shoreline designs along Baptiste Lake and Elephant Lake and contribute to the discussion for a more publicly accessible shoreline. Very little academic research has been done regarding Southern Ontario cottaging and its effects on rural communities, including the Haliburton-Hastings Highlands area. This study works to uncover the relationships between Southern Ontario cottage culture and rural communities regarding communal water use,” says Spasov.

She has been working on her *Defining a Complex Landscape* study since last summer and it could take over a year for Spasov to complete. All information collected by her through the survey is kept anonymous and participants will not be asked to provide names or contact information.

The information will be stored for one year so that Spasov can complete her research and after that it will be destroyed. The survey will be operated by Quatrics through the University of Waterloo.

The completion deadline for the survey is Dec. 7. Once the survey is completed Spasov will go through the results to see if it proves or disproves her hypothesis. A summary of her findings from the survey will be part of her graduate thesis publication which can be found at https://uwspace.uwaterloo.ca/handle/10012/6.

Those who participate in the survey will receive an artistic map of the area that Spasov has created. It can be downloaded at the end of the survey. Once the survey is completed the map will show up on the screen. Those who want a copy just have to right click on the map with their computer mouse and click the ‘save image as’ button.

The architectural designs and plans that Spasov is creating from her studies, and the survey information, are hypothetical and not intended as plans to be put in place by the township or residents of either lake. She wishes to see if architecture can be a solution to issues found in rural areas.

The information from the survey and her study will be available for those interested to see. Spasov expects to have her thesis published by June 2021. She will also be posting updates of her research on her thesis website at https://www.hannahspasov-thesis.com/. Those interested in more information about the research and study that Spasov is doing can reach her at hspasov@uwaterloo.ca.

fig. 2.2 Schutt-Moore, Kristena. *Researching Local Lakes and the Effects of Cottaging.* Newspaper Article. November 6, 2020. With advertisement by author.



fig. 2.3 *Facebook post for primary survey.* Digital Image. By Author. September 14, 2020.

Analysis

After exploring, observing, and living within the site for the ethnographic study, the collected data needed to be analyzed. Being qualitative research, a content analysis was used to determine that there were regional tensions and that these strains influence the stakeholder relationships. This was completed by analyzing the photographs and the observation notes regarding stakeholder customs and habits. Additionally, the same content was evaluated using discourse analysis, which considers the themes and relationships found within the data and reviews it in a social context.

Similarly, the community studies utilized discourse analysis for its qualitative data. Themes and patterns, like infrastructure needs, were analyzed in the research documents, consultant interviews, and survey results. Given Halseth's published material comparing Summer Cottagers and Local Residents, it was important to understand what terrestrial, socioeconomic, and societal effects impacted the stakeholders. Further, the qualitative research was examined for its content regarding how the regional tensions compare to one another. Additionally, the collected quantitative data, like employment incomes, was correlated in a similar manner. These analyses were an essential part of this dissertation as being able to comprehend stakeholder relationships and regional tensions greatly affects the architectural programming of the design interventions.

Tools

Throughout the development of the ethnographic and community studies a variety of tools were used during the research process. Including a literature review to survey what has been previously written about Ontario cottage country. There are plenty of novels, movies, and magazines that cover the topic, however only a handful of authors have thoroughly researched the subject. Authors Harrison, Halseth, Stevens, and Casey have each studied Ontario cottage country using their own methodologies. The literature review was a helpful tool to identify central themes and to address the research gaps, for example most of the authors fail to mention local Indigenous communities in their works. Written material regarding research ethics and decolonial methodologies were also used to help analyse the data and to create the research studies. By following the guidance of Indigenous authors and academic training, the studies aim to ethically "stand with" each of the stakeholder groups instead of "speaking for" or "representing" the community.[3] As author Dr. Kim TallBear explains:

> "Rather, one speaks as an individual "in concert with," not silenced by one's inability to fully represent one's people. […] as furthering the claims of a people while refusing to be excised from that people by some imperialistic, naïve notion of perfect representation."[4]

Through these tools and methods of research, the ethnographic and community studies were successfully created. Given the Covid-19 pandemic there were limitations to certain forms of data collection, however by using a primary survey, consultant interviews, data collections, personal observations, and site exploration, meaningful research was found and analysed. Little

academic work has been written about Ontario cottage country and while the composed studies build from existing data, primary research was also necessary for the project to progress. The next section illustrates the research findings through a series of short stories and comparison of stakeholder tensions.

Notes

1. Adam Augustyn, "Ethnography," *Encyclopedia Britannica*, December 6, 2020, https://www.britannica.com/science/ethnography.
2. Peter Kellett, "Living in the field: ethnographic experience of place," *Arq : Architectural Research Quarterly* 15, no. 4 (2011): 341.
3. Kim Tallbear, "Standing With and Speaking as Faith: A Feminist-Indigenous Approach to Inquiry," *Journal of Research Practice* 10, no. 2 (January 2014):1-7.
4. Tallbear, "Standing With and Speaking as Faith," 4.

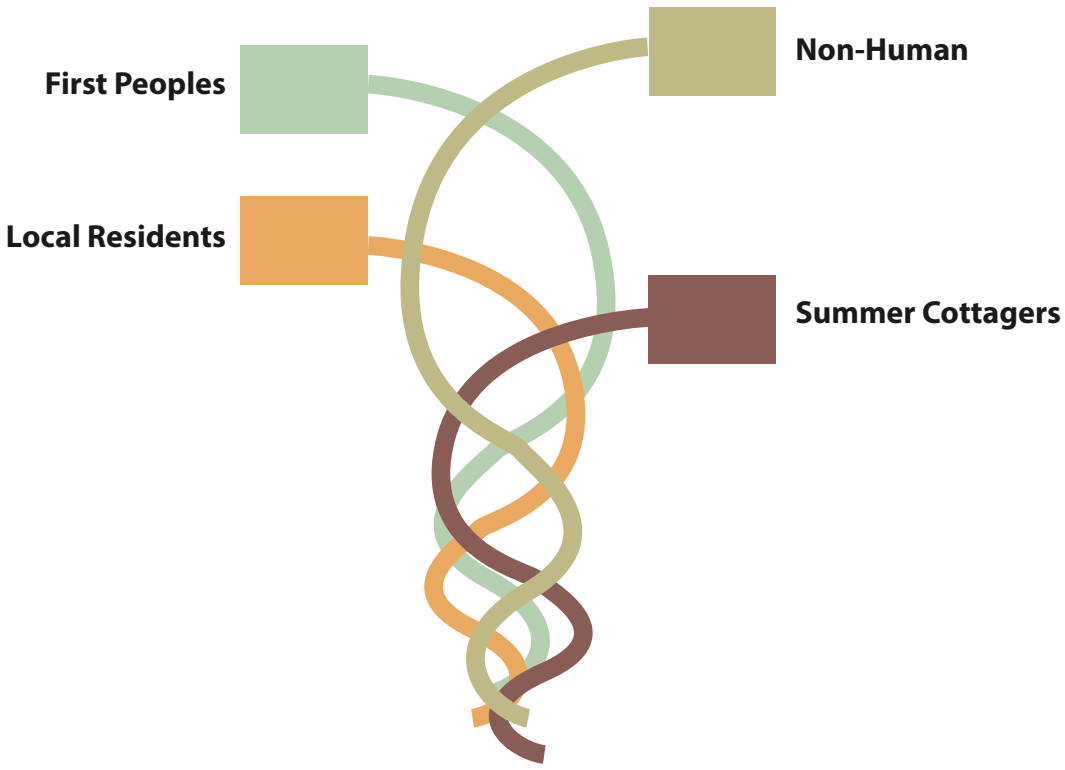
STUDIES OF REGIONAL TENSIONS

3.1 FOUR STORIES, FOUR THREADS

A true exploration and representation of rural social dynamics in cottage-country cannot be achieved from a neutral or impersonal stance. The "subjects" of this research effort are real, complex people with deep-seated relationships to their land. Consequently, to help capture the personal nuances of cottage-country culture and social structure, this thesis will use the study of ethnography through narrative stories to produce aesthetic and evocative descriptions of each of the key local stakeholder communities.

There are four such stakeholders whose stories need to be told to understand the thesis site and the social dynamics within. These are the stories of the Local Residents, the First Peoples, the Summer Cottagers, and the Non-Humans. These narratives not only provide a history for each stakeholder, but adds substance to their relationship to the others. These personalized stories will reoccur throughout this dissertation to add further layers of context to the piece. It is important to see each narrative as a thread that interweaves with the others, together creating the rich canvas that is Ontario cottage-country.

Although every narrative introduced in italics below is inspired by true facts derived from previous research and this study itself, the stories are, in fact, fictional. They are a device used to personify each stakeholder and remind the reader that the research described herein pertains to real people. As such, the stories may not apply to all members of each stakeholder group. Each story begins with a paired architectural image that represents the character's home to ground each narrative.



ill. 3.1 *Parti diagram of the four threads.* By Author.

Please note that the personification for the First Peoples and Non-Humans are not written in the stakeholder's perspective. Instead, they are written as fictional characters that are externally invested in those communities. It is inappropriate in this circumstance for a non-indigenous, human author to impersonate a member; it is an impossible task as an outsider to thoroughly comprehend their reality. I do not propose to speak for these groups, instead the stories work in concert with these stakeholders.

Local Residents

Local Residents include permanent citizens of the area, both those living in city limits and those in the rural areas of the site. It specifically includes individuals who have never owned a cottage or seasonal home in the surrounding area. The narrative of our Local Resident begins:



ill. 3.2 *Residential House in Bancroft.* By Author.



I live in a house with brick and white siding. It is not a large house, but it is my castle. It may not be pretty, with all the paint chips and outdated furniture but we're extremely lucky to have found this place for a reasonable rent. I know it's not much, but we've done our best to make this house a home for the kids.

It has been a long day working at the store, hopefully business picks up soon. If the weekend's good, maybe some of the cottagers will stop by on their way to the lake. I'm not going to lie; money has been tight. With Jesse unemployed again and the kids wanting to play soccer it is getting difficult to put food on the table.

The bills are stacking up and I don't remember the last time I did anything fun. I mean I would love to move, but where would we go? This place has been our home for so long. It's comfortable, but it feels like things are just getting worse every year.



fig. 3.1 *Hastings Street, Downtown Bancroft.* Photograph. By Author. April 23, 2021.

First Peoples

First Peoples include local Indigenous groups such as First Nations and Métis. Specifically, individuals with ancestral ties to the local area including members of the Kijicho Manito Madaouskarini Algonquin First Nation and Métis Nation of Ontario – Baptiste Lake Métis Council. The narrative representing the First Peoples begins:



ill. 3.3 *Kijicho Manito Madaouskarini Algonquin First Nations land claim office, Bancroft.* By Author.



Earlier this year my husband and I adopted a young boy from a local orphanage. It was something we thought about for a long time and after we met him, we knew we were in love. Our new son, Jonathan is an excited six-year-old who loves the outdoors around our Bancroft home.

It wasn't until we went out to a nearby playground that I noticed some of the looks we were getting. Nothing discriminatory, or hateful, just quizzical; stares from other mothers that hung just a little too long. It was to be expected, Jonathan's tanned skin and dark hair was a stark contrast against my blonde hair and decidedly Irish background.

Johnathan was having a blast playing trucks with one of the other kids in the sandbox. He pushed it over little mounds, and they giggled when two of the trucks crashed together. The other boy's mother came to sit with me on the park bench and we got talking about our kids. I explained Jonathan's story, his ancestry, and the process of adoption when she asked me: "How are you incorporating his Algonquin culture into his life?"



fig. 3.2 Smelle, Nate. *HH Library Brings Community Together.* Photograph. Bancroft This Week. March 19, 2019. Courtesy of Nate Smelle.

Summer Cottagers

Summer Cottagers include seasonal residents who own a secondary home known as a cottage and it also includes Converters. The narrative of our Summer Cottager begins:



ill. 3.4 *Summer Cottage on Baptiste Lake.* By Author.



Every summer we make the hours long trip up North to get to the family cottage. The drive is long and aggravating, but it's worth the journey. The lake is beautiful and perfect for swimming. And nothing beats a cold beer on the dock! It's been in my family for generations, but that hasn't stopped me from renovating. Now

our cottage is twice as big as the original! Plenty of rooms for family and guests.

I only wish our neighbours didn't have so many boats. Every afternoon I can hear them on their Sea-Doos as they flaunt their talents doing donuts in the water. They're always up late partying on their dock, it's so annoying. So much for a relaxing evening with the wife listening to the loons.

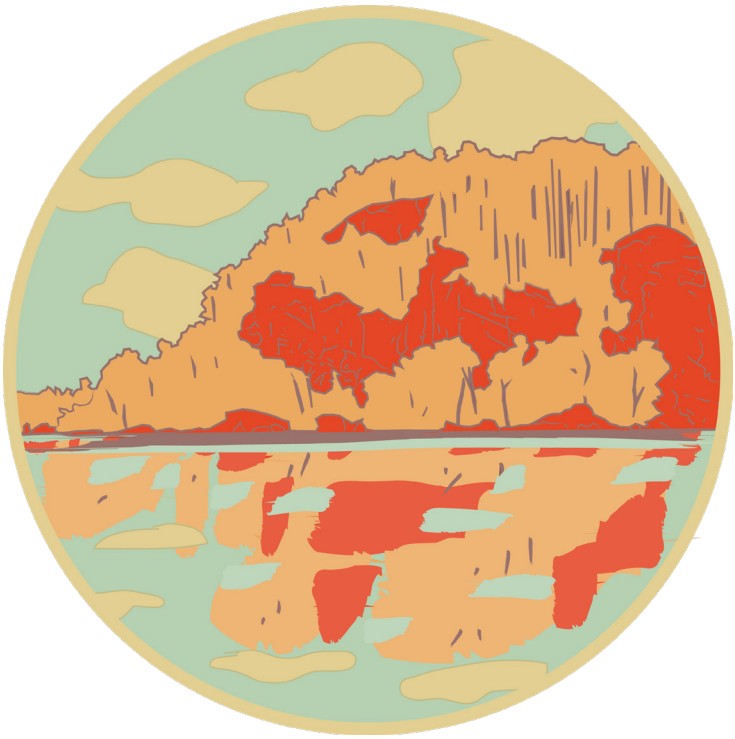
The lake has changed so much since I was a kid collecting arrow heads. Now it feels like there are twice as many cottagers and the newcomers are building bigger, fancier cottages. I just wish things were like they were back in the good old days…



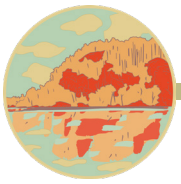
fig. 3.3 *Typical Cottage on Baptiste Lake.* Photograph. By Author. September 6, 2020.

Non-Humans

Non- Humans include the other inhabitants of the site like the flora and fauna. It also includes moving elements like the waterways and the gradual shift of landscape. The narrative representing Non-Human elements begins:



ill. 3.5 *Blueberry Island, Baptiste Lake.* By Author.



Less than five years ago the milkweed lined the road around the boat launch, now it's a rutted dirt swath that runs straight into the water, and I haven't seen a monarch butterfly in three seasons. It's a shame really, those were my most popular pieces, monarchs indulging in the nectar of their favorite host plant. They used to flutter all around me as I launched the canoe.

Each summer I meander my way around the North Hasting Highlands lakes in my beat-up canoe, photographing all the little features hidden undertow. A turtle sunbathing on a log, a baby loon snuggling against its mother, or a heron taking flight. Hell, one year a flock of puffins made a pitstop near Blueberry Island while migrating south. Those sold great at the Canadian Fine Art auction.

This might be the last time I make this trip. Each year I notice just a few more things missing from the lake. With that said it is still beautiful; the vast expanses of water, the kaleidoscope of Canadian shield granite, and the tall white pines are all still here. They all still have that majesty - that grandeur - that I have worked so hard to capture, but the details are slipping. The milkweed was replaced with road gravel - the butterflies are gone.



fig. 3.4 *North Baptiste Road, Hastings Highlands.* Photograph. By Author. June 1, 2020.

To reiterate, each of these stories are inspired by true facts and real issues found through research and conversation. The purpose is to create an emotional and empathetic connection between the stakeholder and the reader. These character introductions act as a launching point and the narratives will continue in the next chapter.

3.2 COTTAGERS AND LOCALS

Summer Cottagers and Local Residents have had a wide variety of interlaced relationships over the years. However, these two communities have drifted apart physically and socially, thereby creating a divided landscape. This chapter explores a few of the current tensions that are visibly straining their relationship with one another.

Terrestrial

The surrounding landscape has significantly changed over the past one-hundred and sixty years, yet many who live in the area do not recognize the full extent. Individuals see the change they want to see, regardless of which residency type they are from.



We started calling it The Scar. The swatch of clear-cutland two lots over that had been sitting untouched for years. The last few months have been nothing but bulldozers and chainsaws and now the stud walls are finally going up.

It's big. Really big.

Easily six bedrooms, three bathrooms, a two-car garage, and a full basement. I wandered over the other day when the workers were off and bumped into the owners staying in an RV by the water. Two kids were playing at the shore, and I could

see the frame for a thirty-foot dock half-finished beside them. I introduced myself, told them how my family had been cottaging here since the sixties, and if they had any questions about the lake or wildlife, to let me know. They were a nice enough couple, easy to talk to, and clearly excited about their "cottage". They went on about their plans for the property: a composite deck, stone patio, built-in metal bonfire pit, and eight-person jacuzzi tub. The racoons, mice, and bears really weren't an issue to them.

I wished them good luck, welcomed them to the lake, and walked back home. I hope they didn't see my dejection. Another suburban couple building another suburban house with a manicured lawn in the middle of the forest.

Many Summer Cottagers, especially long-time cottagers, obsess over the recent changes of their shoreline community like overdevelopment and the construction of large-scale, suburban "McMansion" style cottages.[1] There is a strong desire in many Summer Cottagers to return the physical appearance of the lake to how it was when they first started cottaging, whether that be its appearance when they were a child or when they first purchased their cottage property. As the character Maureen describes in Drew Hayden Taylor's play "Cottagers and Indians":

> "I am not a bad person. […] Somehow I became the focal point of this insane disagreement, all because I wanted to preserve the cottage, shoreline, and lake the way we bought it. The way

we remember it."[2]

This is an issue because fixating on preservation does not acknowledge the initial transformation of landscape by early cottagers. It attempts to build from the cottage myth of being an idolised place of untouched wilderness. Further, in the effort to create a timeless perception of the site, it is ignorant to changes to other places like in-town developments.



fig. 3.5 *Cottage Density on Baptiste Lake.* Photograph. By Author. June 8, 2020.

The surrounding landscape has changed for Local Residents too. As the shoreline has become more developed, the local towns become more commercial, catering their services to seasonal visitors. There is pressure from both Summer Cottagers and municipal officials to transform these small towns

into supply and retail hubs.

> "Life goes on in town, and what happens there doesn't always mirror what is happening on the lake. The full-time residents have needs, the tourists passing through have needs, the economic pressures that affect all towns affect the cottage town too. The mall opens on the outskirts of town. The local merchants close down and the chains move in."[3]

As a result, it is common for small towns in Ontario cottage country to lose a sense of identity.[4] This issue is affecting the towns of Bancroft and Maynooth as their latest development plans try to evolve the towns to be their own destination while maintaining their retail economy.

> "The downtown must also work hard to present itself as an attractive and viable commercial district that is differentiated by its pedestrian scale, its walk-ability, its charm and shopping/commercial service mix and quality."[5]

While Maynooth has seen great improvement, like its colourfully painted buildings and its visual arts culture, Bancroft lacks this same balance. For one reason or another, these development plans have not been implemented successfully.[6] Further, what little development has been built, like a new, larger location for the LCBO directly beside the main highway, typically favours the commercial industry rather than revitalization. This is a problem because the town's physical appearance reinforces Summer Cottager misconceptions and underscores the fiscal discrepancies between in-town Local Residents and lake-land cottagers leading to aggravated social unrest between these demographics.



fig. 3.6 *Downtown Maynooth, Ontario.* Photograph. By Author. April 19, 2021.



fig. 3.7 *Downtown Bancroft, Ontario.* Photograph. By Author. April 23, 2021.

At the same time, Local Residents are increasingly excluded from shoreline communities. Throughout Southern Ontario cottage country, many locals have been or are in the process of being pushed out of their shoreline properties.[7] There is a growing interest and demand for lakeside properties and the cottage lifestyle. Every year property taxes, and real estate prices increase, making selling a shoreline property more appealing.

> "Cottages are hot, everybody wants one, and since cottages close to cities are scarce, the prices are skyrocketing. Suddenly, the cottage is an extremely valuable commodity."[8]

Since the North Hastings – East Haliburton area is farther away from the GTA (Greater Toronto Area), it took more time for the trend of overpriced land to take root. This is a problem for both the Local Residents and the Summer Cottagers as it limits shoreline occupation to only those who can afford it. It is an issue that has plagued the area for the last ten years at least and is likely to continue to complicate the Summer Cottager – Local Resident relationships in the future.

It is due to this economic inequity combined with historic precedent that many seasonal residents occupy shoreline properties. Typically, the region less than one kilometer surrounding a body of water is classified as cottage real estate.[9] This includes the recent development of back-lot cottages that are occupied by seasonal occupants but may not have private lake access. To expand, the original cottage settlement, arranged by the government, would include a single-tier necklace of properties followed by a ring road that traces the perimeter of the lake.[10] A back-lot property is the piece of land on the other

side of the road, opposite from the lakeshore property. Back-lots are usually larger properties and sell for less market value. Meanwhile shoreline lots are more expensive as there are a fixed number of sites that are considered prime real estate.

> "The common distinguishing feature of cottaging properties is location; in both study areas the key amenity feature is the recreational lakes, with the result that cottage-property developments compete for sites immediately adjacent to the lakefront. […] the small-lot cottage properties form a single-tier necklace around most of the waterfront, a physical pattern of private property development that effectively limits public access to the lakeshore."[11]



fig. 3.8 "Ariel Photograph with Property Lines visible." Digital Image. Hastings County Municipal Zoning Map. Accessed May 2, 2021. https://hastings-gis.maps.arcgis.com/.

As Halseth first noted in the 1990's, this settlement pattern is a problem because the area's single-tier necklace and back-lot properties essentially boxes in the lake from other residents. It makes it not only difficult to publicly access the lake, but also impossible to understand the size and appearance of the lake without adequate viewpoints. Those who do not hold shoreline ownership are reliant on the odd opening where the ring road either bridges across a section of the lake or runs directly parallel. One can live relatively nearby Baptiste Lake and Elephant Lake and not ever notice them because of the incapability to visualize and physically access the water.

Additionally, Baptiste Lake is deemed as "at capacity" by the BLA (Baptiste Lake Association) and the municipality. This means that no new parcels of land will be sold from the Crown land. The shoreline of Baptiste Lake is about 60% Crown land with the remaining 40% split between municipal, commercial, and residential properties.[12] Existing residential lots may be severed, however there are bylaws restricting such actions. There are less commercial shoreline properties on Baptiste Lake than there were in the 1970's. Throughout Southern Ontario cottage country, many rural businesses, like lodges, marinas, and restaurants, are steadily disappearing.[13] This is primarily because these businesses are difficult to maintain and there is less demand for these kinds of services.

> "Such businesses had been at one time central to the sense of the community on some lakes. Some noted their passing with sadness and as symbolic of the loss of something important; others felt simply that since they could no longer serve the supply needs of cottagers, their closures were inevitable."[14]

The disappearing businesses are a problem for Local Residents because commercial properties act as a form of public lake access. Publicly-accessible commercial locations on the lakeshore provide a conduit through which Local Residents can access and enjoy the lake without owning lakeshore property. Although loitering is generally prohibited, Local Residents have the opportunity to engage with the lakefront business, thereby fueling the local economy whilst enjoying lakefront amenities. Dissipating commercial shorelines puts pressure on other forms of public lake access to pick up the slack. However, these locations, like Crown land, have their own restraints. Although the Crown land in the area is intended as public recreational space, it is largely inaccessible. This is due to inadequate road maintenance, the natural rock formations, marshes, and the thick vegetation lines the perimeters of Baptiste Lake and Elephant Lake.



fig. 3.9 *Boat Launch on Baptiste Lake.* Photograph. By Author. July 30, 2020.

Additionally, existing Crown land policies favour natural resource management and production activities over recreation opportunities and therefore reduce the truly accessible shoreline sites to the few municipal lots.[15] The majority of these lots take the form of motorboat launches. There are two maintained boat launches on Baptiste Lake and only one along Elephant Lake. By having these few municipal governed properties act as simple boat launches, it not only limits the public access to these points, but also replaces any public rest stops.

Compounding the issue of minimal public access to the lake is the shortage of public stopping points. This is an issue for Summer Cottagers and Local Residents alike because it makes it difficult for anyone to make long trips or explore the lake. There are a few Crown land sites where one can host a picnic or take a rest, but these locations are unmarked and are difficult to find without local knowledge. Further, the municipal boat launches are designed as circulation points, not as hangout places.

Overall, as cottaging becomes increasingly popular, the volume of visitors during seasonal peaks becomes ever more extreme. As a consequence, the limited lakeshore properties have become a premium commodity, forcing out Local Residents who cannot accommodate the rising property costs and threatening the rural get-away aesthetic that Summer Cottagers have come to expect. Public access to shorelines has been drastically reduced in favour of seasonal cottage property claims and the few remaining public access points are either poorly maintained, poorly marked, or designed in such a way that they encourage transient activity (such as launching a boat) rather than leisure. The Summer Cottager – Local Resident spatial relationship is becoming as distant as the physical lake is to the local town.

Socioeconomic

Lakeside property demand and the absence of public space along the shorelines of Baptiste Lake and Elephant Lake make most Local Residents feel unwelcome in the lake environment. It is also shifting the cultural society throughout the North Hastings-East Haliburton region. House prices have steadily increased for backlot, rural, and in-town properties as well, therefore attracting wealthier newcomers with comfortable lifestyles. While existing mid-to-upper class residents may feel an increase in cultural caliber, there are many Local Residents and Summer Cottagers that are experiencing a decrease in quality of life.[16]



fig. 3.10 *Cottager signs resembling lake density.* By Author. August 12, 2020.

The extent of class differences in the study area has significantly grown since the rise of cottage country in the 1940's. Previously, Summer Cottagers and Local Residents typically had similar wealth. Cottage culture had yet to

develop into a commercial industry and shoreline properties were generally affordable for the average household.[17] Nowadays there is a stark economic disparity that separates the generally more affluent Summer Cottager from the relatively less wealthy Local Resident.

Regional studies conducted by the community organization, North Hastings Community Trust (NHCT) illustrate that the municipalities in North Hastings have seen particularly prominent trends of low income, unemployment, and lack of truly affordable housing. As a result, the reported rates of poverty, eviction, and homelessness are high in these areas.[18] The alarming results of these studies, which are summarized below, were presented to local councils in the hopes of instigating governmental intervention and aid.

> "Facts:
>
> • In North Hastings, incomes average $33,460, which is about 30 per cent lower than the provincial average of $47,915.
>
> • In Hastings County there are 1443 households on a wait list for geared-for-income housing
>
> • In Bancroft alone, as of the end of May of 2019, there are currently 261 households, consisting of 63 families, 58 individuals, and 140 seniors, registered on the waiting list for social housing at Hastings County Community and Human Services. This is 7% of the population of 3881.
>
> • Between 2004 and 2010 there were 0 rent-geared-to-income units built in Hastings County.
>
> • Rent in Hastings county has increased by 35% in ten years."[19]

It is especially alarming to learn that one of the most affected groups is

the senior population. About 54% of those on the waiting list for social housing are senior citizens. It is unclear why this is the case, but it is speculated that pensions are unable to cover the rising cost of living in-town.

Furthermore, the cost of living in Bancroft specifically has increased dramatically over the last ten years. Like Baptiste Lake's unfortunate necklace of shoreline properties, the town of Bancroft has the misfortune of poor planning. This is exemplified by the water crisis at the beginning of the millennium. In May 2000, the town of Walkerton, Ontario suffered from an E. coli outbreak due to drinking water contamination. It was a tragedy resulting in seven deaths



fig. 3.11 North Hastings Community Trust. *Protest for lower wastewater costs*. Digital Image. no date. Courtesy of Jane Kali.

and over two thousand illnesses.[20] Bancroft, like many Ontario towns, saw the tragedy as a wake-up call for better water treatment facilities. In 2001, the municipal government hired a provincial agency to operate its water treatment system, and within a decade a new large-scale treatment plant was built with the capacity and intention to serve both Bancroft and the surrounding municipalities. Unfortunately, the provincial government stopped funding the project, the other municipalities rescinded their commitment to participate in the project, and Bancroft was left with an over-sized facility, high operation

costs, and a considerable amount of debt.[21] The municipality has tried to recoup the cost of the failed water facility project by increasing the residential Water and Wastewater Rates: by 2018, the Bancroft residential rate was the highest wastewater cost in the province and over 40% higher than the Toronto rate.[22] The immensely high personal cost of residential living and the fact that the average employment income is 30% lower than the provincial average, have made residents face a hard decision.

> "It has forced us to cut back on groceries (which are slim to start with being on ODSP [Ontario Disability Support Program]), and causes me just as much stress as hydro did when they increased their rates to an amount that was impossible for me to afford to keep up with...before the rates went in 2017, I was actually $240 credit with my water bill... then in one month my credit was gone....and I have not been out of arrears since then (current arrears $420)."[23]

Many Bancroft locals are experiencing financial strain in an already unbalanced economy. "There is an atmosphere of pain, fear and helplessness.".[24] The Local Residents are in a critical financial situation, but the "atmosphere of pain" is also causing greater problems between Summer Cottagers and Local Residents. It cements the societal class differences, and it is obvious that their lifestyles are contrary.



The water bill came in today... it's bad, but not quite as bad as last month. I made the choice of limiting our water use so that I could make the rent. With dad moving in while waiting

for housing, I've had to subsidize his life on top of everything for the kids.

So we started "rationing": no more watering the plants, no flushing, using bathwater for flushing the toilet, and recycling the laundry water for everyone's clothes. It been hard, and the kids get dirty so fast and sometimes have to wear their old grass stained clothes.

I was feeling a bit better about the water bill, the steps were working and it would only be until dad could get into a home. But when I picked Jenny up from kindergarten I could see she had been crying and I could see her red eyes. Through puffy eyes, welling tears and quivering breath, she told me about the bullying. The other kids started calling her stinky and no one want to play with her at recess. She got mad and yelled, "I don't smell! Stop it!," which only egged them on. I almost started crying too and I gave her a hug. She doesn't smell to me. And that's the worst part really: she is so used to the recycled water that she doesn't even notice mildew wafting up from her sweater. None of us do anymore.

The Summer Cottager and Local Resident cultural experiences cannot be more different. There was a time over fifty years ago where their economic background and behaviour were similar, but now they have drifted apart. Surely Summer Cottagers have their own financial issues like the aforementioned shoreline real estate prices. Additionally, property tax increases each year

and there are high hydro costs since most cottages are remote. There are also consistent maintenance costs like dock repairs and septic service. These fees are very important to cottages and should not be overlooked as not all Summer Cottagers in the area are upper-class citizens. The majority have an annual employment income of less than $80,000, though tend to have professionally-geared occupations and further academic training.[25] Due to their own financial barriers and the physical separation of the two communities, it is believed that Summer Cottagers are ignorant to Local Resident's socioeconomic situations.



fig. 3.12 *Homeless camp in Hastings Highlands.* Photograph. By Author. September 3, 2020.

In the North Hastings – East Haliburton area, there is about an equal population of Summer Cottagers to Local Residents for only four months of the year. Yet, Summer Cottagers tend to have a misconception that Local Residents work for them.[26] It is true that much of the local economy and common occupations, like retail and construction jobs, rely on the cottage industry.

However, this becomes a problem when it is viewed as the Local Resident's sole purpose it to serve Summer Cottagers. It elevates Summer Cottagers in the social hierarchy and devalues Local Residents to be viewed as "less" than the Summer Cottagers. It causes greater friction between the two groups, especially when this perspective in reinforced by municipal actions. Recent municipal plans, especially in the town of Bancroft, reflect favouritism towards commercial industry developments particularly because traditional industries like lumber and mining have dissipated.[27] This is a problem because many Summer



fig. 3.13 *Legalize Tiny Houses Poster, downtown Bancroft.* Photograph. By Author. June 22, 2021.

Cottagers misinterpret these actions as nepotism. Instead of commercial development, Summer Cottagers would like to see municipal officials respond to their socioeconomic problems and development needs, like the desire to return the physical appearance of the shoreline.

> "While many would prefer more industrial/ commercial development, we have primarily a lakes based economy in HH [Hastings Highlands] as recent surveys have proven. And our neighbours in the Kawarthas, Haliburton and Muskoka can teach us a lot about how to structure this type of economy to generate great results for HH and its constituents without destroying our lakes, rivers and natural beauty."[28]

This is an issue for Local Residents as their situation, like their financial insecurity, are ignored by both Summer Cottagers and their local government. Focusing on commercial gain does not fix socioeconomic problems like poverty and homelessness. Instead, it diminishes any sense of individuality or culture of the in-town community. It also puts the municipality in an awkward position as it is difficult to balance the needs of Summer Cottagers and Locals Residents. Both groups have tremendously different economic backgrounds and lifestyle experiences, making it difficult to find a common ground.

3.3 FIRST PEOPLES AND THE NATURAL ENVIRONMENT

Similar to Summer Cottagers and Local Residents, the First Peoples, and the Non-Humans, have interconnected relationships. However, unlike Summer Cottagers and Local Residents, First Peoples and Non-Humans share a history of trauma, disrespect, and neglect from the other stakeholders that has perpetuated into modern cottage country society. The following chapter explores their terrestrial displacement and the societal concerns plaguing these two intrinsically connected stakeholders.

Terrestrial

> "Land is an important conversation for Indigenous Peoples and Canada to have because land is the root of our conflicts. Far from asking settler Canadians to pack up and leave, it is critical that we think about how we can share the land."[29]

Throughout North Hastings' colonial history, First Nations and Indigenous peoples have been physically displaced from the surrounding area. In 1873, Omàmiwininiwak (Algonquin) families were forcibly dispossessed and ported to Golden Lake 39 Indian Reserve (now known as the Algonquins of Pikwàkanagàn First Nation), about 100 km north-east of their traditional territory around Kijicho Manito (now named Baptiste Lake).[30] These families had their culture, language, and traditions taken away from them through enforced Residential schooling, affecting several generations to come.[31] Further slights came when the ceremonial and ancestorial burial grounds near the shores of Kijicho Manito were violated by European settlers and remain flooded by the dams created for the lumber industry.[32]



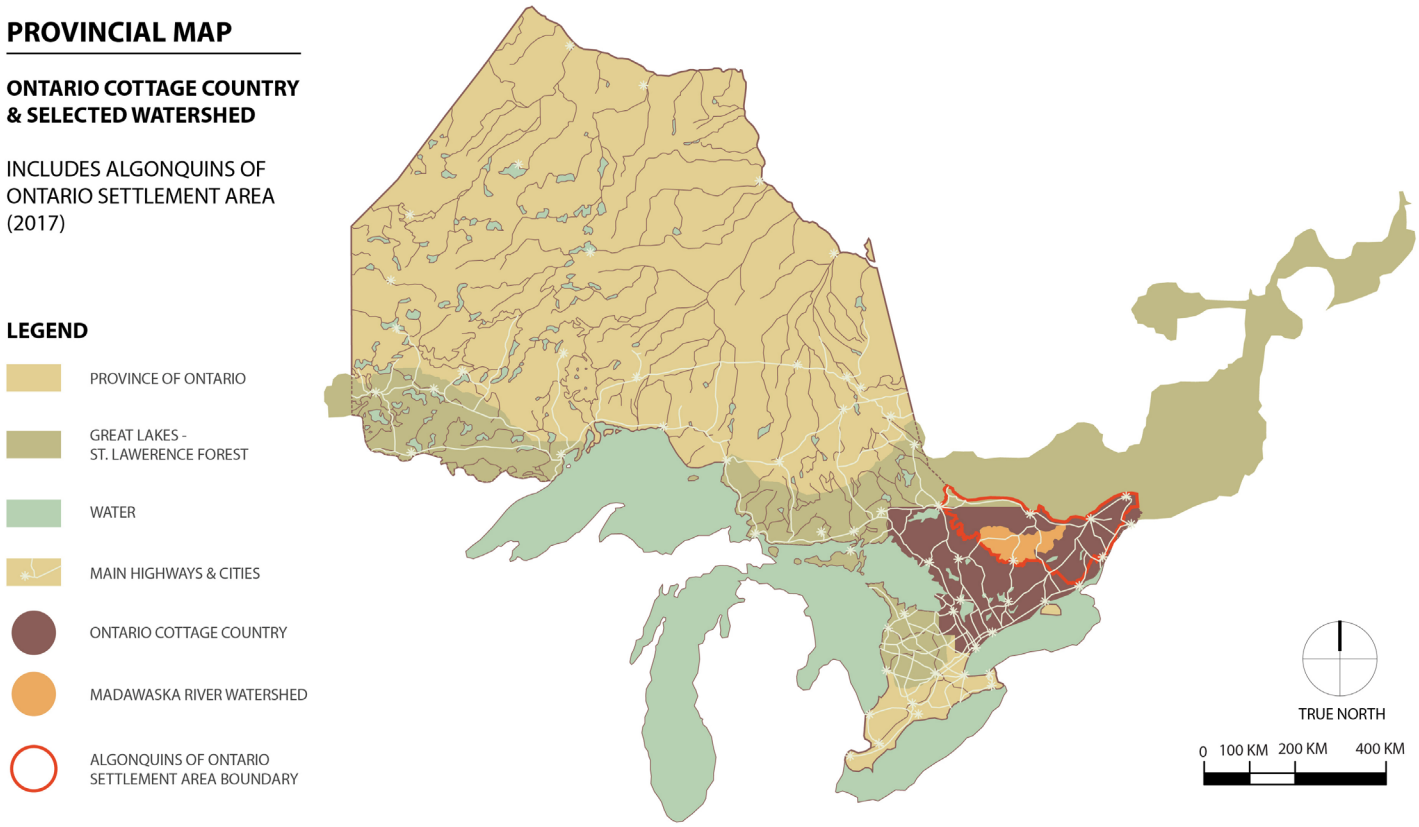
fig. 3.14 Holwell, W.J.S. *Map of part of the Province of Ontario Canada Compiled and Prepared From the Latest Gov Surveys Maps etc..* 1873. Ontario's History in Maps.



fig. 3.15 Russell, A.J. *Timber lands Map, Ontario.* 1875. Ontario's History in Maps.

> "That innumerable squatters and lumberers, authorized by your governments, have taken possession of and established themselves on the most fertile parts of our lands, destroyed our magnificent forests, abused our ancestors, and forced them into pitifully small tracts of land in abject poverty;
>
> That the Crown's Governments have participated in these attacks on our just rights, gaining profit from the sale of our lands and resources; we have seen our people stripped of their nationality in violation of all laws; we have seen them jailed or fined for seeking game or fish for food. These attacks on our rights continue in our woods and lakes and your courts to this day;"[33]

Several Omàmiwininiwak families have chosen to return to Kijicho Manito, now named Baptiste Lake, however their land has been decimated, sold, and transformed into the landscape seen today. If an Indigenous person wants to live in the North Hastings-East Haliburton area, they must rent or purchase real estate property like Summer Cottagers and Local Residents. Therefore, they are bound by the same limitations of high property prices and can only access the lake via a handful of public points. Although, this may change in the near future as land claims, including spots along the shores of Baptiste Lake, are underway. This region is within the Algonquins of Ontario Settlement Area Boundary, an unceded territory that encompasses nine-million-acres across Eastern Ontario.[34] Petitions for the protection of Algonquin land started in 1772 with the most recent submitted in 1983. Several sites have been selected with approval from the Federal and Provincial government, however negotiations continue to this day.[35]



ill. 3.6 *Provincial map of Ontario including Algonquins of Ontario Settlement Area Boundary.* By Author.

> "That in violation of your laws and ours your Governments took purchases of our lands from Indians who never lived on them and claimed no title to them;
>
> That the Constitution of Canada affirms the aboriginal and Treaty rights of our Nation, and that, while we know that the King's word in the Proclamation of 1763 has given us no protection, and fear that these further promises hold no more protection for us than the many hollow promises we have received in the past, yet we also know that the Crown would

want to maintain its honor and keep its word;

That we recognize the strength of our rights and claims, but that we would not wish to create more injustice by seeking justice ourselves, not to dispossess other without compensation as we have been dispossessed ourselves;

WE THEREFORE PRAY:

That all lands in the Province of Ontario which form part of the watershed of the Ottawa River below the Mattawa River that are now in the possession of the Crown be immediately confirmed and recognized as belonging to our Nation; […]"[36]

Unfortunately, the First Peoples will still be unable to connect with their traditional lands even if their land claims reach final approval. Many of the locations important to the Kijicho Manito Madaouskarini Algonquin First Nation, including ceremonial and burial grounds, are now submerged underwater.[37] These sites are impossible to access with the current water levels of Baptiste Lake. It is representative of the intense trauma that Omàmiwininiwak families experienced and is a physical reminder that the landscape will never return to how it was before colonization.

Like the First Peoples, Non-Humans are also the recipients of this physical trauma and destruction. Throughout the rise of cottage country and the lumber industry, Non-Humans have experienced pollution, dissemination of ecosystems and growth of invasive species. This is a prevalent problem along existing shorelines of Baptiste Lake and Elephant Lake because lumber operations between the 1860's and 1930's set a president of environmental

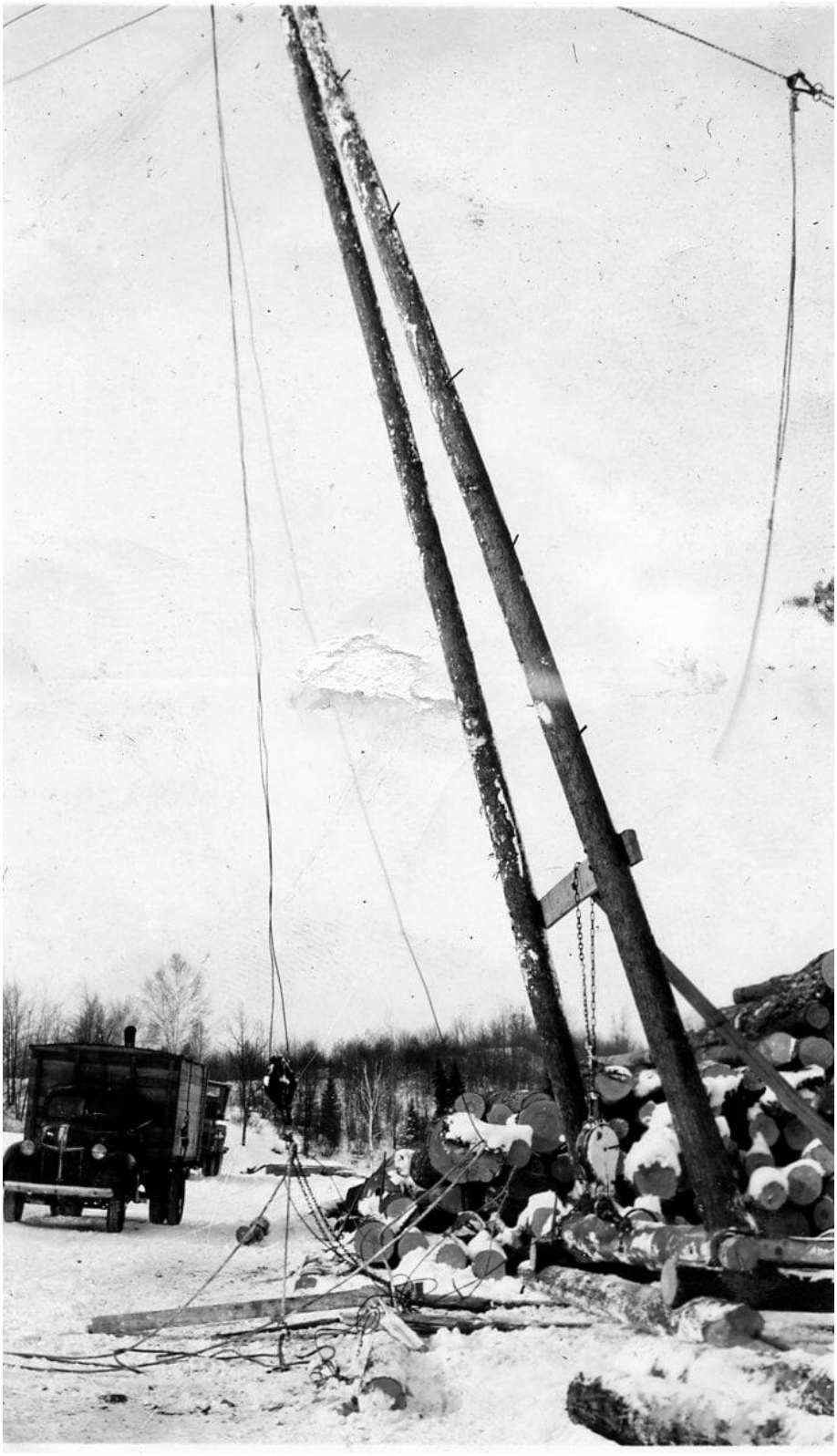


fig. 3.16 *Lumber Mill on Baptiste Lake.* Photograph. Bancroft and Area History. 1940s. Courtesy of Kathryn Hattin.

apathy that has perpetuated to this day. In their wake, came the systematic layering of dams and weirs that have been continually rebuilt over the decades. Each dam brought rising water levels, which bolstered the growth of white and red pines before they were clear-cut and driven down the York River system to mills in Bancroft. All of this was galvanized by a colonial attitude that disregarded the surroundings in favour of consumption and industrial enterprise.

Later, as summer cottaging flourished through the 1940's to the 1980's, it was common to dispose garbage directly into the lake. This included hunting waste such as deer carcasses, broken appliances like refrigerators, auto scrap, and general household trash.[38] At the time, inhabitants did not know or care about the lasting effects of cottage pollution, they simply used the surrounding landscape as their waste bin.

> "Each morning before the shore breeze came up, I went on salvage patrol. Overnight calms would always draw an assortment of flotsam into the centre of the lake, whatever junk irresponsible adults let loose. Into my bilges of my little boat went stubby beer bottles, paddles, orphaned water skis, lengths of rope, boat fenders, air matrices, toy boats, inner tubes, chunks of styrofoam. I took in tow pieces of dock that had parted from shore. Several times I found boats adrift and tugged them back to their owners. Adults were careless fools."[39]

Then in the 1990's to early 2000's, there was widespread concern over sewage leaching into lake ecosystems as a result of improper waste

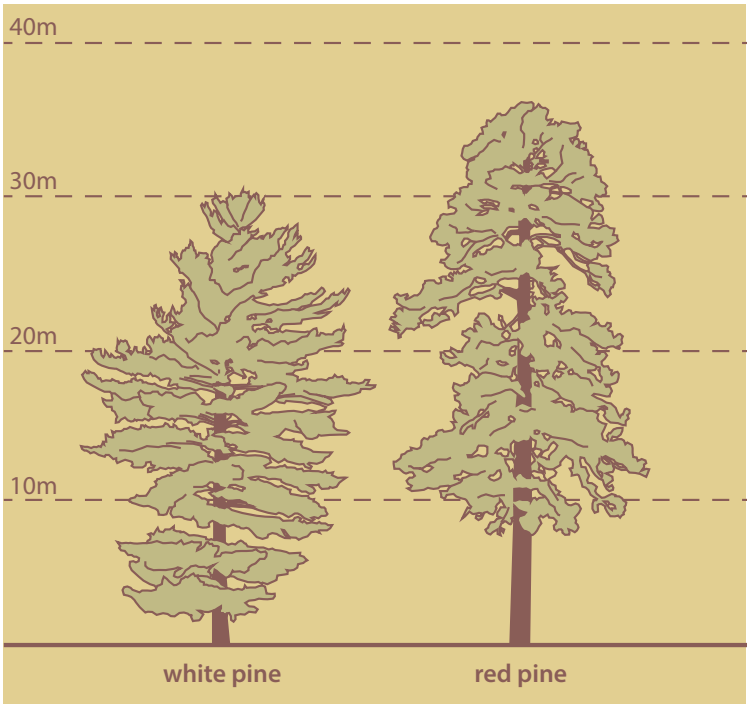
management. The Ministry of Environment and Energy's 1993 report about their cottage pollution control program, was the first official documentation of the problem, which led to a province-wide outcry for proper portable and wastewater treatment.[40]

Nowadays improper sewage disposal is less of a concern because septic systems have become standardized. However, the modern cottage industry and mid-scale construction projects are still a concern regarding lake health. There is evidence that these new, synthetic building materials are more likely to wear from weathering conditions causing pollution via run-off into the water.[41] Additionally, there were a few mentions of contractors disposing excavation soil into the lake at the owner's request to extend their shoreline.

The forests surrounding the lakes suffer poaching, unauthorized clearcutting, and garbage dumping on a regular basis.[42] These acts are illegal according to local bylaws, however, there has always been a lack of



fig. 3.17 *No Dumping sign in backwoods area.* Photograph. By Author. September 3, 2020.



ill. 3.7 *Native Flora and Fauna Index.* By Author. (continued in Appendix)

enforcement. The local government tends to approve legislation that protects the environment "on paper" without analysing its actual success rate. Lake plans for example, are research studies sponsored by the local cottager associations with an agenda to sway municipal lawmakers. As Harrison describes it:

> "They integrated qualitative and quantitative information collected and digested at community meetings and consultations, in surveys, focus groups, interviews, and through archival research – all of which cottagers considered as important as any scientific data on water quality, local habitat, or shoreline degradation. In doing so, the plans were intended to capture what really matters to those who own cottages on the lake and were intended by many to be used as proof that no further development should be allowed on 'their' lake. But the capacity of a lake, from a water quality point of view, may in fact be quite different from what cottagers think the more qualitative social and cultural

capacity of life on a lake should be."[43]

Even though lake plans are typically made with good intentions toward shoreline protection, one cannot ignore the bias of just one stakeholder group. Environmental stewardship and Non-Human factors are important to consider, but it should not be used as a tool to shape certain societal and cultural characteristics or to promote an agenda. For example, lake associations often push for bylaws that limit shoreline development in the name of environmental preservation. Which sounds nice but comes across as hypocritical considering older cottages never had to abide by such regulations. Although these decisions *may* be made with the best of intentions, one-sided policies step on the toes of the other stakeholders, who have different ideas of environment preservation and property development.

This systematic ignorance, sometimes arrogance, stems from an old colonial culture of exploiting lake water for self-interest. From the displacement of the First Peoples to the lumber industry's devastating practices, waterways have always suffered form industrial expansion and exploitation. The rise of modern cottage country can be considered the latest upheaval in a never-ending cycle of terrestrial abuse.



As I pushed the canoe away from the cracked concrete boat launch, the water splashed up onto my hand. Cool, refreshing, with a slight scent of iron and algae. A nostalgic staple from all of my trips to Baptiste Lake. I took a breath and reset my previous disgruntlement; maybe the lake was fine and

the missing milkweed was an unfortunate coincidence…

No — everything had changed — it was worse than I remembered. Just past the enclave of trees surrounding the boat launch, stretched an expanse of manicured lawns, large docks, and sand beaches, none of it natural. It was a veritable suburbia of cottages and boathouses. The bulk of the properties were stripped bare of foliage.

I became immediately depressed. How was I going to photograph if the animals had been displaced? I continued along the lakeshore carefully looking between the properties for any sign of wildlife. Suddenly, I spotted a blue heron gently stalking prey beside a large cedar dock. It stepped out of the shallow water onto the edge of the sod lawn. It wasn't the best backdrop, but it was the first subject of the day. I paddle up, quietly lifted my camera, zoomed in on its golden beak, and squeezed the shutter — BRRR-BRRR-BRRRRRRRRRRRR!!!

The heron panicked, leapt off the shore, and glided out over the lake. I whipped my head around to see a middle-aged man staring, shouting over the noise of a lawn mower engine.

"Well how 'bout that eh? Don't see a lot of them around!" He waved and started cutting the grass.

I gave a small nod trying to hide my frustration. I couldn't believe this had happened, the only creature I could find, and it had been driven off by a loud obnoxious lawn mower.

Societal

It is impossible to fully separate the terrestrial circumstances from societal attitudes regarding these two stakeholders because they are so intertwined. Although the Non-Humans do not have a society to speak of, the landscape is still subject to the whims of municipal property regulations. Historically the land has suffered from mismanaged legislation, and as cottage country becomes more popular, more parcels are sold off, and more construction projects begin. The continued expansion threatens lakeside ecology and species like the cerulean warbler, monarch butterfly, and red-headed woodpecker have become endangered.[44] Cottage country's current environment of disappearing shorelines and overpopulated lakes comes as a result of expansionist industrialization and old colonial attitudes that favor industry over preservation.

These legislative struggles are mirrored in the First People's plight for respect and recognition. On a national scale, Indigenous Canadians are still recovering from the trauma of Residential Schools and the forced assimilation into colonial culture.[45] Although the Federal Government has made strides toward reconciliation, these efforts do not account for more localized disenfranchisement. In North Hastings, the Omàmiwininiwak's ancestral land was submerged by industrial flooding and integral aspects of their culture, language, and tradition were washed away. Their community was forced to begrudgingly accept this travesty, but the hurt has festered into vocal public discourse. The debates are disheartening, as colonial precedents and modern property allocation clash with their unceded land claims.

There is a general lack of Indigenous involvement in community related decision-making. Outside of just land claims, the local Algonquin are

never consulted about changes to the municipality's economic, tourism, or infrastructure plans. Bancroft blatantly disregards their input or does not include them from the beginning, as evidenced by the latest Town of Bancroft "Economic Development Strategic Plan".[46] In which the Kijicho Manito Madaouskarini Algonquin First Nation were not included in discussions about the future development of Bancroft's infrastructure.[47] The township's treatment of the Indigenous citizens comes from ingrained colonial prejudices coupled with conscious and unconscious racial discrimination. Whether officials realize it or not, this culture of disenfranchisement has tainted several generations of Omàmiwininiwak, against government bodies.



fig. 3.18 *The Kijicho Manito Madaouskarini Algonquin First Nation Land Claim Office, Bancroft.* Photograph. By Author. April 23, 2021.



"How are you incorporating his Algonquin culture into his life?" I don't remember how I responded, but her question stuck with me well into the evening. My husband and I always knew we would have to learn more about Johnathan's Algonquin heritage, but hadn't made any plans and thought we could discuss it later in his life. I was realizing that wasn't good enough, and Johnathan should know where he came from and who his ancestors were. We had never thought about it because we were raised within our familial homes with generations of parents and grandparents there to pass traditions along onto us. Although Jonathan is our boy, he also comes from a rich cultural tapestry completely different from our non-indigenous perspectives. He needed more than a loving home, he needed exposure to his people.

So, I started taking Johnathan to the Algonquin Inòdewiziwin Open Circle every week. They hosted a variety of events designed to teach children and parents about the Omàmiwininiwak's history and traditions. The Come Drum with Me and Story walks are our favorites; it is so beautiful to hear and learn their language through song and traditional drumming.

As great as the program is there are some limitations. We live in Bancroft and the circles are often run out of the Maynooth Public School, half-an-hour away. We have been making the sessions but sometimes I need to leave work early

just to get Johnathan packed up. The lessons and the community have become so invaluable to our family, that I only wish there were more outlets.

Unfortunately, Jonathan is almost too old for the program, and I am looking for other options but so few exist. I hope this knowledge stays with him and that he is continually proud of his Indigenous heritage.

Part of the problem is that the other stakeholders have a varied or limited knowledge of the Algonquin First Nation's history, and often view their plight as a string of tired complaints. Even though the local band has strived for greater community involvement, Summer Cottagers and Local Residents rarely



fig. 3.19 *Maynooth Public School in partnership with the Algonquin First Nations for public events.* Photograph. By Author. April 19, 2021.

participate. Traditional scholastic avenues originate from colonial styled school systems, and do not align with the Algonquin's teaching methods. It creates a challenging dynamic where the band wants to distribute their history but do not have a universally accepted way to do so.

> "The more history people know the more they understand why we're trying to do what we are doing with trying to bring our culture back. There hasn't been enough education on the history of the first people here. […] We want a little bit of land where we can go to sit and meditate and practice our ceremonies without being interrupted. The forest and the land are like a church for us. We go to church to meditate and concentrate on the creator, and the things all around that he is provided for us. People don't understand that they go to church for the same reason, and they don't understand that we need the land to do that."[48]

> "We are teaching language, we are teaching traditions, we are sharing beautiful children's books by Indigenous writers, we are spending time out on the land and developing that deeper connection and that deeper respect. It has been amazing to see how much that North Hastings community has embraced that learning and our culture."[49]

Despite these centuries' old slights and current limitations, the Kijicho Manito Madaouskarini Algonquin First Nation continue to host a variety of public events and workshops. They partner with Bancroft this Week and publish articles that illustrate Algonquin culture in a way that is both respectful and educational. The goal is to breakdown the barriers of ignorance and distrust



fig. 3.20 *Flag of the Kijicho Manito Madaouskarini Algonquin First Nation.* Photograph. By Author. April 23, 2021.

propagated by an entrenched culture of colonial prejudice.

> "The Algonquin people work toward a time when we are valued for our unique perspective and traditional knowledge by all people in the communities we live. We continue to build upon the relationships we have with the general public, local organizations and all levels of government and we continue to negotiate in good faith as the Algonquins move toward becoming major landowners and important contributors within the local economy."[50]

However, the racial discrimination becomes more apparent around the unceded land claims. Whenever a physical change was proposed for the

Algonquins of Ontario Settlement Area Boundary, concerned citizens would chime in defending the landscape's ecology. Throughout the negotiations, Hastings Highlands Mayor Vivian Bloom and other municipal officials had to reaffirm that the Algonquin had no intention of developing the encompassed sites, and if they did it would follow the same regulations as anywhere else:

> "Even if some of this property was butting up to mine, they have to follow the same planning, the same rules, everything as I do. I know no one is going to move in next door to me at the edge of the swamp and build a big hotel."[51]



fig. 3.21 *Anti-racism sign in North Hastings.* Photograph. By Author. July 5, 2021.

Ironically, this subsect of primarily cottagers who claim to fight for environmental preservation reference dated stereotypes as justification for hampering land claim procedures. It is blatant proof of racial bias in administrative matters and demonstrates the ingrained fear of change by another stakeholder group. Even if someone ignores the Algonquin's inalienable rights to use the land, the local band has never demonstrated a desire to do so. In fact, throughout the debates the Algonquin First Nations have expressed a deep compassion for the natural landscape and wish to improve preservation efforts and community outreach. It is a level of environmental stewardship that is rarely seen in the other stakeholder groups.

By alienating the First Peoples groups, arguments for shoreline protection become further hampered by social bias and casual racism. The debate is already a mess and the points of view of are mixed. This thesis' primary survey which questioned lakeshore protection, exposed a wide array of perspectives from the Summer Cottagers and Local Residents in summer 2020. Although most were aware of the irreversible damage caused by shoreline development, a few had contrasting opinions ranging from pure apathy to outright denial of the problems. The discrepancies usually ran along stakeholder sub-group demographics: 100% of Converters and In-town Residents agreed that shorelines need protection, while 4% of Rural Residents and 3% Cottagers disagreed. 10% did not care one way or the other (see fig.). Overall, the results demonstrate a broad acknowledgement of the issues, but with an apathetic subsect who do not want more government regulations. Unfortunately, even some members of the shoreline preservation contingent, harbour a racial bias

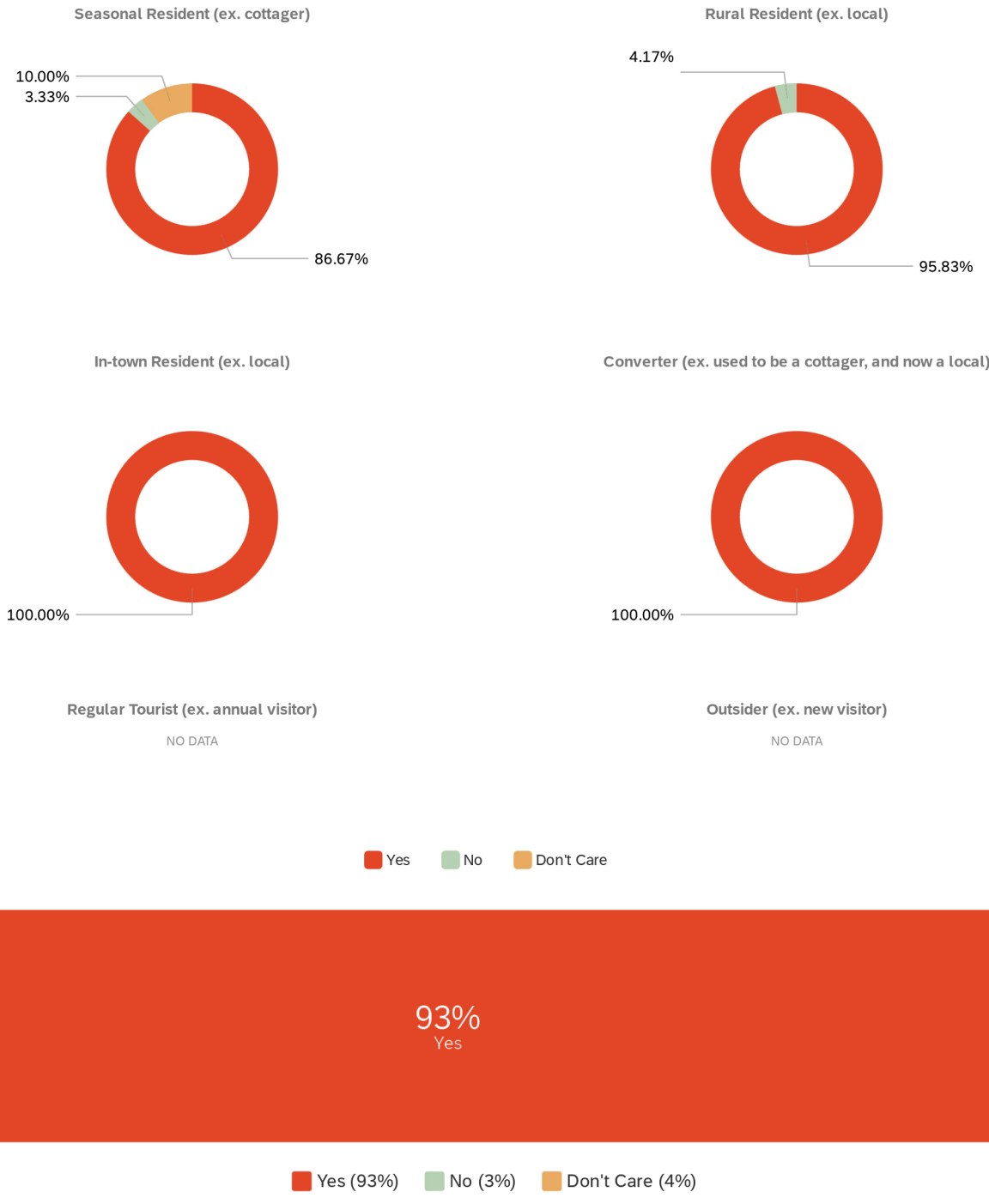


fig. 3.22 *Belief in Shoreline Protection.* Survey Report. By Author. February 7, 2021.

for the First Peoples and feel the need to intervene in their land discussions.

It is in these ways that the Non-Humans and the First Peoples suffer from the social discourse over land use. Colonial precedents, ingrained racial biases, and ongoing development practices, have all culminated into a dejected quagmire of exhaustion and frustration. The Omàmiwininiwak have little faith in municipal governments and the public has an ignorant mistrust for the band. Caught in the middle are the Non-Humans stakeholders who are continually tarnished by overpopulation and weak preservation policies. There is hope, however gradual; as reconciliation efforts continue Canada's Indigenous are talking about their plights and the Kijicho Manito Madaouskarini Algonquin First Nation are beginning to garner regional attention. Additionally, native species and shoreline protection policies are being implemented through the North Hastings area, in an effort to save ecosystems from over development. The work is difficult and ongoing. Within these townships there is limited public acknowledgement of the historic crimes against the First Peoples and Non-Human environment, and a lot more healing needs to happen.

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REIMAGINING THE SHORELINE

4.1 DESIGN METHODOLOGY

With the research complete, the next step was to use the knowledge acquired through the ethnographic and community studies to inform the architectural design interventions. By examining the site conditions, stakeholder tensions, relationships, and social dynamics the architectural proposals were adapted toward the research question: *How can lake shorelines in Ontario cottage country be reimagined as useful models for community engagement and shared environmental stewardship?* However, certain details needed to be considered in order to satisfy the project's objectives and incorporate this surveyed data appropriately.

The architecture concepts are a series of design interventions in and around the Baptiste Lake. The four proposals act as hypothetical reactions to the existing stakeholder tensions. They are areas where disparate members from the stakeholder groups can work, live, and play in harmony. It is key that the designs remain hypothetical and express a "reimagined shoreline" for an idealized cottage country. The strength of the project comes from the creative freedom experienced by both the viewer and the artist.

They come as a result of the ethnographic and community studies. Both of which establish the scope of each stakeholder-group's situation and highlighted the individual struggles of select members. A visionary imagined response became the most appropriate way to approach the stakeholder tensions and posit potential solutions for the communities.

This approach better suits the concerns expressed in the character's

short stories. Each narrative represents the uncertainties experienced by one of the four stakeholders, and act as a lens into some of the specific troubles they confront. Therefore, it was decided that the hypothetical proposals would work to counter the dilemmas faced in the stories and help those characters. By anchoring the four designs around the plights of the protagonists, the architecture more thoughtfully addresses the stakeholder's problems. This speculative approach works to circumvent real-world design limitations and foster a broader range of ideation.

Additionally, these four projects were not only developed in response to the regional tensions, but also in conjunction with real-world community organizations. Initiatives like the NHCT's approach to affordable housing, and the BASC's water access rehabilitation project strive for a compassionate future and have acted as templates for this thesis' architectural program, which was developed almost as an extension of their humanitarian efforts. The architectural program dictated the four site locations on the foundation of stakeholder needs and environmental stewardship.

Because this is an idealized hypothetical cottage country, the four sites ignore real-world property lines and were chosen based solely on the stakeholder's necessities. As a result, the sites are located in the most densely populated areas of the lake with adequate road access and waterfront accessibility. This may seem counterintuitive, however the most contentious debates for Local Residents and First peoples have been about limited lakeshore access. By placing the sites within the existing lakeside infrastructure, anyone from any stakeholder group can visit these locales.

This is also why Crown land was not considered. The rugged terrain is generally inhospitable to anyone aside from hardy campers and does not

encompass the bulk of the stakeholder populous. Proposing new construction sites on raw, unmarred nature not only ignores them, but would undermine the environmental stewardship central to this thesis. This is bolstered by the intrinsic and growing sentiment that Crown land be ceded back to Indigenous communities. As to not perpetuate old colonial development practices and respect the natural landscape, Crown land was not considered as an option. In summation, the majority of the selected sites are on private land with ample road infrastructure. They are "general options" rather than "specific sites" which could be adapted to any area. Since the designs are theoretical, they work just as successfully in the proposed locales as they would on another spot with similar conditions.

After sourcing locations and pairing community initiatives to each proposal, the next step was to consider how the designs would connect with the other stakeholder groups. This was accomplished through interweaving their common themes and factors graphically using a chart. The idea was developed through research into decolonial methodologies where diagrams were used as a tool to embody decolonial practices. One such technique is Indigenous Research Agendas, which are typically used by academic researchers for written reports. As professor Linda Tuhiwai Smith (Ngati Awa and Ngati Porou) describes:

> "They are not goals or ends in themselves. They are processes which connect, inform and clarify the tensions between the local, the regional and the global. They are processes which can be incorporated into practices and methodologies."[1]

This can be adapted for architecture by treating the design process in a similar way. The designs are not trying to reach a specific goal, but instead work

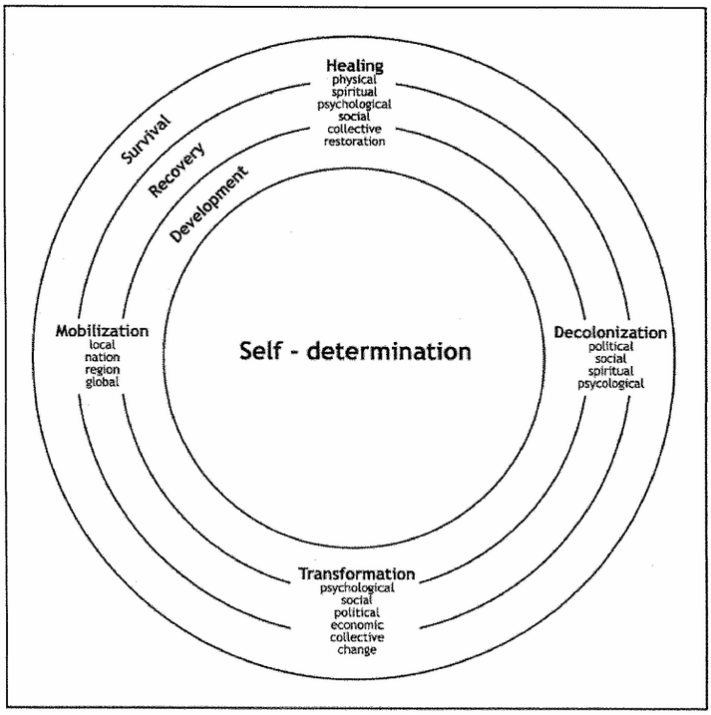


fig. 4.1 ©Smith, Linda Tuhiwai. *Indigenous Research Agenda.* Otago University Press, Dunedin. In *Decolonizing Methodologies: Research and Indigenous Peoples.* London: Zed Books, 2012. Used by permission of Bloomsbury Publishing Plc. and Otago University Press.

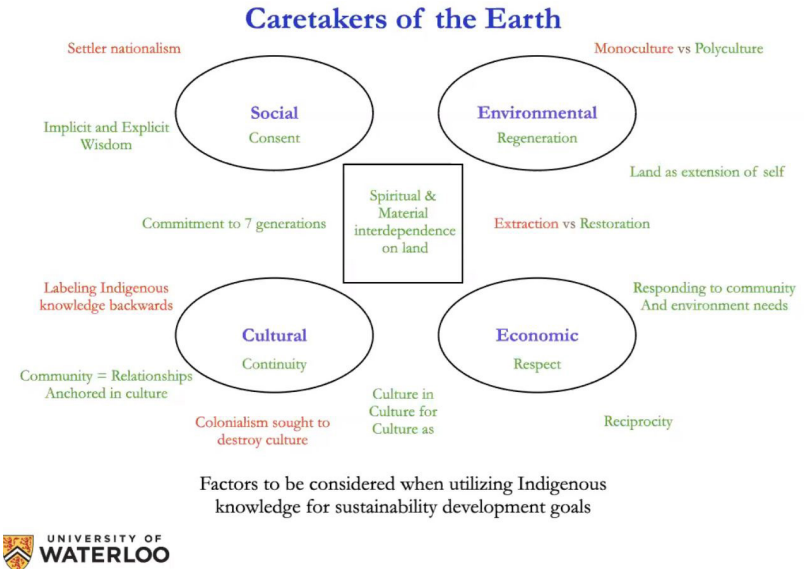
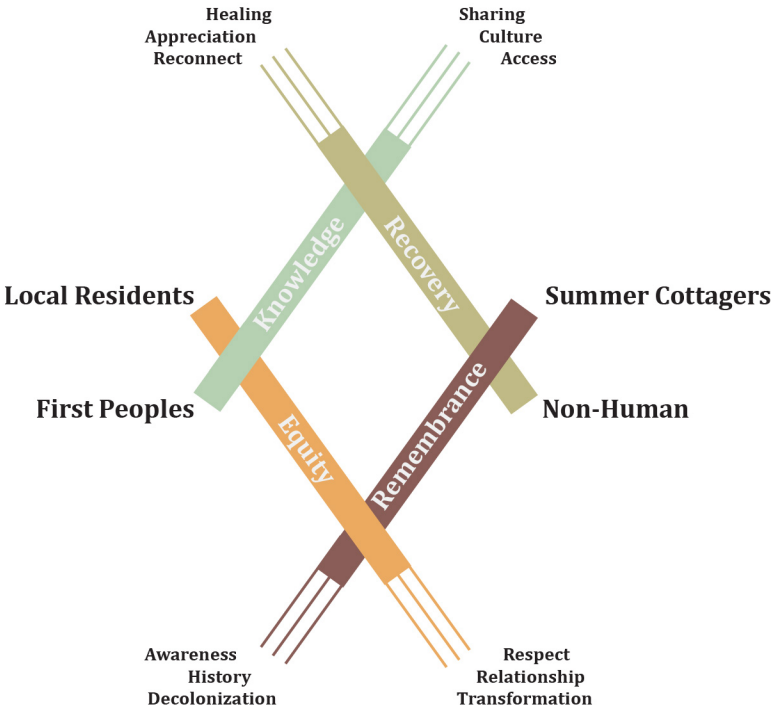


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to share information about the regional tensions and empathetically connect the impacted communities. Another way of diagramming is to outline the valuable factors of Indigenous knowledge when it comes to specific projects. One example is Mkomose's (Dr. Andrew Judge) *Caretakers of the Earth* diagram used to generate sustainability development goals.[2]

All of these methods culminated into *Stitching Threads*, the thesis' own design diagram. It embodies the central themes related to each stakeholder's primary concern. For example, the theme of *remembrance* coincides with the Summer Cottagers' desire to maintain the cottage tradition which is followed by aspects of *awareness*, *history*, and *decolonization*. While the theme of *equity* aids the Local Residents' socioeconomic difficulties and the aspects of *respect, relationship*, and *transformation* advance the idea.



ill. 4.1 *Stitching Threads - Design Diagram.* By Author.

The First Peoples accompany the theme of *knowledge* which corresponds to the uncertainty of the future of Indigenous culture which encompass factors of *sharing, culture*, and *access*. Meanwhile the Non-Humans embody the threads of *recovery* which contends with their history of overdevelopment and destruction, and is succeeded by elements of physical *healing, appreciation*, and *reconnect*. The diagram depicts the individual motifs as overlapping threads that weave into the other stakeholders. For example, the First Peoples primary theme is *knowledge*, however elements of *equity* and *recovery,* are also a part of their collective identity.

Please note that this collective identity does not represent the feelings of all First Peoples, nor is it necessarily felt to the same extent by different individuals. It is acknowledged that the Indigenous peoples are not all alike and may not feel as connected to the land or their culture as others. This is reflected in the author's experience speaking with representatives of the Kijicho Manito Madaouskarini Algonquin First Nations in Bancroft; the Chief was interested in the inward restoration and continued practice of their traditions but also recognized outward growth by his constituents through supporting the Women's Entrepreneurship Program and creating an Economic Development Centre. The Indigenous peoples and the First Nations communities may be culturally connected to the land, but it is only a part of their relationship dynamic with the same complex world as the rest of us.

The designs are also extensions of the ethnographic stories where the protagonists respond to the new building proposals. In a way, the architectural interventions consider the protagonists as pseudo-clients with their dramatized problems shaping the requirements for each structure. The Children's Library for example appears later as a place where Jonathan, the adopted Algonquin boy,

can learn about his ancestor's culture alongside his non-indigenous mother. The Children's Library was developed around this situation and tries to be a nexus for multiple stakeholder groups. These narratives have helped define the criteria for the building's construction and how the spaces should be experienced. It is yet another tool integral to understanding the interwoven priorities of the stakeholders.

The final consideration for the four interventions was aesthetics. Cottage country has always had a striking "Canadiana" that is nostalgic to many people. Although these four concepts are contemporary and utilize modern building forms, they still homogeneously blend in with the traditional architypes. Things like cabins, canoes, and docks were the aesthetic foundations that were then extrapolated into wholistic, communal spaces. The presentation style further bolsters the nostalgic motifs through the use of a limited colour palette similar to 1920's-50's provincial park advertisements.[3] Specifically, the *Bon Echo Inn* poster painted by Group of Seven member, A.Y. Jackson, evokes a classic sense of nostalgia. Here, the traditional architypes and those charming aesthetics have been reworked to better represent a future depiction of cottage country. These new interventions are meant to coexist with the cottages that came before, not outshine them.

All four theoretical architecture projects come as a considerate response to the stakeholder's needs and exemplifies the objectives set out by the research question. The design methodologies reference real-world community initiatives, and are empathetic of the stakeholders, their socioeconomic dynamics, and the environment. It is rational to use tools like decolonial design diagrams, architecural precedents, graphic representation, and fictional storytelling because they go beyond standard design practices and elevate the idea of shared

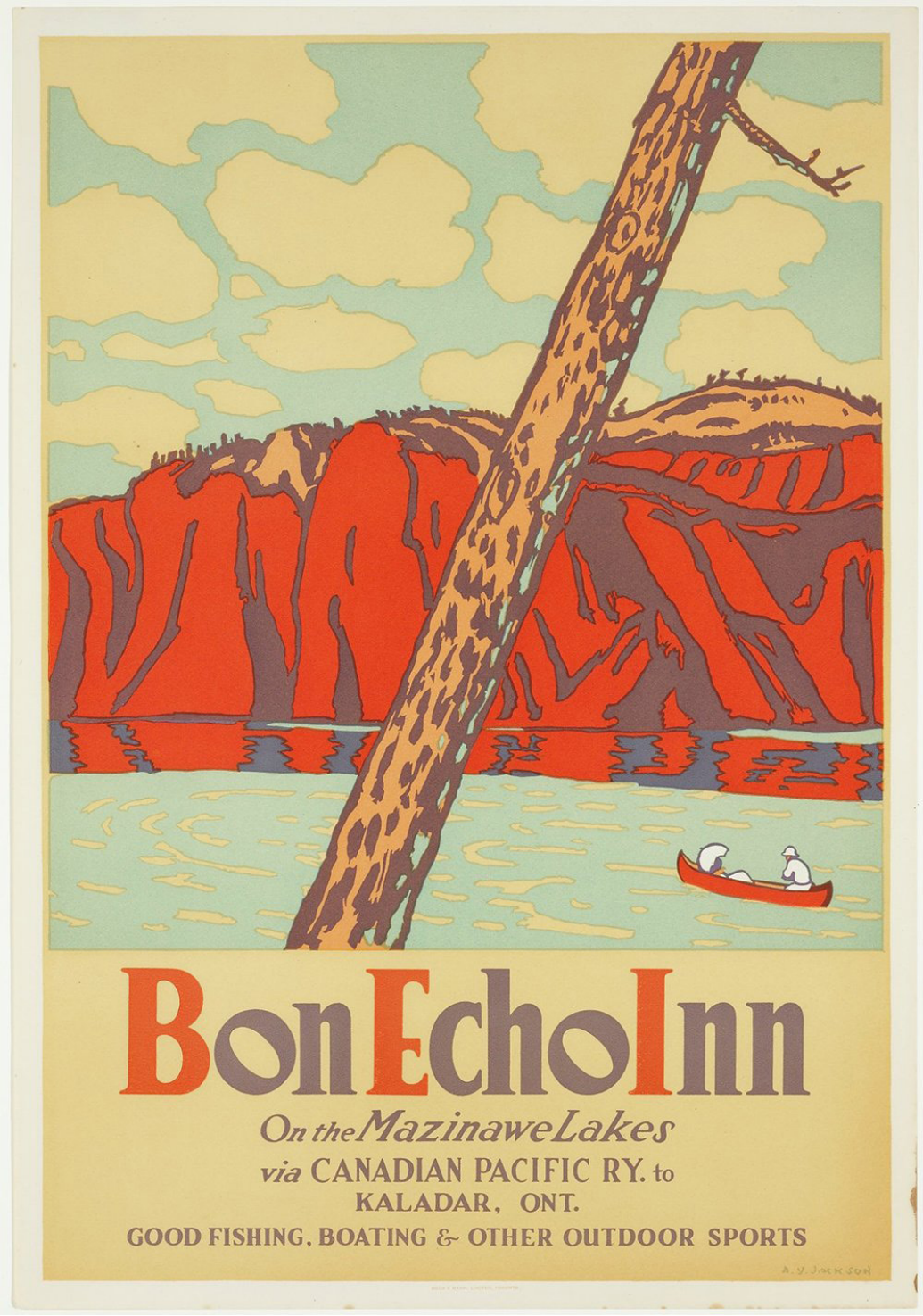


fig. 4.4 Jackson, A.Y. *Bon Echo Inn*. 1924. Colour serigraph on wove paper, 58.7 x 40.7 cm.; screen: 56.1 x 38.8 cm. Purchased 1981. National Gallery of Canada, Ottawa. https://www.gallery.ca/magazine/exhibitions/the-group-of-seven-and-graphic-design. © Estate of A. Y. Jackson / SOCAN (2021). Photo: NGC. Used by permission of SOCAN and the National Gallery of Canada.

stewardship and communal inclusion. Although these designs are hypothetical in nature, they can motivate realistic change.

DESIGN INTERVENTIONS

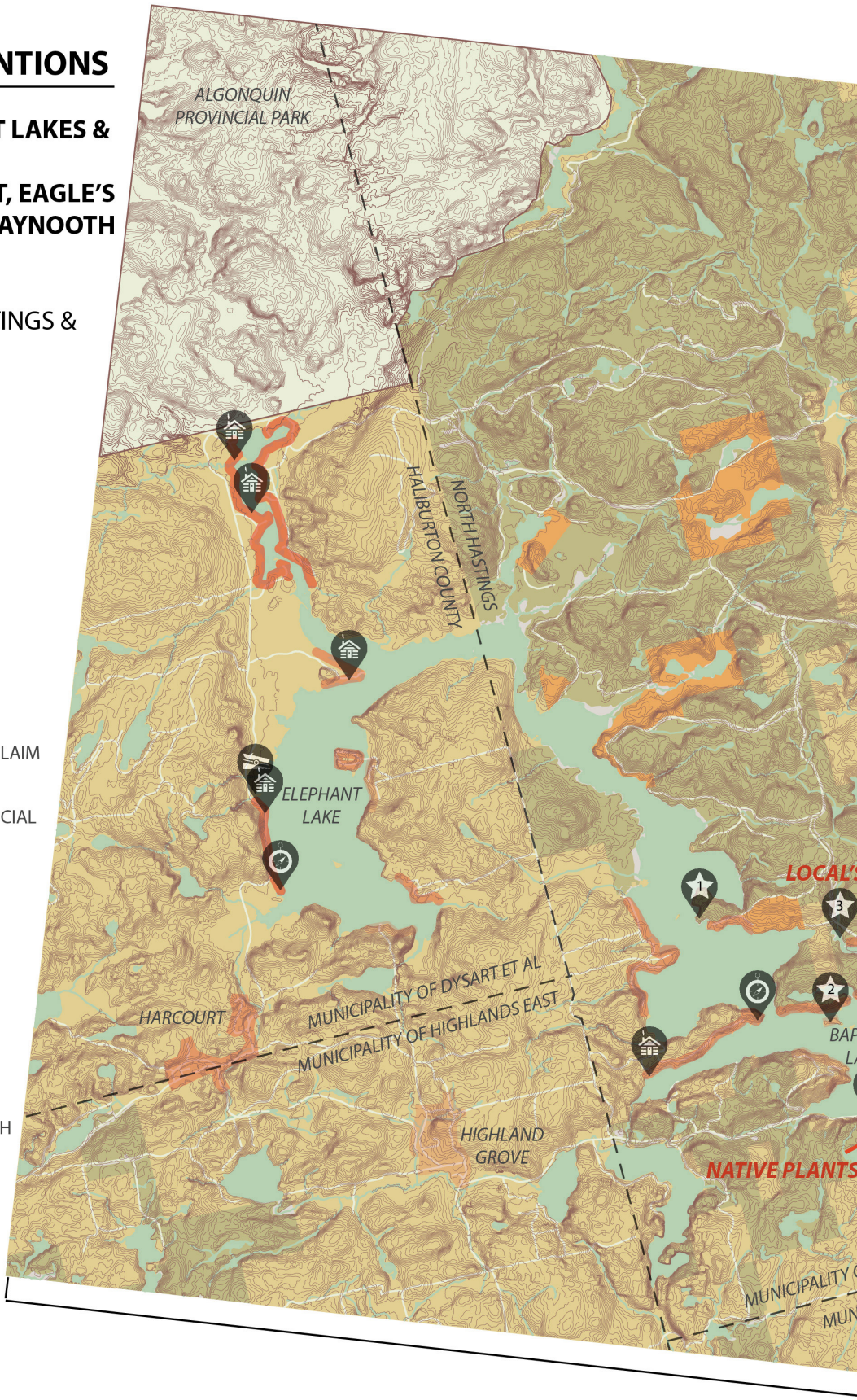
BAPTISTE & ELEPHANT LAKES & SURROUNDING AREA INCLUDING BANCROFT, EAGLE'S NEST, BIRDS CREEK, MAYNOOTH & HARCOURT

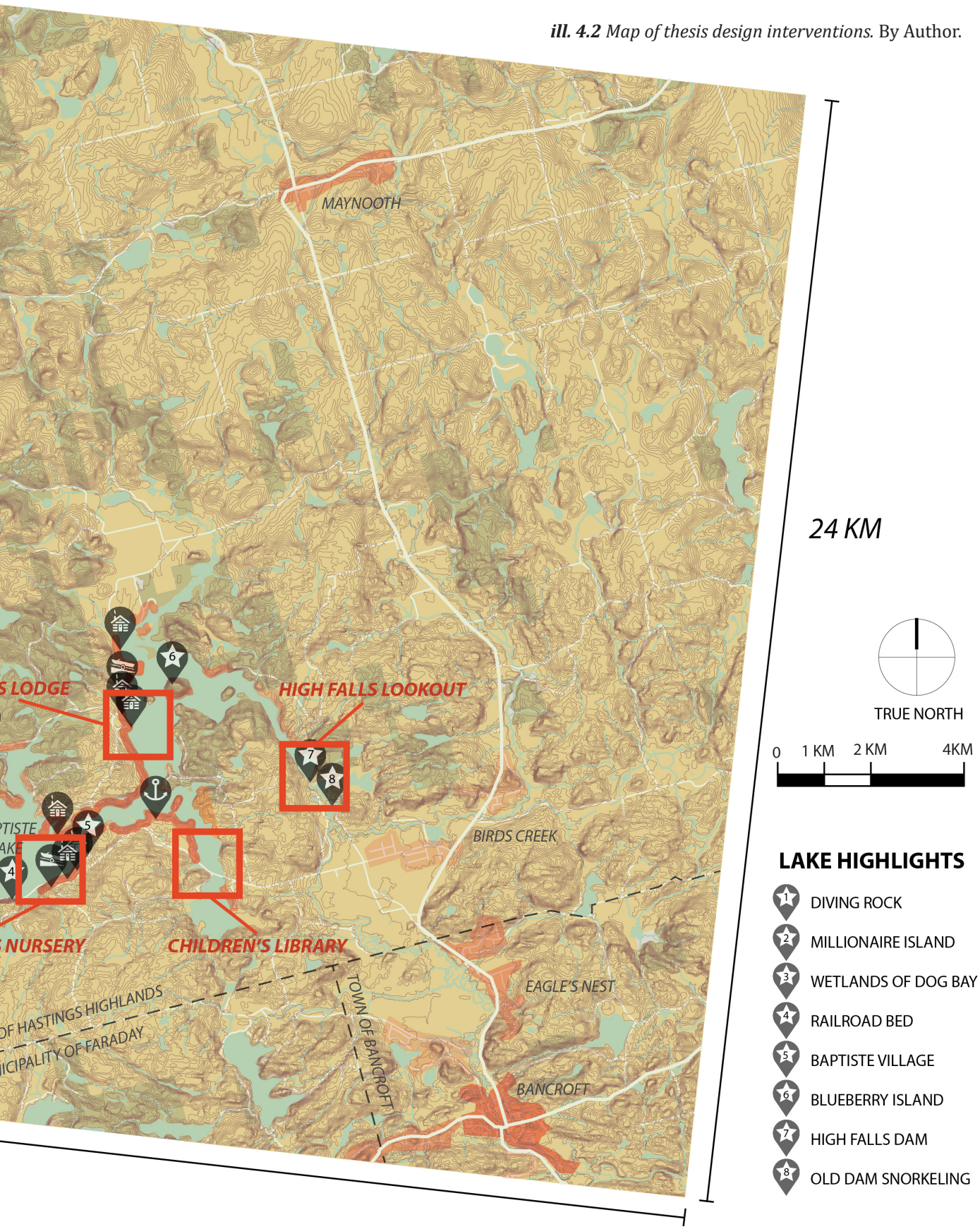
INCLUDES NORTH HASTINGS & HALIBURTON COUNTY

SCALE
1:100,000

LEGEND

- DESIGN LOCATION
- PRIVATE LAND
- CROWNLAND
- ALGONQUIN LAND CLAIM
- ALGONQUIN PROVINCIAL PARK
- HIGH DENSITY
- MEDIUM DENSITY
- LOW DENSITY
- PUBLIC BOAT LAUNCH
- LODGE
- SUMMER CAMP
- MARINA
- LAKE HIGHLIGHTS





ill. 4.2 *Map of thesis design interventions.* By Author.

4.2 CHILDREN'S LIBRARY

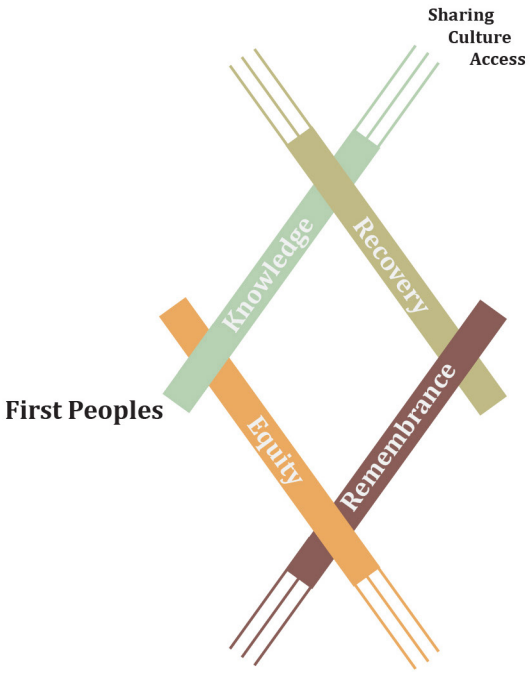
Picture a calm summer afternoon beside the lake. You are walking hand in hand with your kid along the brand-new boardwalk as the sun rises high into the sky. As you start walking back to toward a large turf roofed building other children can be seen running along the grassy eave above the front door. Other families are also enjoying the day; one couple grabs a canoe from the communal rack and a father and son splash around by the dock. This idyllic scene embodies the communal ambitions of the Children's Library where any stakeholder can access Batiste Lake and spend the day basking along its shores.

As the name accurately describes, the library has been specifically designed for children. Located on the west shore of Redmond Bay, adjacent to South Baptiste Lake Road, it boasts a micro-library with low bookshelves and stunning views facing the lake. On the exterior, large racks support communal canoes; the idea being that library card holders can sign-out a boat and launch it from the large cedar dock. A boardwalk stretches across the old railway causeway connecting the property to the South Baptiste Lake Road for walking, biking, and parking. The building itself contains an event space, workshop equipment, and standard facilities like washrooms and changing tables. It also features the aforementioned turf-roof where children can run, play, and read atop the library on a bed of comfy sod.

The architectural form of a dramatically sloped structure with an overhanging roof intentionally connects back to the landscape. The slope is angled towards the water and shoreline to emphasize its harmony with the

lake. The overhanging roof provides a shaded and protected area within which visitors can experience the outdoors and get fresh air in any weather condition. The overall design is modern, characterized by clean, straight lines, an open floor plan, generous use of natural light, and bold accent colours. These design elements differentiate the Children's Library from the existing architectural language seen in the surrounding cottages like traditional pitched rooves and A-frame buildings. The small size of the structure balances the bold design choices, ensuring that the structure is not prominent in an unwelcome or intrusive way.

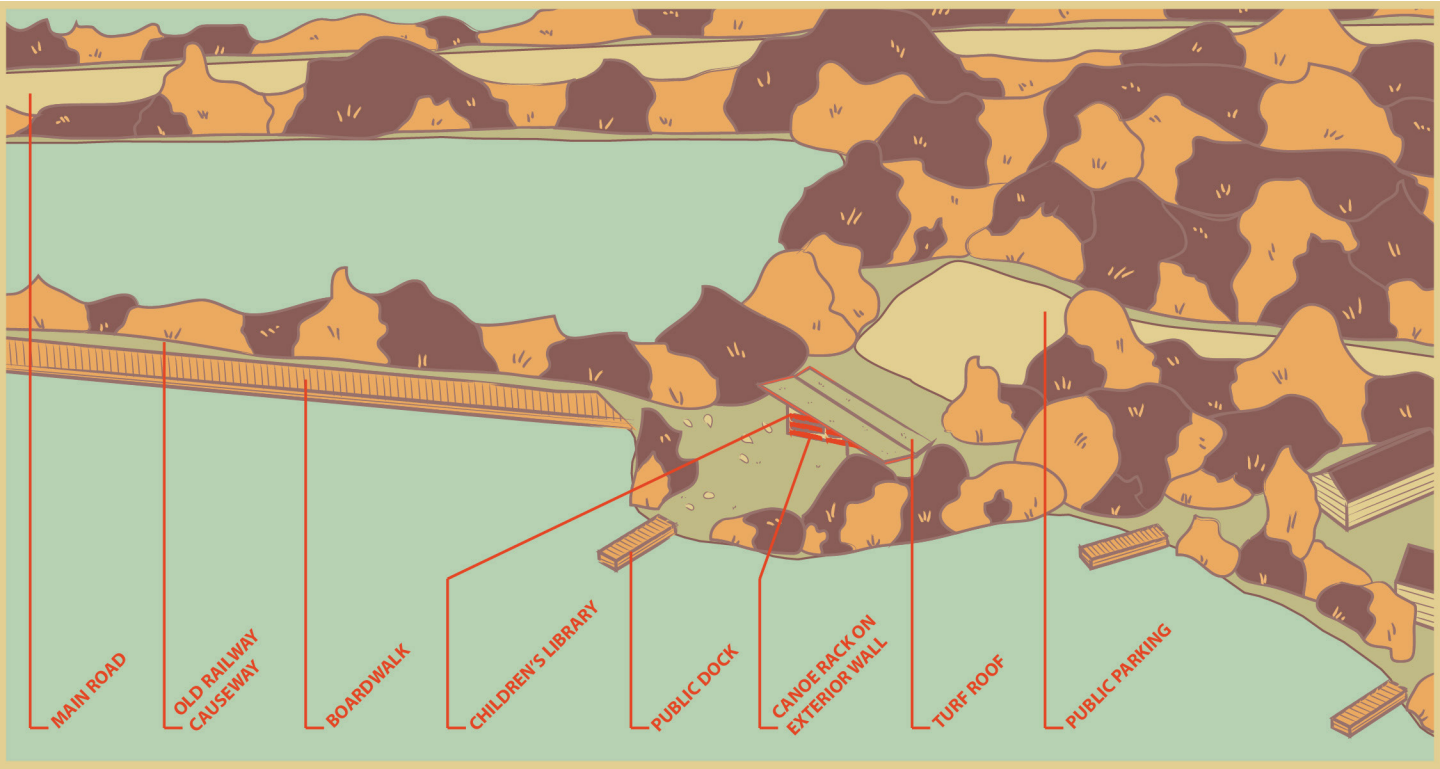
The form was partially inspired by existing childrens' libraries like "The Pinch Library and Community Center" by John Lin and Olivier Ottevaere[4] and "Microlibrary Warak Kayu" by SHAU Indonesia[5]. Both precedents illustrate the idea of play in their designs. They integrate playscape elements, like a climbable



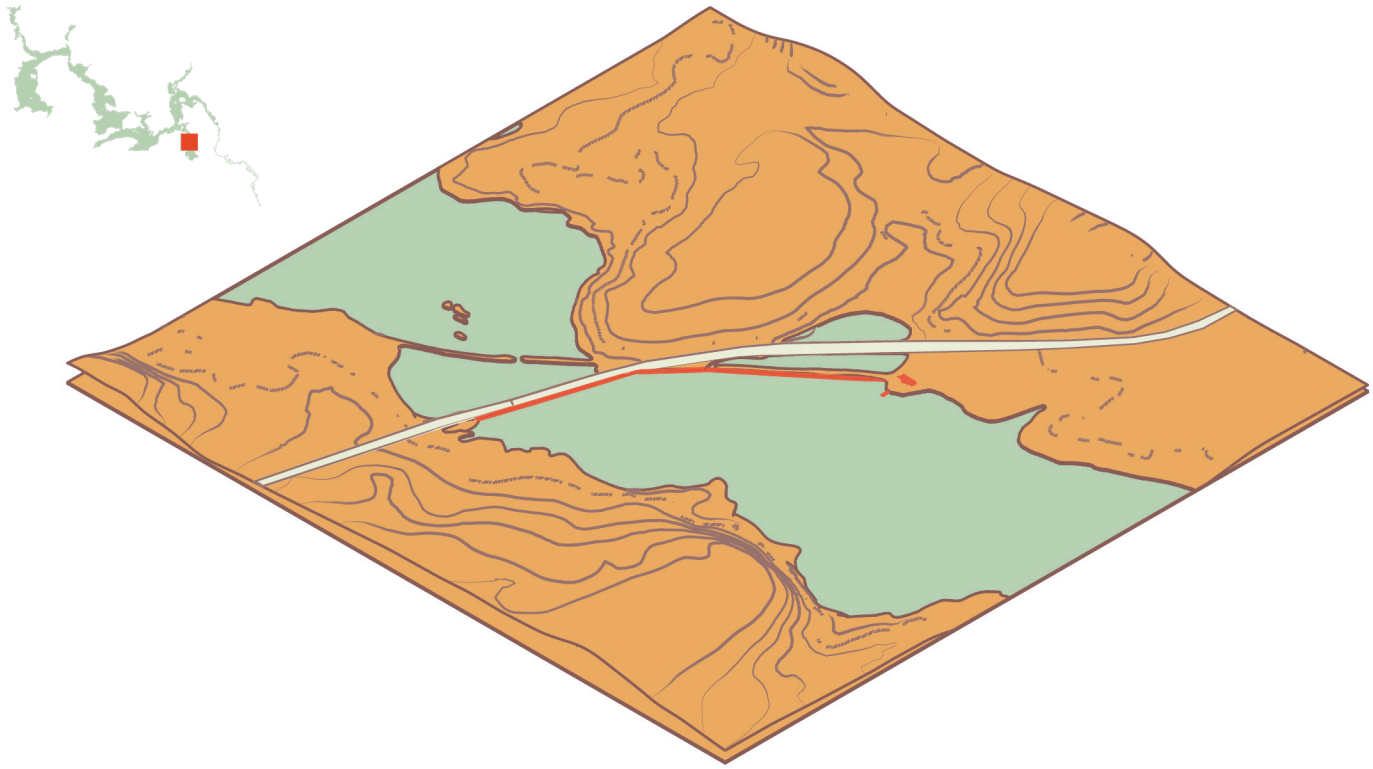
ill. 4.3 *Stitching Threads - First Peoples Theme.* By Author.



ill. 4.4 *Poster image for Children's Library.* By Author.



ill. 4.5 *Children's Library building axonometric.* By Author.



ill. 4.6 *Children's Library lake axonometric.* By Author.



ill. 4.7 *Interior view of Children's Library.* By Author.

net where children can relax and read, into the buildings. Similarly in the Children's Library, the design of a turf-roof, boardwalk, and exterior canoe rack provide similar elements of play.

Although the Children's Library on Baptiste Lake is a completely public location, it was conceptualized as a space for the First Peoples stakeholder group. The Children's Library would offer high-quality Indigenous services to both Indigenous and non-indigenous caregivers to support their roles as parents and teachers. Educational workshops for kids and parents would help expose children to a culture that is sorely underrepresented in the public sphere. These workshops and classes would run collaboratively with the local Algonquin Inòdewiziwin Child and Family Centre, who represents the partnership between the Anishinaabe Baptiste Community Organization and the Kijicho Manito Madaouskarini Algonquin First Nation Community with the North Hastings

Children's Services. As an EarlyON program through the Ministry of Education they already provide the best Indigenous services to caregivers in the area. The Children's Library would be another, maybe more public avenue for their incredible work.

The library strives for equitable space for learning and knowledge sharing. The ample access to the lake breaks the boundaries of privatization and acts as a hub for all the children in the area. Not just books, but the ability to play and explore the natural world with different forms of pedagogy. It focuses on the future and the generations to come.



When I took Jonathan to the lakeside Children's Library, it was pretty similar to a preschool. He would show up, spend the day playing and learning, and I would pick him up in the afternoon. Sometimes I would stay with him and we would paddle around in one of the canoes, but usually I had other errands to take care of. The other day he was raving about some of the games he played with his friends and I realized I had no idea what he was talking about. Like, I knew the programs were supported by the local Algonquin Inòdewiziwin Child and Family Centre, but didn't realize just how cultural the lessons were.

A tinge of guilt shot through me, Jonathan was learning about his history that I, as his mother, knew nothing about. I wanted to get more involved in any way I could.

The Children's Library has really been a blessing.

The volunteers have allowed me to sit in on some of John's workshops to learn what he is learning. It's cute, he teaches me as much as I teach him, especially with proper Algonquin pronunciations. On top of this, volunteers from the local Anishinaabe Baptiste Community Organization started hosting evening lectures and Q and A at the library. I have become empathetic to the plights of my neighbors and even though living in Bancroft can be challenging, having a place where we can all learn together really helped me feel a part of my son's life.



fig. 4.4 *Site for Children's Library.* Photograph. By Author. September 11, 2020.

4.3 NATIVE PLANTS NURSERY

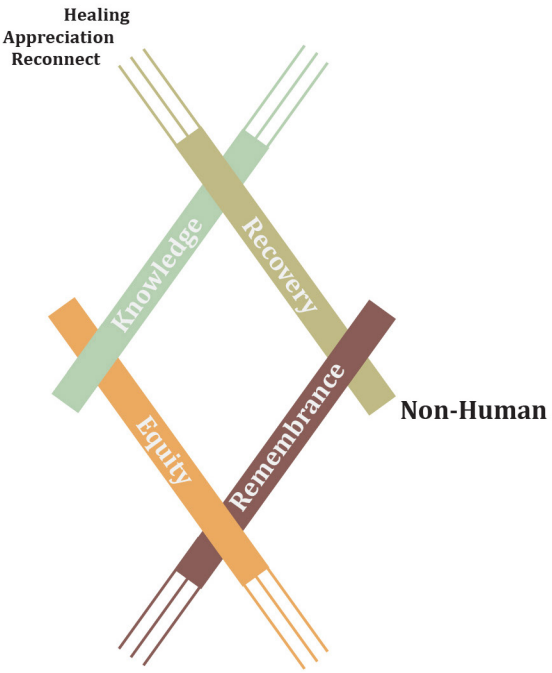
In the Baptiste Village about a fifteen-minute drive from downtown Bancroft, exists a public boat launch with a funny little hill beside it. Apon closer inspection the top of the hill is covered in hundreds of plants and gardeners can be seen plucking weeds. Around the corner, melded into the side of the berm, a long-integrated greenhouse contains even more foliage. A small glass door opens and young staff member, with a bag of mulch, disappears behind the berm, into the greenhouse. Other people can be seen perusing the planters, looking at shrubs, while a helpful clerk answers all their questions.

This veritable hobbit-hole of lush foliage is the Native Plants Nursery. Nestled in one of the most populated parts of Baptiste Lake, its design and location were a direct response to the overdevelopment devastating Ontario's lakeshores. Native plant species like black elderberry, red osier dogwood, tamarack, white cedar, highbush cranberry, and pussy willow continue to be removed in favour of large cottages and manicured lawns. The Nursery's goal is to both educate property owners about shoreline preservation and provide a location where local flora can be purchased and distributed.

The contemporary design of the building, specifically the sloped roof, has a similar architectural style to the Children's Library and is similarly intended to emphasize the site's intrinsic connection to the landscape; it is important that all four design proposals are connected to the landscape in some shape or form. The building's design also reflects the architectural program of being a garden and plant nursery by being physically connected to the earth

through a bermed roof, which transitions gradually into the more traditional and functional pitched roof form of a typical greenhouse. Further, the long side of the greenhouse faces South to capture as much sunlight as possible. This is especially vital in the winter months and allows the building to reduce its energy requirements by taking advantage of nature's forces to provide passive solar heating. Overall, this design reflects the futuristic and restorative motivations underlying each of the four concepts.

Regarding real-world examples, this design was inspired by "Proyecto Roble" by architects at Équipe Voor Architectuur En Urbanisme[6]. "Proyecto Roble" is a collaboration of greenhouse and water filtration technology, although most of the plants are outside. Also, project "De Buitenkans" by RO&AD Architecten[7] is an excellent point of references and inspiration for its simplistic form and combination of a greenhouse and an educational centre. The Native



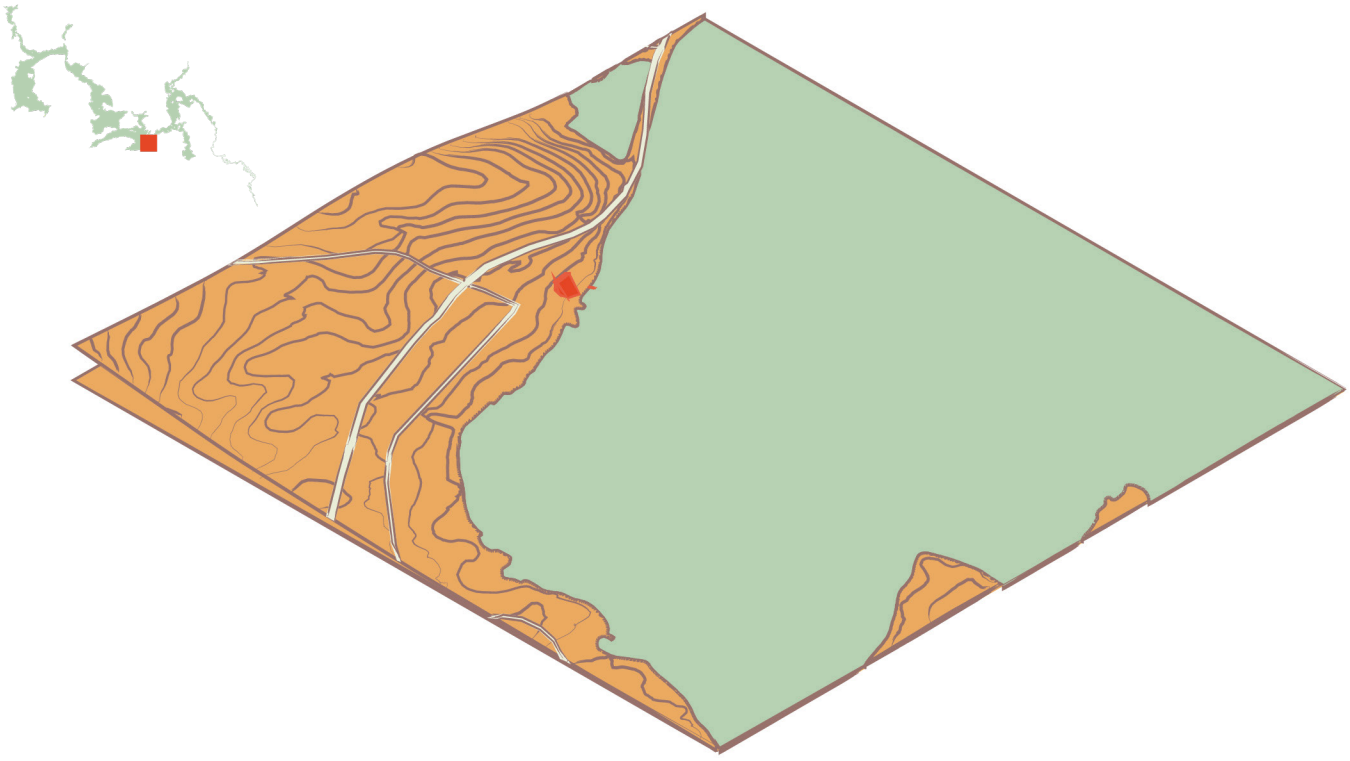
ill. 4.8 *Stitching Threads - Non-Human Theme.* By Author.



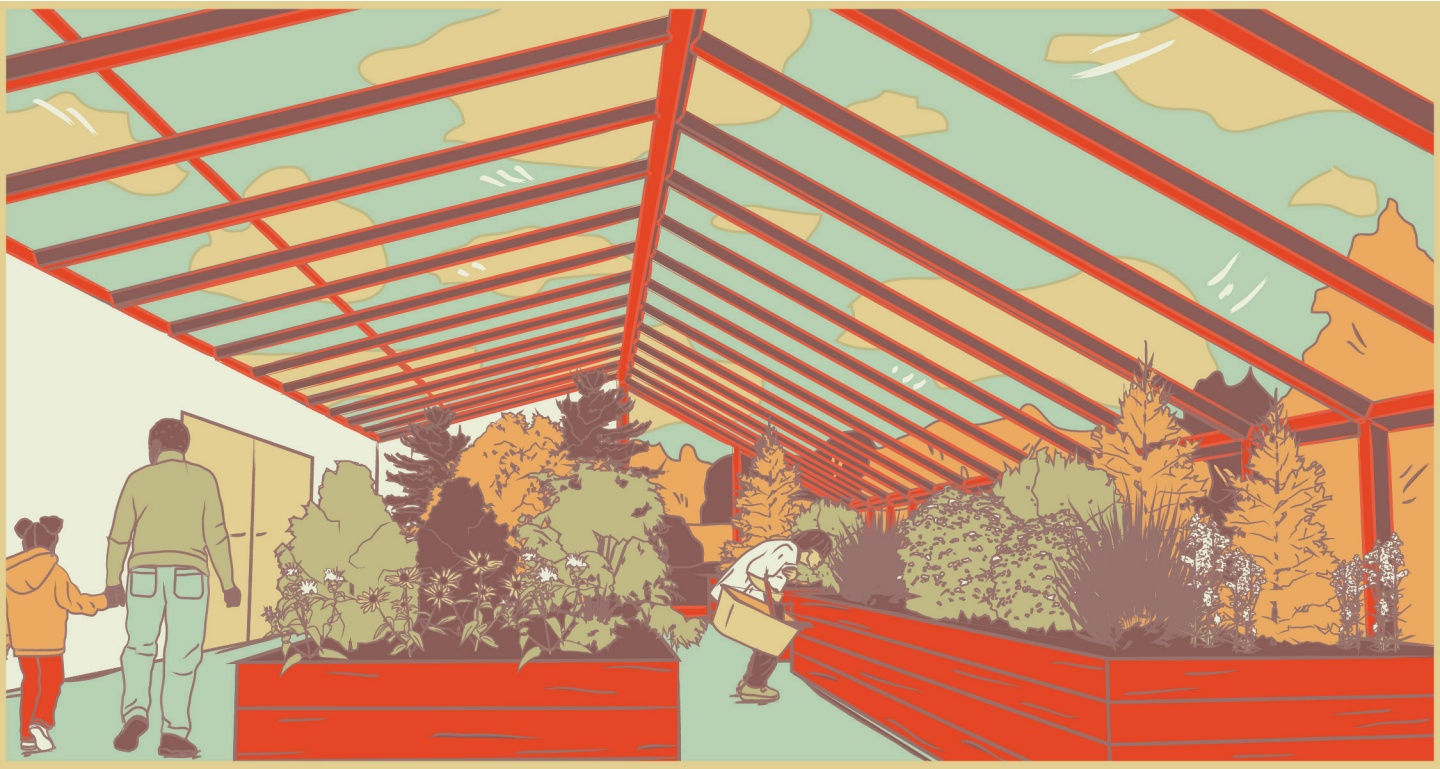
ill. 4.9 *Poster image for Native Plants Nursery.* By Author.



ill. 4.10 *Native Plants Nursery building axonometric.* By Author.



ill. 4.11 *Native Plants Nursery lake axonometric.* By Author.



ill. 4.12 *Interior view of Native Plants Nursery.* By Author.

Plants Nursery takes these precedents into account for both the physical and program design.

It is a year round enterprise between the outdoor and indoor planters. During the off-seasons, greenhouse plants and vegetables can be nurtured through a lake trout aquaponics system that utilizes the nutrients in fish waste as a substitute for traditional soil planting. The intention would be to partner with the North Hastings Fish Hatchery (NHFH), who have taken on the daunting task of replenish the declining lake trout populations. This symbiotic relationship underscores the lakeshore preservation and incorporates a broader community of local experts.

Although the Native Plant Nursery is a private business, it has many opportunities to ingratiate itself with existing organizations. Particularly the Bancroft Area Stewardship Council's (BASC) tree and shrub program could

use the storefront to grow and distribute their low-cost native plant stems and directly target property owners passing through. Additionally, a collaboration with the North Hastings Community Trust's (NHCT) Harvest the North program would be desirable if the store ever wanted to sell edible produce like fruit and vegetables. The possibilities are endless, and as public awareness of shoreline preservation grows, so does the need for native plant outlets.

Everything from the hollowed out berm to the sheer variety of domestic species bolsters the Native Pant Nursery's sentiment of lakeshore preservation and repair. It strives to be an example of a healthy shoreline for a commercial property and demonstrates the benefit of native plant species. It is about appreciating nature, especially the shoreline ecosystem by representing it on a microscale through the aquaponic system (fish feeding the plants and plants cleaning the water). It also puts a spin on the traditional use of consuming nature for economic gain. The store is still a commercial enterprise that sells natural products at a low-cost, however it promotes healing and respects the nature that it is selling.



As the afternoon sun wanned, I decided to paddle around to Baptiste Village. My father and I always used to stop there for ice cream at the end of a long day on the water, and I needed a pick-me-up after such a fruitless photoshoot. However, as I rounded the bend toward the little boat-launch, I was greeted by a wall of three-storey boathouses, white siding cottages, and freshly mowed lawns. The old ice-cream stand had been replaced with yet another suburban cottage.

It killed me. The last vestments of the lake's charm were

gone and I wouldn't be back. But I still needed to stretch my legs and if this was going to be my last trip up here, I should at least say goodbye to what was left.

Upon my approach, I noticed that the landscape was different. A large mound covered in a plethora of wild plants was gently slanted beside the boat launch. It was incredible, it had everything: the red osier dogwood, the highbush cranberries, and even the milkweed. As I docked a little old woman in a soiled apron wander over and explained that The Native Plant Nursery was closed for the evening, but I was welcome relax among the foliage. I couldn't believe it, and asked her what this was. She was in a hurry and could briefly elaborate about the nursery's preservation efforts. After she left, I sat amongst my childhood landscape, finally hopeful for the lake's future. As the sun began to set, I took out my camera, and snapped a monarch butterfly on a milkweed blossom.



fig. 4.5 *Site for Native Plants Nursery.* Photograph. By Author. September 6, 2020.

4.4 LOCAL'S LODGE

On the far shore a collection of auburn cabins accented with white window frames, dot the shoreline. A large pine casts a lazy shadow over a little sand beach where two kids are making sandcastles with a pail. Over on the cement dock two fishermen argue over who caught the biggest fish while another family splashes around the floating raft. This nostalgic scene could be found on any souvenir shop post card in cottage country. However, this is the Local's Lodge: a refurbished hunting lodge from the 1960s, but with all the modern amenities. A place where tourists and locals can enjoy the splendor of the iconic Canadian lake, like the generations before them.

The Local's Lodge is an adaptable system that can be applied to any archetypal lakeside lodge in the region and works to accomplish two objectives: First, it addresses the issue of public lake access especially for residents of the Bancroft and Maynooth municipalities. Instead of the current situation where in-town resident have to commute to rundown boat launches just to see the lake; the lodge's shore can be utilized by anyone.

Secondly, the system provides an alternative option for affordable housing. The lodge would become a micro community for individuals or families struggling financially in the North Hastings-East Haliburton area. The communal laundry, shower, and recreation facilities would lessen the utility burdens lamented by many current in-town residents. In both scenarios, it would be a community hub where everyone, not just the wealthy, can comfortably enjoy the lake.

Out of the four design proposals, it is unique in that it involves the renovation of existing buildings rather than erecting a new structure. As described previously in this thesis, Baptiste Lake is near full capacity and lakefront property is at a premium, which effectively prohibits low-income communities from inhabiting such sites. By capitalizing on existing structures, the Local's Lodge does not further crowd the lake and represents a paradigm shift towards inclusive access to the lake. Further, proposing a renovation algins with environmental stewardship considerations. It is said that the greenest building is a preexisting one. As when building a new structure more fossil fuels are emitted with its creation than with interior alterations to an existing one. The Local's Lodge plays with this concept and remains connected to the other design proposals by programming itself to be a place of community on the lake.

As seen with projects "Shelters for Hotel Bjornson" by Ark-shelter



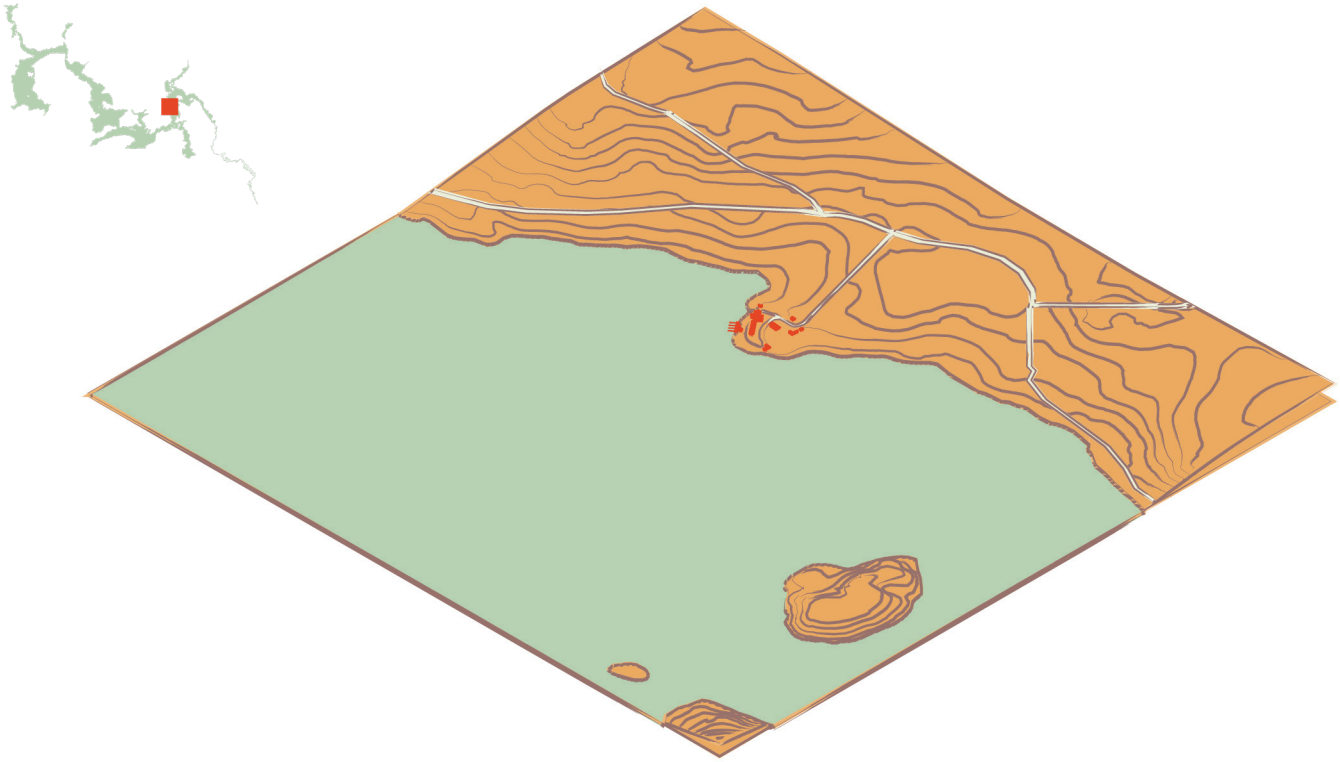
ill. 4.13 *Stitching Threads - Local Residents Theme.* By Author.



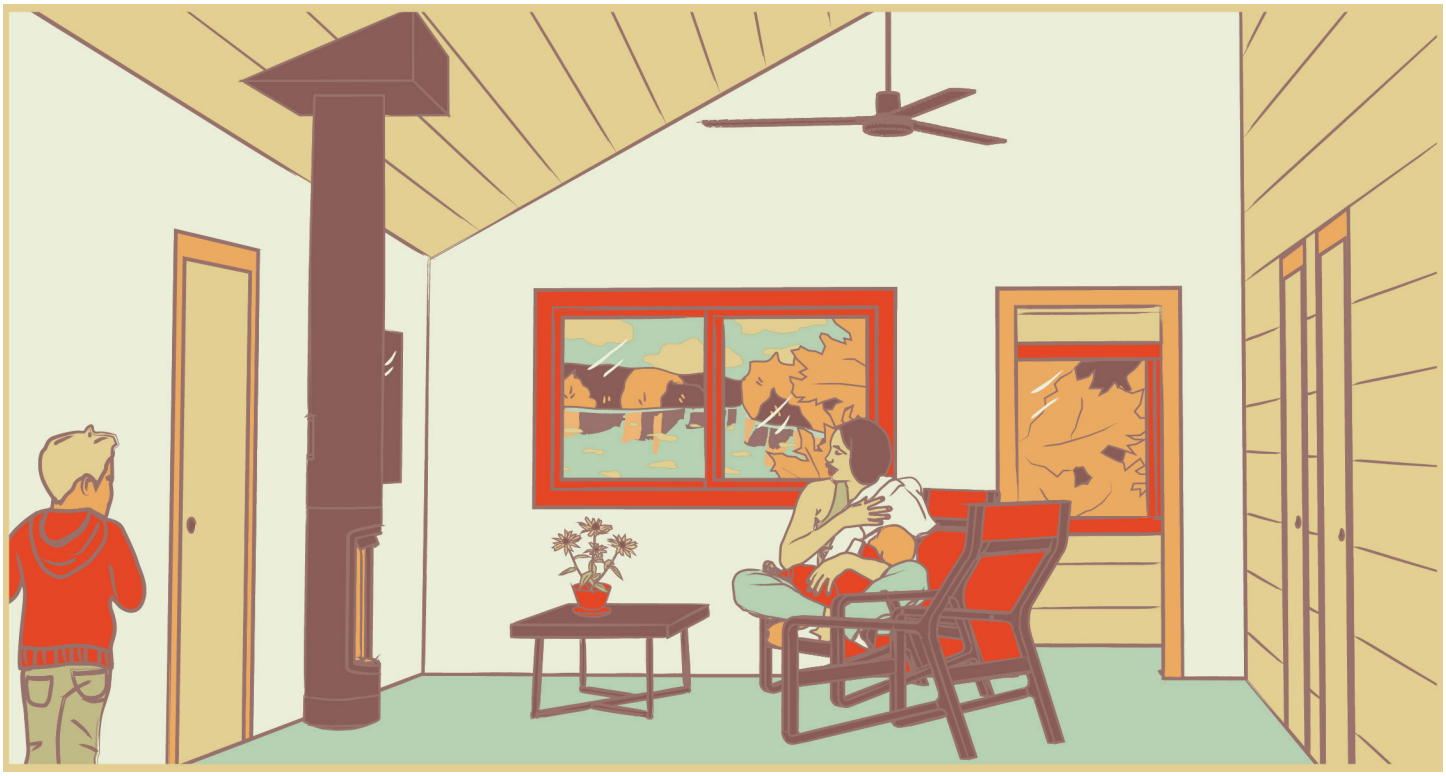
ill. 4.14 *Poster image for Local's Lodge.* By Author.



ill. 4.15 *Local's Lodge building axonometric.* By Author.



ill. 4.16 *Local's Lodge lake axonometric.* By Author.



ill. 4.17 *Interior view of Local's Lodge.* By Author.

architects[8] and "Tenir Eco Hotels" by Levelstudio[9], clusters of small buildings can act together in isolated places to form a community. Both projects have full amenities in small, prefabricated cabins and are examples of a modern lodge. These precedents were used to conceptualize the exterior and interior designs of the existing cabins. By maintaining the traditional form, the Local's Lodge sustains the existing architectural language of the lake. And although its exterior shape is not modernized, and it does not have a dramatically sloped roof connecting the building to the site (as seen in the other designs), it has a strong connection to the landscape by virtue of it being a part of a traditional lodge, which are a building typology that have been a part of the shoreline community for over eighty years. This is ideal considering the architectural programing of the project. It is a place where local, low-income residents can feel equal to that of any cottager on the lake. It is different from the other three proposals, as the

others are intended to stand-out on the lake, this project is intended to integrate seamlessly and minimize the divisions between socioeconomic classes.

The Local's Lodge is a poetic return to form for the traditional summer resort archetypical in 1980's and updates existing lodge infrastructure to accommodate more people year round. For this thesis Sunrise Lodge on Baptiste Lake was used as the template for other lodges because of its proximity to both Bancroft and Maynooth townships. It has ample access to the eastern side of Baptiste Lake and features incredible views, shared docks, and a large firepit. The existing two/three-bedroom cabins, recreational building, boathouse, shower, and laundry facilities, would be augmented with additional single-bedroom cabins and a third-party general store. Most of the cabins would be fully winterized for the permanent tenants, while others would be left seasonal and rented out as a hostel. This dynamic is reminiscent of early settler era logging communities and acts as a place for residents, low-budget tourists, and neighboring cottagers to co-mingle.

The Local's Lodge follows the sentiments put forth by the North Hastings Community Trust's (NHCT) affordable housing initiative. Their program strives to take existing buildings and converts them into public housing within rural towns. The only difference here, is that the Local's Lodge opens the lake up to a population that has otherwise been excluded due to wealthy inequalities. Both programs could support each other and foster a greater sense of compassion and accessibility.

The project strives for tangible social change without altering the architectural language on the lake. With these old lakeside resorts a dying breed there is an opportunity to revitalize and update the infrastructure. In this way the lake maintains identity while introducing a new populous to its wonders.



Bancroft is just getting so expensive, there's no truly affordable places left in this town. The last time I was in the North Hastings Community Trust's office on Bridge Street, the front desk attendant recommended a new program called The Local's Lodge. It was an affordable housing option that repurposed old resorts with a trial location just off North Baptiste lake road. I wasn't really paying attention and had her sign me up.

It was getting bad here in town, the eviction notices kept coming and I could pay the water bill. In all that chaos I forget about The Locale's Lodge until they called last week with a spot. I dropped everything, packed the kids into our crummy little pickup and final left Bancroft.

When we pulled in off the main road, I parked the car and just started crying. The lake was right there. I hadn't been here since Jenny was born. The kids were confused and dad was smiling absent mindedly, not completely sure what was happening.

A volunteer walked up and guided our car over to cabin 6. He offered us a welcome package and toured us around. The property was like an old summer camp: little cabins crested a small hill that sloped down to the lake were docks and a little beach sat. On the far side was a large chalet building, very 1950s, that had been converted into a general store with a

small café patio.

Our place was right on the water — the deck practically hung over it. Although the kids will have to share a room, it's not much smaller than the old Bancroft house. But it's so cute. All the building are painted this deep red with white siding. I think Jenny still thinks we are on vacation. Overall it's incredible, the kids are outside everyday and dad has taking to dangling his feet off the dock every morning. It is a new start for our family.



fig. 4.6 *Site for Local's Lodge.* Photograph. By Author. October 6, 2019.

4.5 HIGH FALLS LOOKOUT

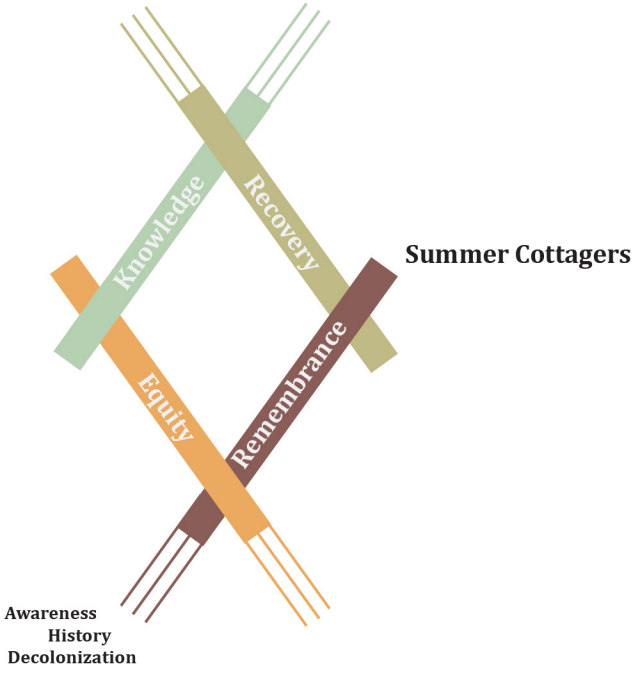
Approaching from the water, in a small canoe the water just ends. The sounds of a rushed deluge can be heard over the voices of picnickers and swimmers who are careful not to get too close to the water's edge. Looming over it all is a stoic monument reminiscent of the great white pines harvested so long ago. It a different atmosphere than what you are used too: High Falls Dam has always been a fun little excursion where you might see some fish hopping over the surf. Now it is so much more. From atop the tower the whole expanse can be seen. The beginning and end of Baptiste Lake. A place where the past is not forgotten or washed away.

The Lookout is a tower adjacent to High Falls Dam, where Baptiste Lake and the York River meet. The tower acts as a viewing platform, picnic area, and resting location accessible by both boat and car. The structure is thirty-five meters tall, mimicking the original heights of the white pine trees that were lumbered over a hundred years ago. It also acts a launching point and portage area from the lake to the river, breaking the barrier that the current dam creates. Its final role is as an information spot for visitors who want to know more about the formation of Baptiste Lake and the York River system.

The architectural design reflects the stylistic elements of the Children's Library and the Native Plants Nursery. With the High Falls Lookout, there is a design focus on sky and height as both are essential to provide a lookout view over the lake and surrounding landscape. The tower is dramatically slanted and flares out at the base to emphasize its connection to the ground. Even with a

focus on sky and height, it is still designed to unite with the landscape.

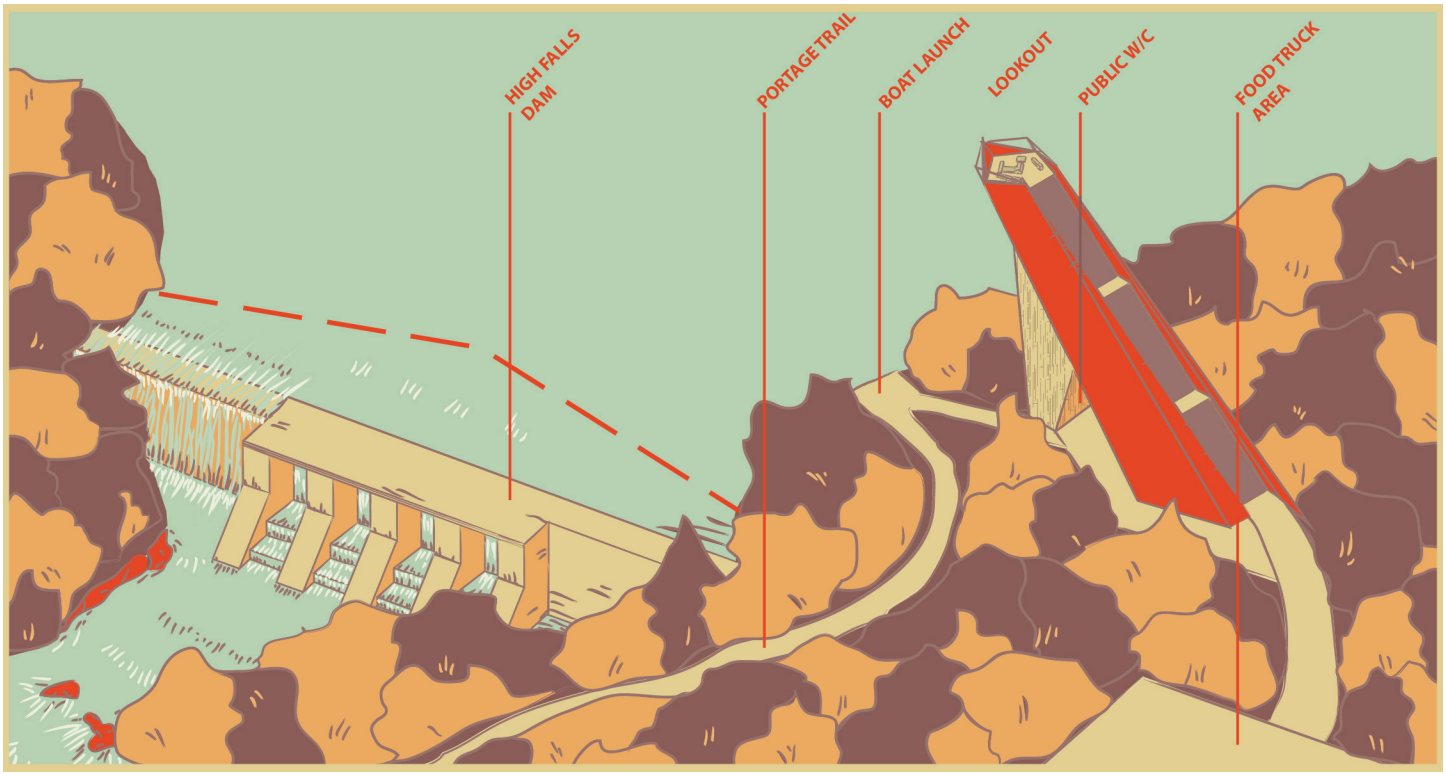
There are a few architectural precedents which exemplify this as well. "Pompejus" by RO&AD Architecten[10] is a slanted watchtower that acts as an open-air theatre and information centre. Its form and connection to the surrounding canal landscape tells the tale of the previous medieval watchtower that once stood there. Meanwhile, "Lookout Tower in Bruneck" by architects Anton Pramstrahler and Alex Niederkofler[11] is a competition entry and an architectural proposal for a viewing platform. Though it has yet to be built, its design uses a twisted wood structure to mimic a tree's roots and canopy. The design of High Falls Lookout, with its sloped features, react to the surrounding forest, shoreline, dam, and rocky terrain in the same way. The slant of the tower echoes the angled trees that overhang along the shoreline. Further, as previously stated, its 35m height mimics the typical height of the white pines which were



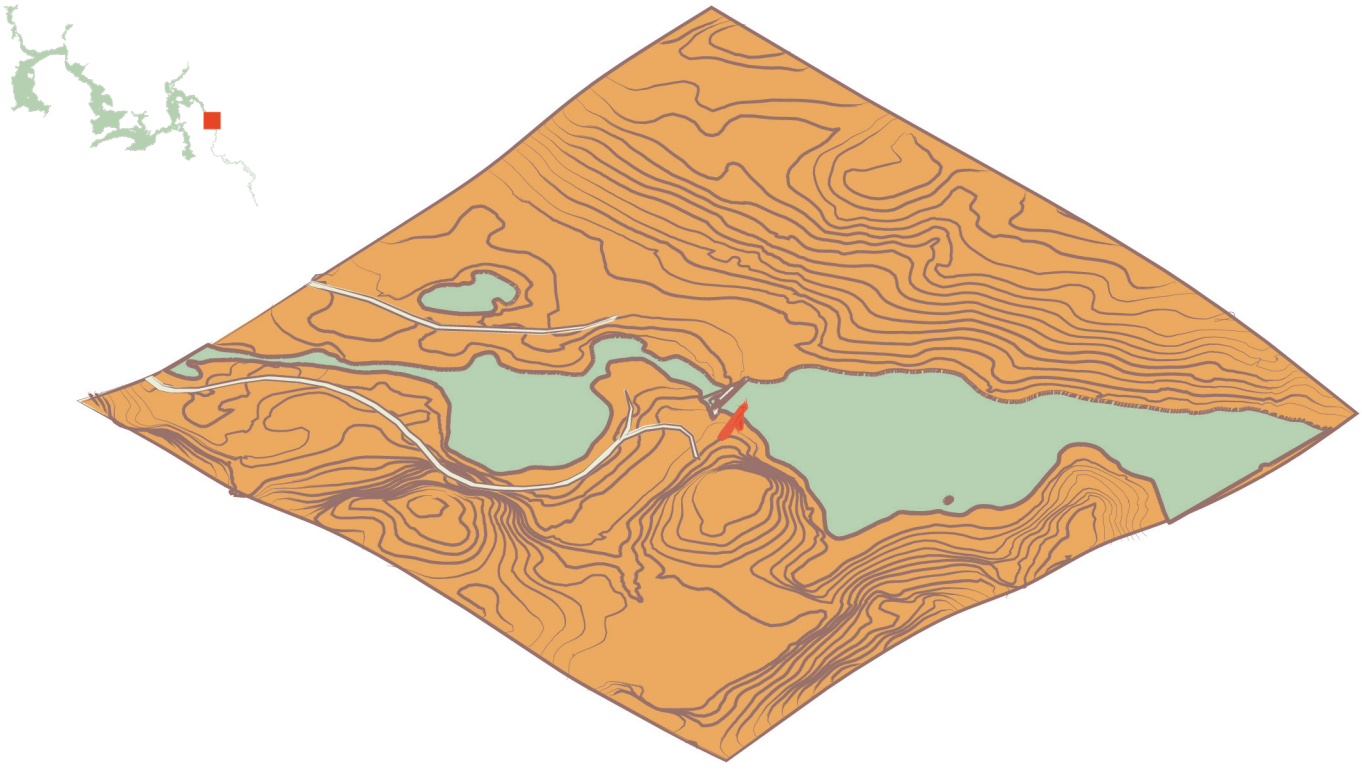
ill. 4.18 *Stitching Threads - Summer Cottagers Theme.* By Author.



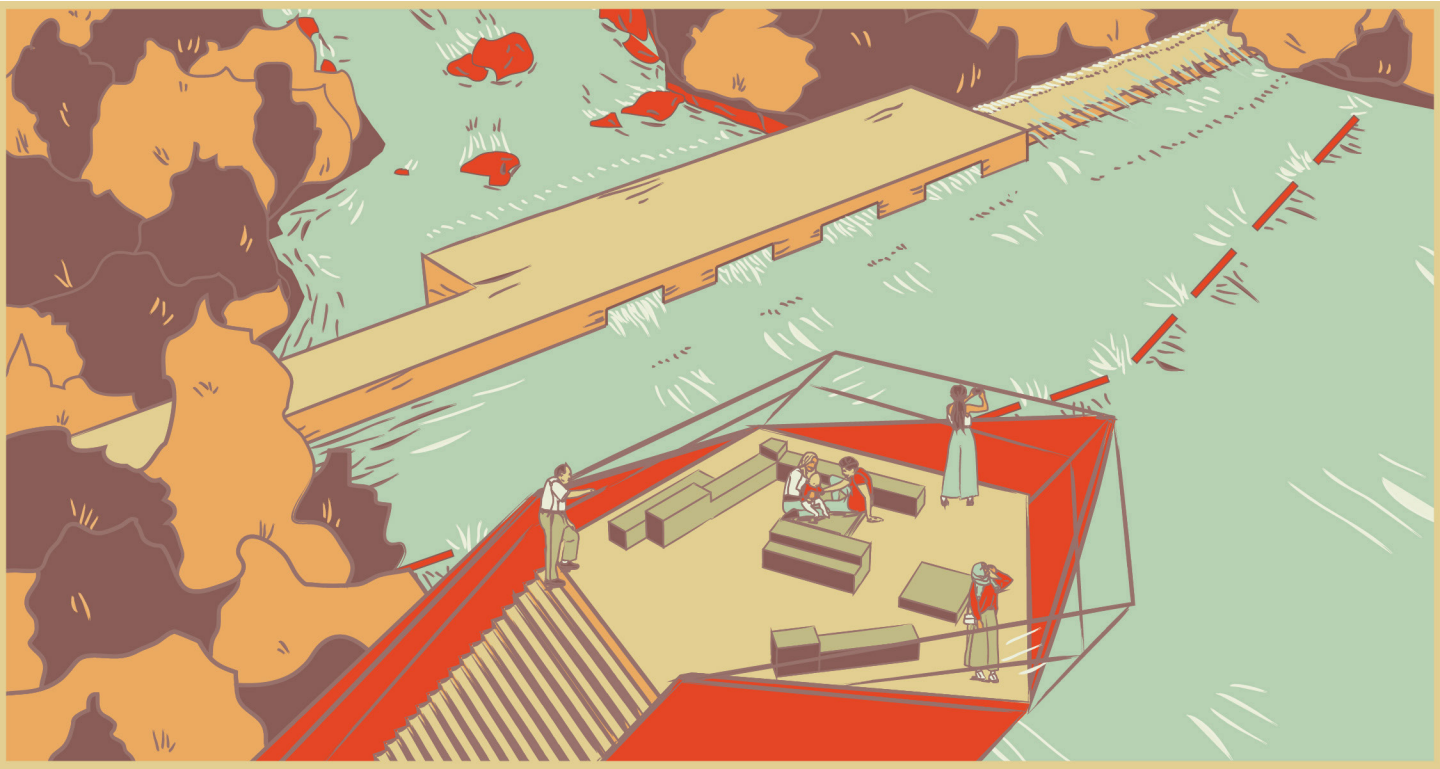
ill. 4.19 *Poster image for High Falls Lookout.* By Author.



ill. 4.20 *High Falls Lookout building axonometric.* By Author.



ill. 4.21 *High Falls Lookout lake axonometric.* By Author



ill. 4.22 *Close-up view of High Falls Lookout.* By Author.

forested in the area over the last hundred and fifty years.

The High Falls Dam has always been important because it controls the water levels of Baptiste Lake and is the reason cottage country exists here at all. However, the history of dam's implementation, over a hundred years ago, is a grim tale of inconsiderate colonial terraforming. Originally, High Falls Dam supported the lumber industry's log drives toward the York River system and into Bancroft. It would control the volume of water at any given time dependent on the scale of the current log drive. The water could be raised or released as needed. The fluctuation resulted in significant flooding, decimating the forests, and led to the destruction of Indigenous ceremonial sites and ancestral burial grounds. It was a dramatic upheaval that was perpetuated into the early 1900s. The forests seen today are from secondary and tertiary growth cycles and the trees will never reach the size of their predecessors.

The dam is a contentious issue for members of each stakeholder group. Many Locals are proud of the grit and gusto of their forbearers because they carved out the municipalities seen today. However, the First Peoples and Non-Humans were devastated by the reckless implementation of the dam. Cottagers, at least most of them, sit in a grey area ignorant of what the landscape really was. Most are seasonal tourists or converters who use the lake solely for recreation. The irony is that Cottagers see the forest for the (now smaller) trees, and those who advocate for environmental preservation are only considering the landscape as they remember it, rather than how it was. It is an unintentionally hypocritical point of view that muddies the debates around shoreline management and new bylaws.

By placing the High Falls Lookout at the dam, it becomes a constant reminder of the majesty and tragedy of the logging industry. Where the dam is a testament to moxie and entrepreneurial spirit of early settlers, the tower is a somber tombstone to the victims of unchecked colonial industrialism. In an effort to disseminate this history, High Falls Lookout would be designated as tourist destination along the North Hastings Non-Motorized Trails Master Management Plan. Anyone can show up take in the view and truly learn about where they are. This is particularly important for the Cottagers because most do not know their history and must understand the implications of new bylaws over contentious territory. Modern preservation legislation must come from a place of consideration rather than stick to colonial precedents. Blanket solutions will not work, so the best course of action is to remember the past, be aware of the effects of the dam and contemplate a less colonial future.



Bancroft announced a new monument, The High Falls Lookout right beside the old dam. Some kind of art piece I guess, just another gaudy tourist attraction. A silly excuse to spends taxpayer money. But I figured I'd go check it out. I hadn't been to the old High Falls Dam in years and it would be nice to see something different than the neighbors super cottage construction sight. I just hoped this "art piece" wouldn't be too obnoxious.

I was surprised, genuinely.

The lookout was more impressive yet also simple at the same time. It blended in with the surroundings while also standing apart from them. It was ambiance inexplicable: a sort of stoic somber energy, almost like a graveyard or a war memorial. I found myself reflecting on my personal relationship with this landscape and how, even now after generations, I still felt like an outsider.

I couldn't tell if he was a tour guide or just an informed citizen, but halfway up the stairs I could overhear this guy talking about the history of the dam to a small group of students.

* * *

I had no idea. I really didn't. The lake had always been a lake for me. The things he talked about, the flooded graves, the old tree stumps. How could we have just washed that all away.

I've been grappling with it since then. It is hard to stomach, difficult to think about my grandparents participating is such reckless devastation. And I am too. I guess. Maybe not, not in the same way. Cottage country is how it is now and can't return to what it was, but maybe it can be better in the future.

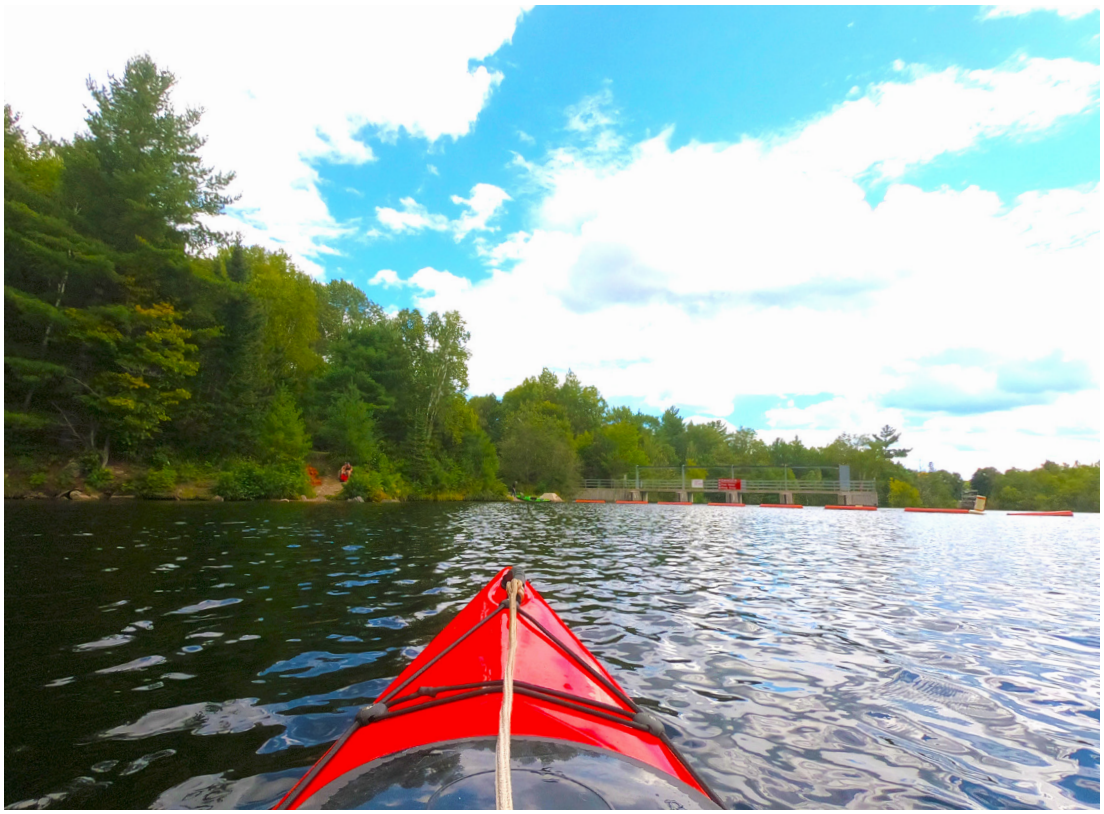


fig. 4.7 *Site for High Falls Lookout.* Photograph. By Author. September 5, 2020.

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5 CONCLUSION

The socioeconomic tensions within Cottage Country have transformed the region into an amalgam of mismanaged property development, economic strife, and environmental ruination. It is messy, and although the original intent of this thesis was to offer a simple, concise examination of the class conflict between Summer Cottagers and Local Residents, I quickly appreciated that a much more nuanced approach would be required to properly expound upon Ontario's lake lands and the social groups that have formed around them.

My preliminary investigations revealed four main stakeholders who had a vested interest in the Hastings Highlands' future. I endeavored to learn everything I could about each of their societies, their interactions with the other stakeholders, and what each envisioned for their local land. These perspectives were a mixed collection of genuine passion, personal biases, archaic precedents, and some troubling historical revelations. Yet, out of the chaos, a through-line of compassionate care emerged in the form of pre-existing community initiatives and humanitarian ambitions, collectively aimed at fostering a better and more inclusive cottage country community, free of divisiveness. It also became abundantly clear that the primary point of contention amongst each of the four stakeholders, regardless of their intrinsic point of view, related to the lake and who could access it.

I had not initially realized just how complex the socioeconomic relationships were: Summer Cottagers coveted their private access, while Local Residents both relied upon, and resented, the seasonal tourist economy. The First Peoples and Non-humans lived more harmoniously with one another but were often disregarded and marginalized by the other two groups. It was a tricky

environment to navigate and I used a plethora of research techniques, from traditional fact-finding to in-the-field (in this case lake) exploration of the site, to elucidate the true nature and extent of the lake-related tensions. However, the most enlightening information came from the personal interviews with local experts and community representatives. They provided intimate accounts that added a human element to my understanding of the regional strains. The emotional gravity inherent to these personal stories provided something that excerpts from a book simply could not replicate. Storytelling had become an essential part of my research and to reflect that I converted the interviewees' experiences in the short narratives that sought to represent these more humanistic sides.

All of this background research culminated into the four architectural interventions which respond to the stakeholders' needs, both physically and emotionally. While each design intervention predominantly addresses the needs of one of the stakeholders, they are open for everyone to experience. These designs are specifically crafted to integrate seamlessly with existing community organizations, thereby complementing the amazing work they already do at easing tensions amongst all those who use cottage country. These designs thus come from a place of empathy and are ultimately intended to lead cottage country to an equitable tomorrow where regional divisions are lessened. Architecture, even hypothetical design, has the power to both respond to a situation while simultaneously illustrating a potential future. It can create spaces needed by people or it can simply be a work of art meant to inspire new generations. In the case of cottage country, thoughtful architectural practice can be a tool for community engagement and environmental stewardship. But it can only succeed in these respects when architects and developers work with

communities to understand their societal norms and expectations. Too often, especially in rural Ontario, architecture fails to connect with communities, instead opting for the cheapest, easiest, or quickest project solutions. From this thesis experience, I would recommend that architects work *in concert with* local stakeholders instead of approaching rural communities as an outsider who *knows best*. I want to stress onto my peers that taking the time to delve into the stories of a community is a worthwhile enterprise that will heighten their proposals and lead to timeless creations that are appreciated for years to come. Architecture cannot exist without a community to inhabit it, and architects should try to become a part of these communities during the ideation, development, and execution phases of a project. In this case, my four interventions present an idyllic Cottage Country shaped by my involvement with the people and my exploration of the landscape. As designers and community members, we have an ability and responsibility to create more considerate and inclusive places for everyone.

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APPENDICES

Appendix A: CGS-M SSHRC Outline of Proposal
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APPENDIX A

CGS-M SSHRC Outline of Proposal

The Ontario Lodge: an alternative to the contemporary cottage through designed communal space and shared environmental stewardship.

The shores of many Southern Ontario lakes are overrun by family-owned cottages. These cottages are traditionally summer homes for Canadian 'nuclear' families and plays an important role in Ontario's culture and national identity (Stevens 2013). In comparison the classic lodge shares similar features; both are located on lakes, evolved through European colonization, and became popular through the advancement of the automobile (Stevens 2008). The lodge consists of multiple, small-sized cabins, and a larger recreation building housing indoor communal activities. It appeals to a wider scope of visitors like tourists, local fishermen, and hunters (Gibbons 2019).

However, family-run lodges are disappearing, being sold or converted into residential cottage properties (Mclaren 2018). Meanwhile, seasonal cottaging is on the rise and suffers from three key problems: overpopulation, lack of public lake access, and unaffordable properties. Dense cottage populations exacerbate pollution hurting local wildlife and shoreline ecosystems (Ministry of Environment and Energy 1994). Property prices have also increased to unaffordable levels for lower socioeconomic classes (Mclaren 2018). This, combined with a lack of public lake access, creates a divide between locals and the summer cottagers. Little research has been conducted about Southern Ontario cottaging and its effects on rural communities. Local newsletters about the topic generally sway toward cottager interests and lake planning statistics work to benefit the tourist economy (The Baptiste Lake Association 2019).

Baptiste Lake, in the Haliburton-Kawartha area south of Algonquin park, is a typical example of these issues: It hosts 114 full-time residents, 640 shoreline seasonal cottages and seven lodges (French Planning Services Inc 2007). There is social tension between locals, indigenous communities, preservationists, business owners, hunters, tourists, and seasonal cottagers all stemming from economic dependency related to the regional cottage industry.

My thesis aims to confront these problems architecturally by considering the lodge typology as an alternative place for community. Designing communal spaces for lodges offers the potential for class mediation through local inclusion. While a lodge may be private, it has historically hosted public restaurants, general stores, and gas stations (Kirby 2019). It presents an alternate perspective of the Canadian wilderness through the lens of shared environmental stewardship. In many cases cottagers care more about their lake ecosystems and induct cottage associations to fight for more conscious municipal bylaws.

I have been inspired by Kim TallBear (2014) and her article *Standing With and Speaking as Faith: A Feminsit-Indigenous Approach to Inquiry*, where she emphasizes her leap of faith and care for the bio-scientists working on projects with her. Ethics are prioritized as she tries to learn from other people in a field that favors participation over interviews. I have taken a similar approach by conversing with the existing lake communities to engage and understand what everyone wants to experience.

The thesis will be completed in two phases: phase one looks at history and site analysis including typology models to show the chronology of cottages and lodges in the area. I want to discover the change of use, target audience, and the architectural relationship with the site. I will take what I have learned, talk to community members, and receive their feedback. I want to speak to a variety of people, including indigenous representatives, business owners, industrial workers, environmental scientists, frequent cottagers, and international tourists.

This funding will help me address lodge sites and their social relevance in Ontario cottage country. I completed my undergrad at the University of Waterloo and have returned for my master's degree pursuing rural architectural research. I strongly believe that this topic will strike a chord with humanity scholars, social scientists, architects, municipality officials, and the average Canadians. Phase two of my work will focus on a variety of lodge designs for my sites to mediate the social tensions between seasonal cottagers and local residences.

APPENDIX B

CGS-M SSHRC Notice of Award

Canadian Institutes of Health Research
Instituts de recherche en santé du Canada

Natural Sciences and Engineering Research Council of Canada
Conseil de recherches en sciences naturelles et en génie du Canada

Social Sciences and Humanities Research Council of Canada
Conseil de recherches en sciences humaines du Canada

2020-04-15

Hannah Spasov:

Following the merit review of the applications submitted to the 2020 Canada Graduate Scholarships-Master's (CGS M) competition, we are pleased to inform you that your application has been deemed meritorious and we are able to offer you an award.

The *Scholarship Details* and the *Terms and Conditions of Award* are included with this letter and are also available in the Application Overview page of the Research Portal. The Terms and Conditions of Award contain important information about your award; you must retain a copy for your records. Note that you are also responsible for knowing and complying with all of the requirements set by your host institution concerning this award.

Congratulations on your achievement.

Kelly Taylor
Director General
Program Design and Delivery
CIHR

Serge Villemure
Director
Scholarships and Fellowships Division
NSERC

Roxanne Dompierre
Acting Director
Research Training Portfolio
SSHRC

Canada

APPENDIX C

University of Waterloo Notification of Ethics Clearance

UNIVERSITY OF WATERLOO

Notification of Ethics Clearance to Conduct Research with Human Participants

---

Principal Investigator: Richard Andrighetti (School of Architecture)

Student investigator: Hannah Spasov (School of Architecture)

File #: 42413

Title: The Ontario Lodge: an alternative to the contemporary cottage through designed communal space and shared environmental stewardship.

The Human Research Ethics Committee is pleased to inform you this study has been reviewed and given ethics clearance.

Initial Approval Date: 09/03/20 (m/d/y)

University of Waterloo Research Ethics Committees are composed in accordance with, and carry out their functions and operate in a manner consistent with, the institution's guidelines for research with human participants, the Tri-Council Policy Statement for the Ethical Conduct for Research Involving Humans (TCPS, 2nd edition), International Conference on Harmonization: Good Clinical Practice (ICH-GCP), the Ontario Personal Health Information Protection Act (PHIPA), the applicable laws and regulations of the province of Ontario. Both Committees are registered with the U.S. Department of Health and Human Services under the Federal Wide Assurance, FWA00021410, and IRB registration number IRB00002419 (HREC) and IRB00007409 (CREC).

This study is to be conducted in accordance with the submitted application and the most recently approved versions of all supporting materials.

Expiry Date: 09/04/21 (m/d/y)

Multi-year research must be renewed at least once every 12 months unless a more frequent review has otherwise been specified. Studies will only be renewed if the renewal report is received and approved before the expiry date. Failure to submit renewal reports will result in the investigators being notified ethics clearance has been suspended and Research Finance being notified the ethics clearance is no longer valid.

Level of review: Delegated Review

Signed on behalf of the Human Research Ethics Committee



Karen Pieters, Manager, Research Ethics, karen.pieters@uwaterloo.ca, 519-888-4567, ext. 30495

This above named study is to be conducted in accordance with the submitted application and the most recently approved versions of all supporting materials.

Documents reviewed and received ethics clearance for use in the study and/or received for information:

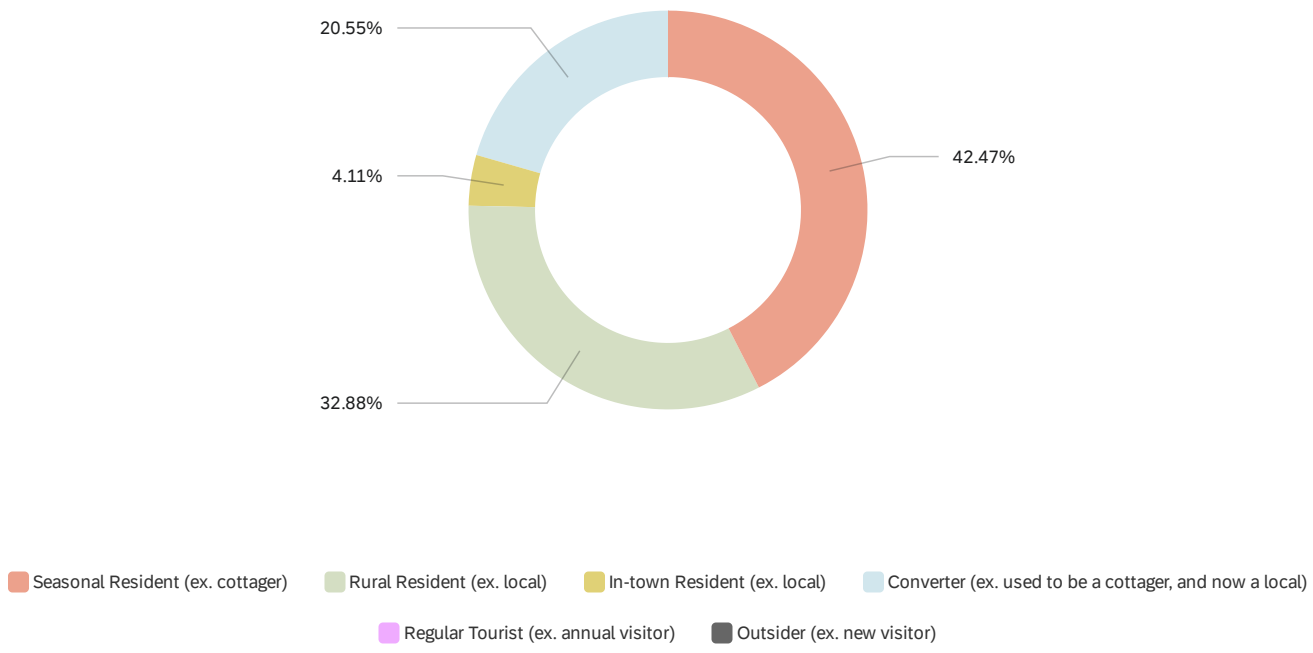
APPENDIX D

Primary Survey “Cottage Country Dynamics” results

Final Report

Cottage Country Dynamics
February 7, 2021 4:33 PM EST

Q2 - Do you consider yourself:



#	Field	Choice Count	
1	Seasonal Resident (ex. cottager)	42.47%	31
2	Rural Resident (ex. local)	32.88%	24
3	In-town Resident (ex. local)	4.11%	3
4	Converter (ex. used to be a cottager, and now a local)	20.55%	15
5	Regular Tourist (ex. annual visitor)	0.00%	0
6	Outsider (ex. new visitor)	0.00%	0
			73

Showing rows 1 - 7 of 7

Q3 - How long have you or your family been living or visiting the area?

Seasonal Resident (ex. cottager)

How long have you or your family been living or visiting the area?

3 months
11 consecutive years, also visited 40 years ago
106 years (cottage built by my grandfather in 1914)
Almost 30 years
50 years
2 years
2 years
53 years
25 years
33 years and my 85 year old step mother was born north of Baptiste Lake in Maple Leaf .
Over 50 years
40 years
50 years
1908 my grandfather immigrated from England to reside in the area
Over 100 years
We bought on Noth Baptiste Lake Road July 2019
15 years
20 Years
7 years
55 years
Family has lived here over 60 years. I used to live here but have since moved and come back to visit
7 years

How long have you or your family been living or visiting the area?

7 years

30 years

9 years

2 years

Over 65 years

1.5 years

Ownership 5 years but coming to area whole life

Since 1914

49 years

Rural Resident (ex. local)

How long have you or your family been living or visiting the area?

Family since 1947, me 14 years

22 years

40 years (though i have not lived here as a permanent resident for all of this- only the first five and last 10 years)

From time immemorial

17 years

35 years

Ever since I was born I've lived on lake

7 years

Three years

30 years

Eleven years

34 years

We are in our tenth year in North Hastings

How long have you or your family been living or visiting the area?

30 years

We have lived in the area for multiple generations.

since 1968 with a long break from mid-80s to mid-2000s.

20 years

visiting the area for 37 years. Seasonal for 13 years. Full time resident for three years.

13 years

4 yr.

1940s

36 years

10 yrs

wfwef

In-town Resident (ex. local)

How long have you or your family been living or visiting the area?

Me 57yrs, Family as far back as our history goes.

30 yrs

21

Converter (ex. used to be a cottager, and now a local)

How long have you or your family been living or visiting the area?

25 yrs

1975

56 years

35 years

Thirty six years

3 years

How long have you or your family been living or visiting the area?

33 years but my mother was born in Bancroft

3 years

76 years

6 years

40 years

Over 20 years, specially the last 4 by Baptiste

3 years

8 years

Visiting 11 years,living 4

Regular Tourist (ex. annual visitor)

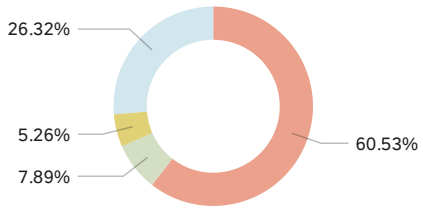
How long have you or your family been living or visiting the area?

Outsider (ex. new visitor)

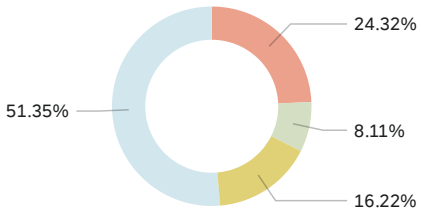
How long have you or your family been living or visiting the area?

Q4 - What is your connection to the local bodies of water? Where do you go to swim, fish, boat, etc.? Please check all that apply.

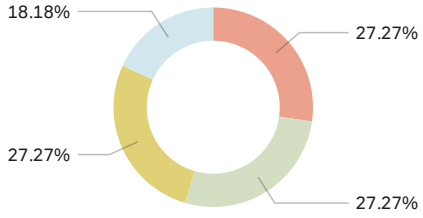
Seasonal Resident (ex. cottager)



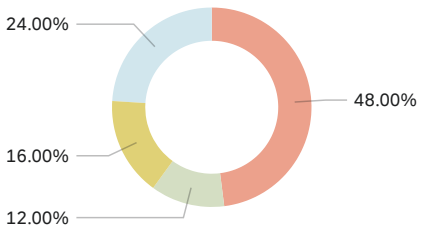
Rural Resident (ex. local)



In-town Resident (ex. local)



Converter (ex. used to be a cottager, and now a local)

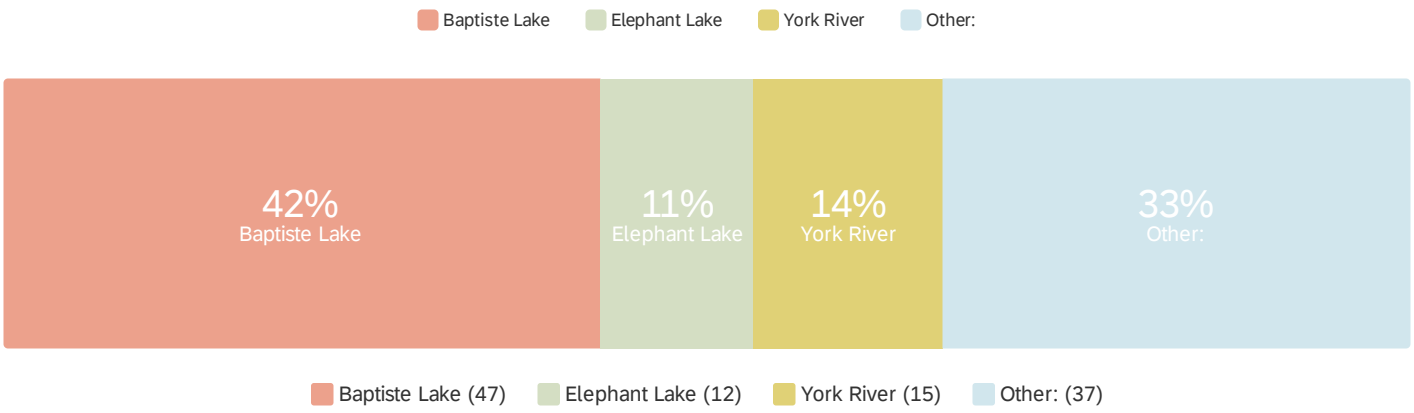


Regular Tourist (ex. annual visitor)

NO DATA

Outsider (ex. new visitor)

NO DATA



Q4_4_TEXT - Other:

Seasonal Resident (ex. cottager)

Other:

Other:

Papineau Lake
Lake St. Peter
Raglan White Lake
Wollaston
Wollaston lake
Cannons lake
Binore
Steenburg lake
Benoir Lake

Rural Resident (ex. local)

Other:

I live 3 mins form Baptiste, but have my own private acreage wiht a pond so tend not to go to the lake except to photograph waterfowl
papineau creek, kamaniskeg lake, cardwell lake, clark lake, graphite lake
I swim in a few other lakes around the area
Lk. St. Peter, Papineau Lake, Papineau creek, Cardwell Lake
Graphite Lake Papineau Creek
Baptiste Lake, Papineau Lake, Lake St. Peter, Faraday Lake
Public beaches; papineau, foster lake
Papineau lake and L'lambe lake
Foster's Lake and Fraser Lake
Benoir Lake
Holland Lake
Papineau lake
Clark Lake

Other:

wollaston

Papineau, Graphite, Bark, Salmon Trout lakes

Diamond Lake

Graphite Lake

Lake St. Peter, Papineau

Bark Lake, Papineau Lake

In-town Resident (ex. local)

Other:

I play and work (landscaping and cottage reno)

Papineau L. Madawaska R.

Converter (ex. used to be a cottager, and now a local)

Other:

Diamond Lake

Jordan Lake, Faraday Lake, Paudash Lake, Riddell Lake

Redmond Bay, part of Baptiste

many local small lakes

All surrounding lakes

Little papineau,bark lake, graphite lake, papineau creek

Regular Tourist (ex. annual visitor)

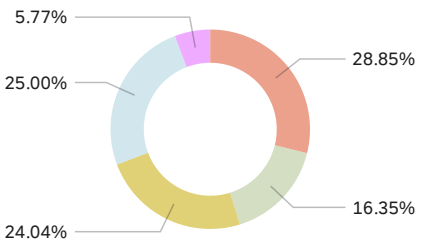
Other:

Outsider (ex. new visitor)

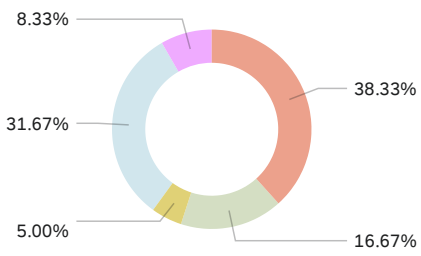
Other:

Q6 - How do you use the water for recreational purposes in the summer? Please check all that apply.

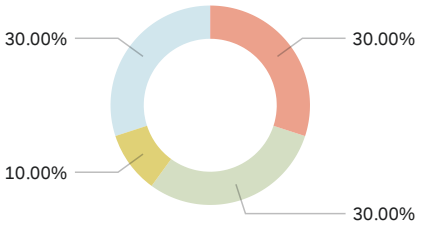
Seasonal Resident (ex. cottager)



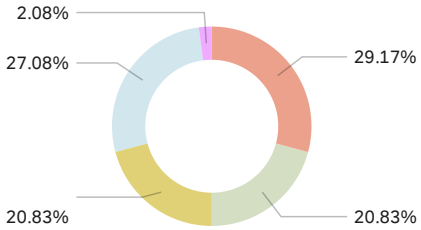
Rural Resident (ex. local)



In-town Resident (ex. local)



Converter (ex. used to be a cottager, and now a local)

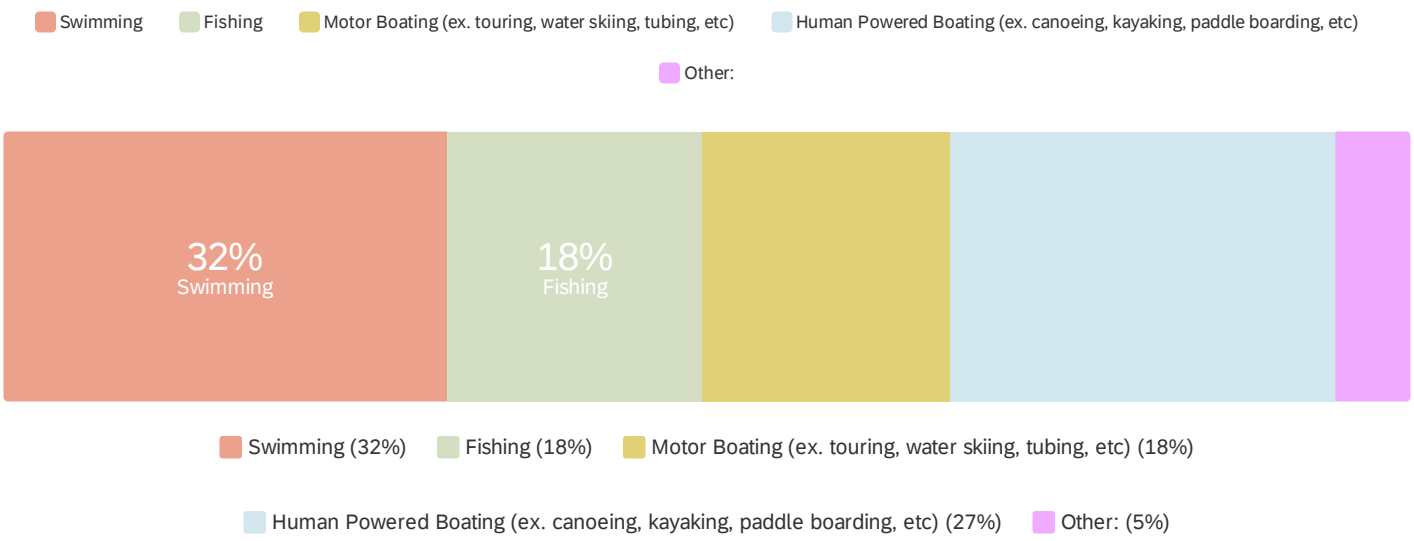


Regular Tourist (ex. annual visitor)

NO DATA

Outsider (ex. new visitor)

NO DATA



Q6_5_TEXT - Other:

Seasonal Resident (ex. cottager)

Other:

Sitting on dock

Cliff Jumping

Winter sports

Jet skis, transportation to visit other people

Taking my kids to the beach; visiting the waterfalls

sailing

Rural Resident (ex. local)

Other:

birding, from land

Admiring

Hiking alongside to falls

hike around

Hike in the area around the waters

In-town Resident (ex. local)

Other:

Converter (ex. used to be a cottager, and now a local)

Other:

Seadoo

Regular Tourist (ex. annual visitor)

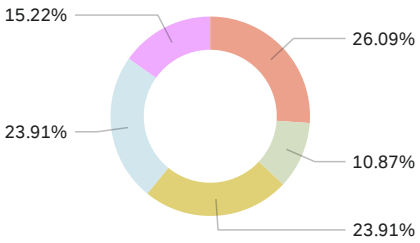
Other:

Outsider (ex. new visitor)

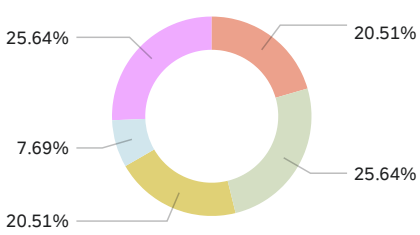
Other:

Q7 - How do you use the water for recreational purposes in the winter? Please check all that apply.

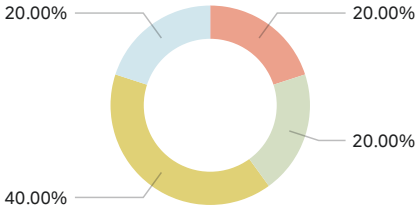
Seasonal Resident (ex. cottager)



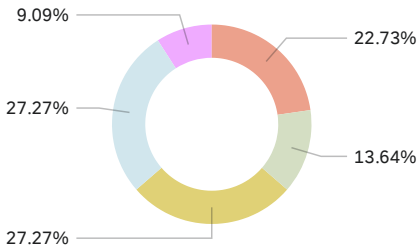
Rural Resident (ex. local)



In-town Resident (ex. local)



Converter (ex. used to be a cottager, and now a local)

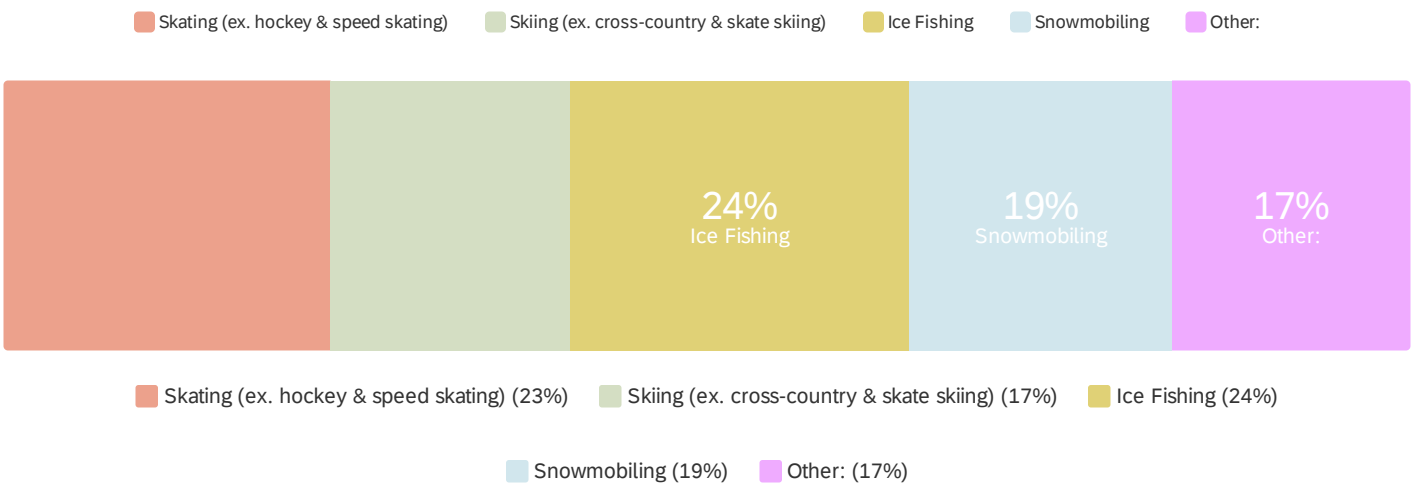


Regular Tourist (ex. annual visitor)

NO DATA

Outsider (ex. new visitor)

NO DATA



Q7_5_TEXT - Other:

Seasonal Resident (ex. cottager)

Other:

We do not come up in the winter

Walking

Snowshoeing

Snowshoe

no winter access

walking/scenery

Our cottage is not winterized so we dont visit in winter

Rural Resident (ex. local)

Other:

I generally don't go to the lake in the winter until the water opens in March

looking and thinking

snow shoeing

Snowshoeing

Snow shoeing

Snowshoeing

snow shoeing

snowshoeing

Snowshoeing or hiking

snowshoe

In-town Resident (ex. local)

Other:

Converter (ex. used to be a cottager, and now a local)

Other:

snowshowing

Walking on the ice

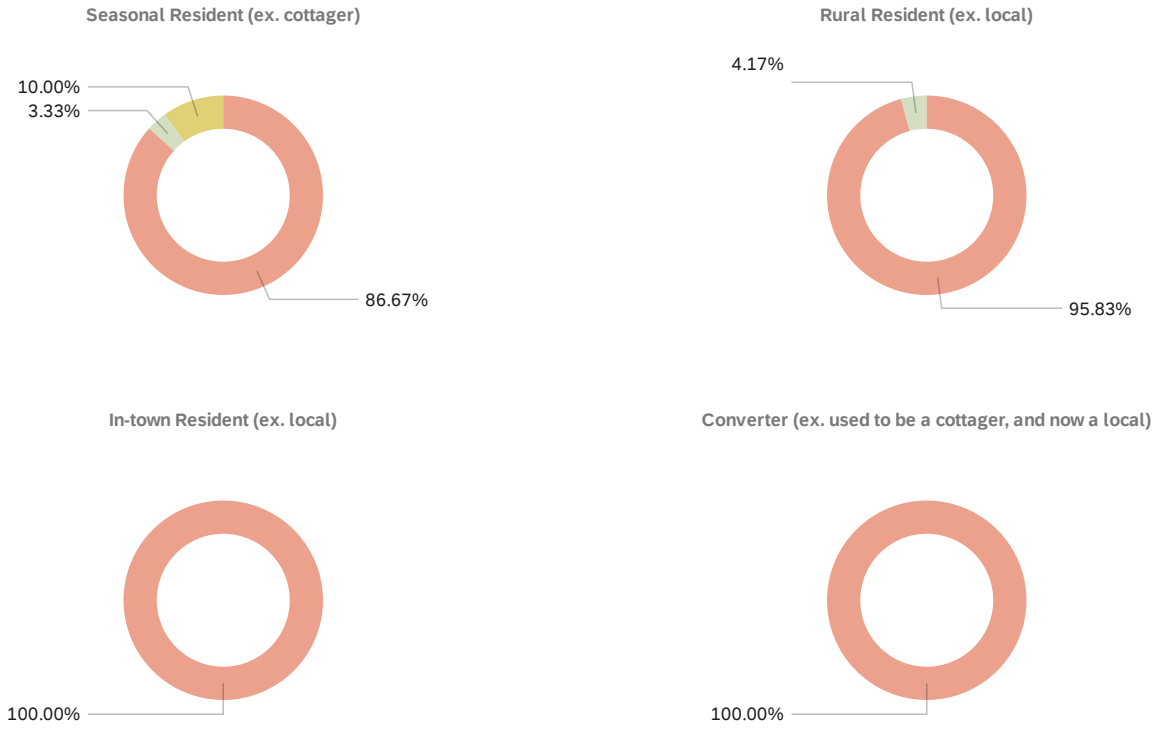
Regular Tourist (ex. annual visitor)

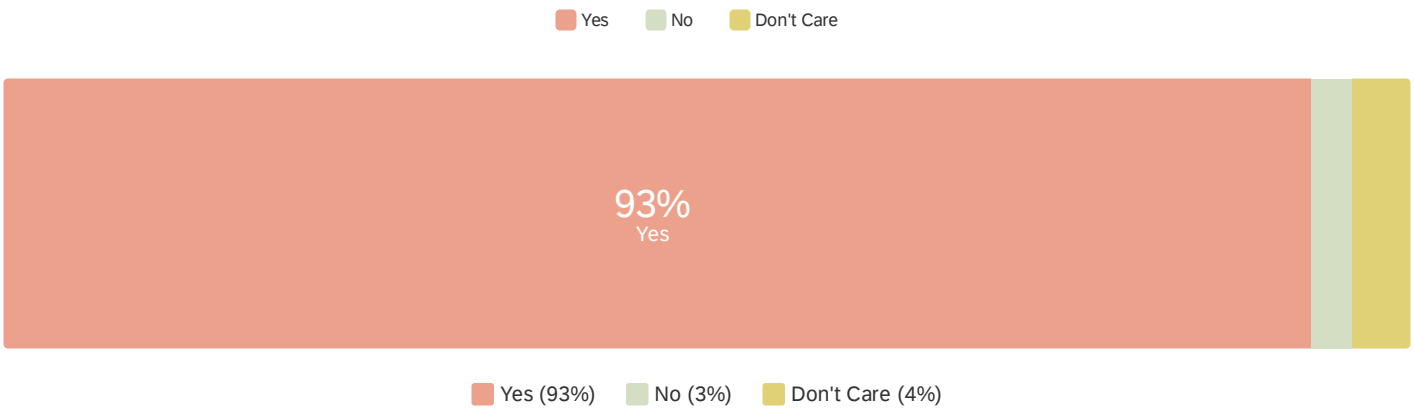
Other:

Outsider (ex. new visitor)

Other:

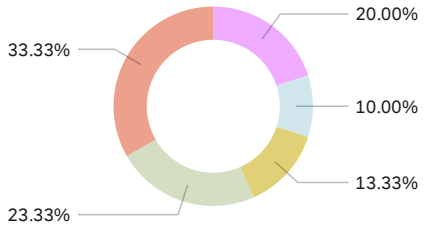
Q8 - Do you think shorelines need protection?



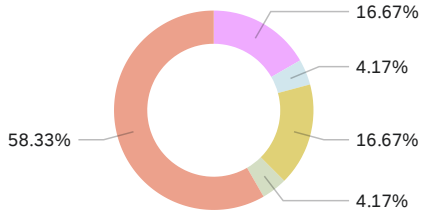


Q9 - How big is your social circle in the townships of Hasting Highlands, Bancroft andHaliburton?

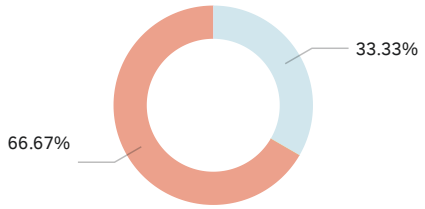
Seasonal Resident (ex. cottager)



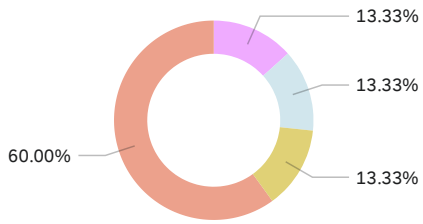
Rural Resident (ex. local)



In-town Resident (ex. local)



Converter (ex. used to be a cottager, and now a local)

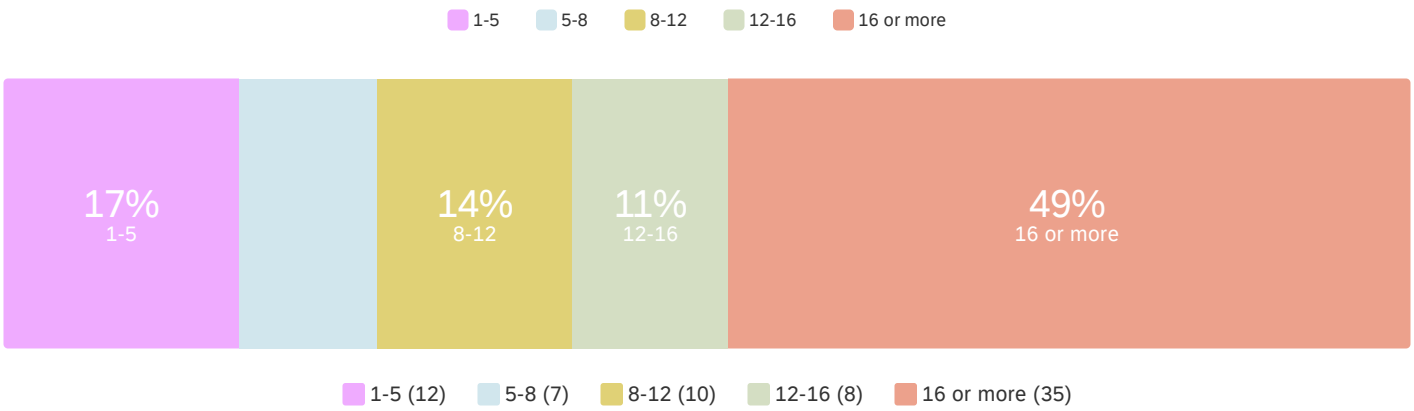


Regular Tourist (ex. annual visitor)

NO DATA

Outsider (ex. new visitor)

NO DATA

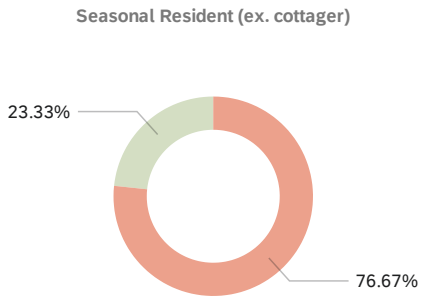


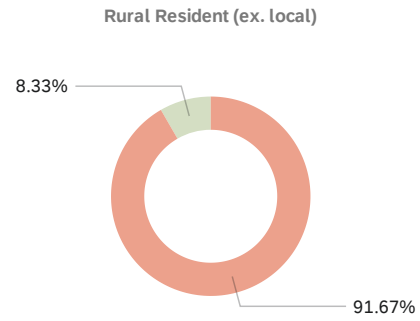
#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
1	1-5	50.00% 6	33.33% 4	0.00% 0	16.67% 2	0.00% 0	0.00% 0	12

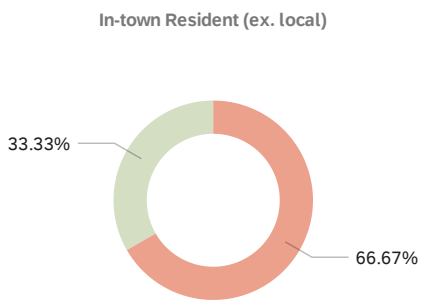
#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
2	5-8	42.86% 3	14.29% 1	14.29% 1	28.57% 2	0.00% 0	0.00% 0	7
3	8-12	40.00% 4	40.00% 4	0.00% 0	20.00% 2	0.00% 0	0.00% 0	10
4	12-16	87.50% 7	12.50% 1	0.00% 0	0.00% 0	0.00% 0	0.00% 0	8
5	16 or more	28.57% 10	40.00% 14	5.71% 2	25.71% 9	0.00% 0	0.00% 0	35

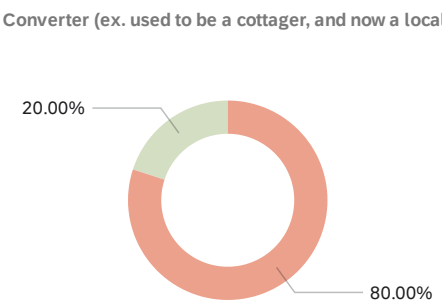
Showing rows 1 - 5 of 5

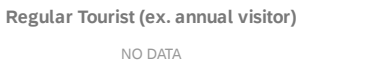
Q10 - Does your social circle intermingle with different types of residents from the 1stquestion? (rural resident, regular tourist, in-town resident, converter, regular tourist, or outsider)

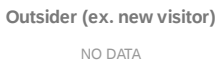


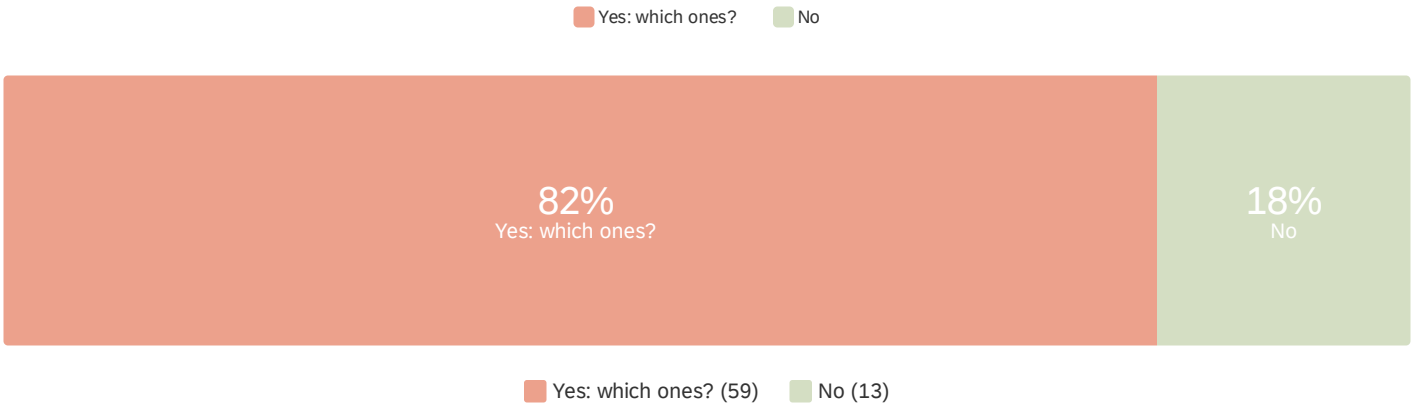












#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total

#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
1	Yes: which ones?	38.98% 23	37.29% 22	3.39% 2	20.34% 12	0.00% 0	0.00% 0	59
2	No	53.85% 7	15.38% 2	7.69% 1	23.08% 3	0.00% 0	0.00% 0	13

Showing rows 1 - 2 of 2

Q10_1_TEXT - Yes: which ones?

Seasonal Resident (ex. cottager)

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
N/A	1-5
N/A	12-16
Rural, regular tourist, in town resident	12-16
In town resident, rural (neighbours on road) residents	5-8
Rural residents, In-town residents	8-12
N/A	8-12
N/A	8-12
N/A	12-16
rural residents	8-12
residents that are family	16 or more
rural resident	1-5
Rural resident	16 or more
regular residents	16 or more
In town resident (cousins)	5-8
rural resident	12-16
cottagers and in town residents	5-8
Locals (family member)	1-5
N/A	12-16
N/A	16 or more
Rural residents	16 or more

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
Residents	16 or more
All of the above	16 or more
N/A	1-5
Rural resident	1-5
N/A	16 or more
All of the above	16 or more
seasonal residents, rural residents (2)	1-5
We have family that live there they interact with other residents etc.	12-16
Home owners on Baptiste and in town and nearby cottagers	12-16
Rural resident, regular tourist, converter	16 or more

Rural Resident (ex. local)

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
All but outsider	16 or more
locals mostly and a few cottagers	8-12
all	16 or more
all	16 or more
all	16 or more
all	16 or more
N/A	16 or more
All of the above	8-12
Local rural, regular cottager	8-12
Rural	1-5
rural residents	1-5

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
Cottagers	16 or more
Seasonal residents, city folks	16 or more
outsider	16 or more
All of the above	16 or more
locals - long term and more recent arrivals, converters, cottagers & visitors (the later through my business, which is centred around gatherings	16 or more
in town, converter, rural, regular tourist	16 or more
all of them	16 or more
all	16 or more
N/A	1-5
cottagers	8-12
Rural resident, in-town residents, regular tourist	12-16
in town resident, seasonal residents	1-5
N/A	5-8

In-town Resident (ex. local)

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
All of the above.	16 or more
regular tourists	16 or more
N/A	5-8

Converter (ex. used to be a cottager, and now a local)

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
All	16 or more
all	1-5
All	16 or more
N/A	5-8

Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...
all the above	16 or more
Rural and town residents	1-5
Rural residents in town residents converters	16 or more
Rural, tourist, outsider	5-8
All of these	16 or more
N/A	8-12
Rural resident, regular tourist, in town resident, converter,	16 or more
Rural resident, in-town resident, converter	16 or more
N/A	16 or more
All	8-12
Locals and "transplants" who have moved here	16 or more

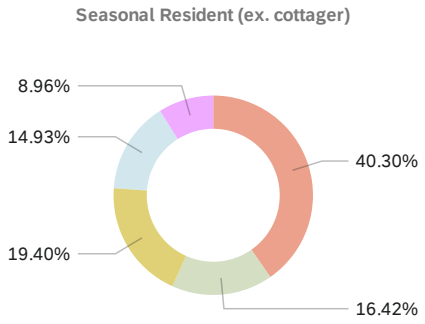
Regular Tourist (ex. annual visitor)

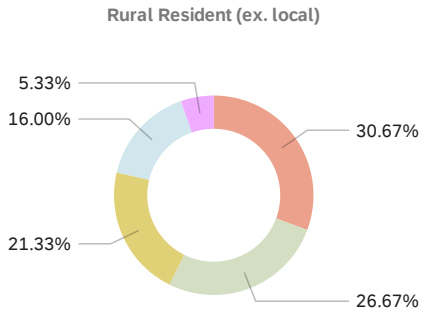
Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...

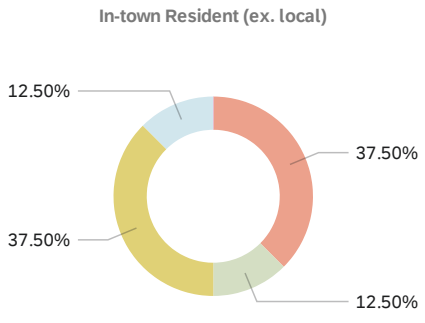
Outsider (ex. new visitor)

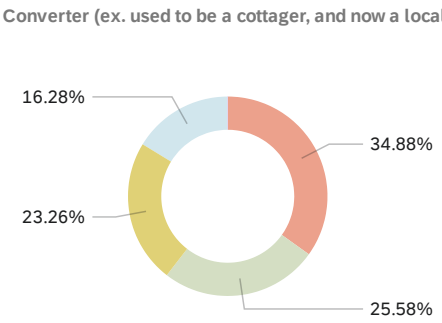
Yes: which ones?	How big is your social circle in the townships of Hasting Highlands, Bancro...

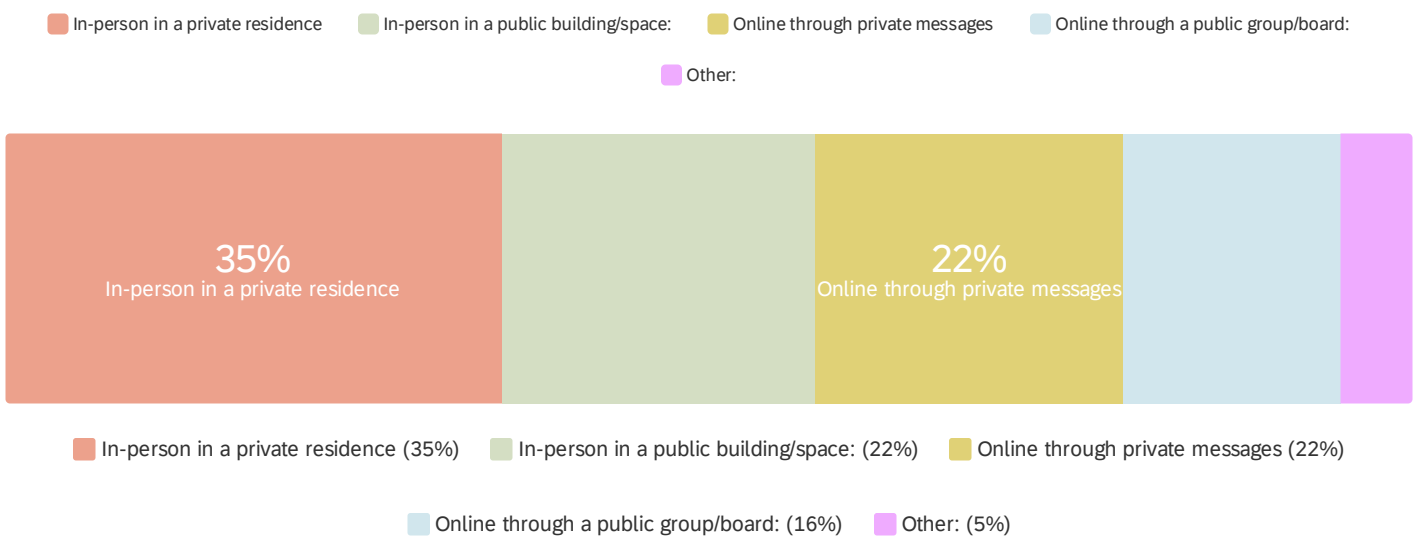
Q12 - How do you socialize with your social circle? Pre-covid era. Please check all that apply.











Q12_2_TEXT - In-person in a public building/space:

Seasonal Resident (ex. cottager)

In-person in a public building/space:	Yes: which ones?
N/A	Rural, regular tourist, in town resident
N/A	In town resident, rural (neighbours on road) residents
Farmers' market	Rural residents, In-town residents
N/A	rural residents
N/A	residents that are family
N/A	rural resident
N/A	Rural resident
N/A	regular residents
N/A	In town resident (cousins)
N/A	rural resident
N/A	cottagers and in town residents
N/A	Locals (family member)
N/A	Rural residents
N/A	Residents
N/A	All of the above
N/A	Rural resident
N/A	All of the above
N/A	seasonal residents, rural residents (2)
N/A	We have family that live there they interact with other residents etc.
Church	Home owners on Baptiste and in town and nearby cottagers
N/A	Rural resident, regular tourist, converter

Rural Resident (ex. local)

In-person in a public building/space:	Yes: which ones?

In-person in a public building/space:	Yes: which ones?
N/A	All but outsider
N/A	locals mostly and a few cottagers
N/A	all
N/A	all
N/A	all
community hall, library	all
I worked at birch cliff lodge over the summer and met lots of vacationers and cottagers	N/A
N/A	All of the above
N/A	Local rural, regular cottager
N/A	Rural
N/A	rural residents
N/A	Cottagers
walks in the woods, bon fires, adventures outdoors	Seasonal residents, city folks
Restaurants	outsider
N/A	All of the above
N/A	locals - long term and more recent arrivals, converters, cottagers & visitors (the later through my business, which is centred around gatherings
arena, library, community hall, legion	in town, converter, rural, regular tourist
the Arlington, the Muse, the United Churches	all of them
N/A	all
N/A	cottagers
N/A	Rural resident, in-town residents, regular tourist
N/A	in town resident, seasonal residents

In-town Resident (ex. local)

In-person in a public building/space:	Yes: which ones?

In-person in a public building/space:	Yes: which ones?
N/A	All of the above.
N/A	regular tourists

Converter (ex. used to be a cottager, and now a local)

In-person in a public building/space:	Yes: which ones?
N/A	All
N/A	all
N/A	All
N/A	all the above
N/A	Rural and town residents
Restaurants, arena, community centre	Rural residents in town residents converters
N/A	Rural, tourist, outsider
N/A	All of these
N/A	Rural resident, regular tourist, in town resident, converter,
N/A	Rural resident, in-town resident, converter
N/A	All
Market, community centre, events	Locals and "transplants" who have moved here

Regular Tourist (ex. annual visitor)

In-person in a public building/space:	Yes: which ones?

Outsider (ex. new visitor)

In-person in a public building/space:	Yes: which ones?

Q12_4_TEXT - Online through a public group/board:

Seasonal Resident (ex. cottager)

Online through a public group/board:	Yes: which ones?
Facebook group	N/A
N/A	Rural, regular tourist, in town resident

Online through a public group/board:	Yes: which ones?
Facebook Baptiste Lake	In town resident, rural (neighbours on road) residents
N/A	Rural residents, In-town residents
N/A	rural residents
N/A	residents that are family
N/A	rural resident
N/A	Rural resident
N/A	regular residents
N/A	In town resident (cousins)
Baptiste Lake; Maynooth	rural resident
N/A	cottagers and in town residents
N/A	Locals (family member)
N/A	Rural residents
N/A	Residents
N/A	All of the above
N/A	Rural resident
N/A	All of the above
N/A	seasonal residents, rural residents (2)
N/A	We have family that live there they interact with other residents etc.
N/A	Home owners on Baptiste and in town and nearby cottagers
N/A	Rural resident, regular tourist, converter

Rural Resident (ex. local)

Online through a public group/board:	Yes: which ones?
N/A	All but outsider
N/A	locals mostly and a few cottagers

Online through a public group/board:	Yes: which ones?
N/A	all
N/A	all
N/A	all
N/A	all
N/A	All of the above
N/A	Local rural, regular cottager
N/A	Rural
N/A	rural residents
N/A	Cottagers
N/A	Seasonal residents, city folks
N/A	outsider
N/A	All of the above
N/A	locals - long term and more recent arrivals, converters, cottagers & visitors (the later through my business, which is centred around gatherings
many agric and env sites	in town, converter, rural, regular tourist
Maynooth Downtown Business affairs group. Church Group, Transition Town Maynooth	all of them
N/A	all
N/A	cottagers
N/A	Rural resident, in-town residents, regular tourist
N/A	in town resident, seasonal residents

In-town Resident (ex. local)

Online through a public group/board:	Yes: which ones?
N/A	All of the above.
N/A	regular tourists

Converter (ex. used to be a cottager, and now a local)

Online through a public group/board:	Yes: which ones?
N/A	All
N/A	all
N/A	All
N/A	all the above
N/A	Rural and town residents
Kayaking group	Rural residents in town residents converters
N/A	Rural, tourist, outsider
N/A	All of these
N/A	Rural resident, regular tourist, in town resident, converter,
N/A	Rural resident, in-town resident, converter
N/A	All
Facebook	Locals and "transplants" who have moved here

Regular Tourist (ex. annual visitor)

Online through a public group/board:	Yes: which ones?

Outsider (ex. new visitor)

Online through a public group/board:	Yes: which ones?

Q12_5_TEXT - Other:

Seasonal Resident (ex. cottager)

Other:	Yes: which ones?
N/A	Rural, regular tourist, in town resident
N/A	In town resident, rural (neighbours on road) residents
N/A	Rural residents, In-town residents
N/A	rural residents
N/A	residents that are family

Other:	Yes: which ones?
facebook	rural resident
N/A	Rural resident
N/A	regular residents
At Sunday Mass, once a year family reunion	In town resident (cousins)
N/A	rural resident
N/A	cottagers and in town residents
Telephone	Locals (family member)
N/A	Rural residents
Our place	Residents
On docks, going for walks, meeting at sand bars	All of the above
N/A	Rural resident
N/A	All of the above
N/A	seasonal residents, rural residents (2)
N/A	We have family that live there they interact with other residents etc.
While out walking	Home owners on Baptiste and in town and nearby cottagers
N/A	Rural resident, regular tourist, converter

Rural Resident (ex. local)

Other:	Yes: which ones?
N/A	All but outsider
N/A	locals mostly and a few cottagers
N/A	all
N/A	all
N/A	all
outside in nature	all

Other:	Yes: which ones?
N/A	All of the above
N/A	Local rural, regular cottager
N/A	Rural
N/A	rural residents
At the dump lol. I meet so many of my acquaintances there and chat	Cottagers
N/A	Seasonal residents, city folks
N/A	outsider
N/A	All of the above
hiking, travelling the region by car	locals - long term and more recent arrivals, converters, cottagers & visitors (the later through my business, which is centred around gatherings
N/A	in town, converter, rural, regular tourist
N/A	all of them
activities such as informal group hikes and walks	all
N/A	cottagers
N/A	Rural resident, in-town residents, regular tourist
N/A	in town resident, seasonal residents

In-town Resident (ex. local)

Other:	Yes: which ones?
N/A	All of the above.
N/A	regular tourists

Converter (ex. used to be a cottager, and now a local)

Other:	Yes: which ones?
N/A	All
N/A	all

Other:	Yes: which ones?
N/A	All
N/A	all the above
N/A	Rural and town residents
N/A	Rural residents in town residents converters
N/A	Rural, tourist, outsider
N/A	All of these
N/A	Rural resident, regular tourist, in town resident, converter,
N/A	Rural resident, in-town resident, converter
N/A	All
N/A	Locals and "transplants" who have moved here

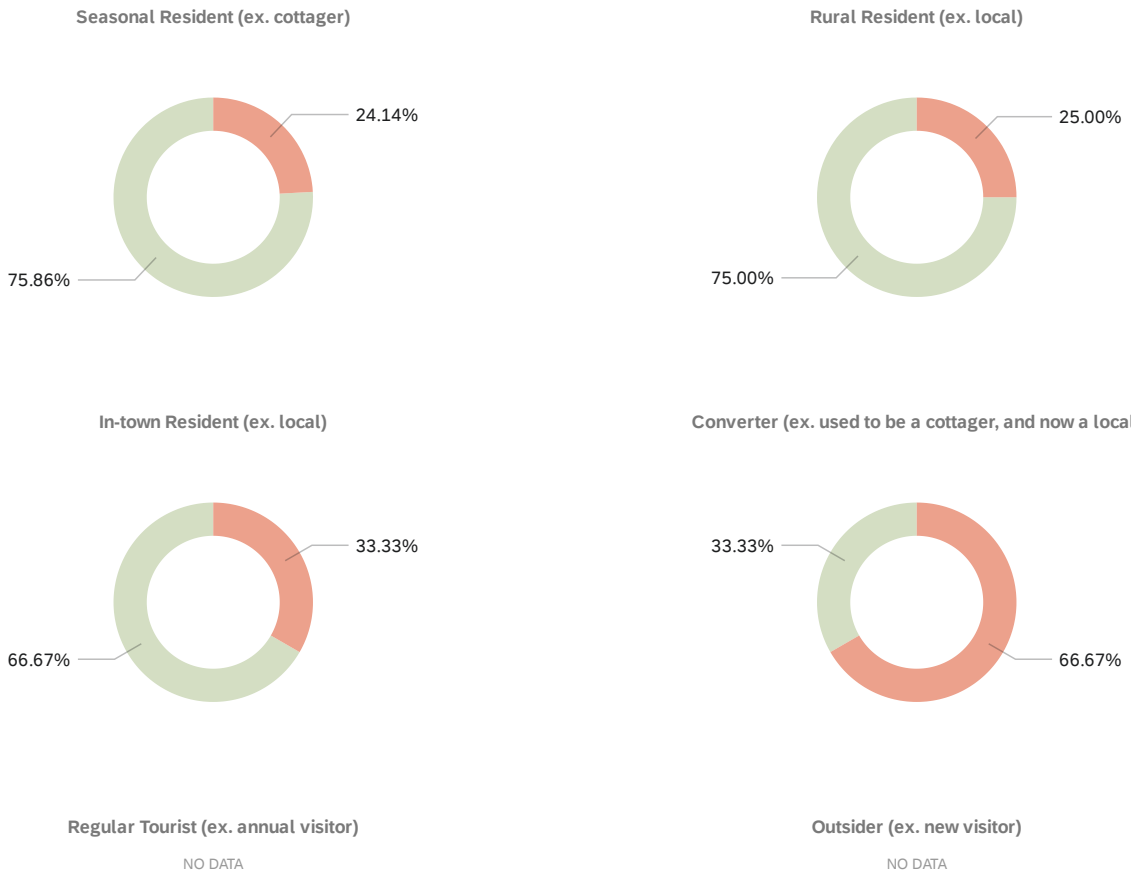
Regular Tourist (ex. annual visitor)

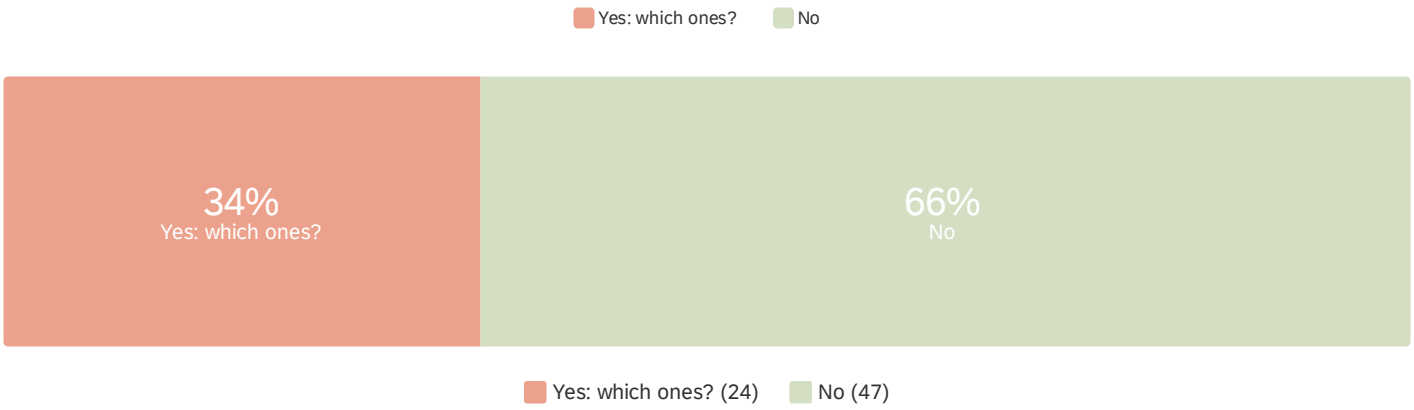
Other:	Yes: which ones?

Outsider (ex. new visitor)

Other:	Yes: which ones?

Q13 - Are you part of a membership club?





#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
1	Yes: which ones?	29.17% 7	25.00% 6	4.17% 1	41.67% 10	0.00% 0	0.00% 0	24
2	No	46.81% 22	38.30% 18	4.26% 2	10.64% 5	0.00% 0	0.00% 0	47

Showing rows 1 - 2 of 2

Q13_1_TEXT - Yes: which ones?

Seasonal Resident (ex. cottager)

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...
N/A	Online through a public group/board:
N/A	In-person in a private residence, Online through private messages
Baptist's Lakr cottage association	In-person in a private residence, In-person in a public building/space:
N/A	In-person in a private residence, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages
N/A	In-person in a private residence
N/A	In-person in a private residence
N/A	In-person in a private residence
N/A	In-person in a private residence, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:
N/A	In-person in a private residence, Online through private messages, Other:
N/A	In-person in a private residence
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	Other:
N/A	In-person in a private residence, Online through a public group/board:
N/A	In-person in a private residence
N/A	In-person in a private residence, Other:
Baptiste Lake Association	In-person in a private residence, In-person in a public building/space:
Cottagers association, maple leaf snowskimmers	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence
N/A	In-person in a public building/space:, Online through private messages, Other:
N/A	In-person in a private residence, Other:

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...
N/A	In-person in a private residence
N/A	In-person in a private residence, Online through private messages
Baptist Lake Association	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through a public group/board:
N/A	In-person in a private residence, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, Online through private messages, Online through a public group/board:
Baptiste lake cottagers ass	In-person in a private residence, In-person in a public building/space:, Other:
Baptiste lake association	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:

Rural Resident (ex. local)

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages
N/A	In-person in a private residence, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:, Other:
My family is a part of baptiste lake association	In-person in a private residence, In-person in a public building/space:
N/A	In-person in a private residence, In-person in a public building/space:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages
Ontario Woodlot Association	In-person in a private residence, In-person in a public building/space:

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...
N/A	In-person in a private residence, Other:
N/A	In-person in a private residence, In-person in a public building/space:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
The Chocolate Harlots' club, the AGB, Bancroft Tennis Club, Volleyball and Soccer groups	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:, Other:
wollaston home and cottage, fireside, Ecol. Farmers, library, seniors,	In-person in a private residence, In-person in a public building/space:, Online through a public group/board:
Does Church count?	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
Algonquin Art Council	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:, Other:
N/A	In-person in a private residence
N/A	In-person in a private residence, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a public building/space:, Online through private messages

In-town Resident (ex. local)

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...
"Bancroft and area" via Facebook and Algonquin Kijicho	In-person in a private residence, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence, Online through private messages

Converter (ex. used to be a cottager, and now a local)

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...

Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
N/A	In-person in a private residence
Baptiste Lake Association	In-person in a private residence
BLA	In-person in a private residence, Online through a public group/board:
Baptiste Lake Assoc.	In-person in a private residence, In-person in a public building/space:, Online through private messages
N/A	In-person in a private residence, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
Baptiste Lake Association	In-person in a private residence, In-person in a public building/space:, Online through a public group/board:
Quilt club, coffee group	In-person in a private residence, In-person in a public building/space:, Online through private messages
N/A	In-person in a private residence, In-person in a public building/space:, Online through private messages
Maple leaf snow skimmers	In-person in a private residence, In-person in a public building/space:, Online through private messages
Baptiste lake association	In-person in a private residence, In-person in a public building/space:
BLA	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
Baptiste lake association	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:
Transition town maynooth	In-person in a private residence, In-person in a public building/space:, Online through private messages, Online through a public group/board:

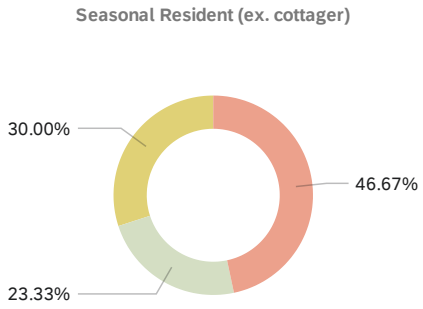
Regular Tourist (ex. annual visitor)

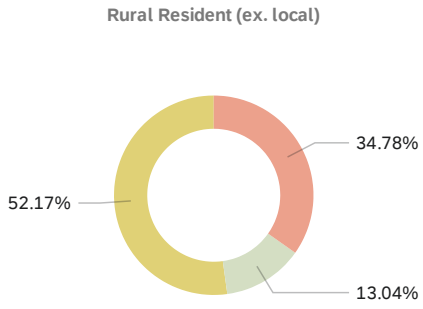
Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...

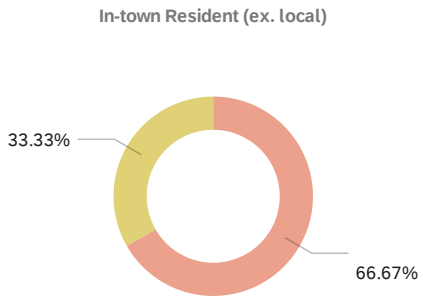
Outsider (ex. new visitor)

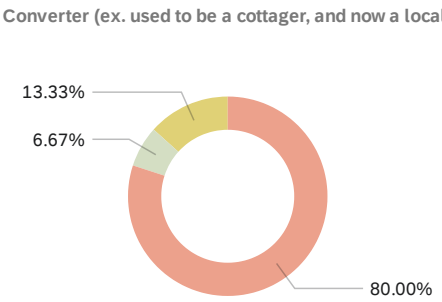
Yes: which ones?	How do you socialize with your social circle? Pre-covid era. Please che...

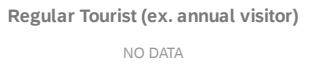
Q15 - Would you consider meeting with your group in-person along Baptiste andElephant lakes?



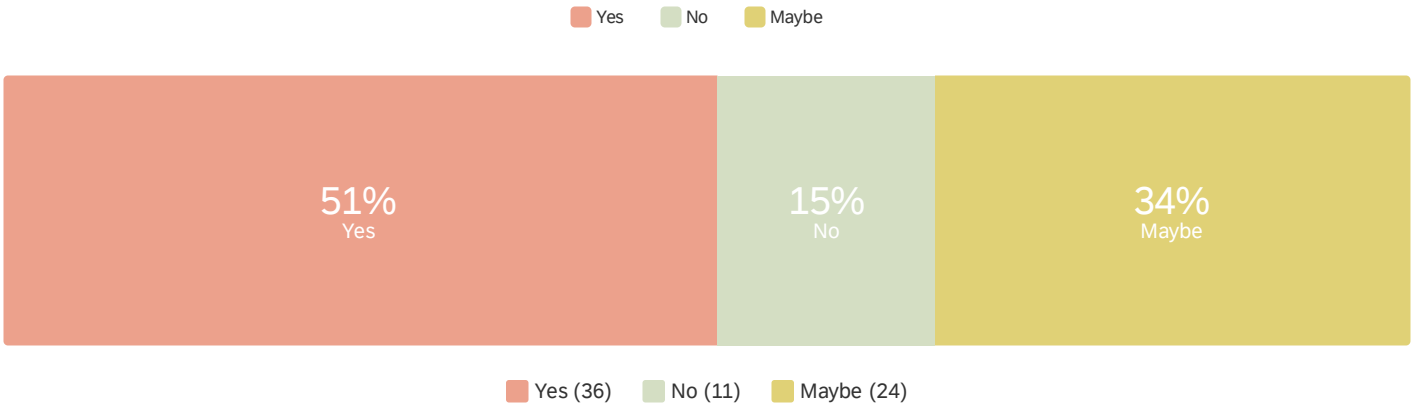












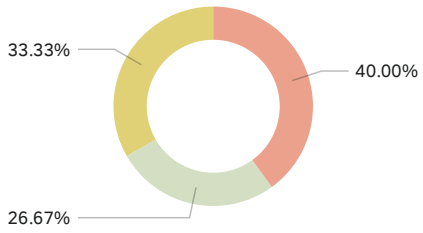
#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
1	Yes	38.89% 14	22.22% 8	5.56% 2	33.33% 12	0.00% 0	0.00% 0	36

#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
2	No	63.64% 7	27.27% 3	0.00% 0	9.09% 1	0.00% 0	0.00% 0	11
3	Maybe	37.50% 9	50.00% 12	4.17% 1	8.33% 2	0.00% 0	0.00% 0	24

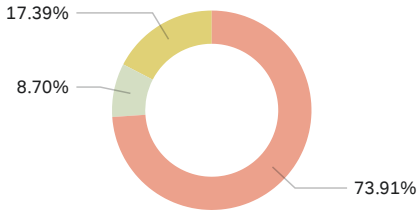
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Q16 - Would you like to socialize along the water at a publicly accessible and sharedamenities location? (ex. public beach)

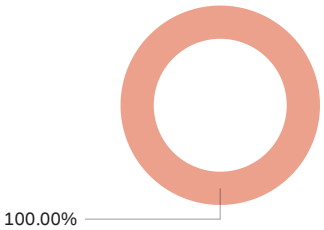
Seasonal Resident (ex. cottager)



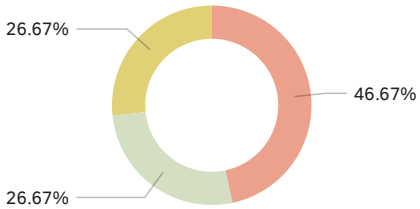
Rural Resident (ex. local)



In-town Resident (ex. local)



Converter (ex. used to be a cottager, and now a local)

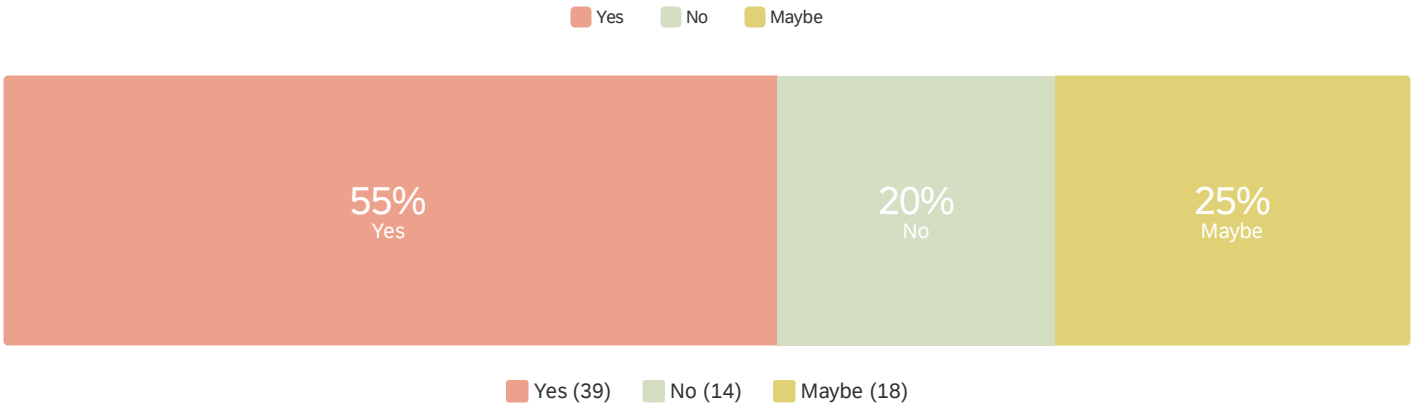


Regular Tourist (ex. annual visitor)

NO DATA

Outsider (ex. new visitor)

NO DATA

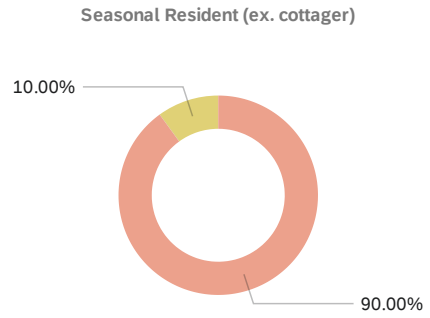


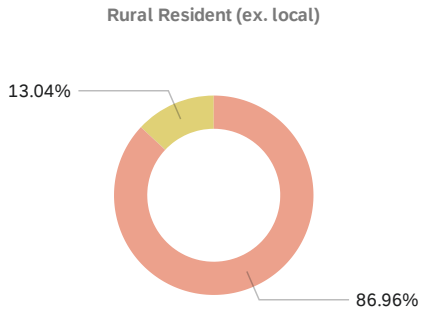
#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
1	Yes	30.77% 12	43.59% 17	7.69% 3	17.95% 7	0.00% 0	0.00% 0	39

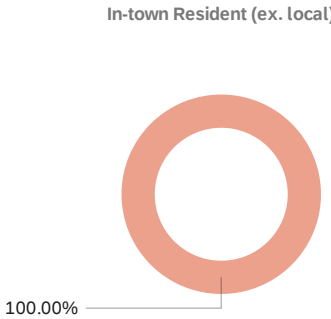
#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
2	No	57.14% 8	14.29% 2	0.00% 0	28.57% 4	0.00% 0	0.00% 0	14
3	Maybe	55.56% 10	22.22% 4	0.00% 0	22.22% 4	0.00% 0	0.00% 0	18

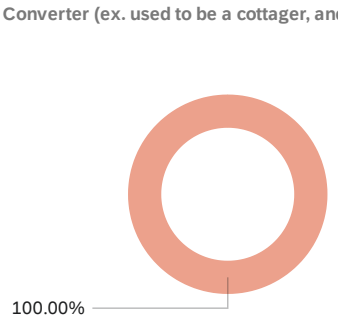
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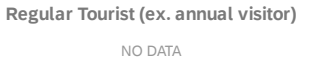
Q17 - Would you like to socialize along the water at a private residency? (ex. friend'scottage)



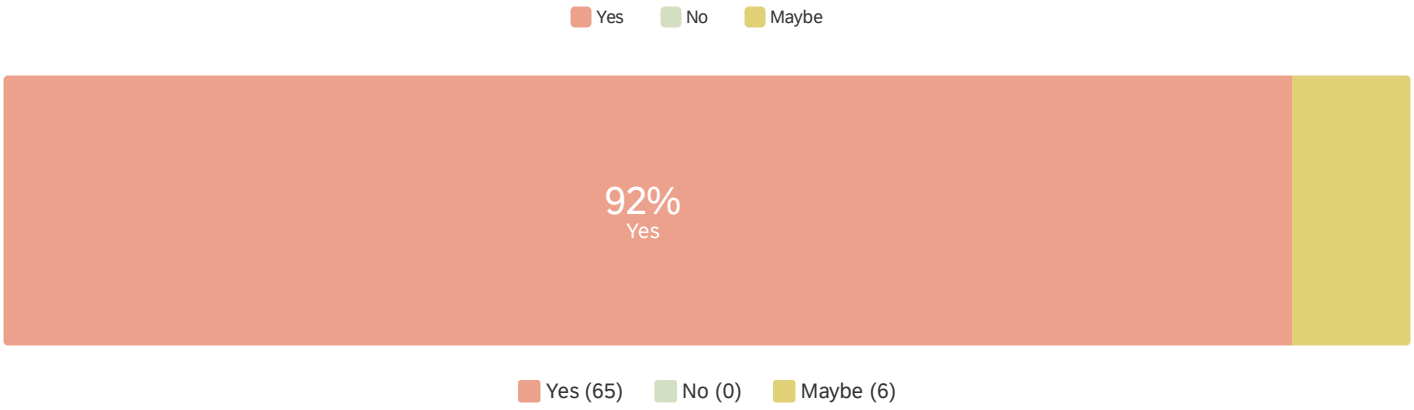












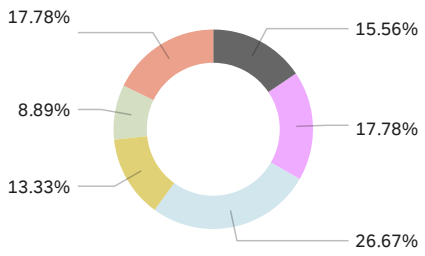
#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
1	Yes	41.54% 27	30.77% 20	4.62% 3	23.08% 15	0.00% 0	0.00% 0	65

#	Field	Seasonal Resident (ex. cottager)	Rural Resident (ex. local)	In-town Resident (ex. local)	Converter (ex. used to be a cottager, and now a local)	Regular Tourist (ex. annual visitor)	Outsider (ex. new visitor)	Total
2	No	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0
3	Maybe	50.00% 3	50.00% 3	0.00% 0	0.00% 0	0.00% 0	0.00% 0	6

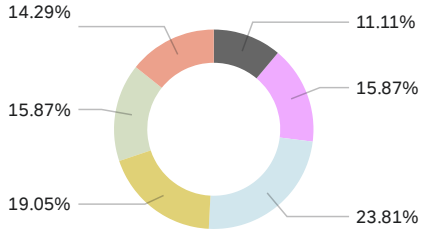
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Q18 - What infrastructure do you believe your community is lacking? Please check all that apply.

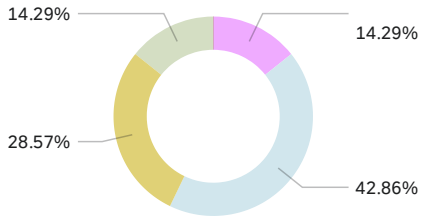
Seasonal Resident (ex. cottager)



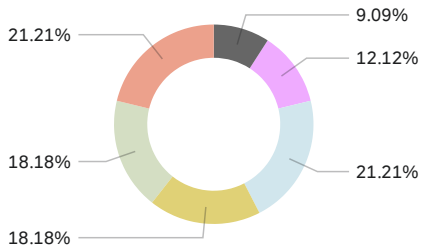
Rural Resident (ex. local)



In-town Resident (ex. local)



Converter (ex. used to be a cottager, and now a local)

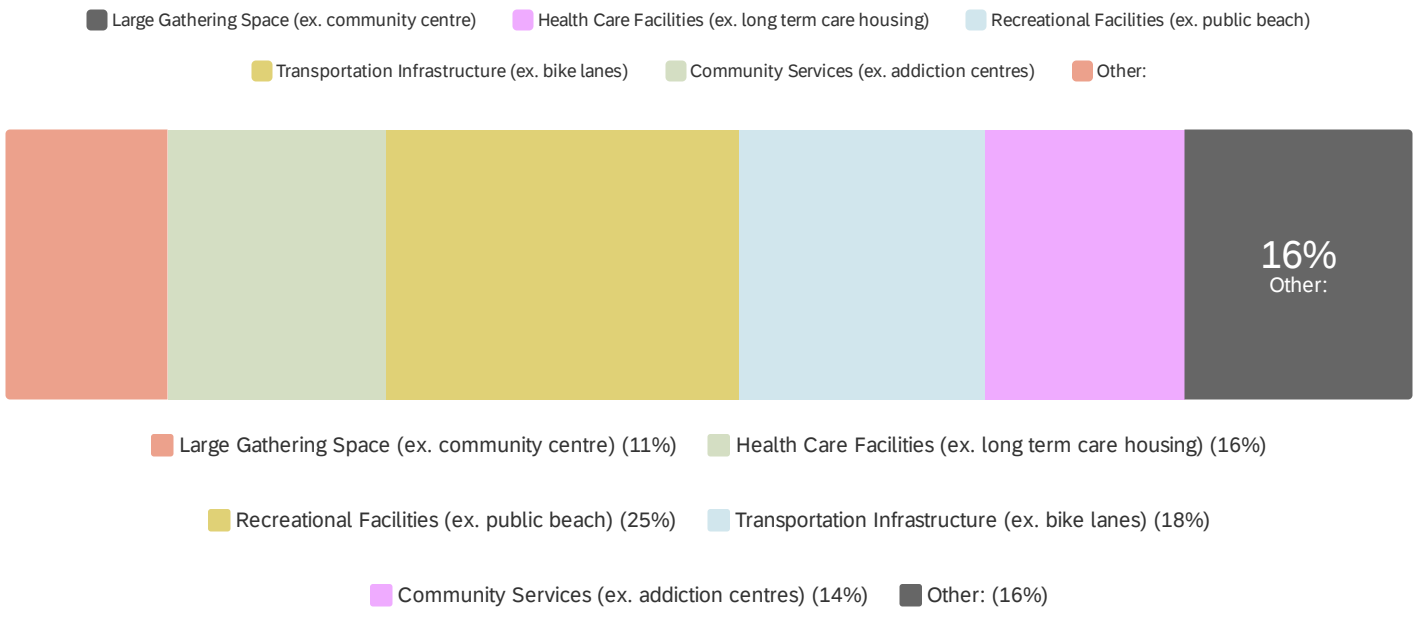


Regular Tourist (ex. annual visitor)

NO DATA

Outsider (ex. new visitor)

NO DATA



Q18_6_TEXT - Other:

Seasonal Resident (ex. cottager)

Other:	Would you like to socialize along the water at a publicly accessible and sh...
Nothing!	Maybe
N/A	Maybe
N/A	Maybe
N/A	No
Some locals have been discussing a free exchange depot where you can drop off things someone else may need and perhaps find something you can use. Could work, have seen that at Parry Sound dump	No
N/A	Yes
N/A	Yes
N/A	No
N/A	Yes
N/A	Maybe
N/A	Yes
N/A	Maybe
N/A	Yes
N/A	Maybe
Public docks, lakeside restaurants and gas	Yes
none	Maybe
N/A	No
N/A	Yes
Boat launch with boat wash, nature interpretive center, restaurant	Maybe
N/A	Maybe
N/A	Yes

Other:	Would you like to socialize along the water at a publicly accessible and sh...
So far I am happy with everything, don’t feel anything is lacking.	Yes
N/A	Yes
N/A	Yes
Our lake system lacks nothing. It's perfect the way it is.	No
N/A	No
N/A	No
N/A	No
N/A	Yes
Pool for locals	Maybe

Rural Resident (ex. local)

Other:	Would you like to socialize along the water at a publicly accessible and sh...
N/A	Maybe
Bancroft has a lot to offer, a pool would be a welcome addition for many people though	No
N/A	Yes
affordable housing	Yes
N/A	Yes
N/A	Yes
N/A	Maybe
N/A	Yes
N/A	Yes
More recreational services for children	Yes
N/A	Yes
Services for mental health ie:autism. Things for teens to do	Yes

Other:	Would you like to socialize along the water at a publicly accessible and sh...
affordable housing	Maybe
N/A	Maybe
Communication services from municipality's Example: newsletters, better online presence and better notification of events, bylaws and changes within the community	Yes
collaborative and cooperative values missing	Yes
N/A	Yes
N/A	Yes
More public access to local lakes	Yes
Public Pool	No
N/A	Yes
N/A	Yes
N/A	Yes

In-town Resident (ex. local)

Other:	Would you like to socialize along the water at a publicly accessible and sh...
N/A	Yes
N/A	Yes
N/A	Yes

Converter (ex. used to be a cottager, and now a local)

Other:	Would you like to socialize along the water at a publicly accessible and sh...
N/A	Yes
homeless shelters; childrens centers (ex. boys and girls club); indoor swimming and diving!	Yes
Visitors who care about preserving and protecting the ecosystem of the Lake	No
N/A	Maybe
N/A	Yes

Other:	Would you like to socialize along the water at a publicly accessible and sh...
True high speed internet	No
Affordable accessible housing	Yes
N/A	Yes
N/A	Maybe
Better retail options, more restaurants	Maybe
N/A	No
N/A	Maybe
N/A	Yes
Wildlife and fish protection and enforcement	No
Maynooth old community centre closure is a hige sticking point, bike lanes through bancroft, low-income housing	Yes

Regular Tourist (ex. annual visitor)

Other:	Would you like to socialize along the water at a publicly accessible and sh...

Outsider (ex. new visitor)

Other:	Would you like to socialize along the water at a publicly accessible and sh...

End of Report

APPENDIX E

Local Newspaper Articles about Research Project

- Bancroft This Week
- July 29, 2020
- November 6, 2020

Bancroft this Week
http://www.bancroftthisweek.com/?p=10789
Export date: Tue Nov 10 16:32:47 2020 / +0000 GMT

Architecture student studying local lakes



July 29, 2020

By Kristena Schutt-Moore

Hannah Spasov has been studying for her Master of Architecture (Water Program) at the University of Waterloo School of Architecture. For her thesis project she has selected Baptiste Lake and Elephant Lake for creating a hypothetical design.

The main goal of these designs is to break some of the tension in the socially divided landscape. In many cases that social divide is the locals vs cottages mindset, but around a lake other issues can arise.

Spasov explains that using her thesis project she wants to see if she can heal the divides and create something for all community stakeholders. “I want to use architecture to disrupt some of these tensions [between different groups in the community] and to break the private-property ring around the lake.”

So far Spasov has been working on what she has seen around the two lakes. Now she is looking for some assistance from the public. She is looking for information on what is needed in the area and how the lakes can be improved. She would like to talk with both individual community members and organizations to find out what the area needs.

Originally from Milbrooke, just west of Peterborough, Spasov grew up in a small town so she has an interest in the architecture and feel of cottage country and small towns. Her interest in Baptiste Lake and the surrounding area developed from spending time there with her husband's family.
These architectural designs and plans are just hypothetical. Spasov is creating these for her final thesis for school. With this project she is working to see how architecture can be a solution to issues found in rural areas.

Spasov says that she is just at the beginning stages of her project, and it could take about a year to complete it. Through it she hopes to design or develop a plan that will help bring both cottagers, locals and other groups together, develop better access to the lake, and help improve area services.
Those interested in getting in touch with Spasov about her architecture thesis project can reach her by email at hspasov@uwaterloo.ca.

Post date: 2020-07-29 09:47:17
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Post modified date: 2020-07-29 09:47:22
Post modified date GMT: 2020-07-29 13:47:22

Export date: Tue Nov 10 16:32:47 2020 / +0000 GMT
This page was exported from Bancroft this Week [http://www.bancroftthisweek.com]

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Researching local lakes and the effects of cottaging

BY **KRISTENA SCHUTT-MOORE**
Staff

Little research has been done on the pastime known as cottaging and the effects it has on rural communities. But that is about to change according to Hannah Spasov who is working on her thesis for her Master of Architecture (Water Program) at the University of Waterloo School of Architecture.

For this thesis project she is creating hypothetical designs for Baptiste Lake and Elephant Lake. The title of this thesis study is *Defining a Complex Landscape: A look at the social and geographical relationships in Ontario cottage country.*

"This study will identify public and commercial shoreline sites and their social relevance in Ontario cottage country. I strongly believe that this topic will strike a chord with humanity scholars, social scientists, architects, municipality officials, and the average Canadian. Phase two focuses on a variety of shoreline designs that try to mediate social tensions between seasonal cottagers and locals," says Spasov.

She is looking to include information and opinions of the local community and those who use the lakes. For part of this she needs to confirm what the recreational water activities are on Baptiste Lake and Elephant Lake as well as explore both the public and private social patterns.

To do this, Spasov is inviting community members to participate in a 15-minute online survey called Cottage Country Dynamics to help gather the needed information. The survey can be found at https://uwaterloo.ca1.qualtrics.com/jfe/form/SV_6tHzgywdZIWEpwN.

"I hope the survey data will aid in my theoretical shoreline designs along Baptiste Lake and Elephant Lake and contribute to the discussion for a more publicly accessible shoreline. Very little academic research has been done regarding Southern Ontario cottaging and its effects on rural communities, including the Haliburton-Hastings Highlands area. This study works to uncover the relationships between Southern Ontario cottage culture and rural communities regarding communal water use," says Spasov.

She has been working on her *Defining a Complex Landscape* study since last summer and it could take over a year for Spasov to complete. All information collected by her through the survey is kept anonymous and participants will not be asked to provide names or contact information.

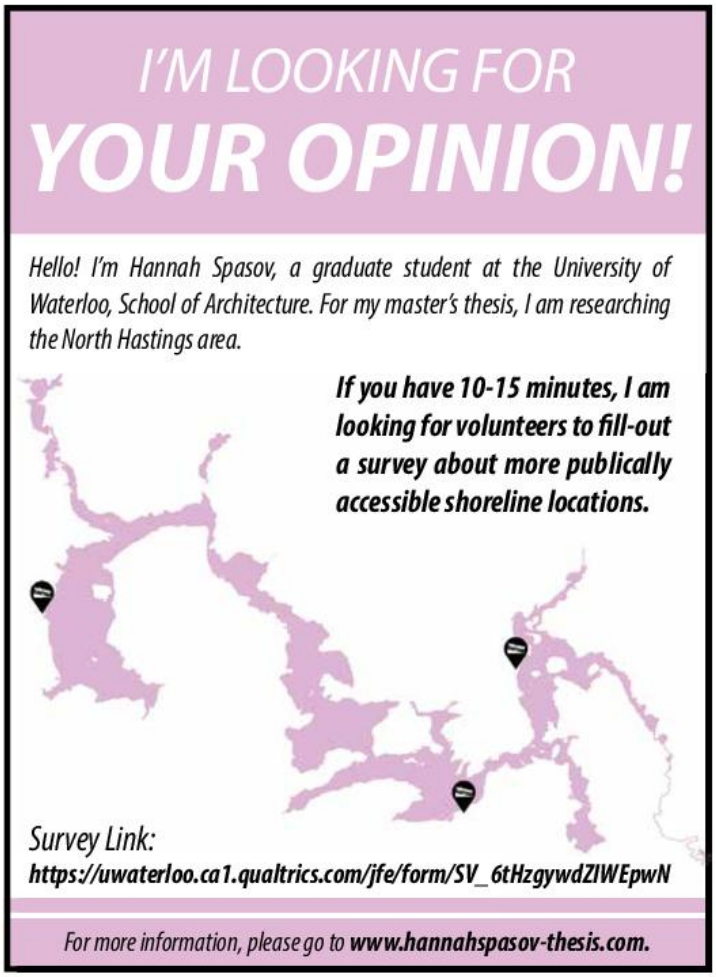
The information will be stored for one year so that Spasov can complete her research and after that it will be destroyed. The survey will be operated by Quatrics through the University of Waterloo.

The completion deadline for the survey is Dec. 7. Once the survey is completed Spasov will go through the results to see if it proves or disproves her hypothesis. A summary of her findings from the survey will be part of her graduate thesis publication which can be found at https://uwspace.uwaterloo.ca/handle/10012/6.

Those who participate in the survey will receive an artistic map of the area that Spasov has created. It can be downloaded at the end of the survey. Once the survey is completed the map will show up on the screen. Those who want a copy just have to right click on the map with their computer mouse and click the 'save image as' button.

The architectural designs and plans that Spasov is creating from her studies, and the survey information, are hypothetical and not intended as plans to be put in place by the township or residents of either lake. She wishes to see if architecture can be a solution to issues found in rural areas.

The information from the survey and her study will be available for those interested to see. Spasov expects to have her thesis published by June 2021. She will also be posting updates of her research on her thesis website at https://www.hannahspasov-thesis.com/. Those interested in more information about the research and study that Spasov is doing can reach her at hspasov@uwaterloo.ca.



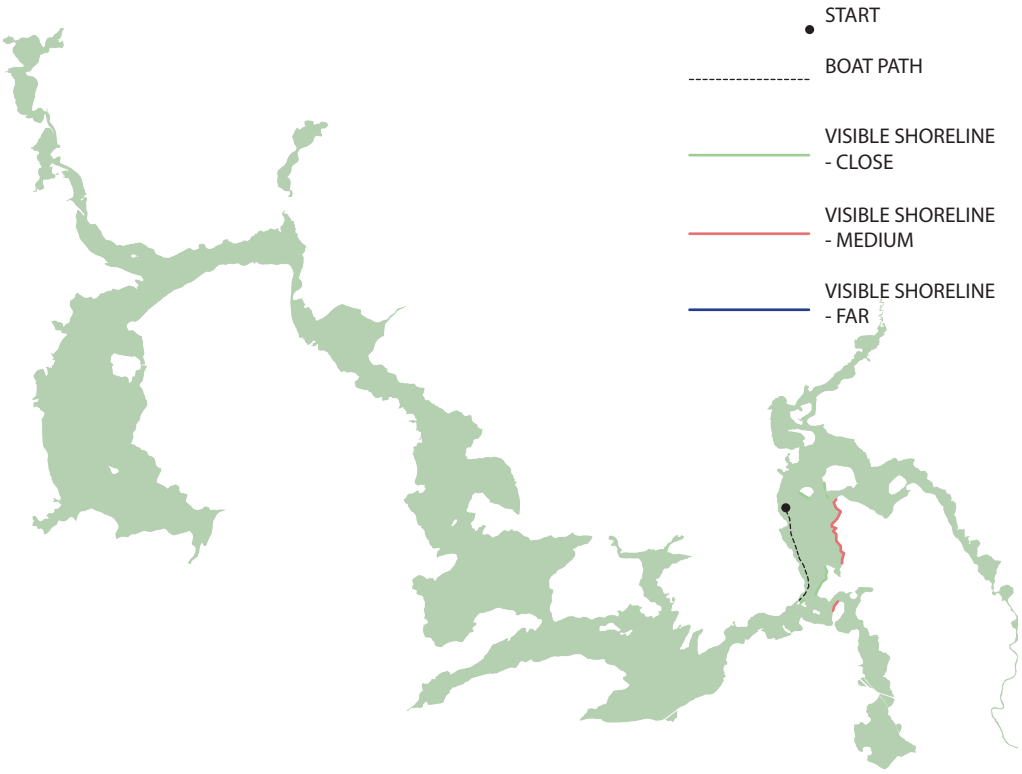
APPENDIX F

Baptiste Lake Shoreline Elevations

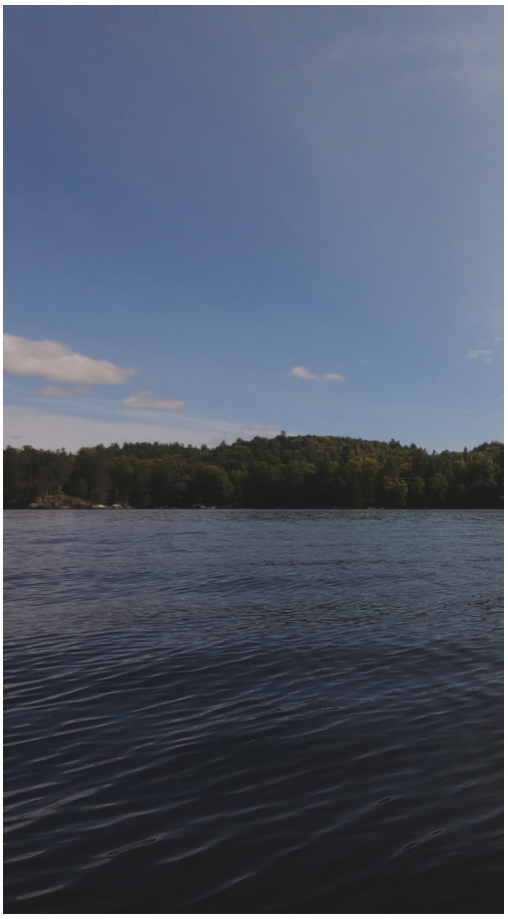
- GoPro Set-up
- Go-Pro Photos



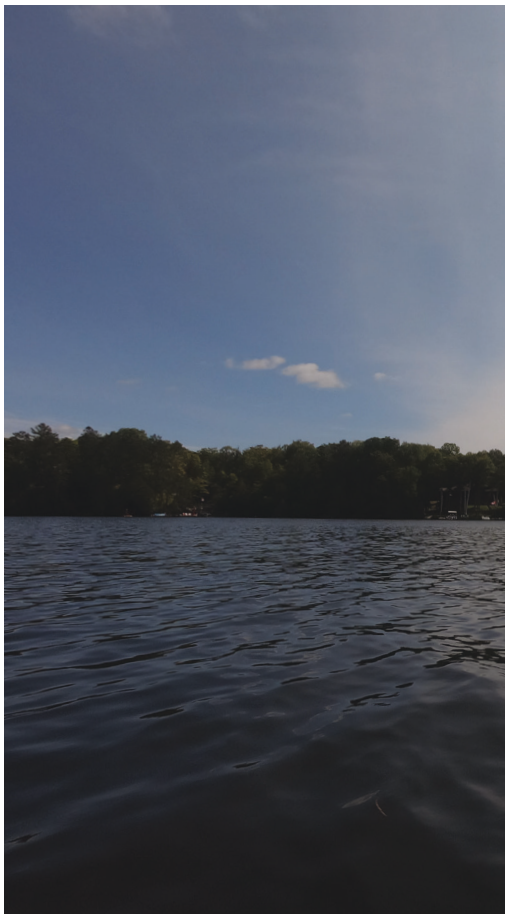


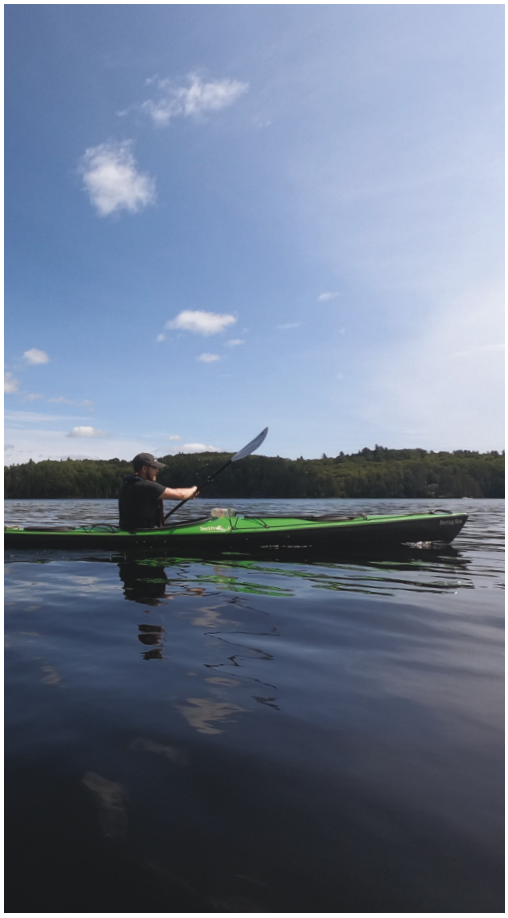

START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR



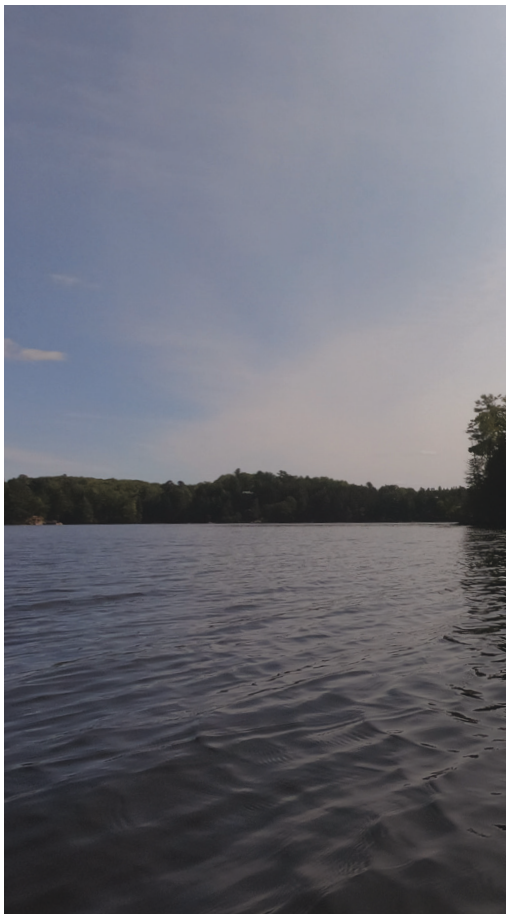


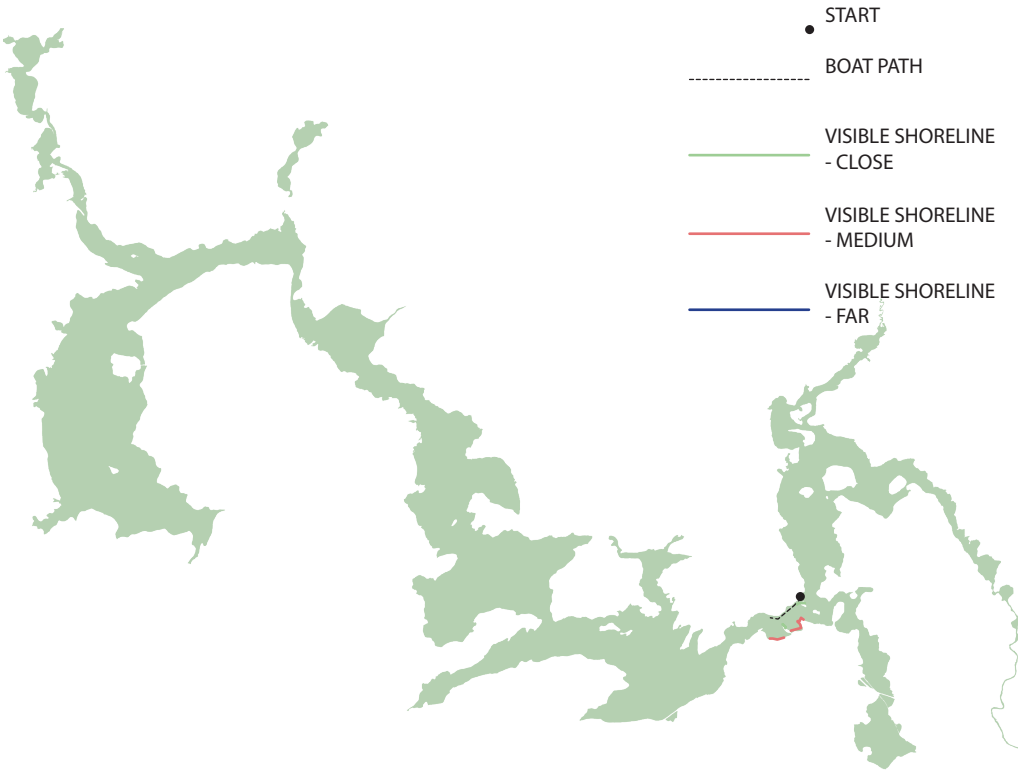










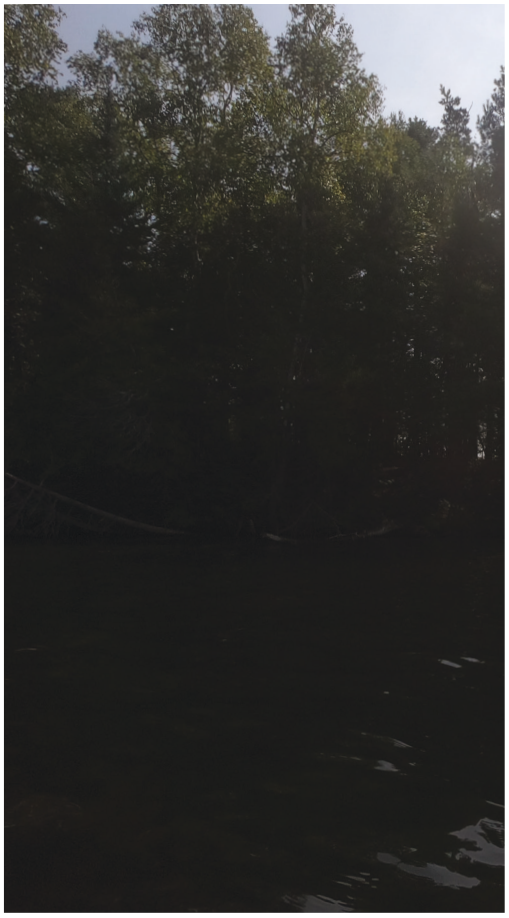


START
BOAT PATH
VISIBLE SHORELINE
- CLOSE
VISIBLE SHORELINE
- MEDIUM
VISIBLE SHORELINE
- FAR














START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

















START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

















START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

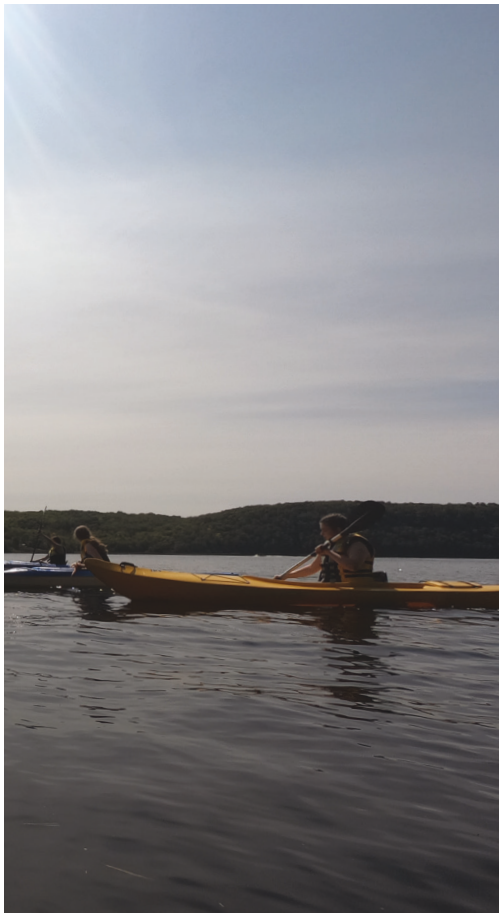








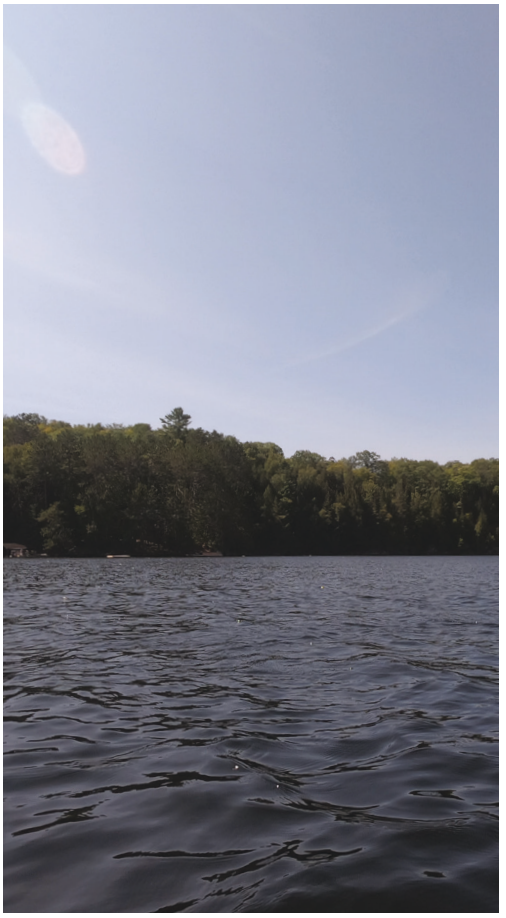








START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR





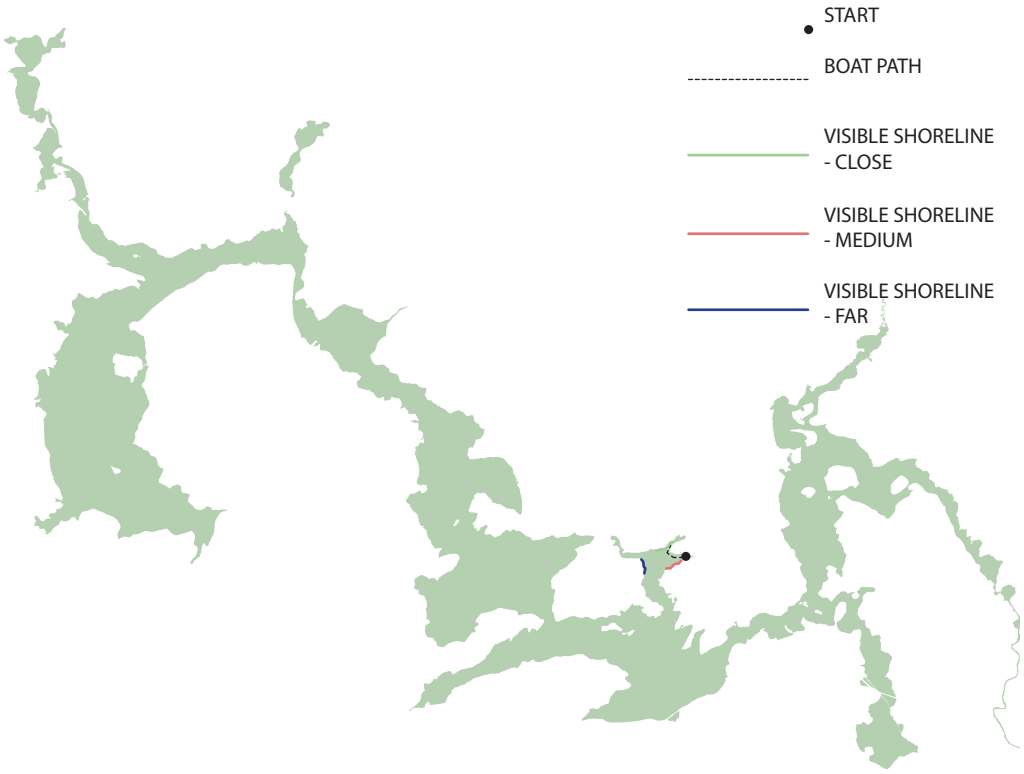


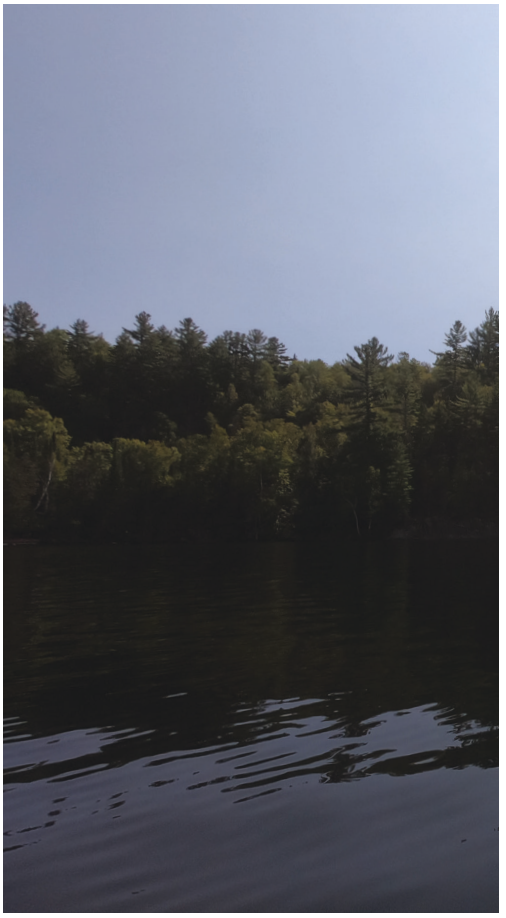










START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR





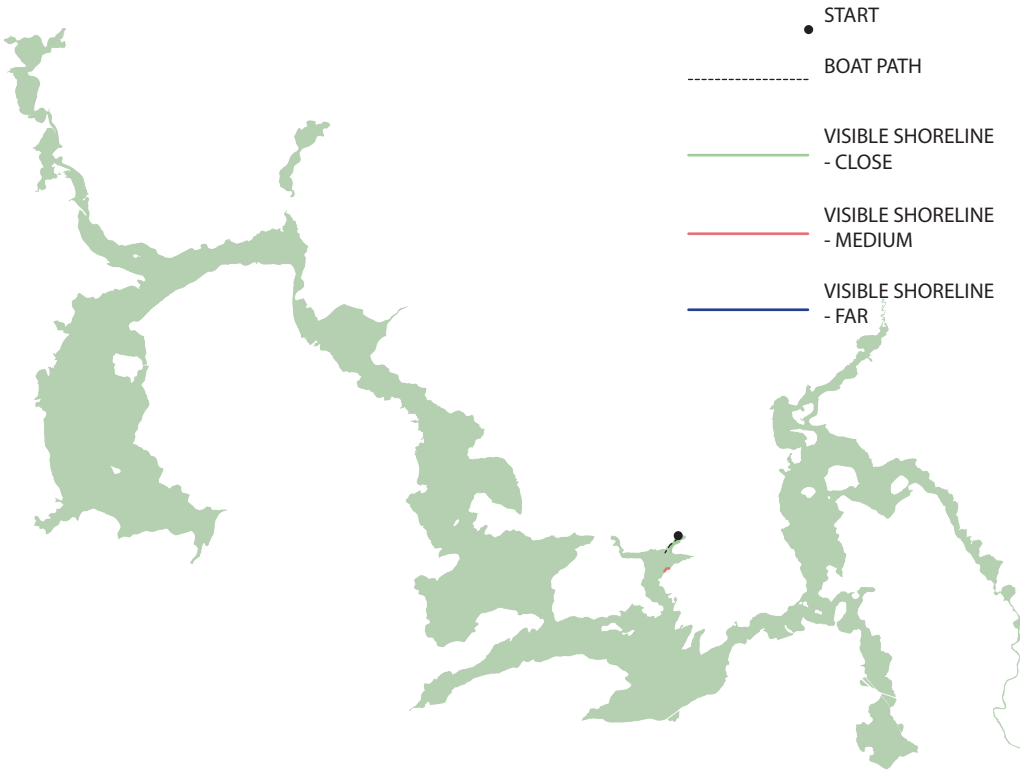






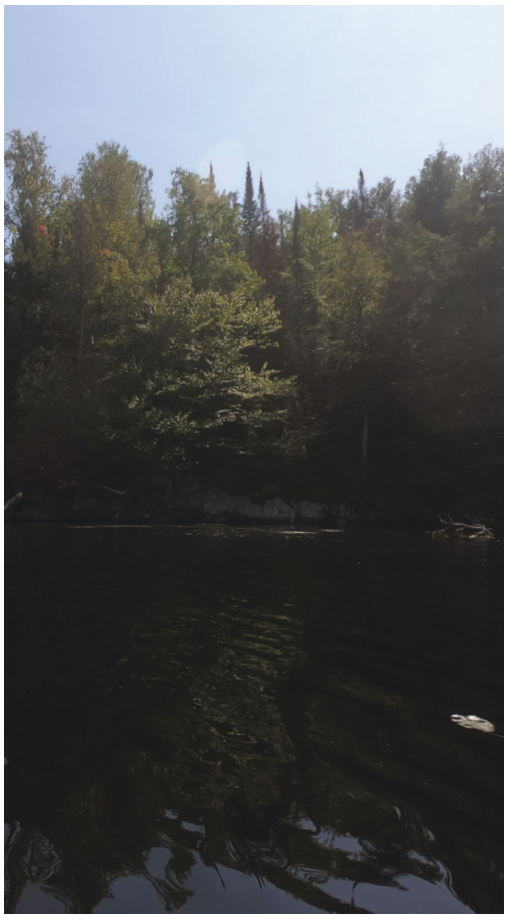


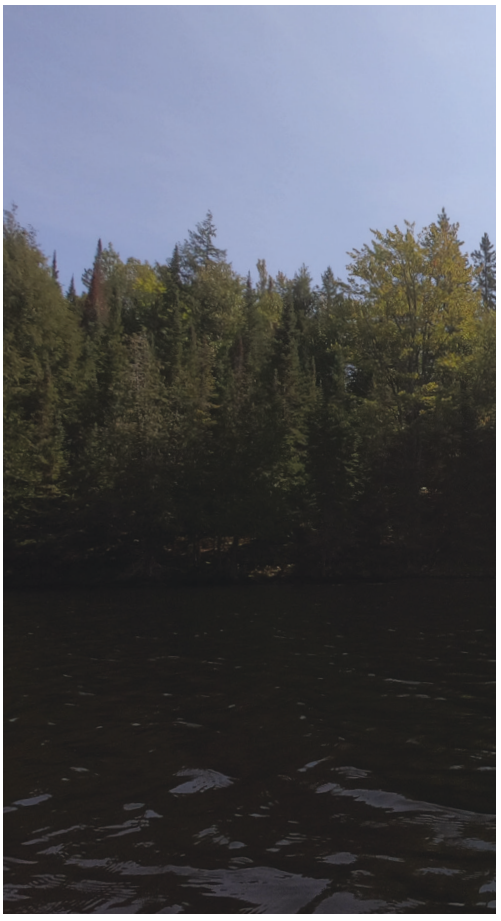




START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

















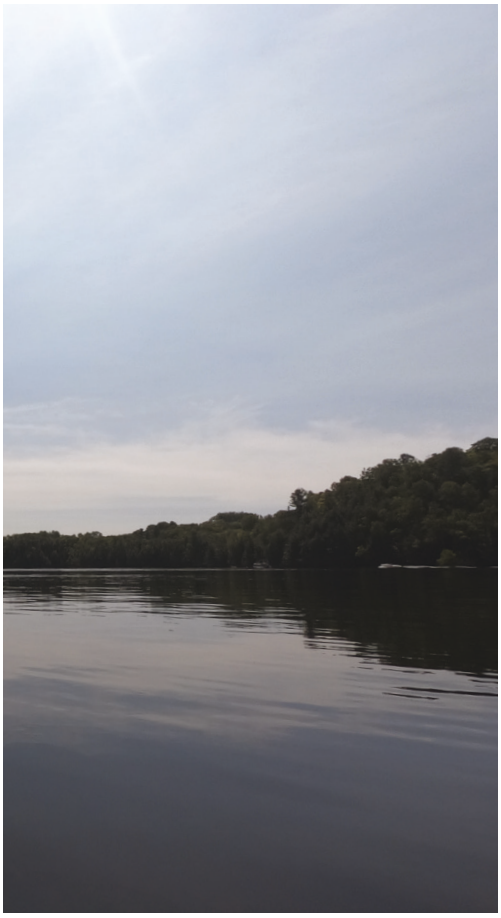
START
BOAT PATH
VISIBLE SHORELINE
- CLOSE
VISIBLE SHORELINE
- MEDIUM
VISIBLE SHORELINE
- FAR

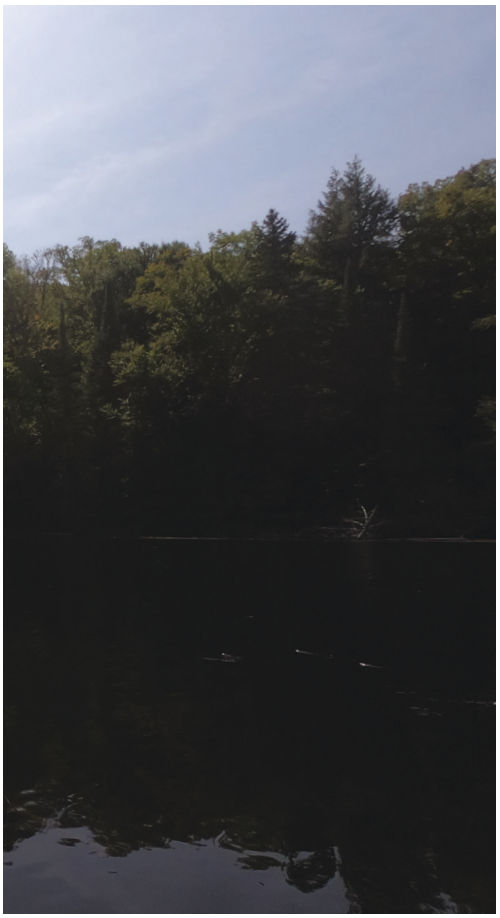


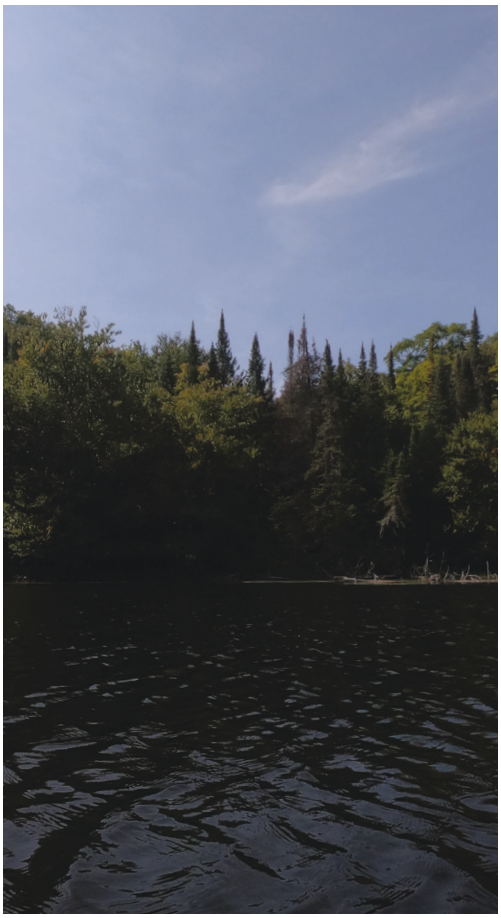


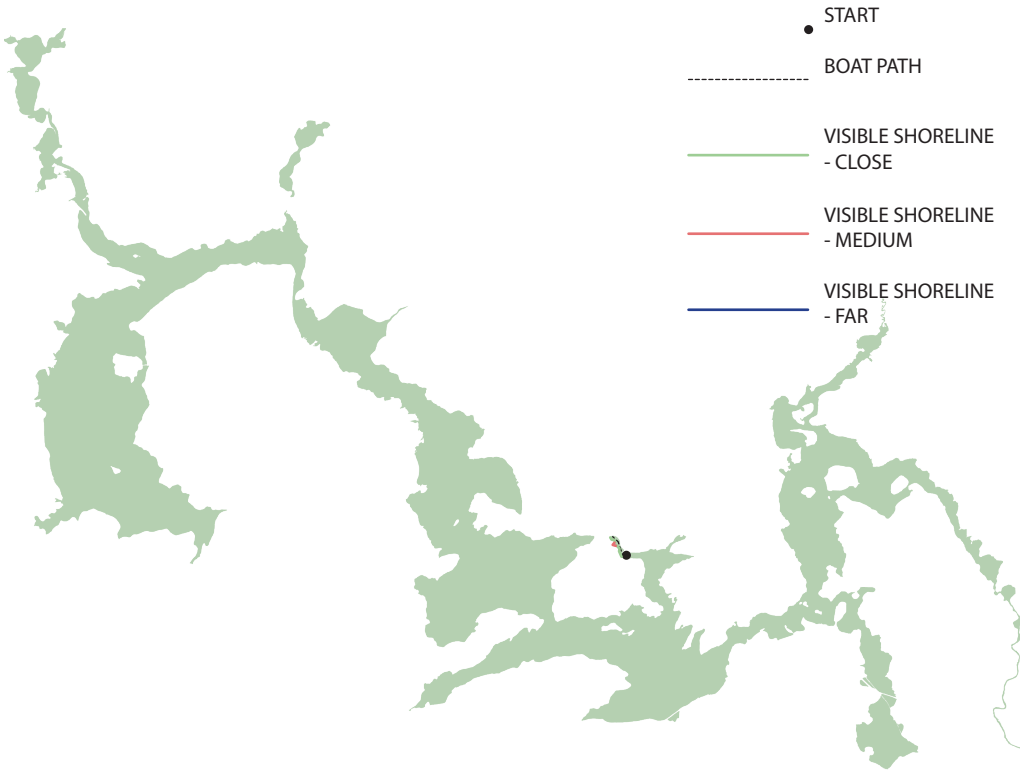









START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

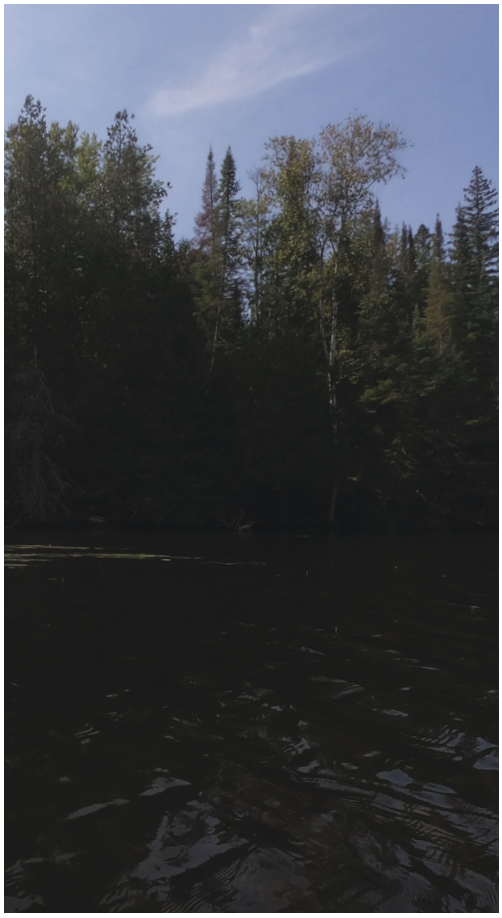




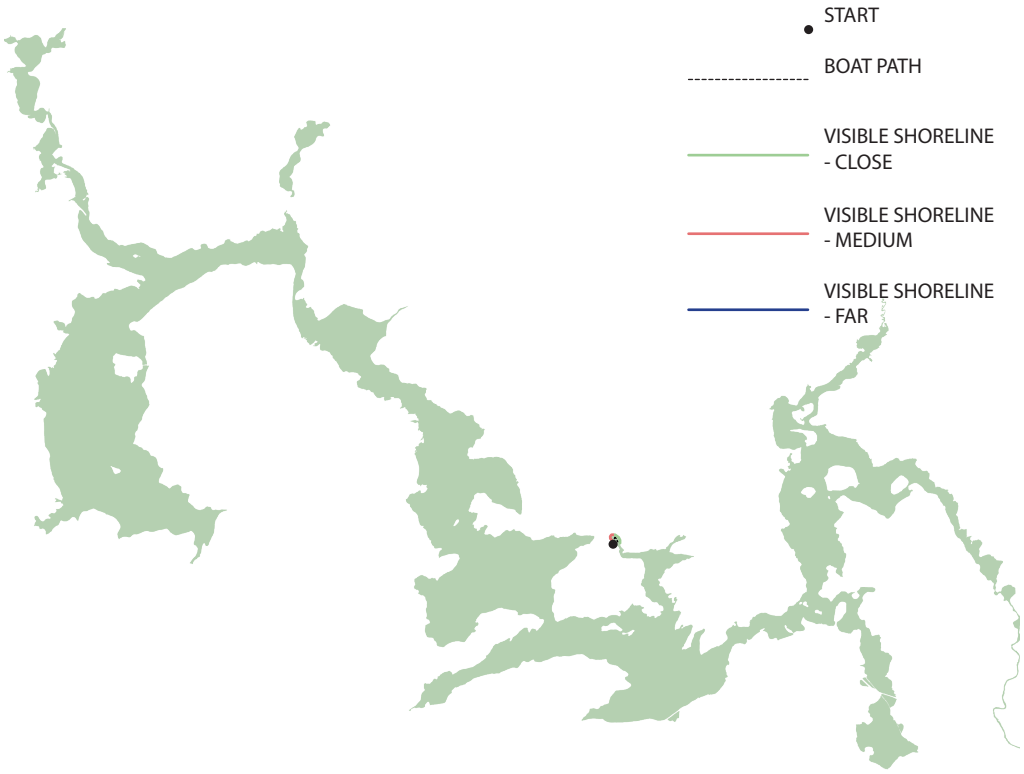






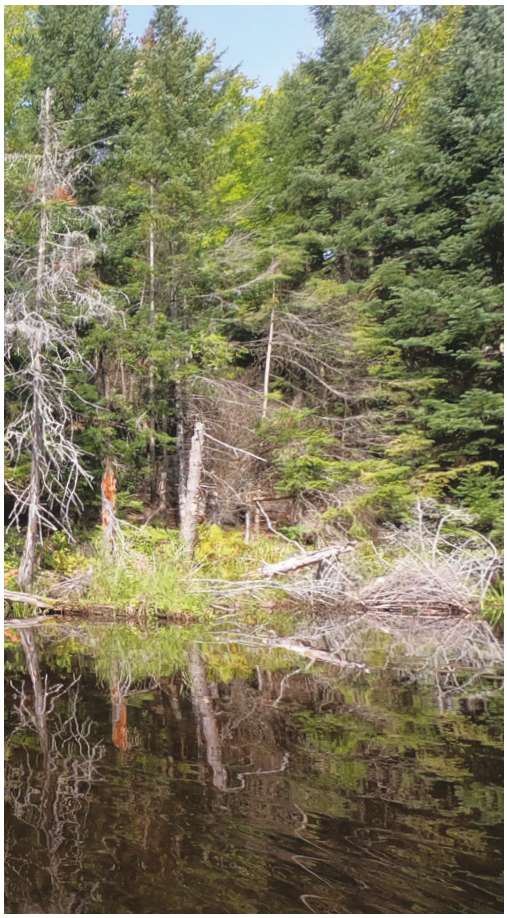






START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

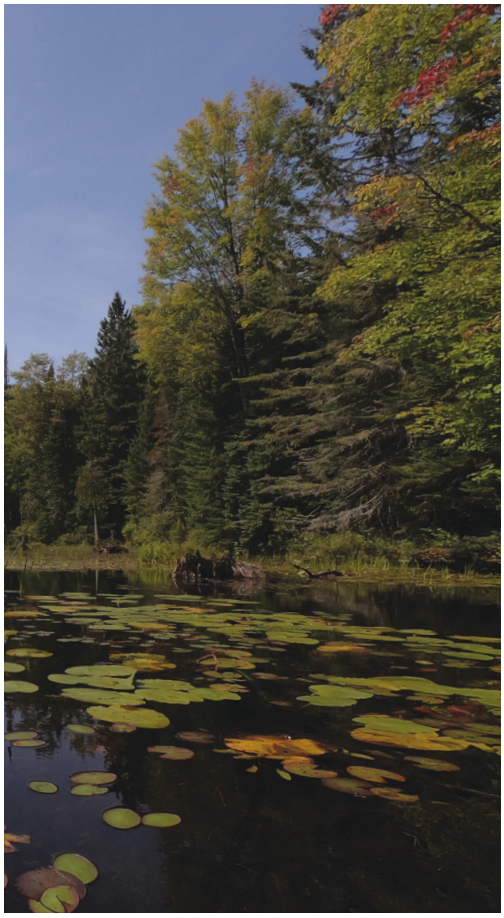




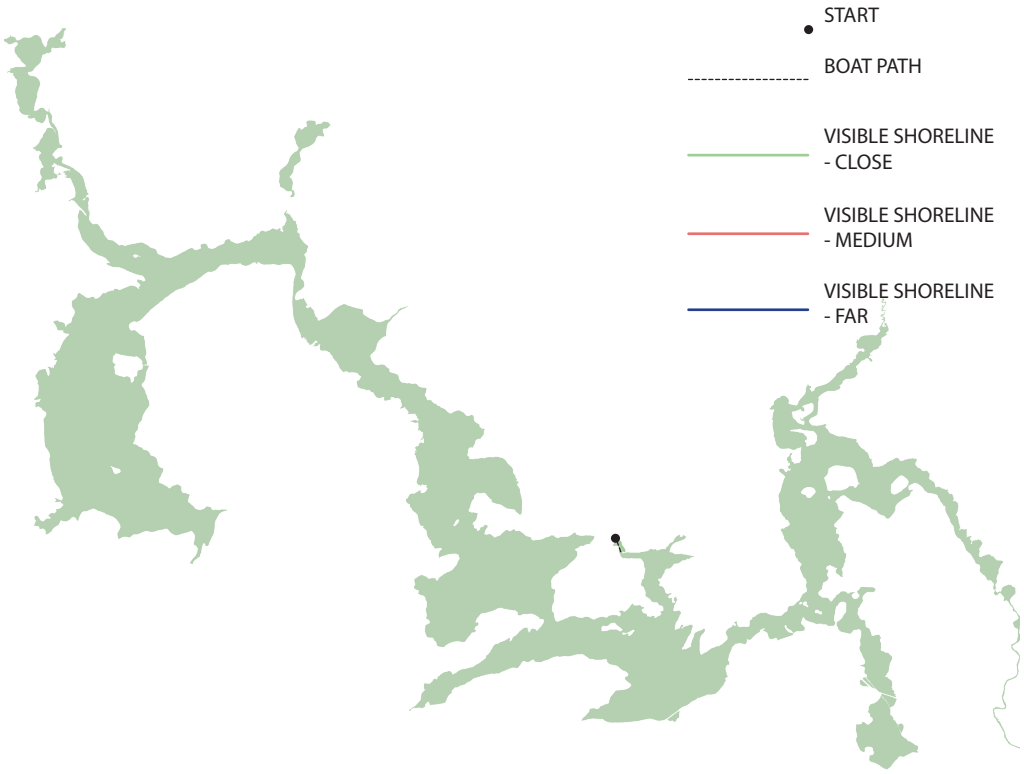












START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

















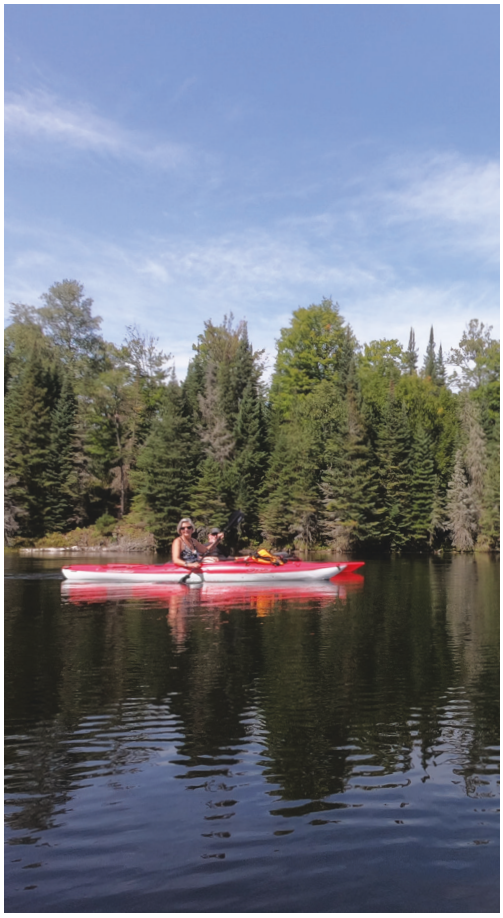
START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR














START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

















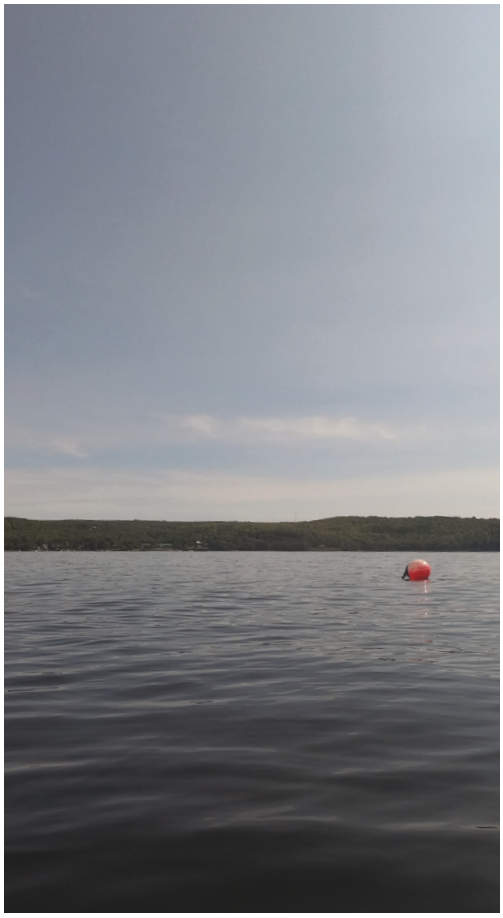
START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR





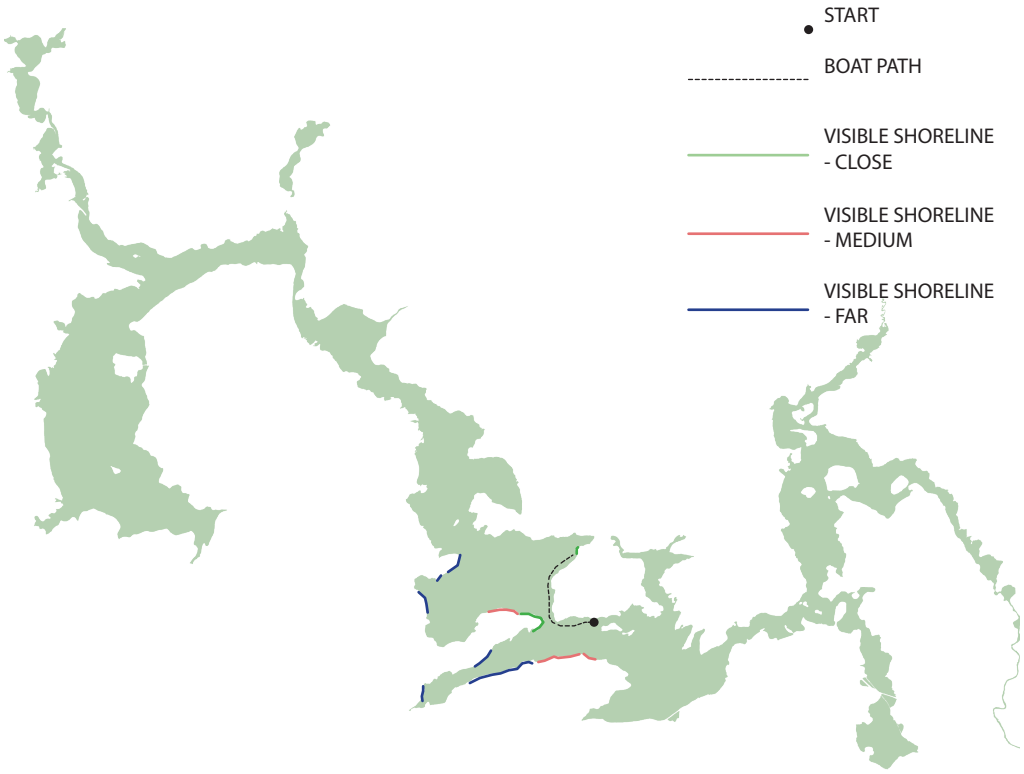




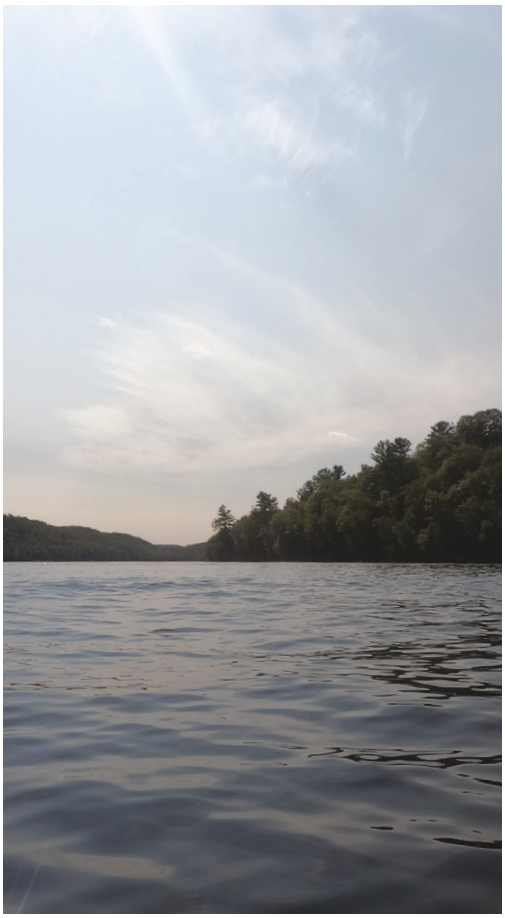








START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

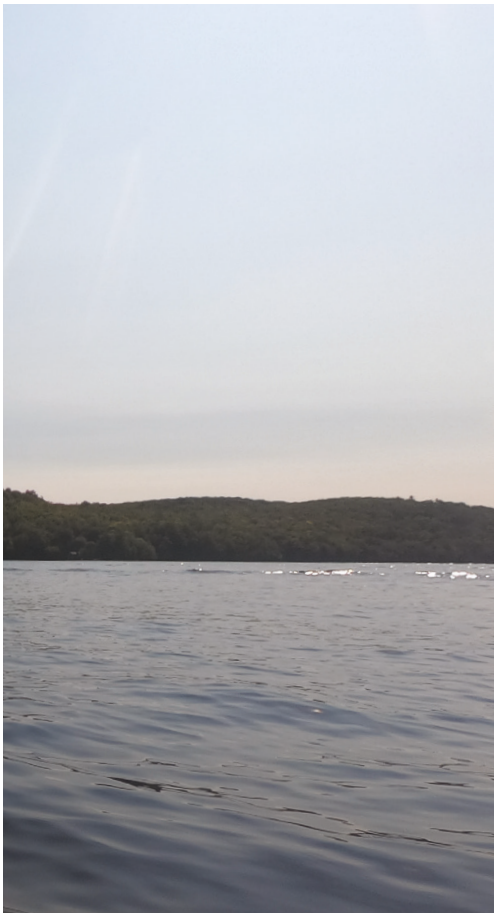




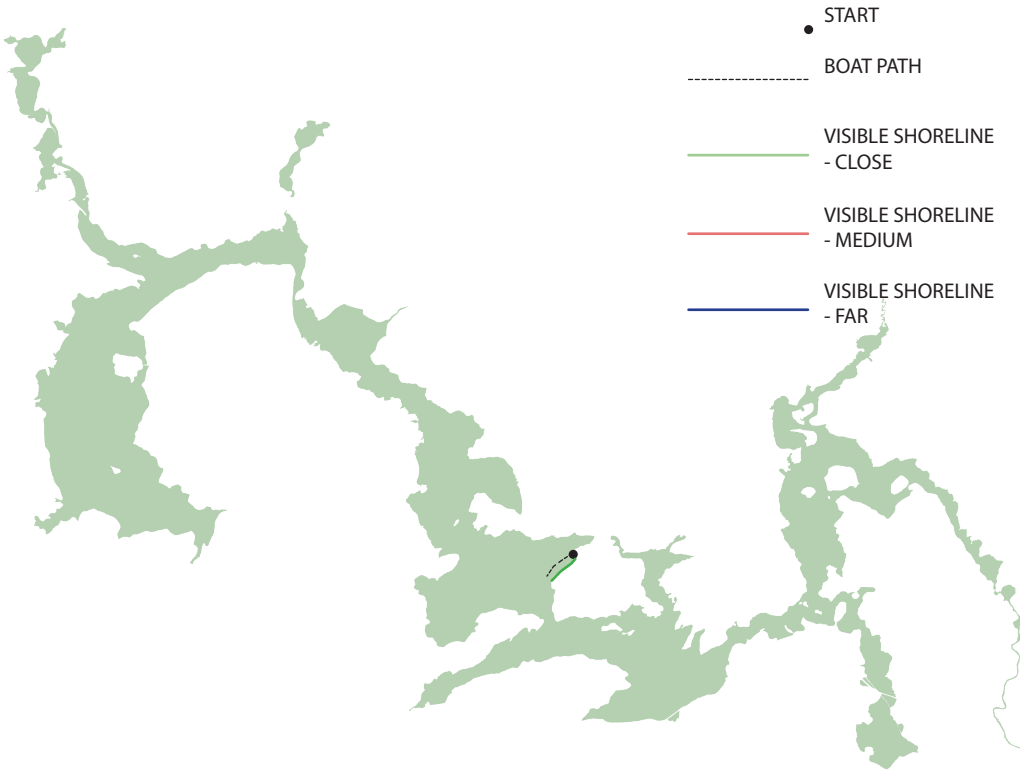










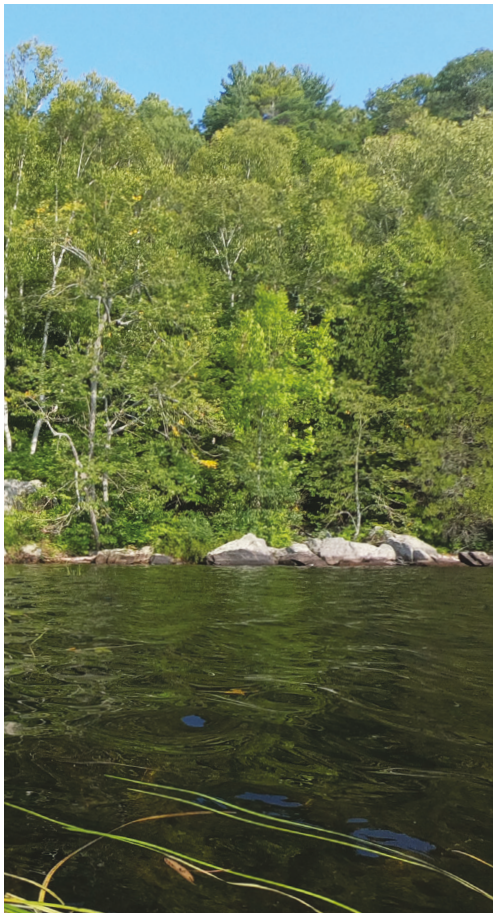
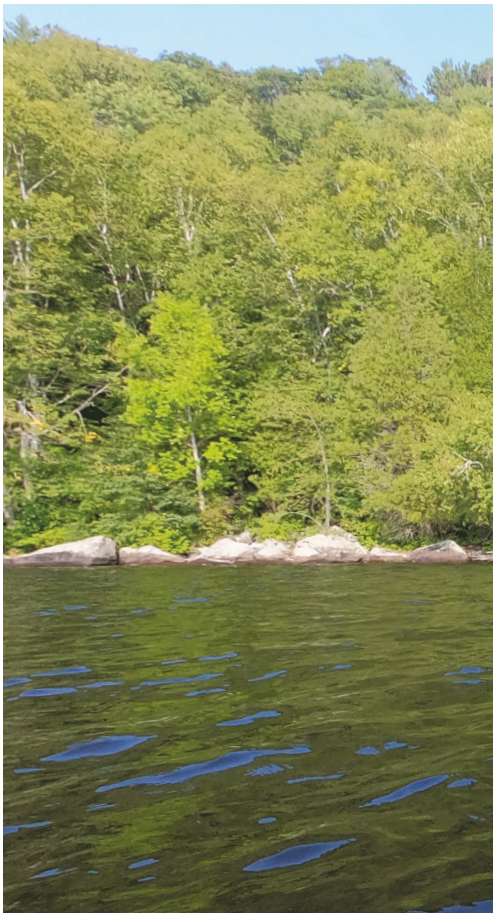


START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

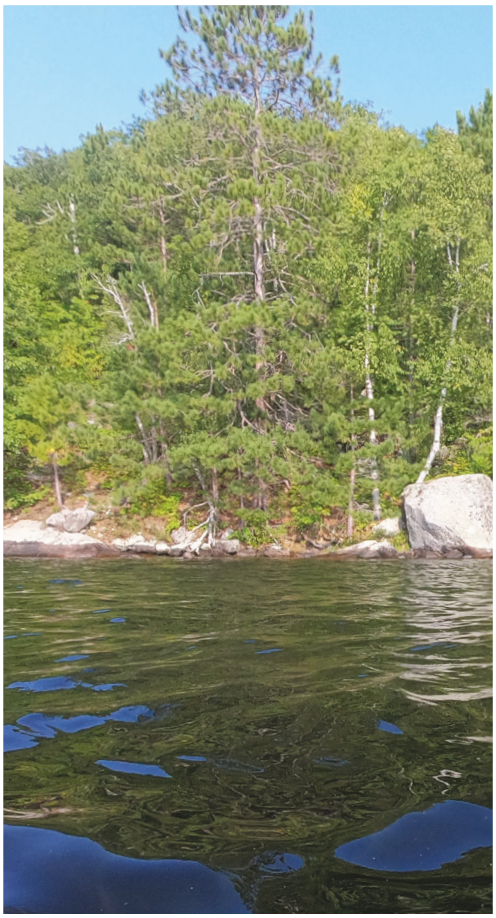










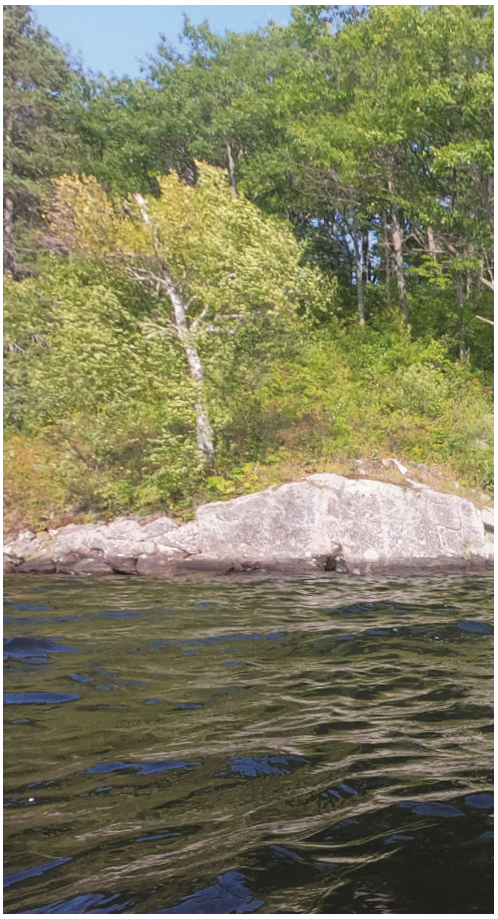



START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR





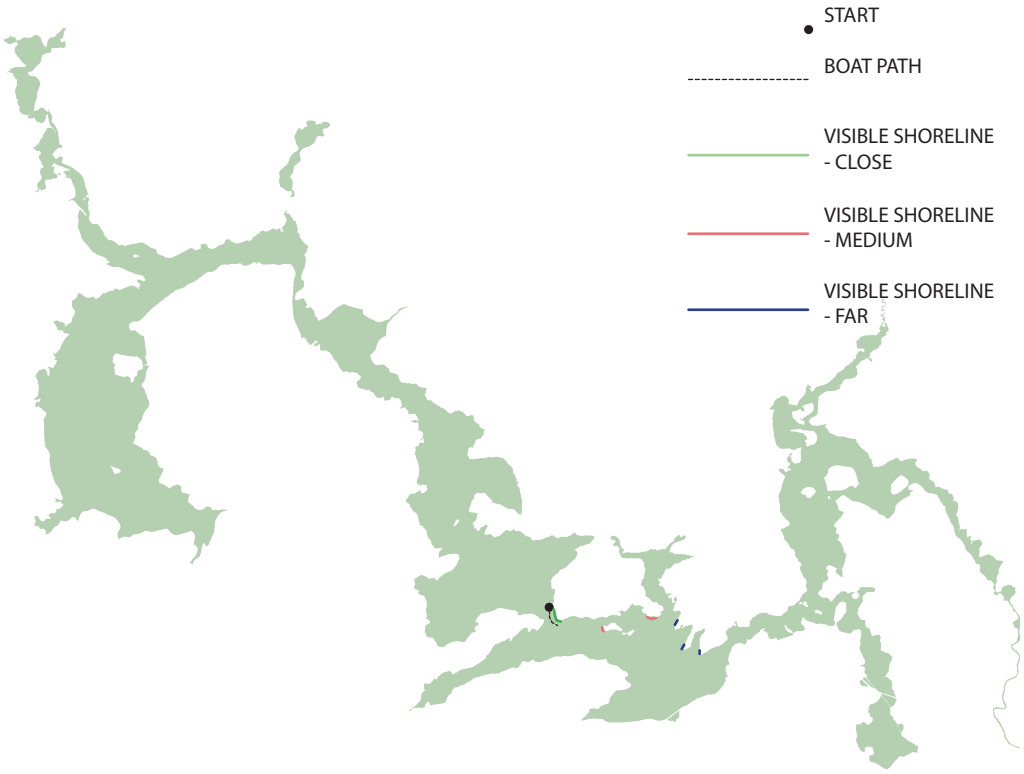












START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR

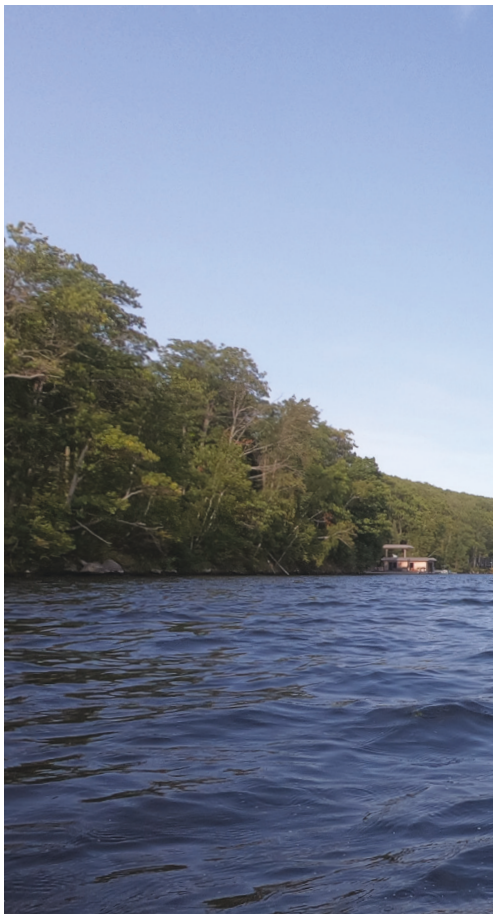




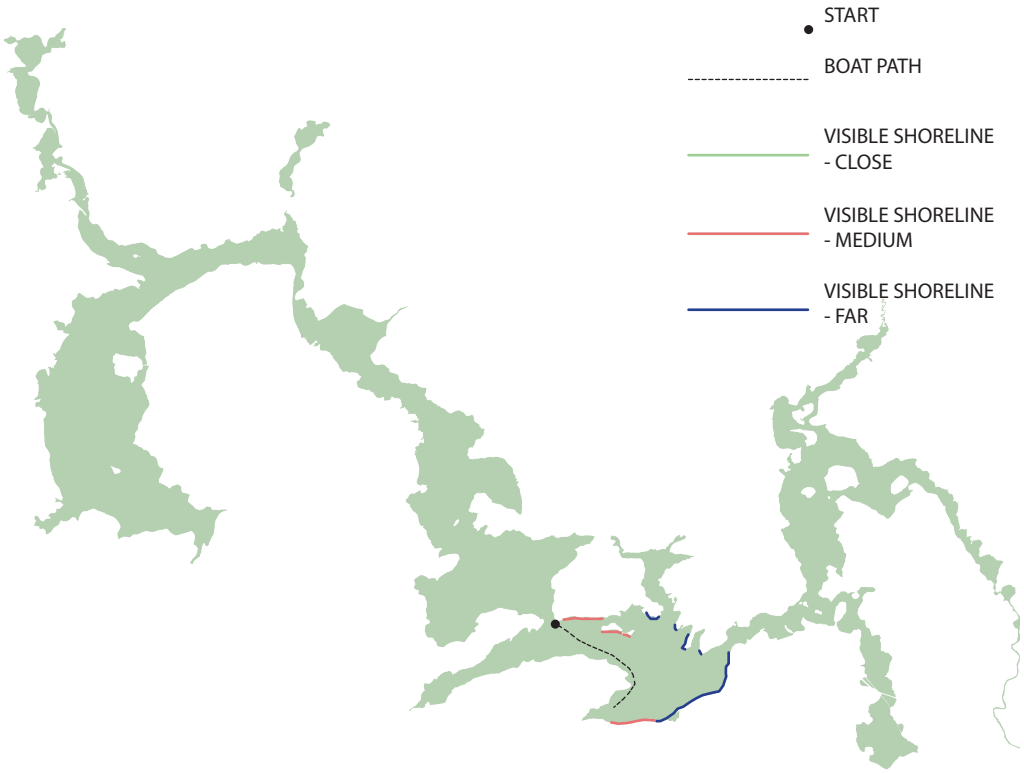









START
BOAT PATH
VISIBLE SHORELINE
- CLOSE
VISIBLE SHORELINE
- MEDIUM
VISIBLE SHORELINE
- FAR

















START
BOAT PATH
VISIBLE SHORELINE - CLOSE
VISIBLE SHORELINE - MEDIUM
VISIBLE SHORELINE - FAR
















APPENDIX G

Native Flora and Fauna Index

Five common species



trout lily



milkweed



bedstraw

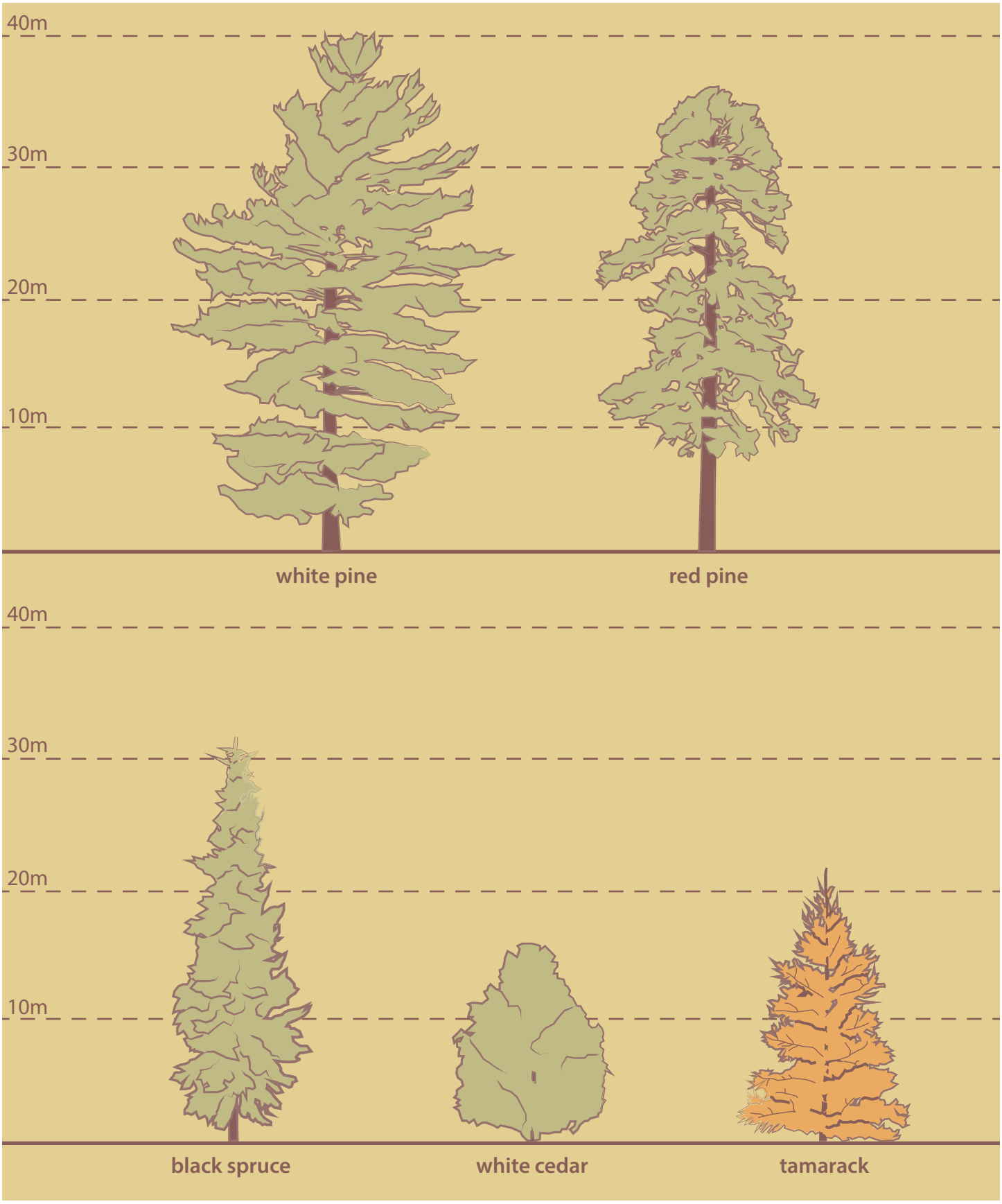


wild bergamot

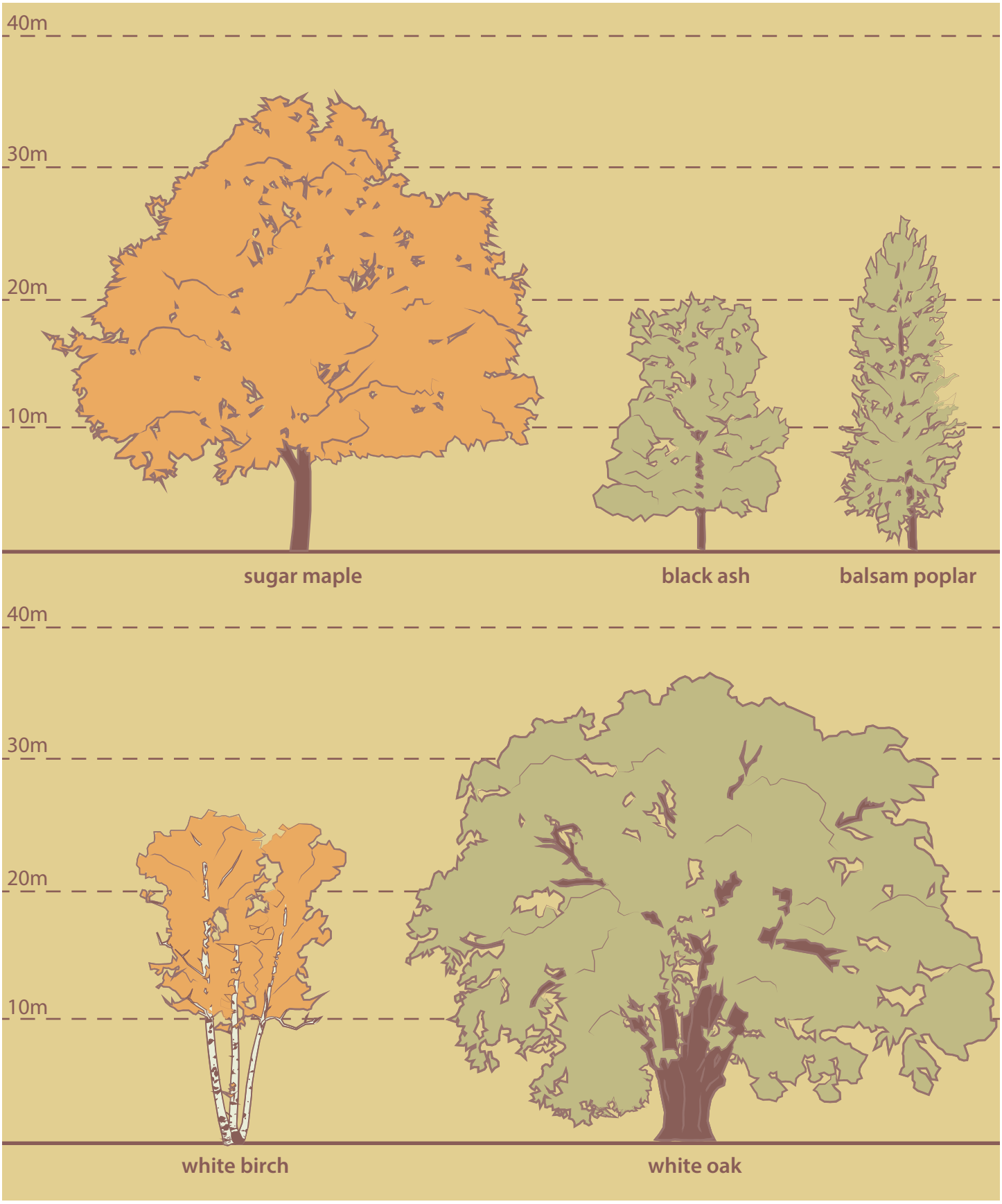


black eyed susan

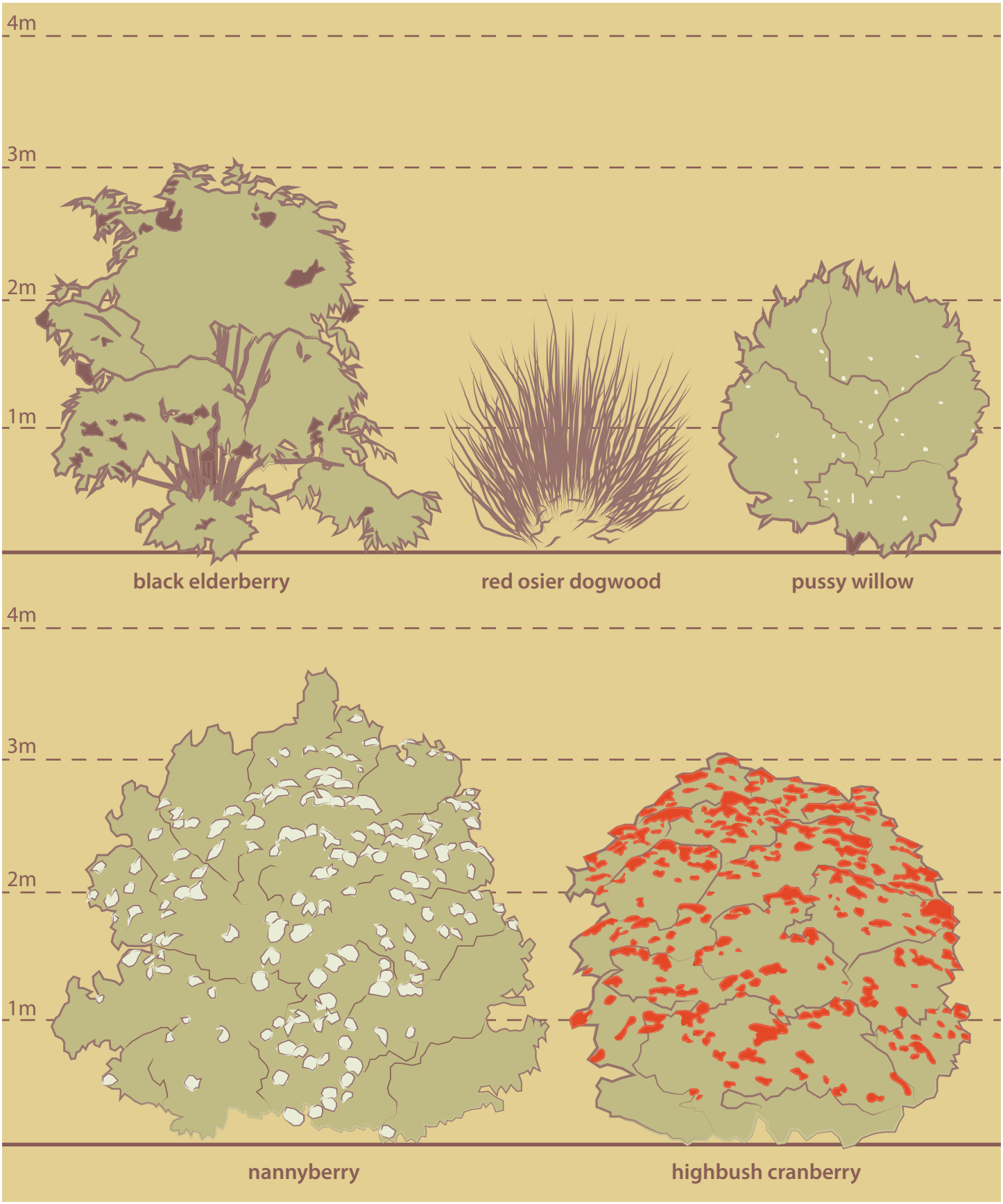
Flowers


40m
30m
20m
10m
white pine
red pine
40m
30m
20m
10m
black spruce
white cedar
tamarack

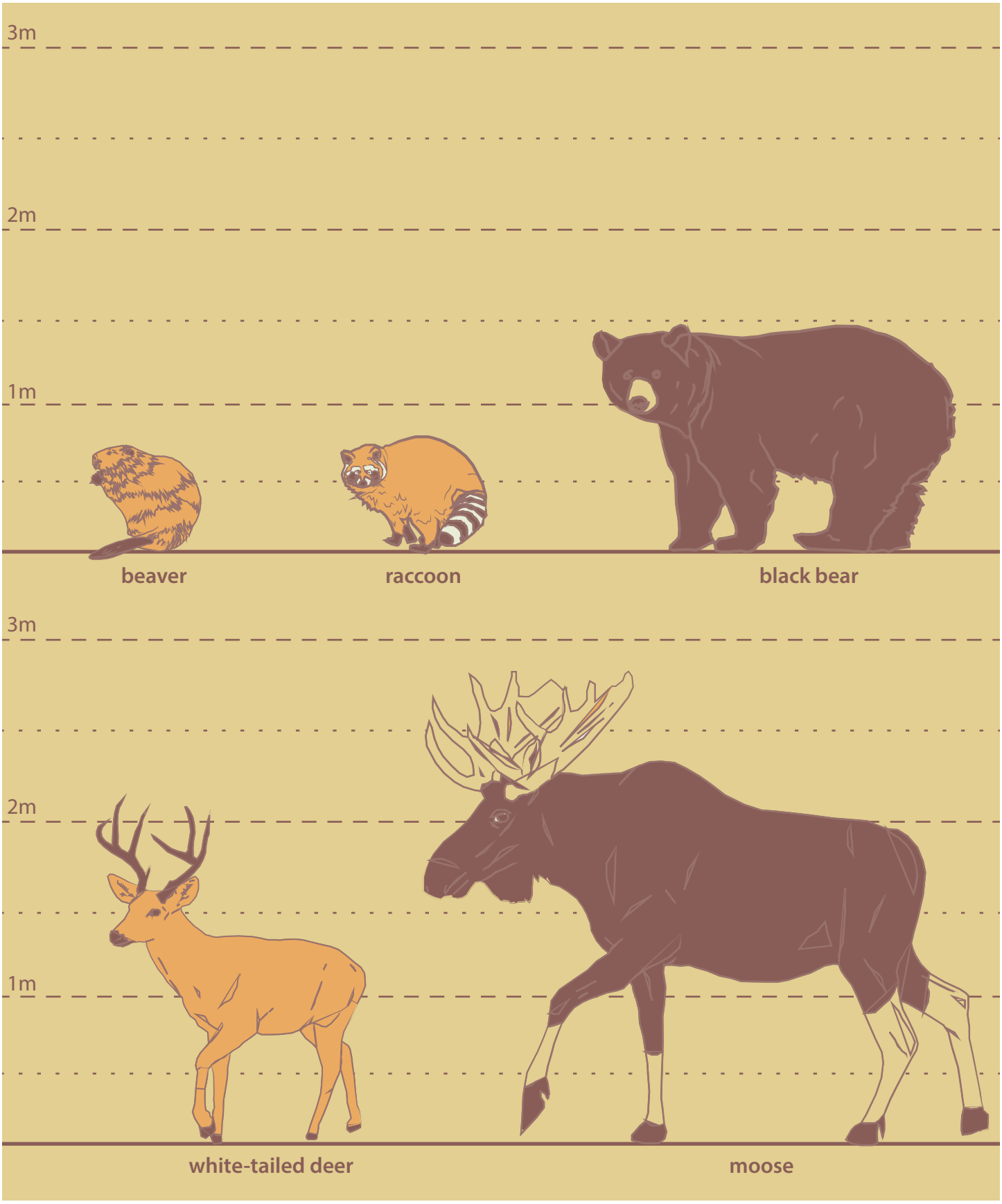
Coniferous


40m
30m
20m
10m
sugar maple
black ash
balsam poplar
40m
30m
20m
10m
white birch
white oak

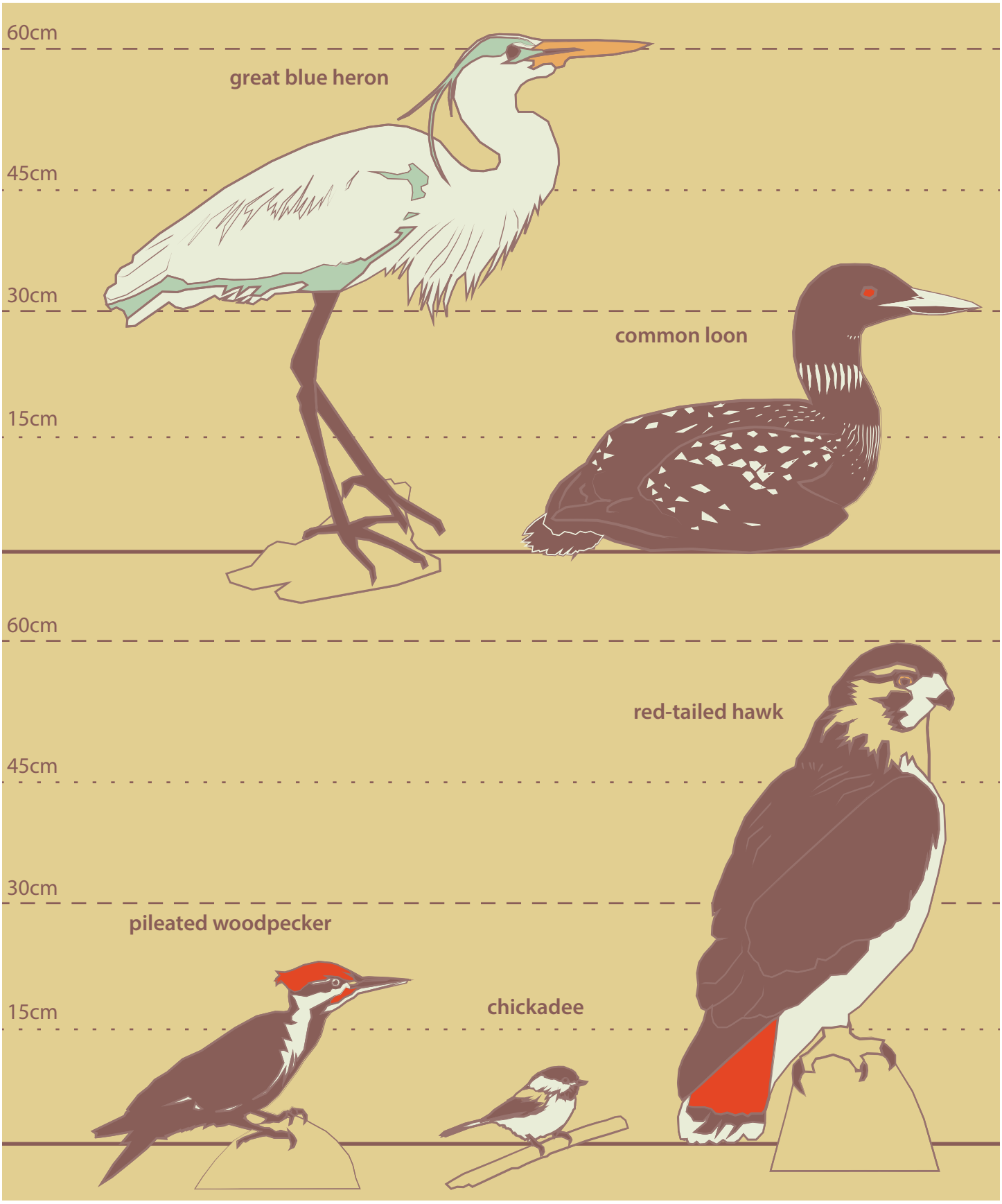
Deciduous


4m
3m
2m
1m
black elderberry
red osier dogwood
pussy willow
4m
3m
2m
1m
nannyberry
highbush cranberry

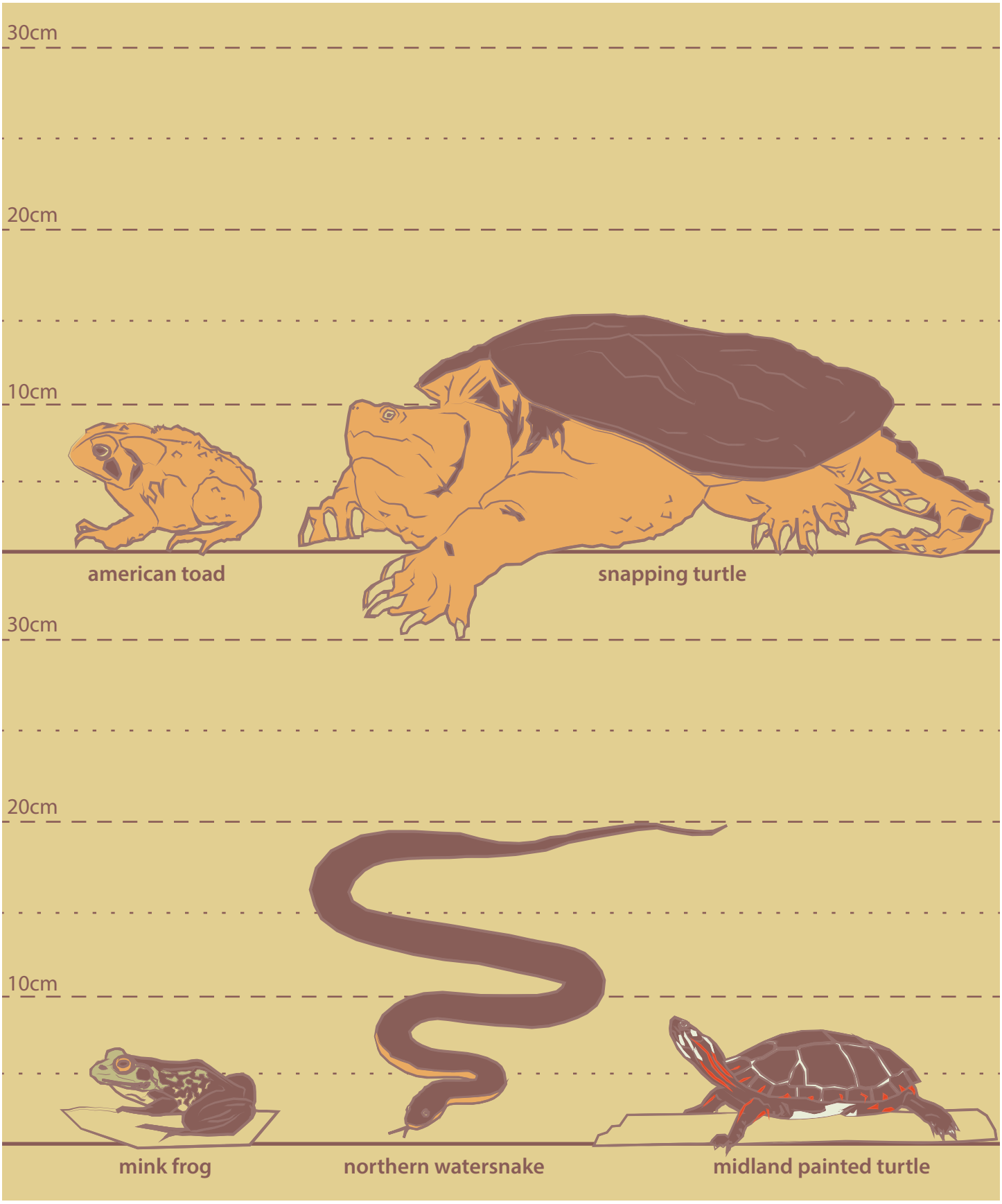
Shrubs


3m
2m
1m
beaver
raccoon
black bear
3m
2m
1m
white-tailed deer
moose

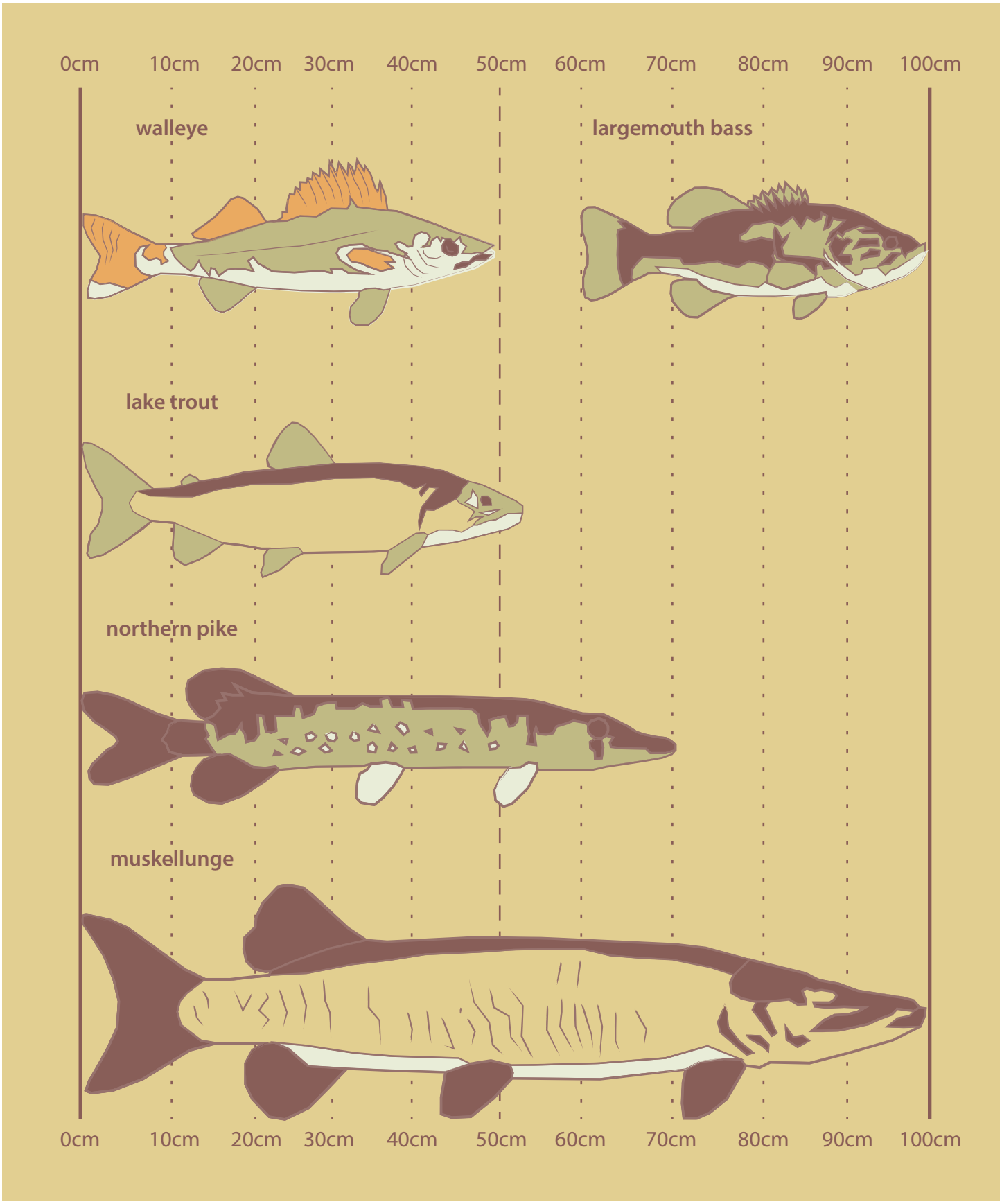
Mammals


60cm
great blue heron
45cm
30cm
common loon
15cm
60cm
red-tailed hawk
45cm
30cm
pileated woodpecker
15cm
chickadee

Birds



Reptiles and Amphibians


0cm
10cm
20cm
30cm
40cm
50cm
60cm
70cm
80cm
90cm
100cm
walleye
largemouth bass
lake trout
northern pike
muskellunge

Fish

GLOSSARY

Ceded	To yield or formally surrender to another.
Consultants	Local experts who were interviewed during the research process. They are members of organizations involved with one or more stakeholders. Their unique perspectives and recommendations helped to shape the ongoing research.
Converter	A subsect of Summer Cottagers who used to be seasonal occupants but now use their cottage year-round and as their primary residence.
Cottage	Defined as a secondary home. Traditionally designed for seasonal use with less amenities like heating, electricity, etc. However most modern cottages have leveled or surpassed modern home comforts. These structures are typically passed down from family member to family member and are used for recreational purposes.
First Peoples	Include local Indigenous groups such as First Nations and Métis. Specifically, communities with ancestral ties to the thesis area like the Kijicho Manito Madaouskarini Algonquin First Nation and Métis Nation of Ontario – Baptiste Lake Métis Council.
In-town Resident	A subsect of the Local Resident stakeholder group, who specifically live with in the city limits of towns like Bancroft and Maynooth.

Local Resident	Are permanent citizens of the area. It specifically refers to those individuals who do not own a cottage or seasonal home in the area.
Lodge	The traditional hub used for hunting, fishing, and low-cost tourism. They include some or all of the following: several rentable cabins, a recreation centre, communal showers and laundry facilities, an office, general store, firepits, a beach, docks, and a boathouse. Contemporary lodges tend to keep to their nostalgic roots.
Non-Human	Represents the flora, fauna, and the ever-changing landscape within and surrounding cottage country. The term encompasses, animals, plant species, waterways, and the effect human beings have had on them.
Resort	Defined as a modern, upgraded version of the traditional lodge. These places are larger in scale, have more amenities like Wi-Fi and year-round occupancy. The resort is advertised towards a wealthier cliental and has therefore evolved to suit a new lifestyle.
Rural Resident	A subsect of the Local Resident stakeholder group, who live outside the city limits of towns like Bancroft and Maynooth. Although they may reside in wilderness areas, they still rely on publicly available lake access points, such as boat launches.
Stakeholder	Defined as an invested party or group of individuals. In cottage country the stakeholders are representative of the different populations and environments that have shaped the area.

Summer Cottager	Defined as seasonal residents who own a secondary home known as a cottage.
Threads	The Threads are stories dotted through out this text. They are narrative devices that personify each stakeholder group through one of its individuals. They are fictious dramatizations representative of typical plights. As such, the stories do not universally apply to all stakeholder group members.
Unceded	Defined as not ceded or relinquished. Unceded land refers to territory that Indigenous people never legally gave up. No treaties were made, and the land was either taken or coerced away by the Crown/Canadian government. Ongoing land claims seek to reappropriate the unceded land back to the Indigenous peoples in Canada as recompense for past wrongs.