

**THE NORMATIVE STRUCTURE OF SCIENCE,
HERMENEUTICS, AND LEISURE EXPERIENCE**

by

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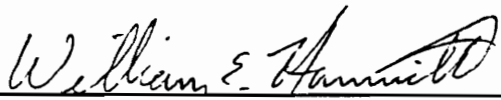
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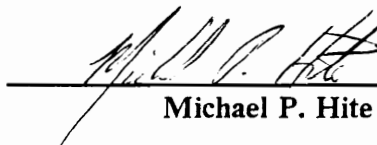
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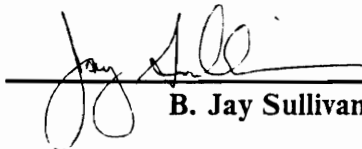
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(ABSTRACT)

Since Thomas Kuhn's (1962) discussion of scientific revolutions, philosophers of science have defined the appropriate unit of analysis for exploring a research tradition as its macrostructure (Anderson, 1986). This macrostructure is composed of the normative philosophical commitments that are accepted in a research tradition without direct empirical support (Hudson and Ozanne, 1988). While a discussion concerning the normative philosophy of scientific paradigms has been opened in leisure research, the discipline has not yet explored models for making paradigmatic commitments explicit. The primary goal of this dissertation is to illustrate how one such model can be applied to wildland recreation research. Secondary goals are to introduce the normative commitments of an interpretive paradigm (productive hermeneutics) and to outline a hermeneutic research program for exploring leisure experience and relationship to resource.

The core of the model of the macrostructure of science is Laudan's (1984) Reticulated Model of Scientific Rationality. This model describes scientific paradigms in terms of three interdependent sets of normative commitments: ontology (assumptions about reality and human nature), epistemology (assumptions about the nature, methods, and limits of knowledge), and axiology (the over-riding goals of a paradigm). This model can be used to evaluate the "internal consistency" of the various commitments adopted by research programs and to match assumptions about the phenomena being studied to appropriate paradigms.

The productive hermeneutic paradigm maintains that studying human action is more similar to interpreting texts than to gaining empirical knowledge of objects in nature. It is best described as a meaning-based model which: portrays humans as actively engaged in the construction of meaning as opposed to simply responding to information that exists in the environment; focuses on idiosyncratic meaning rather than generic personality variables (e.g., past experience); and views experience as an emergent narrative rather than a predictable outcome. Its philosophical commitments are suited for studying phenomena that are unstructured, highly contextual, unpredictable, and characterized by meaning that changes across time and individuals (e.g., behavior linked to expressive, spiritual, and symbolic issues).

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CHAPTER 1: INTRODUCTION

Research is often characterized as either basic or applied. Usually these labels become associated with individual researchers and, in some cases, entire departments or institutions may take on a reputation as a basic or applied program. This convention is unfortunate because it tends to promote an adversarial atmosphere (cf. Brinberg and Hirschman, 1986) as the basic versus applied labels become both part of a researcher's identity and a basis for competing for students and funding. Devotees of basic programs come to view applied research as less intellectual, driven "from the real or fantasy concerns of resource managers" to provide "a rationale for a priori management decisions" (Burch, 1984:488). On the other hand, those indoctrinated into "applied" programs often view basic science as research for research's sake with only the secondary hope that it may lead to "fortuitous discoveries which may be useful" to real world problems (Romesburg, 1991:745). An important loss in this oppositional posturing is the failure to recognize the similarities and inter-relationship between these two domains of research. Equally significant, this classification overlooks an important third domain of research: methodological expertise.

An alternative framework for characterizing the nature of research comes from an adaptation of Brinberg and McGrath's Validity Network Schema (VNS) (Brinberg and Hirschman, 1986; Brinberg and McGrath, 1985). This framework describes science as a research enterprise consisting of three inter-related domains: substantive, conceptual, and methodological (Figure 1). The substantive domain encompasses real-world systems and phenomena. The conceptual domain refers not only to theories and constructs, but also to normative philosophical commitments guiding research. The

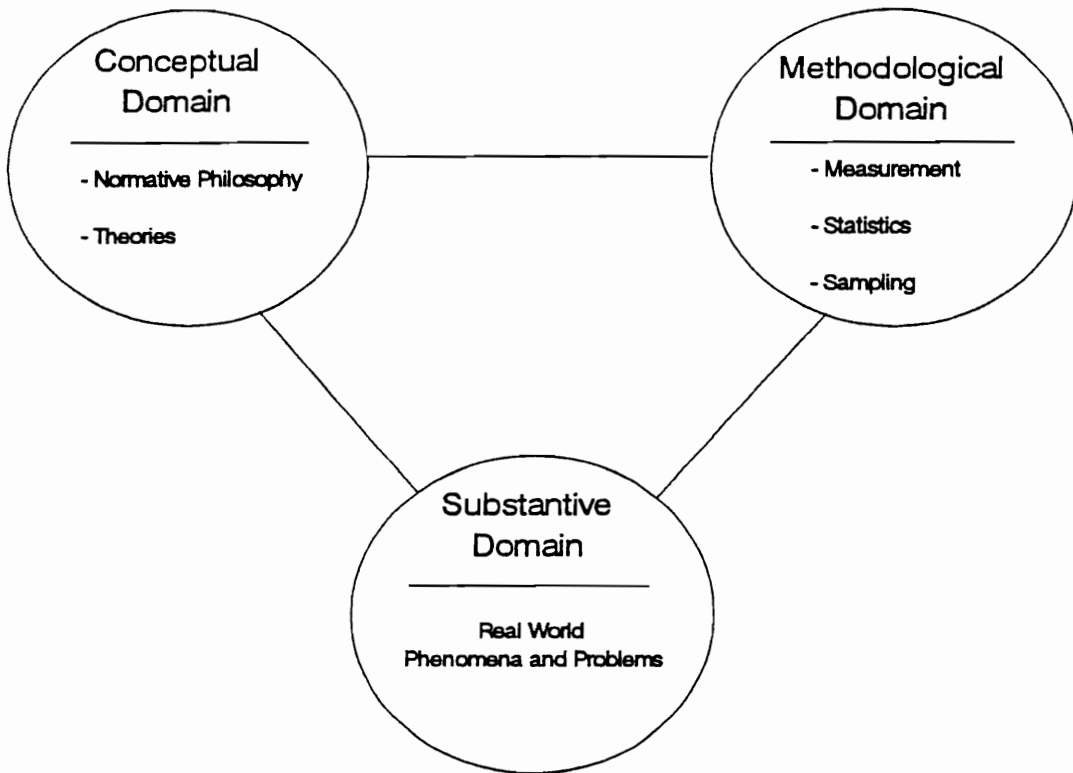


Figure 1. Model of the research enterprise (adapted from Brinberg and McGrath, 1985).

methodological domain deals with the procedures and techniques used to study phenomena. While research may begin in any of the three domains and usually emphasizes one over the others, the VNS model suggests that all research ultimately encompasses all three domains. Thus the VNS model portrays researchers as following different paths through the same model and, in doing so, emphasizes the similarities and inter-dependence of different approaches to research.

Initially, the concept underlying this dissertation began with an interest in and a proposed emphasis on a substantive issue - the relationship between recreationists and the resources they use. Certainly, this is not an original question in leisure research. This topic has been approached in a variety of ways. For example, the motivational approach (e.g., Driver et al., 1987) attempts to identify the relationship between setting characteristics and recreation experience outcomes, recreation choice models (e.g., Schreyer and Beaulieu, 1986; Williams, 1985) have attempted to identify environmental attributes that influence choice of recreation settings, and aesthetic research (e.g., Daniel and Boster, 1976; Hull, 1989) has attempted to identify environmental features related to visual quality. However, despite the prevalence of past research on this topic, a significant gap in its conceptual development remains. The problem is not at the level of specific theories, rather it is in the realm of the normative philosophical commitments guiding research. Specifically, with few exceptions, past leisure research is grounded in a quantitative, positivistic research tradition despite indications that the philosophical commitments of this approach may be inappropriate for addressing certain aspects of relationship to resource.

This critique extends beyond the specific question of relationship to resource. As a discipline, leisure research is largely uninformed about the philosophy of science (Henderson, 1990:284). Our lack of attention to this topic is cause for concern for

several reasons. Consider, for example, the following critique of cognitive psychology. Originally, cognitive psychology was founded to address the issue of meaning which was thought to be missing in the dominant psychological paradigm of the time (behaviorism) (Bruner, 1990:2; Malm, 1993:67,69). Jerome Bruner, one of the founders of cognitive science, now maintains that cognitive psychology failed to achieve its goal of elucidating meaning. Malm argues that the cause of this failure was ultimately the result of cognitive psychology's failure "to examine its philosophical and epistemological foundations and make the necessary corrections in the methodology" (p.76). By ignoring the normative commitments underlying its approach to science, leisure research is in danger of following in the footsteps of cognitive psychology.

A second reason for concern regarding the failure to adequately explore philosophy of science in leisure research is that what we do not know about leisure is partly a function of the way we approach it (Weissenger, 1990). Our approach to leisure research is determined by the philosophical commitments underlying our approach to science. We have largely taken the philosophical foundations underlying our research for granted, adopting a single research tradition modeled after the natural sciences that is broadly labeled "the scientific method." If we continue to fail to examine the commitments underlying this method and to limit ourselves to a single approach to science, then our knowledge about leisure phenomena will be equally limited.

A final reason for concern regarding our failure to explore in the philosophy of science is that we may become isolated from other human science disciplines addressing related phenomena. For example, over the last 15 years, consumer research has focused extensively on topics in philosophy of science, has started to hire faculty whose primary focus is on philosophy of science, has explored alternatives to the traditional positivist approaches to science, and has attempted to deal with the difficult issues necessary to

establish an adequate peer review process for research grounded in non-traditional scientific paradigms (cf. Lutz, 1989). Similar trends are also apparent in environmental psychology, education, and the policy/planning sciences. If we continue to fail to address these issues, our students will lose valuable opportunities for cross-disciplinary interaction.

As a result of these concerns, the emphasis of the dissertation will be on the conceptual rather than substantive domain. There are two primary goals with respect to the conceptual domain. Both goals focus on the philosophical commitments guiding science rather than on specific theories. The first goal is to develop and introduce a framework through which we can meaningfully explore both the dominant research tradition in leisure research and possible alternatives which may be appropriate for overcoming the constraints imposed by the predominant paradigm. This framework is introduced and described in Chapter 2. The second goal is to use this framework to introduce an alternative approach to science, productive hermeneutics. This approach to science is introduced and contrasted with the dominant paradigm in leisure research in Chapters 3, 4, and 5.

The focus on substantive issues is secondary. The question of relationship to resource will be used to illustrate the application of productive hermeneutics to a substantive topic. Chapter 4 defines the topic of relationship to resource in more detail while Chapter 6 defines and illustrates a specific hermeneutic approach for exploring this issue. Finally, Chapter 7 discusses implications of hermeneutic approaches to research in regard to emerging perspectives in natural resource management and planning.

CHAPTER 2: THE NORMATIVE STRUCTURE OF SCIENCE

In this dissertation, science is defined using a two part definition. Science is both a systematic set of empirical activities for constructing, representing, and mobilizing knowledge about phenomena being studied (Brunner, 1982:130; Nespor and Barylske, 1991:808-809; Paget, 1983:67) and a set of normative commitments shared by a community of scholars. The first part of the definition is rather conventional, noncontroversial, and therefore will not be explained in greater detail. The second part of the definition is less familiar, more controversial, and critically important for dispelling the view of science as nothing more than method. The remainder of this chapter will explore this latter aspect of the definition of science.

Since Thomas Kuhn's (1962) discussion of scientific revolutions, philosophers of science have defined the appropriate unit of analysis for exploring a research tradition as its macrostructure (Anderson, 1986:159). This macrostructure is composed of normative philosophical commitments concerning the nature of reality, the over-riding goals of science, and the limits and methods of knowledge that are accepted in a research tradition without direct empirical support (Hudson and Ozanne, 1988:508). Different research traditions are distinguished on the basis of differences in these underlying commitments. However, characterizing and comparing specific research traditions is difficult due to the holistic nature of the inter-dependent commitments, the existence of different levels of specificity with which the macrostructure can be described, and the

lack of standard terminology¹ for describing the macrostructure (e.g., Kuhn used the term “paradigm” at least 21 different ways (Masterman, 1970 in Morgan, 1980:129)). To overcome these problems, I will use the framework presented in Figure 2 and described below as a basis for characterizing and comparing the macrostructure of different research traditions.

The macrostructure of science can be discussed at three levels of specificity: world views, paradigms, and research programs. The broadest and most general level is the world view. At this level, research traditions are differentiated on the basis of rationalist versus relativist orientations. Extreme rationalists assert “there is a single, timeless, universal criterion with reference to which the relative merits of rival theories are to be assessed” (Chalmers, 1982:101). As a result, rationalist research traditions are largely concerned with epistemological issues (i.e., issues related to the nature, methods, and limits of human knowledge). Positivism, which will be described in detail in Chapter 3, is an example of a rationalist world view. Relativists, in contrast, maintain that there is no universal, ahistorical criterion for judging the relative merits of theories. Instead, they argue that criteria for judging theories are dependent on the values or goals of the scientific community evaluating them (Chalmers, 1982:102-103). Relativist research traditions tend to focus more on ontological (i.e., beliefs concerning the nature of reality and the nature of existence) rather than epistemological issues (Thompson, 1990:27). An example of a relativist world view is hermeneutics, which is introduced in the following chapter.

¹ Appendix A contains a glossary defining terms from the the philosophy of science (e.g., macrostructure, ontology, epistemology, axiology, etc.) as they are used in this dissertation.

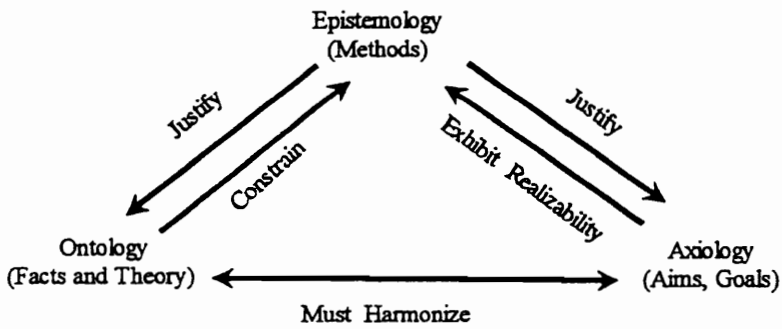
Level 1 WORLD VIEWS



Extreme
Rationality

Extreme
Relativism

Level 2 PARADIGMS (Adapted from Laudan (1984))



Level 3 RESEARCH PROGRAMS

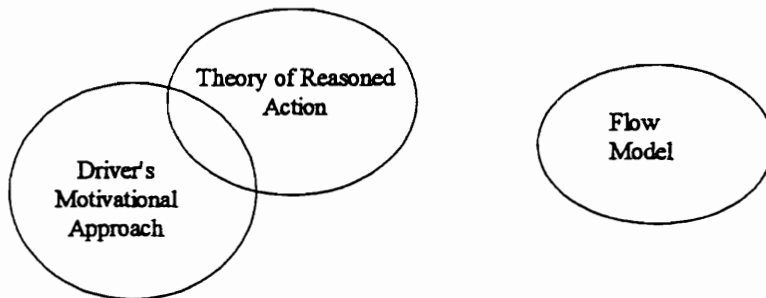


Figure 2. Three levels in the macrostructure of research traditions.

The next level at which the macrostructure of a research tradition can be discussed is the paradigmatic level. The proposed basis for discussing and evaluating research traditions at this level is Laudan's (1984) Reticulated Model of Scientific Rationality (Figure 2 on page 8). Laudan proposed this model as a replacement for the traditional, hierarchical model for resolving disagreements about factual matters within science (Figure 3). In the hierarchical model, scientific methods are viewed as procedures for achieving the goals of science (e.g., truth, explanatory power, predictive accuracy, parsimony, etc.) (Anderson 1986:159). Disputes at the factual/theoretical level are supposedly resolved by evaluating competing claims using mutually agreed upon rules of evidence. Disagreements regarding the appropriate rules of evidence or the manner in which these rules are applied are resolved by moving up one level in the hierarchy and examining the shared goals of science. Differences in scientific goals are considered nonexistent or not rationally resolvable (e.g., Kuhn's (1962) leap of faith in scientific revolutions).

Laudan's (1984) Reticulated Model has the same basic components (goals, methods, and facts) as the traditional hierarchical model. Like the traditional model, the reticulated model does not provide a basis for selecting among competing scientific goals. But, as Laudan (pp. 63-64) points out, this "question itself rests on illicit presuppositions. There is no single 'right' goal for inquiry because it is evidently legitimate to engage in inquiry for a wide variety of reasons and with a wide variety of purposes." Thus, Laudan is a pluralist, recognizing the possibility that several radically different scientific paradigms might legitimately co-exist within a single discipline.

The difference between the two models lies in the proposed relationship among the three components. Whereas the traditional model postulates a one-way flow of justification, Laudan's model (Figure 2 on page 8) suggests the components are

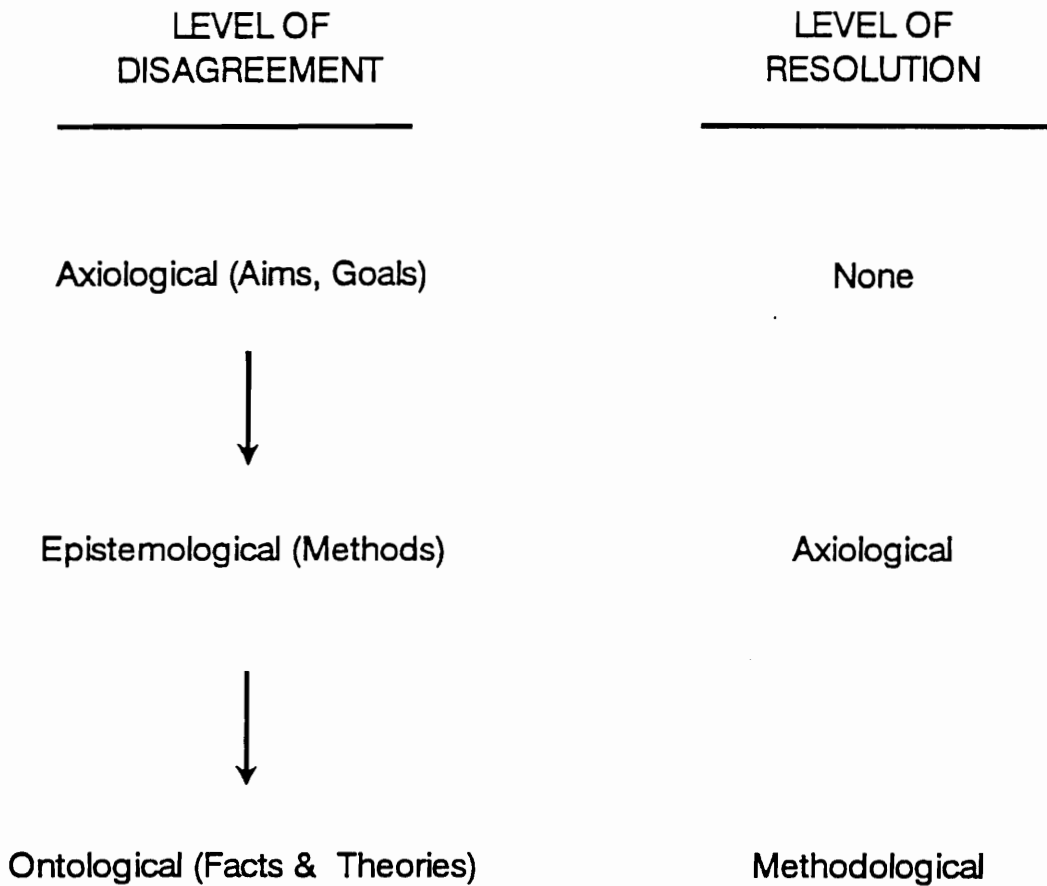
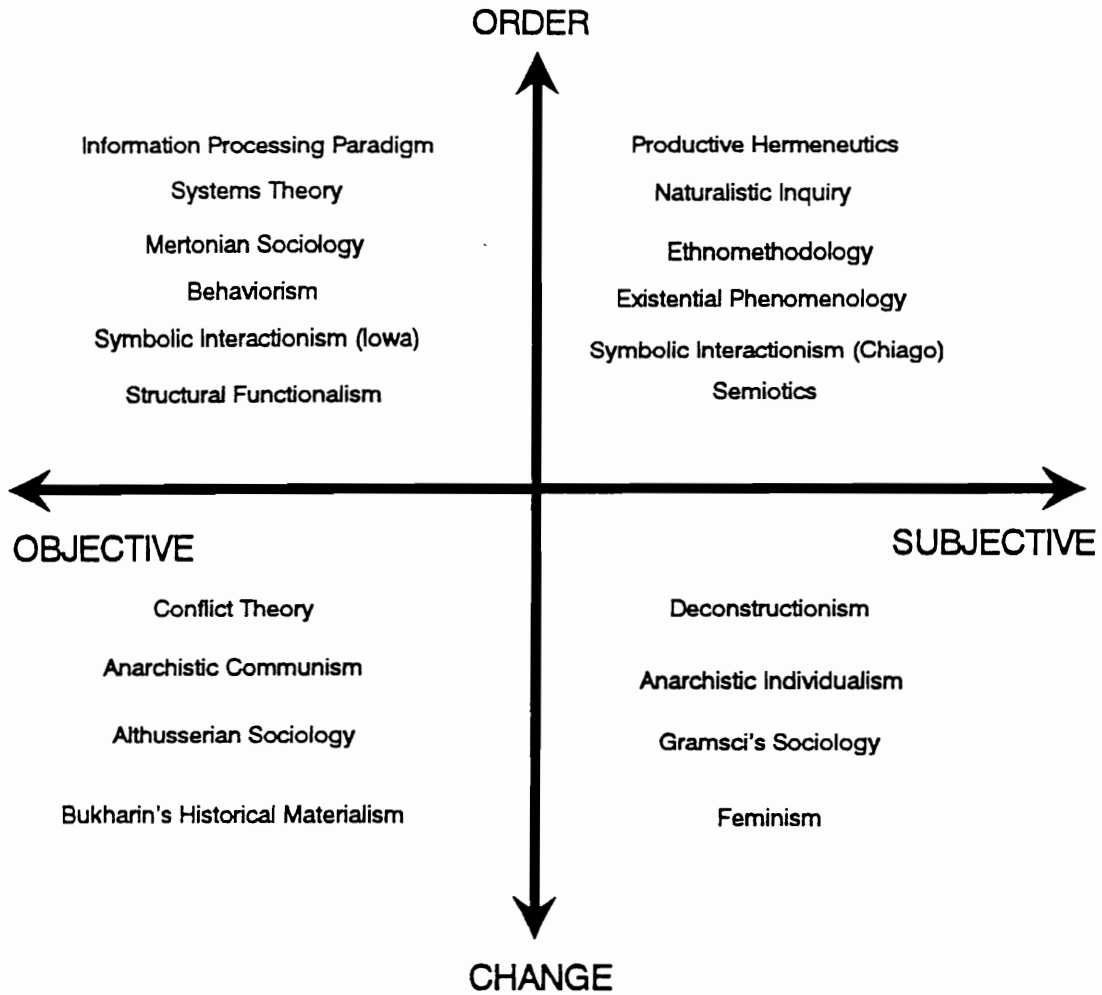


Figure 3. Hierarchical model of scientific rationality (adapted from Laudan, 1984).

interdependent. For example, the hierarchical model suggests goals are used to resolve methodological debates and methods determine the nature of facts. However, in addition, Laudan's model suggests that "our factual beliefs drastically shape our views about which sorts of methods are viable, and about which sorts of methods do in fact promote which sorts of aims" (p. 62). With this view of science, acceptance or rejection of different research paradigms does not necessarily require Kuhn's leap of faith. Instead, one can evaluate a paradigm and research produced within that paradigm according to the internal consistency of its aims (axiology), beliefs about reality (ontology), and methods (epistemology).

Considering the diversity of paradigms from which to choose (see Figure 4 for a partial listing of paradigms that may be applied to the study of human behavior), an important contribution of Laudan's model is the framework it provides for making paradigmatic commitments explicit so that they may serve both as a guide for the peer review process and as a means of helping students choose among alternative research strategies. Several papers in consumer research serve as exemplars of how Laudan's model can be used as the basis for characterizing the macrostructure of different approaches to science. Hudson and Ozanne (1988) characterized two world views (positivism and interpretivism) on the basis of this model. Anderson (1986) described four positivist paradigms within consumer research (cognitive, behaviorist, economic, and structuralist) and Murray and Ozanne (1991) characterized critical theory using this model. Finally, although they did not directly link their work to Laudan's model, Thompson (1990) and Holt (1991) used the logic underlying the model to demonstrate internal inconsistencies within Lincoln and Guba's (1985) naturalistic inquiry paradigm and Larsen and Wright (1993) used its logic to critique the normative commitments of critical theory. Following the general approach used in this previous work, the following



VERTICAL AXIS = BROAD GOALS OF PARADIGMS

HORIZONTAL AXIS = ASSUMPTIONS ABOUT THE NATURE OF REALITY

Figure 4. Partial listing of scientific paradigms which could be employed to study human behavior in leisure settings (from J. Ozanne, personal communication).

chapter illustrates how a framework based on Laudan's model (Table 1) can be used to characterize different research paradigms.

The final and most specific level in the macrostructure of a research tradition encompasses specific research programs. This is the level at which individual theories, conceptual models, constructs, and propositions are dealt with. Examples include Fishbein and Ajzen's theory of reasoned action, Petty and Cacioppo's elaboration likelihood model, Driver's motivational approach to leisure experiences, and Csikszentmihalyi's flow model. Classification at the level of research programs does not take on the characteristics of classic taxonomies which are composed of independent, mutually exclusive categories with distinct boundaries. For example, consider the relationship of Driver's motivational approach to the theory of reasoned action (i.e., the motivational approach owes its conceptual foundations to the same expectancy valence theories in psychology that gave rise to the theory of reasoned action). This is because several distinct research programs may evolve out of a pre-existing research program and because initially distinct programs may merge into a single program (Anderson, 1986:166). As the previous statements suggest, research programs are in a constant state of flux and change because this is the realm in which the community of scientists are most active.

Unlike the paradigmatic level in which it is possible to compare all paradigms on the basis of a few broad themes (ontology, epistemology, axiology), at the level of research programs it is impossible to define a single set of attributes by which all research programs can be compared. This is because the diversity of phenomena dealt with is so broad and varied. However, it is often possible to define a set of attributes that are useful for distinguishing among different research programs addressing the same

Table 1. Framework for describing the normative assumptions guiding different scientific paradigms.¹

ONTOLOGICAL ASSUMPTIONS

Nature of Reality

Human Nature

EPISTEMOLOGICAL ASSUMPTIONS

Research Relationship

Research Process

Knowledge Generated

AXIOLOGICAL ASSUMPTIONS

Terminal Goals

Instrumental Goals

¹Adapted from Hudson and Ozanne (1988) and Murray and Ozanne (1992).

phenomenon. Daniel and Vining's (1983) grouping of different approaches to landscape quality assessment is one example of an attempt to do this.

Finally, while research programs are grounded in normative commitments established at the paradigmatic level, in a few cases it may be difficult to characterize specific research programs with respect to the broader level of paradigms. Anderson (1986:165-166) illustrates this using Bem's self-perception theory and Bandura's social learning theory. In some cases, this difficulty in classifying research programs may be due to the fact that a research program may originate under one set of commitments, but adopt a different set of commitments as it evolves. For example, Bem's self-perception theory was originally constructed using ontological commitments of radical behaviorism (cf. Bem, 1964; 1967). However, by 1970 (cf. Bem, 1970), Bem had dropped behavioristic ontology in his presentation of self-perception theory (Anderson, 1986:166). In this process of evolution, classification of research programs with respect to paradigmatic commitments may be further complicated by the fact that changes in some commitments (e.g., ontology) may outpace corresponding changes in another set of commitments (e.g., epistemology). Also, at times, some research programs may mistakenly mix incompatible sets of commitments from different research paradigms.

In summary, the framework for exploring the macrostructure of science has three levels. The most general level is the world view. This level shapes the predominant philosophical concern of a research tradition (i.e., a rationalist concern for rules of evidence versus a relativist emphasis on the nature of reality). Because of the difference in focus and the emphasis on a single set of normative philosophical commitments, this level alone is an inadequate basis for thoroughly evaluating a research tradition.

The paradigmatic level of the framework permits a more thorough evaluation of a research tradition because it addresses all the core normative commitments (ontology,

epistemology, and axiology). Because the core commitments of a paradigm are interdependent, the key is to examine them as a holistic unit rather than in isolation. The goal of evaluation at the paradigmatic level is to determine the “internal consistency” of the core commitments. While any attempt to isolate the core commitments and present them individually is somewhat artificial, Laudan’s (1984) Reticulated Model presents a suitable means for structuring a discussion of the core commitments in such a way that internal consistency can be evaluated.

The third level of the framework, research programs, is the realm where scientists are most active. Research programs reflect the normative commitments of the world view and paradigm in which they are embedded. However, characterizing them with respect to higher levels in the macrostructure of science is sometimes difficult because, at the level of research programs, changes in some core commitments often are not immediately accompanied by corresponding changes in other commitments. However, while this makes classification problematic, it opens research programs to the same type of critical evaluation conducted at the paradigmatic level.

CHAPTER 3: PRODUCTIVE HERMENEUTICS

This chapter has three purposes. The first is to illustrate how the first two levels of the framework for describing the macrostructure of a research tradition (world views and paradigms - see Figure 2 on page 8) can be used to provide a better understanding of alternative approaches to science. The second purpose is to introduce the philosophical commitments of an interpretive paradigm² (productive hermeneutics) that has the potential to make a significant contribution to both our understanding of leisure phenomena and our ability to plan and manage for leisure experiences. To accomplish these two goals, a rationalist world view and paradigm (positivism/information processing paradigm) are contrasted with a relativist world view and paradigm (hermeneutics/productive hermeneutics). The third goal of the chapter is to challenge the appropriateness of extreme rationalist world views such as positivism which maintain that there is a single methodology and set of evaluative criteria by which scientific knowledge must be judged. This position is implied throughout the chapter and is addressed explicitly in the final section on critical pluralism.

² In popular usage, the phrase qualitative paradigms is used more frequently than the phrase interpretive paradigms. I have attempted to avoid this practice because positivist research may be qualitative while interpretive research may be quantitative. Therefore the distinction between qualitative and quantitative holds little meaning with respect to the nature of normative commitments guiding research. I suggest that the terms quantitative and qualitative be restricted to describing the nature of data on which analysis is conducted. Quantitative refers to data which is represented and analyzed in the form of numbers while qualitative refers to data represented and analyzed as text. Additionally, the reader should be aware that productive hermeneutics is not the only interpretive paradigm. Generally speaking, any paradigm to the right of the vertical axis in Figure 4 on page 13 may be referred to as interpretive.

WORLD VIEWS

Hermeneutics

As indicated in the previous chapter, hermeneutics has a relativist orientation. At the world view level, hermeneutics is concerned primarily with ontological issues such as human intentionality, rationality, and subjectivity (Olson, 1986:159). Hermeneutics originated during the 17th century as an approach for interpreting biblical texts (Gergen et al., 1986). During the late 19th century, the domain of hermeneutic inquiry was expanded to include the study of human behavior when philosophers like Wilhelm Dilthey suggested that understanding humans "was more like interpreting texts than like gaining empirical knowledge of nature" (Olson, 1986:160).

As is characteristic of world views, hermeneutics is not a single, unified philosophy. Rather, it refers to a family of interpretive approaches to science. Within the hermeneutic world view, at least four distinct orientations can be identified (Nicholson, 1984; Russell, 1988). The first, hermeneutic divination, is associated with the philosopher Friedrich Schleiermacher. The distinguishing characteristic of this version of hermeneutics is the belief that the correct interpretation of a text is achieved by divining the author's "original seed of thought ... [and] how it was executed" (Nicholson, 1984:26).

The second type of hermeneutics has been referred to as hermeneutic reenactment or reproductive hermeneutics and its origins are associated with Dilthey (Nicholson, 1984:26; Stewart 1983:381). The distinctive feature of this type of hermeneutics is the emphasis on interpretation through an empathetic process. Empathetic understanding is obtained through bracketing (setting aside, suspending) preconceptions, putting oneself in another's place, and imaginatively reliving the actual and possible experiences of others (Russell, 1988:130; Stewart, 1983:379; Wertz, 1983). At the paradigmatic level,

this version of hermeneutics is closely related to existential and hermeneutic phenomenology (cf. Polkinghorne, 1983:213).

The third type of hermeneutics has been referred to as hermeneutic reconstructionism and is associated with Karl-Otto Apel and Jurgen Habermas (Nicholson, 1984:31; Russell 1988:130). One of the distinctive features of this branch of hermeneutics is the suggestion that human action cannot be understood solely in terms of an individual's experience. Instead, adherents of hermeneutic reconstructionism suggest that social and authoritarian structures influence individuals and that science must consider these influences as well (Nicholson 1984:31).

The final type of hermeneutics may be referred to as productive or projective hermeneutics. These labels are used primarily to distinguish this branch of hermeneutics from hermeneutic reenactment. As indicated above, hermeneutic reenactment seeks knowledge through "reproducing" the original actor's meaning or experience (Stewart, 1983:381). In contrast, productive hermeneutics maintains that researchers cannot "bracket" their preconceptions nor can they truly empathize with another's experience. Instead, they acknowledge that an "utterly innocent" reading of text is impossible and that the interpreter plays an active role in the interpretation (Nicholson, 1984:29). In essence, the interpreter or researcher helps "produce" meaning in the process of analysis. Because this position is more subjective than other versions of hermeneutics, critics of this approach have referred to it as radical hermeneutics (Russell, 1988:131). Productive hermeneutics is associated most closely with the philosophies of Martin Heidegger, Hans-Georg Gadamer, and Paul Ricoeur.

Positivism

Before discussing hermeneutics at the paradigmatic level, the positivist world view will be introduced briefly. This approach is taken because positivism is the predominant world view in leisure research and a discussion of this research tradition will serve as a useful point of reference for demonstrating the meaning and implications of the normative commitments underlying hermeneutics. Positivism is a rationalist world view. In this dissertation, positivism is defined as those approaches to the study of human phenomena that have adopted the methods of the natural sciences (Anderson, 1986:159). The origins of positivism are in the 19th century when individuals such as John Stuart Mill, Auguste Comte, and Ernst Mach began exploring the philosophy of science (Polkinghorne, 1983:16-20, 60). According to Polkinghorne, positivism emerged as a single method (rationalist) tradition with three primary themes: (1) rejection of metaphysics - knowledge must be confined to what can be experienced; (2) the belief that knowledge claims are more justifiable when achieved in a manner similar to the most advanced sciences (i.e., natural sciences); and (3) the belief that scientific explanation is limited to directional or mathematically functional laws.

Polkinghorne notes that anti-positivist philosophies that argued that the methodology of the natural sciences was not adequate for studying phenomena in the human realm began to develop in Germany at the end of the 19th century. However, in the United States, those supporting the positivist world view largely won the debate, and research in the human sciences is conducted primarily using methodology modeled after the natural sciences. Although the philosophy of the original positivists has undergone some revisions, Polkinghorne (p. 91) maintains that the current "received view" of positivism can be characterized by three basic canons:

- “1. Knowledge ... is contained only in statements that are descriptions of direct observation or in statements that are deductively linked to those descriptions of direct observation...
2. The goal of science is a network of knowledge statements linked together by the necessity of deductive logic generated from a few axiom statements and grounded ultimately in observation statements.
3. The only kinds of statements free from metaphysical overtones and personal bias ... are those grounded in observation and belonging to the axiomatic system.”

Before moving to a discussion of positivism at a paradigmatic level, Hunt's (1991) recent criticism of the characterization of positivism by many of the papers cited below (cf. Anderson, 1986; Hirschman, 1986; Hudson and Ozanne, 1988; Thompson et al., 1989) must be addressed. Hunt's central objection is that the portrayal of positivism in these papers represents a mischaracterization of logical positivism (sometimes referred to as neo-positivism) - a philosophy developed by a group of German philosophers (the Vienna Circle) in the 1920's and 1930's. While Hunt successfully demonstrated that the portrayal of positivism in the previously cited papers was not the philosophy of logical positivists, I believe he has addressed the wrong question. He did not suggest that these papers misportrayed the philosophy of earlier positivists. Nor did he demonstrate that characterizing the prevailing approach to science in terms of the broader themes from which the debate regarding positivism originated (i.e., the suitability of studying human behavior using the methods of the natural sciences) is inappropriate. I maintain that it is still appropriate to represent the predominant world view in psychology, consumer research, and leisure research in terms of the broad themes of this original debate for the following reasons. First, recent studies in the sociology of science suggest that the actual practice of science rarely adheres to the idealized versions depicted by philosophies such as logical positivism (cf. Mishler, 1990:417). Second, as Danziger (1979:34-35) points out, the social forces influencing the development of psychology among German and American scientists were different. In Europe, the emerging discipline of psychology

"remained very directly dominated by the concerns of philosophy." While in the United States:

"Control of university appointments, research funds, and professional opportunities was vested in the hands of either businessmen and their appointees, or politicians who represented their interests. If psychology was to emerge as a viable, independent discipline, it would have to be in a form acceptable to these social forces.... American psychologists responded to this opportunity with a promise that was totally innovative. This promise involved nothing less than the claim that experimental psychology would supply the fundamental laws governing all human activity, irrespective of context" (p. 35).

Finally, even writers who portray logical positivism in a manner that appears consistent with Hunt's (1991) characterization refer to the original debate as a recurring theme and find it useful, at a broad level, to describe the current practice of science in terms of the original debate (cf. Polkinghorne, 1983: 19,51,202,237-238).

PARADIGMS

Productive Hermeneutics

The hermeneutic paradigm presented in this chapter is productive hermeneutics, which has its origins in the philosophies of Heidegger, Gadamer, and Ricoeur. At the paradigmatic level, productive hermeneutics is somewhat nebulous and hard to define. In part, this is because this paradigm is associated with a diverse set of individuals rather than an interactive school of philosophers who worked toward a consensus opinion (e.g., the Vienna Circle and logical positivism). As a result, it is possible to point to discrepancies among the philosophies of the three major figures. For example, Hekman (1984) and Polkinghorne (1983) point to important differences in the philosophy of Gadamer and Ricoeur. Also, Heidegger is often associated, not with hermeneutics, but with existential phenomenology (cf. Polkinghorne, 1983:214). The specific nature of productive hermeneutics presented in this dissertation reflects an approach to science consistent with the work of Terwee (1990) and Packer and colleagues (Packer, 1985;

Packer, 1988; Packer and Addison, 1989) who have attempted to move hermeneutics from the realm of philosophy into the realm of actual practice in the study of psychology. At a broader level, this presentation of hermeneutics also reflects Hekman's (1984), Nicholson's (1984), and Polkinghorne's (1983) interpretation of the philosophies of Heidegger, Gadamer, and Ricoeur.

Information Processing Paradigm

Examples of paradigms falling under the positivist world view are the information processing paradigm in cognitive psychology and behaviorism. As suggested previously, the emphasis of positivism is on methodological rules and procedures. Although differences in ontological commitments occur (e.g., consider the difference between cognitive psychology and behaviorism), once the nature of reality is decided upon, it is viewed as unchanging across different phenomena addressed within a paradigm. The emphasis is on applying the methodology. Because of differences in ontology among positivist paradigms, when it is necessary to specify the specific commitments of a particular positivist paradigm in the discussion below, the commitments underlying the information processing paradigm will be used.

PARADIGMATIC STRUCTURE

Ontological Commitments - Information Processing Paradigm

Nature of Reality. Positivistic paradigms have in common three ontological commitments "borrowed" from the natural sciences (Table 2). The first is that there is a single, objective reality (independent of the individual) that is waiting to be perceived (Hudson and Ozanne, 1988:509; Thompson, 1990:25). The second assumption is the

Table 2. Comparison of ontological commitments guiding the information processing paradigm and productive hermeneutics.

	Information Processing Paradigm	Productive Hermeneutics
Nature of Reality	<ul style="list-style-type: none"> • Single reality • Complex wholes reducible to basic elements • Basic elements do not change across contexts 	<ul style="list-style-type: none"> • Multiple realities • Reducing wholes to elements results in loss of meaning • Phenomena are context dependent
Human Nature	<ul style="list-style-type: none"> • Consciousness is an object reducible to basic elements (e.g., attitudes, behavioral intentions, etc.) • Deterministic view of psychological functioning • Rational, goal directed 	<ul style="list-style-type: none"> • Consciousness is an activity co-constituted by the individual and the environment • Situated freedom • Engaged in practical activity

reductionist belief that, while the world is made up of complex wholes, these complex units can be decomposed into basic elements (Hudson and Ozanne, 1988:509; Malm, 1993; Packer and Addison, 1989b:16). In fact, Ernst Mach, one of the founders of positivist philosophy maintained that science must limit itself to discussion of basic elements in order to avoid possible error (Polkinghorne, 1983:18). As Polkinghorne (pp. 237-238) points out, this perspective remains evident in the current practice of the information processing paradigm:

“The task is to reduce the vagueness and multi-leveled meaning, as it appears in the flux of experience, to a precise and manageable piece of information that contains one ostensive statement. For example, the answers to a question, sometimes addressed to women, “Do you want to register for the draft?” must be limited to the kind of data which are useable in a science based on elements. The richness and ambivalence of experience involved in some of the possible answers to this question are too full of meaning to be of use to the research model. When the design calls for ‘yes’ and ‘no’ or a 1 to 7 Likert scale designation as the only options, the complexity and variety of meaning in need of interpretation are left out - and they are left out deliberately so that unambiguous brute data can be developed.”

Associated with this assumption is the belief that the whole can be explained solely on the basis of interaction between its parts (Madison, 1990:42). A third assumption closely related to the first is that the meaning of basic elements is context-free. That is, meaning is seen largely as an immanent property of the object. As a result, these assumptions suggest that objects can be removed from their natural contexts and studied in the laboratory where “extraneous” factors can be controlled (Hudson and Ozanne, 1988:509).

Human Nature. The remaining ontological commitments deal with human nature and the nature of human experience. The specific commitments presented are characteristic of the information processing paradigm. Within this paradigm, individuals are attributed an active consciousness that constructs the world according to categories of distinctions (Malm 1993:70). However, in many cases, the structure of categories is

viewed as a property of the object rather than of the perceiver (e.g. Rosch's (1977) theory of categorization).

This paradigm locates consciousness within the individual and treats it like an object that can be reduced to computer-like "syntax" of cognitive processes, personality traits, attitudes, behavioral intentions, or even biochemical events (Anderson, 1986:160; Malm, 1993:71,78; Packer and Addison, 1989b:16). The information processing paradigm's treatment of human nature is consistent with its view of the nature of reality. Humans are seen primarily as rational, analytic problem solvers who view the world as objects represented by discrete sets of attributes that can be decomposed and evaluated separately (Batra, 1986; Hirschman, 1985; Hirschman and Holbrook, 1982).

With respect to human experience, the information processing paradigm has a deterministic view (Anderson, 1986:160; Hudson and Ozanne, 1988:510). Psychological functioning (e.g., satisfaction, aesthetic response) is seen as an outcome variable dependent on or caused by isolatable environmental and personal variables (Altman and Rogoff, 1987).³ Similarly, human behavior is viewed as being causally determined by beliefs, attitudes, and intentions (Anderson 1986:160). Finally, as suggested previously, the information processing paradigm maintains that psychological functioning can be meaningfully studied in context-free environments such as laboratories.

³ Altman and Rogoff offer an alternative framework for describing the philosophy of science. They characterize four philosophical perspectives (trait, interactional, organismic, and transactional) on the basis of unit of analysis, time and change, causation, relationship between observer and observed, and type of knowledge produced. The characterization of the information processing paradigm presented in this dissertation is largely compatible with Altman and Rogoff's interactional perspective while productive hermeneutics is compatible with the transactional perspective.

Ontological Commitments - Productive Hermeneutics

Nature of Reality. Whereas positivism posited the existence of a single objective reality, hermeneutics maintains that there are multiple realities that may vary across time, cultures, and individuals (Table 2 on page 24). Underlying this difference with positivism is a different conception of the phenomena being studied. As suggested above, positivists maintain that objects exist independently of humans. Hermeneutics, on the other hand, defines the phenomena being studied as systems of meaning. That is, rather than focusing on a true physical universe that may exist independently of human experience, the interest is in how the individual interprets or experiences the world (Moss, 1981). Thus, meaning is not defined in terms of a timeless, immanent property of objects. Rather the question "what it 'means' thus becomes what it means in the context in which it occurred" (Hekman 1984:346).

A great fear among (or perhaps a major criticism by) positivists is that the perspective outlined above leads down a path to absolute relativism. Certainly, within the realm of scientific philosophy, there are absolute relativists. Consider for example, Harry Collins whose starting point was the statement that "the natural world in no way constrains what it is believed to be" (Laudan, 1984:21). However, such absolute relativism is not part of productive hermeneutic ontology. This is illustrated by the hermeneutic view of human consciousness. According to this perspective, the world as experienced is not solely a construction of an individual's mental processes nor merely a reflection of the external world (Polkinghorne, 1989; Valle et al., 1989). Instead, it is seen as being co-constituted by the individual and the world (Moss and Keen, 1981; Polkinghorne, 1983:205; Valle et al., 1989).

Co-constitution, as used in hermeneutics should not be confused with the dualistic notion of interaction between a subject (the individual) and an object (the environment).

Instead, the term co-constitution refers to a mutually defining inter-relationship (Valle et al., 1989). Thus, consciousness is not regarded as an internal, mental object. Instead it is seen as an activity through which phenomena reveal themselves (Polkinghorne, 1989; Valle et al., 1989). Consciousness then is comprised of activity from two sources, the individual orienting itself to the world and the world revealing itself to the individual (Moss and Keen, 1981).

The essence of this active, mutually defined consciousness is expressed by the concept of intentionality (Wertz, 1989). This concept refers to the fact that consciousness always has an object. In other words, consciousness is always consciousness of something (Valle et al., 1989; von Eckartsberg, 1981; Wertz, 1989).

As Moss (1981:155) states:

"Intentionality signifies that: (a) the organism is oriented toward its situation, (b) the situation organizes the organism's awareness and behavior, and (c) the organism's behavior and awareness in turn organize the situation."

Thus, the ontological commitments of productive hermeneutics are not those of absolute relativism. Hermeneutic philosophy maintains there is structure in the environment. At the same time, this paradigm recognizes that individuals may experience this structure differently. As a result, multiple realities may exist because different individuals or cultures have come to assign different meaning to structure in the environment. An illustration of differences from a cultural standpoint is the elaborate vocabulary Eskimos have for describing minute differences in ice and snow characteristics, some of which have no equivalent in the English language (Moran, 1981:8; Nelson, 1969:398). An illustration of how reality and meaning can change across time is Nash's (1982) exploration of wilderness and the American mind.

A second major ontological assumption on which productive hermeneutics differs from positivist paradigms concerns the issue of the reducibility or fragmentability of

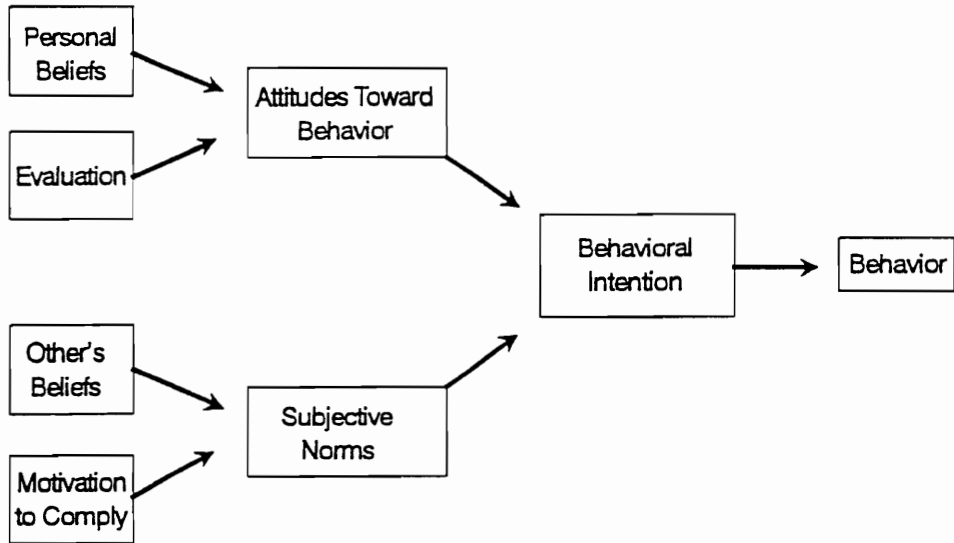
reality. Whereas positivists seek to decompose the world into basic elements, hermeneutics takes a holistic view. As with gestalt psychology, the whole is seen as more than the sum of the parts. This perspective has been illustrated by using a baseball analogy:

“understanding the game requires that instead of focusing on elements or attributes taken out of context, for example, one player’s skill or the speed of the pitched ball, one must study the game as a behavior setting ... in which patterns of behavior become understandable only when viewed in the context of places, things, and times that constitute the whole setting” (Altman and Rogoff, 1987:29).

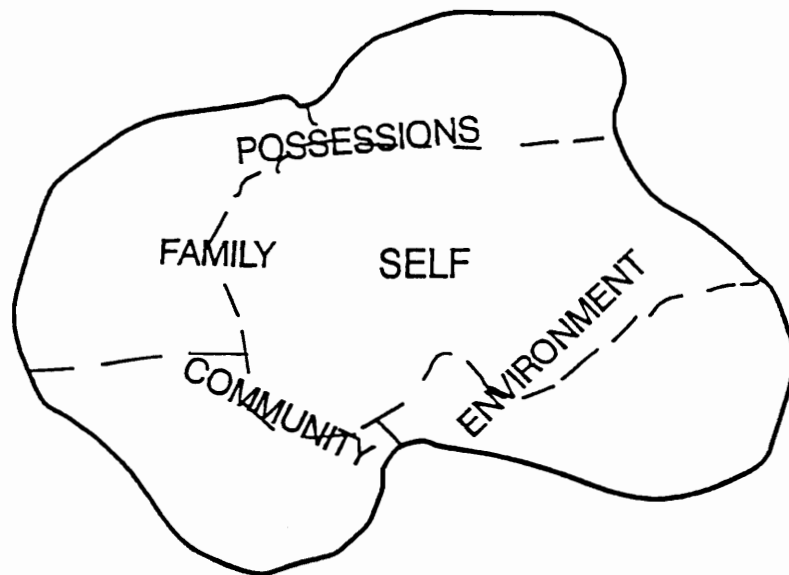
Because of their reductionistic orientation, positivists begin with an a priori conceptualization of the phenomenon to be investigated as a system of discrete elements (variables) embedded in a causal network (Figure 5) (Hirschman 1986:240). In contrast, the a priori conceptualization in productive hermeneutics envisions a phenomenon that is a holistic unit with indistinct boundaries that can be seen differently from different perspectives (Figure 5). As in Hirschman’s humanistic perspective, the goal of analysis in productive hermeneutics is to describe the themes,⁴ patterns of relationship, flow of events, and context of a particular phenomenon that are most relevant to the practical issue motivating inquiry. An example of this perspective is Sampson’s (1988) concept of “enssembled individualism.” From this perspective, people are not viewed as self-contained individuals. Rather, the boundaries between self and family, self and community, and self and nature are seen as fluid and indistinct (Malm, 1993).

Within productive hermeneutics, the concept of contextualism is closely related to the holistic view of reality. Similar to humanistic psychology, hermeneutics maintains

⁴ Similar to Altman and Rogoff’s (1987:37) definition of the term “aspects”, the term “theme” as used here refers to “features of a system that may be focused on separately, but that require consideration of other features of a system for their definition and for an understanding of their functioning.” This concept stands in contrast to the idea of basic elements that have meaning independent of the whole and therefore can be studied in context-free situations.



Example of positivist a priori conceptualization of phenomena.



Example of hermeneutic a priori conceptualization of phenomena.

Figure 5. A priori conceptualization of phenomena in positivist and hermeneutic approaches to science (adapted from Hirschman, 1986).

that to reduce a phenomenon to its "basic" elements or to remove the elements from the larger context is to eliminate much of what is meaningful about the phenomenon (Malm, 1993:69). This view of reality is evident in hermeneutics through Ricoeur's (1981:44 in Stewart, 1983:382) concept of the polysemy of language which refers to "the feature by which our words have more than one meaning when considered outside of their use in a determinate context." Gergen et al. (1986:1262) illustrate this point with the following example.

"[I]n written discourse one typically clarifies the intention behind a given word, phrase, or sentence by demonstrating how it figures within the corpus of the work as a whole. If the character in a novel addresses another as 'a fool,' the meaning of this term significantly depends on whether the two have been described, for instance, as friends or as enemies, as given to jocularity or as formal, and so on."

A more substantive illustration of the implications this context-dependent perspective has for investigating psychological phenomena comes from research regarding self-concept. Research in social psychology has indicated that an individual's self-concept is not constant. Instead people construct the self according to their current situation or role. For example, when in the presence of someone older or with higher status, people tend to describe a different self-image than when they are with younger or lower status individuals (Bruner, 1990:109). In other words, the 'self' is not a context-free phenomenon, it is a transactional product of individuals and the situations they find themselves in.

Human Nature. With respect to commitments regarding the nature of human experience, positivists take a deterministic view. In contrast, hermeneutics takes a more proactive or voluntaristic view. That is, people are seen as actively constructing and shaping their environment (Hudson and Ozanne, 1988:510). Within hermeneutics, human experience is described as one of "situated freedom." This refers to the belief that human experience is not completely determined by the environment nor is it

characterized by complete personal freedom (Valle et al., 1989:8). The environment presents situations that constrain what a person may experience and how a person may act (Thompson et al., 1989; Valle et al., 1989). However, humans have the freedom to make choices and act in a purposeful manner and one's practical interests and activity makes perception interpretive (Nicholson, 1984:3; Valle et al., 1989). Thus, human control manifests itself through the ability to act on the world in a purposeful manner and the ability to orient attention to different aspects of the context (Valle et al., 1989).

Nicholson (1984) illustrates this perspective by contrasting human perceptual experience with the process through which a photographic image is formed. In a photograph, the chemical composition of film registers patterns of incoming light thereby reproducing an image. However, rather than reproducing an image, the human perceptual experience is one of "seeing-as." For example:

"What the traveler sees in glancing out the window [of a train] we call a house (or a group of houses). But he sees it as an indicator of the distance he has yet to go. Seeing it that way depends on his current project" (p. 40).

Additionally, Nicholson points out that our practical activity or project "lead[s] us to tend to see certain things and not others" (p. 36). For example, the window shopper notices the merchandise in the display (e.g., hats and coats) and not the glass of the window or the mannequins displaying them.

Packer (1985:1083) further illustrates how the hermeneutic concept of practical activity or project differs from the reductionistic, goal-directed perspective of positivism by linking it to Heidegger's discussion of modes of engagement. Heidegger discussed three distinct, but interrelated modes of engagement: ready-to-hand, unready-to-hand, and present-at-hand. Ready-to-hand engagement is the mode most closely associated with practical projects (e.g., mailing a letter, talking to a friend, or using a hammer). Human awareness during this form of activity is holistic:

"We are aware of the situation we find ourselves in, not as an arrangement of discrete physical objects, but globally, as a whole network of interrelated projects, possible tasks, thwarted potentialities, and so forth. This network is not laid out explicitly, but it is present as a 'background' to the project we are concerned with There is no deliberate means-ends planning in this mode; indeed any tools we may be using (and our own body) are not experienced as distinct entities that could be set into a means-ends framework ... Our experience is not of the hammer, nor of the wood and nails as independent entities, but of the hammering, the raising of the wall, the constructing of a home" (p. 1083).

The unready-to-hand mode of engagement arises when some problem upsets our practical project. At this point,

"Our experience changes as we become aware that there is a problem and then recognize something of its nature. The source of the breakdown of action now suddenly becomes salient, in a way it was not in the ready-to-hand mode. This source is still seen, however, as an aspect of the project we are involved in, rather than a context-free object. For example, my hammer may prove too heavy for the task I am engaged in. Its 'weightiness' becomes salient whereas before it was transparent; but I am not aware of the objective 'weight' of the hammer (so many pounds), only that it is too heavy" (p. 1083-1084).

The third and final type of engagement is the present-at-hand mode. In this mode, we step back from the practical project to

"reflect, and turn to more general and abstract (i.e., situation-independent) tools such as logical analysis and calculation At this point our experience changes its character yet again, and we now become aware of, for example, the hammer as an independent entity, removed from all tasks we might pursue by its means, and as endowed with discrete and definite measurable properties" (p. 1084).

Productive hermeneutics maintains that much of our everyday experience occurs in the ready-to-hand mode of engagement, as practical activity in which actions and emotions are structured by (1) the situation, (2) cultural practices, and (3) current projects and concerns which include habitual responses that are so familiar they are taken for granted. Such activities do not involve "context-free elements definable in the absence of interpretation" (Packer, 1985:1083). In contrast, however, the goal-directed perspective of human nature in positivism leads to research strategies that treat all human experience as if it represents the present-at-hand mode of engagement. As a consequence, productive hermeneutics maintains that the characterization of human experience obtained through positivist research often differs from the actual nature of the

experience. That is, the positivist research context forces individuals to adopt an abstract, logical, reflective attitude concerning their experience when, in fact, the actual experience was a form of ready-to-hand engagement that cannot be grasped in a theoretically reflective, context-free manner.

As a final note regarding the nature of human experience, it is important to make a distinction between the philosophy of productive hermeneutics and that of hermeneutic reenactment. Hermeneutic reenactment has been accused of "over-privileging" the individual because this paradigm seeks to understand meaning and human experience solely in terms of the original actor's point of view and structuring of the world (Madison, 1990:43; Stewart, 1983:381; Terwee, 1990:122). Productive hermeneutics, on the other hand, argues that such an account does not consider the whole context in which human activity takes place (Terwee, 1990:123). In other words, productive hermeneutics does not view meaning as a "fundamentally unique, privatized property of individuals independent from the practical situation of social interactions" (Addison, 1989:52). Rather, meaning occurs in a physical and socio-cultural context and in inter-subjective patterns of action (Addison, 1989:52; Madison, 1990:43). Thus, the context in which human experience should be understood requires more than simply determining the individual's point of view (Madison, 1990:43; Terwee, 1990:123).

Epistemological Commitments - Information Processing Paradigm

Unlike the previous discussion regarding ontological commitments which reviewed the major philosophical commitments of the information processing paradigm, this discussion will focus on only two of the core epistemological commitments of this

paradigm (Table 3). The critique of these commitments will set the stage for a more detailed discussion of productive hermeneutic epistemology.

Probably the most fundamental epistemic belief preventing adherents of the information processing paradigm and other branches of positivism from accepting productive hermeneutics as a legitimate approach to science is the positivist belief that science should, and does, present an objective, unbiased, interpretation-free procedure for accumulating facts about phenomena being studied (cf. Packer and Addison, 1989a:4). Hermeneutics is rejected by positivists because they believe it does not meet the litmus test just described. For example, in reference to interpretive approaches like productive hermeneutics, Calder and Tybout (1987:139-140) state that while these approaches can provide "provocative and entertaining reading ... interpretive knowledge must stand apart from science." While it is true that productive hermeneutics is interpretive and is therefore neither unbiased nor objective, what positivists fail to see is that "positivistic" methodology is also inherently biased, subjective, and interpretive as well. In the remainder of this section, I outline two major points illustrating the role interpretation and bias play in positivist research. The first addresses the inherently interpretive nature of observation and the second explores the role of subjectivity and bias in the way data are collected and represented.

Interpretive Nature of Observation. Underlying positivism are the beliefs that: (1) all knowledge must be grounded in experience or observation (as opposed, for instance, to rationalists⁵ who maintain that knowledge can be gained through an appeal to the

⁵ The term rationalist as used here is defined differently than the way it was defined when describing characteristics of world views in Chapter 2. Here, the term refers to a specific world view associated with the philosophy of Descartes, Spinoza, and Leibniz. As suggested above, one of the distinctive tenets of this world view is that "innate concepts precede and determine

Table 3. Critique of two major epistemological commitments of the information processing paradigm.

Assumption	Critique
Unbiased observation possible	<ul style="list-style-type: none"> • Observation influenced by culture, professional experience, and expectations • Theory must precede observation
Quantitative data collection/representation is objective, unbiased, and interpretation free	<ul style="list-style-type: none"> • Respondent forced to interpret phenomena based on researcher's experience • Statistics and mathematics are not passive instruments

mind); (2) unbiased observation through the five senses is possible; and (3) all observation precedes and is independent of (i.e., is not tainted by) theory (Bechtel, 1988:18; Chalmers, 1982:10,22). The first critique of these beliefs deals with the assumption that unbiased observation is possible. In fact, unbiased observation is not possible because there is not a one to one correspondence between human experience and that which is physically out there (Chalmers, 1982:27). As Chalmers points out, two observers viewing the same phenomenon at the same time witness the same thing, but may interpret it differently. Interpretation of what is seen depends in part on one's past experience, prior knowledge, professional background, culture, and expectations. One example that has already been mentioned is the Eskimos' ability to perceive minute differences in characteristics of snow and ice.

In the discipline of leisure research, the basic concept that observation and experience are interpretive and influenced by one's background is widely recognized. For example, consider the interest in concepts such as familiarity and experience use history (e.g., Hammitt, 1981; Hammitt and McDonald, 1983; Schreyer et al., 1984). However, what positivist epistemology misses is that the influence of these background and cultural forces on perception is also evident in scientific research. The role that prior experience and background variables play in the practice of science is illustrated with the following three examples. The first is Polyani's (1973:101) description of the changes in the perceptual experiences of medical students learning to read x-rays.

"At first, the student is completely puzzled. For he can see in the x-ray picture of a chest only the shadows of the heart and ribs, with a few spidery blotches between them. The experts seem to be romancing about figments of their imagination; he can see nothing that they are talking about. Then, as he goes on listening for a few weeks, looking carefully at

sense data" (Moore and Gollidge, 1976:13). Modern expressions of this philosophy in psychology are found in the work of Piaget, Chomsky, and Kohlberg (Packer and Addison, 1989b:14).

ever-new pictures of different cases, a tentative understanding will dawn on him; he will gradually forget about the ribs and begin to see the lungs. And eventually, if he perseveres intelligently, a rich panorama of significant details will be revealed to him: of physiological variations and pathological changes, of scars, of chronic infections, and signs of acute disease. He has entered a new world."

The second example is more closely related to the type of psychological research conducted by leisure researchers. It comes from Mishler's (1990:424-426) critique of Stewart et al.'s (1988) analysis of life history narratives to explore "the changing self." Adopting a positivist epistemology, Stewart and colleagues attempted to establish standardized procedures that would allow others to replicate their study. They developed coding units using "meaningful phrases" defined by the presence of a "codable image." However, Mishler argues that the ability of others to use this code actually depends on their understanding of the coder's subculture and that it is not possible to transfer the "standardized" procedure directly to another research context. For example, Stewart and colleagues found that scores for the "same" themes in different types of documents referring to the same time period in an individual's life were not only different, but in fact were uncorrelated. Rather than seeing this as a test of their hypothesis, they decided to take the highest score regardless of which medium produced it. Mishler maintains that this type of pragmatic decision making is not an idiosyncratic feature of Stewart et al.'s research, but is "as much a part of normal scientific practice as their use of a coding manual and statistical tests" (p. 426). Further, he contends that:

"The main point is that standard methods are poorly standardized ... because when they are actually applied they turn out to be context-bound, nonspecifiable in terms of 'rules,' and not generalizable. Close examination of the procedures used in any study would reveal a similar gap between the assumption of standardization and actual practices. Other investigators would be unable to determine whether their own versions, or adaptations, of their procedures represented a reasonable equivalent of them. Replication, rather than being assured by these procedures, would be essentially indeterminate" (p. 426).

A possible counter argument to Mishler's conclusion is that the particular research program he chose as an illustration was based on a "weak" or developing theory

and this was the reason it was apparently subject to unspecifiable, "ad hoc" interpretation procedures. Such an argument would contend that, in the case of well established theories, it is possible to develop an "algorithmic model" whereby instructions can be formulated and transferred so that a scientist is able to replicate another's experiment exactly (Collins, 1975:206). However, sociologists such as Collins (1975, 1985) who study the practice of science have found that the algorithmic model of replication does not fit well with the way science is actually practiced. Instead, Collins (1975) argues that an enculturational model of knowledge transfer represents a more appropriate description of the nature of replication as actually practiced. In this model, the negotiation of replication (i.e., the agreement concerning whether or not a given study counts as a true replication of an original study) is described as a "transmission of a culture which legitimizes and limits the parameters requiring control in the experimental situation, without necessarily formulating, enumerating, or understanding" (p.207) specific methodological rules. This perspective, based on a broader exploration of situations, is consistent with Mishler's conclusion.

The final example of the role researchers' backgrounds play in science demonstrates the influence of the larger, cultural context in which science is embedded. Building on Sampson's (1981:731) suggestion that ideas represent "the consciousness of a group or epoch," Malm (1993:71-72) points out that the basic elements of behaviorism were really an adaptation of the stimulus/response concept that was a prominent concern among biologists at the beginning of the 20th century. Similarly, many of the basic elements of the information processing paradigm are "the (creative) application of the principles of computer technology to the definition of human thought processes" (p. 72).

A second critique of the positivist assumption of objectivity in observation concerns the belief that observation precedes and is independent of theory. In fact, the reverse is true (Chalmers, 1982:28). Chalmers illustrates this point by showing how one would defend the statement - "Here is a piece of chalk." One might rely on a general assumption that "white sticks found in classrooms near black boards are pieces of chalk." However, in any specific case, this generalization may be wrong. The statement could be examined with more stringent tests, but:

"the more stringent the test the more theory is called upon, and further, absolute certainty is never attained. For instance, on being challenged, the teacher might draw the white cylinder across the board, point to the resulting white trace and declare, "There you are, it is a piece of chalk." This involves the assumption, 'Chalk leaves white traces when drawn across a blackboard.' The teacher's demonstration might be countered by the retort that other things besides chalk leave white traces on a blackboard.... the determined teacher might resort to chemical analysis. Chemically, chalk is largely calcium carbonate, he argues, and so should yield carbon dioxide if immersed in an acid. He performs the test and demonstrates that the evolving gas is carbon dioxide by showing that it turns lime water milky. Each stage in this series of attempts to consolidate the validity of the observation statement, 'Here is a piece of chalk,' involves an appeal not only to further observation statements but also to more theoretical generalizations. The test that formed the stopping-point in our series involved a certain amount of chemical theory (the effect of acids on carbonates, the peculiar effect of carbon dioxide on lime water)" (pp. 30-31).

This relationship between theory and observation is even evident to modern psychometricians. For example, Anderson et al. (1983:234) state "there is no measurement without theory. Theory precedes measurement or, more properly, every measurement implies theory."

In summary, the goal of the preceding two critiques is not to maintain that observation does not play an important role in science. Rather the goal is to show the traditional positivist characterization of observation as unbiased, interpretation-free procedures is incorrect (Chalmers, 1982:32).

Subjectivity and Bias in Data Collection and Representation. The second major critique of positivists' belief that science is based on objective, interpretation-free procedures revolves around the nature of data collection and representation. Discussion

of this issue will focus on quantitative measurement approaches to psychological phenomena due to the predominance of these approaches in the information processing paradigm and leisure research. For the purposes of this discussion, psychological measurement is defined as the process of defining rules for assigning numbers to objects to represent quantities of attributes (Michell, 1986:404-405; Nunnally, 1967:3).

Proponents of quantitative approaches to data collection and representation have justified the use of numerical systems to represent empirical structures for a variety of reasons including:

1. Numerical systems establish an interpretation-free procedure based on detached, objective analysis of numbers;
2. Numerical data allow researchers to employ the precise, economical, and powerful techniques of mathematical analysis to the scientific study of phenomena (Anderson et al., 1983:233; Michell, 1986:401);
3. "The problem of establishing functional relationships involving many variables cannot even be stated clearly, much less solved without the tools of mathematical analysis" (Anderson et al., 1983:233).

The first point regarding the use of numbers to represent psychological phenomena focuses on the presumption that this is an interpretation-free process. In fact, this approach does not avoid the issue of interpretation at all. Consider, for example, the criticism commonly voiced by interpretive researchers that, in positivistic research, the researcher's concepts are substituted for the subject's own understandings (cf. Hekman, 1984:334-335). One implication of this criticism is, in effect, that the quantitative, psychometric measurement approach shifts a large portion of the burden of interpretation from the researcher's shoulders to those of the individuals being studied. In other words, the respondent is required to reflect on and interpret the nature of a psychological event based on the researcher's experience (i.e., the researcher's item pool).

At a cursory level, potential problems in interpretation associated with this issue appear to be recognized within current positivistic, psychometric literature. For example, consider the warnings that slight changes in question wording can lead to large differences in response percentages and that any single wording may lead to responses due primarily to some idiosyncrasy of a specific item rather than the latent variable of interest (Anderson et al., 1983:248). However, Gergen and colleagues' (Gergen, 1989; Gergen et al., 1986) recent empirical exploration of the topic suggests the problem lies at a much deeper level than suggested by the cautions outlined above. In a series of studies using Rotter's Internal-External Locus of Control (IE) scale, Gergen et al. (1986): (1) matched single scale items with personality traits not tapped by the scale and asked students to explain why it made sense for someone with the trait in question to agree with the statement; (2) gave students three items from the IE scale and asked them to justify how a person with a trait not tapped by the scale could agree with all three statements, and (3) asked students to "make conjectures about how the goals or needs that might underlie a person's saying (in various ways) that he or she either (a) viewed himself or herself in control of outcomes or (b) viewed outcomes as largely a result of circumstances beyond his or her control" (p. 1266). Overall, the results of these studies indicated that:

"sophisticated language users could demonstrate how responses on any item of the scale could plausibly be used as indicators of virtually any common trait term within the English language. Multiple items could be viewed as an indicator of the same trait, or multiple traits could be plausibly explained as the source of the same IE response. Furthermore, identical traits (other than IE) could be linked to opposing items, and [two] logically opposing traits could both be understood as giving rise to the same IE response.... [Finally] any immediate cause of one's overt activity may also be seen as an effect of more basic motives. Thus dispositions toward control may plausibly be viewed as the localized effect of more fundamental trait dispositions.... Ultimately it may be possible to make a plausible case for explaining virtually any psychological trait as an effect of virtually any other kind of psychological disposition." (pp. 1261, 1268)

A major implication of the study, then, is that respondent's can readily supply a plausible interpretation for an item pool that does not match the one intended by the researcher (Packer and Addison, 1989a:9). Gergen et al.'s study also suggests that attempts to establish validity of psychological scales through assessments of predictive, discriminant, and convergent validity do little to appease these concerns because behavior patterns taken out of meaningful context may be subject to the same degree of interpretive indeterminacy.

As Gergen et al. point out, one could argue that unproblematic communication is the rule, not the exception in everyday life and therefore the findings from the studies described above overstate the case. That is, one could argue that misinterpretation of items is an unlikely scenario. However, as Gergen and colleagues suggest, typically everyday conversation is embedded in "a relatively unambiguous context of communication" that allows social interchange to proceed with relative ease (p. 1268). In contrast psychological assessments may often lack sufficient context to permit meaningful response. Or even worse, psychological assessments may be embedded in a context that significantly alters the meaning or salience of events.

In summary, the major implication of the first critique of data collection/representation procedures commonly used in the information processing paradigm is that the turn to analysis grounded in numerical systems provides only the appearance of objectivity and does not surmount the problem of interpretation. Not only is interpretation involved, but also the role interpretation plays seems almost the exact opposite of the picture of science painted by positivism. That is, positivists imply that the goal of science should be for the researcher to define the nature of psychological phenomena based on evaluation of "the facts." However, with the psychometric

approach, much of the burden of observation and interpretation lies with the individuals being studied.

The second critique regarding bias in the use of numerical systems to represent data focuses on the "cost" associated with the use of mathematics and statistics. Although they are powerful tools and are at times economical and precise, mathematics and statistics are by no means passive instruments (Danziger, 1985:4). Rather, as Danziger points out, the use of mathematics imposes a definite structure on empirical systems. First, mathematics requires numerical data. To apply a numerical system, the empirical domain must be structured into basic elements with specific properties (e.g., independently identifiable; well-defined, mutually exclusive boundaries; concepts that remain identical with themselves despite changing circumstance).⁶ Additionally, mathematics structures empirical systems into relations with certain properties such as addition, multiplication, and distance. However, other properties such as intrinsic relations and qualitative changes are excluded.

While the imposed structures described above may be appropriate for representing some psychological phenomena, they do not seem to fit well with many concepts currently emerging in psychology. Consider, for example, Sampson's (1988) ensembled individualism, Belk's (1988) concept of the extended self, and Mishler's (1990:428) finding that achievement of identity among crafts persons is neither linear nor progressive. In this regard, Danziger (1985:4,8) points to two significant costs of using numerical systems to represent data. The first is that reliance exclusively on quantitative

⁶ While the numerical/mathematical systems most widely used in leisure research require that the empirical domain be structured into the properties listed, some mathematical systems may not demand these specific properties. For example, Fuzzy Set Theory does not require categories with well-defined, mutually exclusive boundaries.

data will result in the development of theoretical models that are in accord with the methodological requirements of mathematical systems rather than with the true nature of phenomena. As a result, one will end up with a representation of psychological phenomena as if they were logical rather than psychological processes.

The second possible cost that Danziger points to occurs when a theory or concept being evaluated was formed independently of the methodology used in evaluation.

"In order to establish the relevance of the results obtained for the theory being tested, one ought to be able to show that the structure which one's numerical system has imposed on the data is at least broadly congruent with the structure suggested by theory. If it turns out that the numerical structure and the theoretical structure involve different assumptions, then the theory one is testing is not the theory one wanted to test, but at best some vague analog thereof" (p. 4).

Epistemological Commitments - Productive Hermeneutics

Research Relationship. As the discussion above suggests, strict positivist epistemology fails as a normative guide for science partly because it fails to recognize that all observation and therefore all science rests on interpretation (Holbrook and O'Shaughnessy, 1988:401; Olson, 1986:161). In contrast to positivism, productive hermeneutic epistemology explicitly recognizes that the study of human behavior and meaning is an interpretive activity (Table 4). Specifically, Gadamer described the process of observation and analysis as the fusion of two horizons of meaning (the horizon of the actor and the horizon of the researcher) both of which play a constitutive role in the development of understanding (Hekman, 1984).

The emphasis on the actor's horizon represents a rejection of positivists' tendency to substitute the researcher's objective, universal concepts for the actor's own understandings (Hekman, 1984:334). Instead, productive hermeneutics begins with the actor's own understandings.

Table 4. Comparison of epistemological commitments guiding the information processing paradigm and productive hermeneutics.

	Information Processing Paradigm	Productive Hermeneutics
Research Relationship	<ul style="list-style-type: none"> • Observers separate from phenomenon <ul style="list-style-type: none"> - Dualism - Observation unbiased - Observation results in description of phenomenon 	<ul style="list-style-type: none"> • Observers part of phenomenon <ul style="list-style-type: none"> - Fusion of horizons - Observation "prejudiced" - Observation co-produces phenomenal "text"
Research Process	<ul style="list-style-type: none"> • Linear <ul style="list-style-type: none"> - Analysis after data collected - Standardized - Definitive end point 	<ul style="list-style-type: none"> • Hermeneutic Circle <ul style="list-style-type: none"> - Analysis concurrent with data collection - Emergent - No definitive end point
Knowledge	<ul style="list-style-type: none"> • Generalizable • Universal laws 	<ul style="list-style-type: none"> • Idiographic • Timebound, context specific

The emphasis on the researcher's horizon represents a rejection of hermeneutic reenactment's tendency to over-privilege the actor. As suggested previously, productive hermeneutics dismisses the hermeneutic reenactment notion that meaning is the private property of the individual and that understanding is achieved solely by gaining access to the actor's structuring of his or her world (Addison, 1989:52; Terwee, 1990:122). Productive hermeneutics suggests that the whole context in which behavior must be interpreted is comprised of much more than the actor's structuring of the world and personal understanding of his or her own motives (Terwee, 1990:123). Meaning and action are based in a context of situational influences, shared cultural practices, and social ideologies that might not be immediately apparent to the actor (Addison, 1989:52). As a result, it may be possible for a researcher to step back and, with the benefit of hindsight, see the whole situation and understand the meaning of actions more fully than the individual actor (Hekman, 1984:339; Terwee, 1990:133).

The portrayal of the researcher's horizon of meaning in productive hermeneutics represents a rejection of both positivist and hermeneutic reenactment epistemologies on another level. In productive hermeneutics, the researcher's horizon of meaning is characterized by Heidegger's "forestructure of understanding." This concept refers to the belief that we understand in terms of what we already know (Packer and Addison, 1989b:34). That is, unless something is completely foreign, we approach it with a preliminary understanding that is shaped by expectations, life styles, and culture. Thus, unlike positivism, productive hermeneutics explicitly recognizes the role researcher bias plays in scientific observation and analysis.

Further, unlike hermeneutic reenactment, which seeks to bracket these preconceptions, productive hermeneutics explicitly recognizes that it is impossible to bracket prior knowledge. In fact, productive hermeneutics argues that attempts to do

so are based on the misguided notion that preconceptions or prejudices are bad. Gadamer (1975:240) points out that prejudice actually refers to "a judgment that is given before all the elements that determine a situation have been finally examined." Adherents of productive hermeneutics maintain that this situation describes the human condition: "understanding inevitably involves reference to that which is already known" (Terwee, 1990:128) and history is never over so all the elements affecting a judgment are never given and therefore, human understanding is necessarily provisional and open to present and future change (Stewart, 1983:383). Gadamer (1975), in fact, argues that prejudice is not a barrier to be overcome by science, but is instead the positive possibility of interpretation. That is, knowledge is not and cannot be constructed from scratch, we can only understand concepts "in so far as a certain horizon of being has already been laid out for them in advance" (Caputo, 1987:61; Packer and Addison, 1989b:34). Thus, the forestructure of understanding (our prejudices) is the scaffolding upon which knowledge is built.

Up to this point, the discussion of Gadamer's view of research as the fusion of horizons has focused on the constitutive role both the actor and the researcher play in the interpretation of "texts" (data). However, in situations where the text to be interpreted comes from interviews, surveys, experiments, etc., productive hermeneutics takes the concept of fusion of horizons one step further and argues that both subject and researcher play a critical role in the actual production of the data.

This perspective marks another significant departure from positivism. As a result of their reductionistic, context-independent ontological philosophy, positivists reify subjective phenomena such as consciousness and knowledge and treat them as if they are objects located in the minds of human actors, independent of social and situation-specific contexts (Hudson and Ozanne, 1988:515-516; Nespore and Barylske,

1991:806). As a result, positivists typically act as if the data they gather are produced independently of the situations and instruments with which they are collected. In contrast, the belief that research instruments and research contexts play no role in the production of data is inconsistent with the assumptions of context-dependent, mutually defining phenomena central to productive hermeneutic ontology. Instead, productive hermeneutics advocates a position similar to the constructivist perspective described Nespor and Barylske (1991:806) in which data are viewed as "a situated construction of social networks, a textually produced phenomenon rather than an entity with an existence independent of our practices of representation."

As a consequence of these beliefs, proponents of productive hermeneutics believe psychological experiments are often inappropriate because the usual (everyday) context is removed and subjects must respond to artificial or contrived manipulations. In such situations, hermeneutic philosophy maintains that it is hard to determine what the resulting responses actually mean (Gergen et al., 1986:1262; Terwee, 1990:89). Similar concerns may be expressed with respect to survey research. For instance, in leisure research we are often interested in determining how various social and environmental conditions influence the quality of leisure experiences. Often this question is assessed by having visitors rate the importance of items representing different conditions (e.g., Roggenbuck et al., 1993). However, it is not clear if the responses obtained from a survey adequately represent perceptual responses occurring during the actual leisure experience. For example, research in social psychology suggests that whether or not people attend to a stimulus depends on its vividness and salience (Fiske and Taylor, 1984). Vividness is a property of a stimulus. A stimulus may be vivid when it is emotionally interesting; concrete and image provoking; or proximate in a sensory, temporal, or spatial way. Salience is determined, in part, by context. For instance, a

stimulus can be salient by dominating the visual field, by contrasting markedly with the immediate surroundings, or by contradicting prior expectations. Additionally, a stimulus can be made salient by instructions directing people to focus their attention in a particular way. Thus, the issues of vividness and salience need to be considered. How well do written depictions of impacts mimic the vividness of impacts as encountered and perceived during the actual leisure experience? Is salience unaffected by the survey format and organization, or do instructions accompanying the surveys, the location of a specific item in a questionnaire, etc. change the context and focus of attention to the extent that responses are no longer representative of perception as it occurs in everyday experience? A study by Williams (1988:153) supports the suggestion that survey context does affect visitor responses. In a study examining perceived similarity among outdoor recreation activities, Williams found that, when shown photographs, respondents judged similarity in terms of setting characteristics and activity. In contrast, written descriptors of these photographs were grouped on the basis of social group characteristics and activity.

This recognition of the role researchers and research context play in the production of data has significant implications for the data collection strategies employed within the hermeneutic paradigm. While positivists are concerned with establishing objective, unbiased, or "blind" judges and eliminating the possibility of "leading questions," productive hermeneutic philosophy recognizes that all judges are prejudiced and all questions are leading. Proponents of hermeneutics criticize positivist attempts at objectivity and standardization on the basis that these methods impose the researcher's concepts on the respondent, allow few opportunities for examining how the respondent has interpreted the question, and provide little opportunity to clarify the effects of leading questions (Hekman, 1984:335; Kvale, 1983:190). These concerns have

pushed productive hermeneutic researchers in the direction of data collection strategies in which they are in a better position to control, assess, and take advantage of their role (e.g., participant observation, in-depth interviews, etc.).

Mishler's (1986a) treatment of the interview process is one illustration of how hermeneutic researchers may take into consideration their role in the production of data. For example, Mishler disagrees with Labov's (1972:354-355) suggestion that when respondents are asked to describe actual experiences, the effects due to the presence of the interviewer are essentially eliminated because the act of reliving the experience prevents the respondent from monitoring the communication process as they would in normal interaction. Instead, Mishler suggests that an interviewer influences the production of narratives in at least two ways. First, he argues that how an interviewer "listens, attends, encourages, interrupts, digresses, initiates topics, and terminates responses is integral to respondent's account" (p. 82). Second, Mishler points out that the interviewer is the audience to whom respondents present themselves in a particular light.

Research Process. Positivism paints a linear picture of the scientific process (Packer and Addison, 1989b:27-29, 33). In this view, the scientist (1) develops or adopts a theory whose purpose is to describe a general or universal truth; (2) specifies the data necessary to evaluate the theory; (3) collects the data through detached, objective, unbiased observation; and (4) evaluates the correspondence between the theory and a reality independent of the researcher on the basis of the data.

In contrast, productive hermeneutics describes the scientific process using the metaphor of the hermeneutic circle. Broadly speaking, the hermeneutic circle refers to the inter-relationship between the part and the whole. Phenomena are seen as parts depending on a larger whole and understanding of the parts relies on preconceptions

about the whole (Terwee, 1990:116,128). In a more specific sense, this metaphor can be used to describe the actual process of data analysis. In a hermeneutic analysis, the "text" representing an individual actor is "read" to gain an understanding of the data in its entirety. This global understanding is then used as the basis for a closer examination of the separate parts (Kvale, 1983:185; Thompson et al., 1989:141). In turn, "the closer determination of the meaning of the separate parts may come to change the originally anticipated meaning of the totality, and again this influences the meaning of the separate parts" (Kvale, 1983:185). To the extent that the researcher is interested in the nature of the phenomenon rather than a specific actor's individual experience of the phenomenon, a similar part-whole phase of analysis is used to relate individual texts to each other (Thompson et al., 1989:141).

As the circular process described above implies, hermeneutic researchers do not wait until all the data are in to begin analysis. Instead, hermeneutic data analysis begins when the first "text" is collected so that emergent themes can be identified and used to guide further research. For example, in a study of smoking cessation, Willims et al. (1990) interviewed study participants on 11 occasions. In each case, prior to conducting subsequent interviews, previous interviews were examined to help the researchers determine topics for further exploration. Positivists would object to this practice as it would lead to a lack of standardization. However, hermeneutic philosophy suggests a position similar to Charmaz's (1991:392) statement that it is a mistake to ask each respondent the same question in exactly the same way. To do so imposes the researcher's concepts on the respondent, inhibits exploration of topics from the respondent's perspective, and denies the opportunity to improve both the interview process and the understanding of phenomena through exploration of emergent themes.

A final implication of the hermeneutic view of research as a circular process is that there is no definitive end-point. Thus, while positivism seeks to verify a timeless, universal law that describes the basic components of human functioning, productive hermeneutics seeks instead "to keep discussion open and alive, to keep inquiry underway" (Packer and Addison, 1989b:35). This point of view is tied both to the ontological belief in a reality that changes over time and to Gadamer's views that history is never over and that all elements affecting judgment are never completely given (Stewart, 1983:383). In other words, the metaphor relating research to a circle recognizes the possibility that our "scientific" interpretations may change as our historical, cultural, and technological understandings change. (Consider, for example, the suggestion cited previously that the development of computer technology has influenced the information processing paradigm's understanding of human functioning.) Thus, in productive hermeneutics, the conclusions expressed are seen as representing the researcher's understanding at the moment. This understanding is subject to revision as a result of future insights or as a result of changes in culture or technology that reshape the phenomenon being studied.

Knowledge Generated. Positivists seek to identify context-free generalizations and universal laws. Specific details of individual respondents or single occurrences of a phenomenon are of no intrinsic interest (Hudson and Ozanne, 1988:511). Instead, most positivists adhere to the belief that aggregation of data across many individuals or situations forms the only acceptable basis for making theoretical claims about behavior (Danziger, 1985:6).

In contrast, researchers within the productive hermeneutic paradigm are extremely interested in individual cases and specific occurrences of a phenomenon. This difference in focus relative to positivist paradigms occurs for two reasons. The first is related to

the concept of “wicked” problems and the second represents an objection to positivists’ tendency to aggregate data without consideration of the “particulars” of individual cases.

The concept of wicked problems was introduced by Allen and Gould (1986) in an effort to explain why traditional analytic models from the natural sciences fail to provide adequate solutions to many issues associated with planning on public forests. The central thesis of their discussion is that traditional analytic approaches are designed to handle complex problems, not wicked ones. Complex problems occur in systems such as forests where interactions among a multitude of variables makes the system hard to understand. Ultimately though, these problems are tractable with traditional natural science models. Wicked problems, on the other hand, are an entirely different matter. This is partly because “the definition [of a wicked problem] is in the mind of the beholder” (p. 22) (i.e., multiple realities exist) and partly because wicked problems often involve assemblages of phenomena that are unique in time and space (i.e., are context-dependent). In such cases, analysis and solutions cannot be standardized.

Essentially, the argument presented in the preceding paragraph outlines the first reason why productive hermeneutics focuses on individual cases. While phenomena are approached based on an understanding shaped by past experiences in analogous situations (the forestructure of understanding), researchers adopting the normative commitments of productive hermeneutics are prepared to accept the possibility that each new situation is unique.

The second reason productive hermeneutics emphasizes individual cases rises from a concern about making universal statements regarding the psychological experiences of individuals on the basis of aggregate data. This “aggregate” approach is based on the assumption that the structure of phenomena related to the individual is isomorphic with or comparable to that of group data (Danziger, 1985:6,8). Danziger argues that there

are no a priori reasons to assume any structural similarities exist between complex psychological processes in the individual and the logical structure statistics imposes on aggregate data. Thus:

"If one puts individuals together in groups before even having looked at their individual behavior, it is clear that one will never learn anything about individual behavior; the results are about group averages, and will be restricted to group averages, or the nonexisting 'average individual'" (Terwee, 1990:132).

This suggestion is not completely new to leisure research (cf. Shafer's (1969) warning about the "average camper"). However, recognition of this potential problem typically has done little to inform the practice of leisure research. When not ignored, the most frequent solution to this problem has been simply to look for characteristics by which to sub-aggregate users into more homogeneous groups. However, within these subgroups, aggregate statistics (especially measures associated in some way with the criterion of squared distance from the mean) are still used. Thus, these sub-aggregates are open to the same potential pitfalls as the larger aggregates. In the worst case scenario, all that has been accomplished is a multiplication of the number of misrepresentations. The alternative to this dilemma employed in productive hermeneutics is to begin analysis with individual cases first (idiographic level analysis) and then to combine across individuals (nomothetic level analysis) at a later stage (Terwee, 1990:132).

An important final point here is to reaffirm that productive hermeneutics differs from absolute relativism. The latter perspective would claim there is never any reason to expect commonality across individuals or situations; it assumes there is no structure in the world (Olson, 1986:167) and ignores the concept of shared meanings. Both commitments contradict fundamental components of productive hermeneutic ontology. However, as previously stated, due to the potential for unique assemblages of

phenomena, the productive hermeneutic paradigm does accept the possibility that, in some cases, it is not possible to provide insights beyond the specific case (i.e., insights are not generalizable in a meaningful or practically significant way).

Axiological Commitments

Terminal Goals. At a very broad level, all approaches to science share similar goals. For example, research generally refers to “some set of practices for producing representations (‘mobilizing the world’ in Latour’s terms) and collecting and combining many such representations” (Nespor and Barylske, 1991:809). Further, different approaches to science share the common goal of “explanation.” However, as Hudson and Ozanne (1988:510) point out, views regarding what counts as an explanation differ among paradigms Table 5.

In positivist paradigms, explanation is intimately linked with the concepts of prediction and universal laws (Anderson, 1986:159; Hudson and Ozanne, 1988:510; Packer, 1985:1088). In these paradigms, an explanation is not considered adequate unless “if taken account of in time, [it] could have served as a basis for predicting the phenomenon under consideration” (Hempel and Oppenheim, 1948:138). Additionally, predictive explanations are only considered adequate if they take the form of general laws. That is to say, an explanation that accounts for only one occurrence of a phenomenon is considered meager and inadequate. Instead, explanations must take the form of general laws capable of predicting many occurrences of a phenomenon (Anderson, 1986:159; McCarthy, 1978:138). This type of explanation is considered possible based on the ontological assumptions related to a reducible reality and the possibility of context-free generalizations. Finally, explanation in the positivist sense is usually linked to the concept of “technical control over objectified processes” (Kvale,

Table 5. Comparison of axiological commitments guiding the information processing paradigm and productive hermeneutics.

	Information Processing Paradigm	Productive Hermeneutics
Terminal Goals	<ul style="list-style-type: none"> • Prediction • Subsumption under universal laws • Control 	<ul style="list-style-type: none"> • Understanding • Answer to questions motivating inquiry • Communication
Instrumental Goals	<ul style="list-style-type: none"> • Foundationalist <ul style="list-style-type: none"> - Correspondence theory of truth • Methodological procedures serve as evaluative criteria to assure validity • Evaluation criteria <ul style="list-style-type: none"> - Predictive validity - Discriminant validity - Content validity - Inter-rater reliability - Internal consistency reliability 	<ul style="list-style-type: none"> • Antifoundationalist <ul style="list-style-type: none"> - No independent method for establishing truth exists • Credibility of research cannot be inferred separate from its reading • Evaluation criteria <ul style="list-style-type: none"> - Persuasiveness - Insightfulness - Practical implications - Use in future research

1983:193). This goal is clearly evident in natural resource based leisure research which is predominantly oriented toward enhancing managers' ability to control people and settings to achieve various goals.

Explanation is also an over-riding terminal goal in productive hermeneutics. However, what counts as an explanation in this paradigm is very different from the nature of explanation described above. Neither prediction nor subsumption of phenomena under universal laws is necessary for explanations to be considered useful and satisfactory. First, human meaning and behavior are not seen as fully integrated, closed systems, but are thought to be open and subject to change (e.g., consider the ontological concepts of situated freedom and a reality that changes with time and culture). Open systems change constantly and never attain a steady or equilibrium state. Additionally, in open systems there is always uncertainty as to how the rest of the system will react to changes in one of the components (Lawson and Staeheli, 1990:14; Packer and Addison, 1989b:26). In such situations, prediction may be neither possible nor useful. In light of this perspective, sanctioning explanations exclusively in terms of predictive ability is deemed inappropriate.

For similar reasons, searching exclusively for universal laws is considered unnecessary and inappropriate. If reality changes with time (e.g., wilderness in the American mind), then scientific explanations cannot possibly be good for all time. At best, most generalizations must be viewed as contextually situated in a specific time and place. Additionally, many generalizations may be so broad or abstract that they contain little in the way of useful information (e.g., people go to natural areas to enjoy nature). Finally, to insist that a phenomenon is not explained until "one can point to a general 'law' of which the action is a specific exemplar" (Anderson, 1986:159) is to deny the possibility that some phenomena are unique in time and space.

As a result of the concerns presented above, productive hermeneutics defines explanations in terms of understanding. In contrast to prediction, Ricoeur (1981) describes understanding as being analogous to the narrative conclusion of a story.

“a narrative conclusion can be neither deduced nor predicted. There is no story unless our attention is held in suspense by a thousand contingencies. Hence we must follow the story to its conclusion. So rather than being predictable, a conclusion must be acceptable. Looking back from the conclusion towards the episodes which led up to it, we must be able to say that this end required those events and that chain of action. But this retrospective glance is made possible by the teleologically guided movement of our expectations when we follow the story. Such is the paradox of the contingency, ‘acceptable after all’, which characterizes the understanding of any story” (p. 277).

Polkinghorne (1988:171) describes this approach to understanding as “retrodictive rather than predictive.” That is, it is a retrospective gathering of events into an account that makes the ending reasonable and believable.

In contrast to the search for timeless, universal laws, Packer (1985:1088) describes the hermeneutic goal of explanation as “first and foremost the giving of an account that is sensible in the way it addresses current interests and concerns.” Polkinghorne (1988) notes that abandoning the notion of universal laws does not mean that hermeneutic analysis must also abandon the concept of causality. However, rather than defining causality in terms of constant antecedent/consequence relationships, hermeneutics recognizes that “narrative cause can relate to the antecedents of a peculiar sequence that may never be repeated” (p. 173).

On the basis of these beliefs, productive hermeneutics seeks understanding first by exploring the internal relations among actions and events within individual cases rather than by examining statistical relations across cases (Terwee, 1990:117). The possibility of identifying more general insights is not ruled out. In fact, given ontological commitments regarding systems of shared meanings and concepts such as co-constitution and situated freedom, the existence of commonalities is considered quite

likely. However, the search for such commonalities is a secondary step and the possibility of encountering phenomena that are unique in time and space is always recognized.

A final contrast of the positivist and hermeneutic approaches to explanation uses the analogy of city maps versus the account of a city by one of its inhabitants.

"The [city] map is the product of detached description Different maps will emphasize different aspects of the city: its street layout, its transportation, or its phone lines. However, all these maps are abstract formalizations, capturing only those features of the place that would be unchanged if no one lived there.... The account one would give of living in a city on a daily basis, on the other hand, is likely to be personal, incomplete and prejudiced. Therein lies its usefulness to a newcomer who has come to stay or ... to someone who already lives in the city, but wishes to get to know it better and to live it more fully. The professional mapmaker must regard a city as merely a juxtaposition of physical objects. For its inhabitants, it is a system of possibilities and resources, frustrations and obstacles, and two people will find both commonalities and differences in their accounts of it" (Packer, 1985:1091-1092).

This final analogy suggests one more difference between the terminal goals of positivist paradigms and productive hermeneutics. Whereas explanation in the positivist tradition has been linked to the notion of control, the productive hermeneutic approach to explanation is more akin to the concept of communication.

Instrumental Goals. The traditional approach to setting instrumental goals by which research is to be evaluated is a foundationalist one. Foundationalists seek to ground knowledge in methodological procedures that distinguish truth from nontruth and science from nonscience (Thompson, 1990:25,26). The information processing paradigm is representative of positivistic foundationalism. This paradigm relies on the correspondence theory of truth for establishing validity (i.e., an objective, interpretation-free reality serves as the basis for establishing validity) (Mishler, 1990:427). Methodological procedures for insuring correspondence to truth include procedures for establishing validity (e.g., multi-method, multi-trait matrix), reliability

(e.g., Cronbach's measure of internal consistency), and generalizability (sampling procedures).

Foundationalist philosophy can also be found in some "subjective" approaches to science, such as the naturalistic inquiry paradigm of Lincoln and Guba (1985). Although the ontological and epistemological commitments of this latter paradigm differ significantly from those of positivism (e.g., multiple realities, knower inseparable from the known), "opposition turns to analogy" when it comes to establishing evaluative criteria (Thompson, 1990:26). As Thompson points out, naturalistic inquiry's criteria of credibility, dependability, transferability, and confirmability (Table 6) "bear a strong conceptual parallel to positivist criteria of internal validity, reliability, external validity, and construct validity" (p. 26). Also, like positivist foundationalism, this version of "subjectivist" foundationalism requires methodological procedures such as triangulation, informant's audit checks, and peer auditing to assure the "trustworthiness" of research (Holt, 1991).

Foundationalist logic is grounded in dualistic assumptions. Although the two foundationalist paradigms described above fall on different sides of the subject/object distinction (naturalistic inquiry emphasizes subjectivity while the information processing paradigm emphasizes objective reality), both paradigms try to ground knowledge in methodological procedures that serve as evaluative criteria (Thompson, 1990:26). In doing so, both paradigms treat knowledge as an object that has existence independent of the knower and research as something that can be evaluated independently of its reading (Crothers and Doeckci, 1989:449; Holt, 1991:59). Productive hermeneutics, on the other hand, rejects the dualistic distinction between subject (the knower) and object (knowledge). This is evident in the paradigmatic commitments to co-constitution and situated freedom, the view of science as an interpretive process involving the fusion of

Table 6. Evaluative criteria for Lincoln and Guba's (1985) naturalistic inquiry paradigm.¹

Criterion	Definition
Credibility	Does the interpretation agree with the subject's opinion?
Dependability of Measure	Is the researcher, as an instrument, consistent?
Transferability	Given sensitivity to changing context, is the interpretation generalizable?
Confirmability	Is the interpretation logical, nonprejudiced, nonjudgmental, and supportable based on data?

¹Adapted from Holt (1991).

horizons between the text and the researcher, and the view of knowledge as a textually produced phenomenon. When science and meaning are viewed in this way, prescription of methodological procedures that assure valid interpretations is seen as impossible for several reasons (Holt, 1991:58; Mishler, 1990:418).

First, no single set of procedures for establishing validity is appropriate because there is no single "best" interpretation. Interpretation may change because the question asked by the interpreter (or the interpreter's horizon of understanding) may change (Hekman, 1984:339).

Second, a single set of methodological procedures cannot assure validity because validity assessments are based on judgments of the importance of different goals and threats to validity. Because different goals may conflict with one another and threats to validity may be weighted differently, no single algorithm or set of standardized rules for assuring the best interpretation can be defined (Kuhn, 1977:322; Mishler, 1990:418). For example, achieving the goal of generalizability (in the traditional, statistical sense) comes at the expense of richness of information about individual cases. Or, as a more specific example, consider Stewart and Hull's (1992) recent paper addressing the construct validity of satisfaction measures. Real-time (on-site) satisfaction appraisals require less recall on the part of the visitor than do post-hoc (off-site) satisfaction appraisals. However, real-time measures disrupt the experience and possibly change the nature of the phenomenon being assessed. Thus, real-time satisfaction measures sacrifice the integrity of the experience for the presumed advantages of immediacy of response. No definitive rules exist for deciding which represents a greater threat to validity.

A third reason that methodological procedures advocated by positivist foundationalists fail to assure objective truth is that procedures to establish the "truth content" of an observation or theory break down because there is "no defensible method

for establishing that truth exists" (Hudson and Ozanne, 1988:516). First, consider Mishler's (1990:425) suggestion discussed previously in this chapter that "reliable" use of a coding scheme requires an understanding of the researcher's subculture. Also consider Malm's (1993) suggestion that both behaviorism and the information processing paradigm reflect larger cultural concerns of the time (biology's interest in stimulus-response and computer technology, respectively). Finally, consider Barnes and MacKenzie's (1979) demonstration that support of competing ways of measuring association during a controversy among British statisticians at the turn of the century was influenced by social interests of the time. Karl Pearson's support for tetrachoric coefficient for nominal data was influenced by an interest in heredity and formation of eugenic policy. On the other hand, George Udny Yule's support for coefficient Q was associated with vaccination policies and their efficiency. Considered collectively, these examples illustrate that agreement among raters is no guarantee that truth is obtained because such consensus may simply reflect their collective biases.

Analogous methodological procedures advocated by subjective foundationalists (e.g., naturalistic inquiry) also fail to assure "trustworthiness." For example, peer auditing fails because the auditor's interpretation is just as subject to bias as the original investigator's (Holt, 1991:60). Similarly, the criterion of triangulation breaks down because, if knowledge is a textual construction as suggested in the productive hermeneutic paradigm, then there is no reason to believe that different constructions (data from different methodologies) should necessarily produce consistent interpretations (Holt, 1991:60; Thompson, 1990:26). Finally, respondent audits do not guarantee trustworthiness either. Such audits are also interpretations (Holt, 1991:60; Packer and Addison, 1989c:284). Also, reliance on the respondent's interpretations seems perilously close to "over-privileging" the individual.

In summary, foundationalist approaches treat validity (positivism) or trustworthiness (naturalistic inquiry) as if these concepts are objective, measurable components that can be achieved through adherence to certain methodological procedures (Holt, 1991:59). However, such dualistic notions are incompatible with productive hermeneutic ontology and epistemology which, like humanistic psychology, assert that "knowledge of reality is always theory laden, value laden, and socially constructed [thus denying] the existence of naively realistic facts independent of the knower" (Crothers and Doeckki, 1989:449-550). As a consequence, productive hermeneutics adheres to the nondualistic, interpretive stance that "the credibility of the interpretation cannot be inferred separate from its reading" (Holt, 1991:59). For example, Murray and Ozanne (1991) state that "length of immersion" is an evaluative criterion in interpretive approaches like naturalistic inquiry. However, as Holt (1991:59) points out, a reader may find a three month study more credible than a study of the same phenomenon conducted over the course of a year if the first researcher was able to obtain richer or more complex information from her or his subjects. Thus, hermeneutic evaluation of research is based on the researcher's ability to persuade a community of scholars, what Polkinghorne (1983:280) refers to an assertoric view of knowledge.

"Assertoric knowledge uses practical reasoning and argumentation. It requires a decision among alternatives, none of which provides certainty. A supporter of a knowledge claim is expected to argue cogently before the appropriate community, providing evidence pertinent to his or her proposal and defending his or her position as the most likely correct position among various alternatives."

Thus, rather than trusting primarily on antecedent methodological procedures to evaluate the quality of research, productive hermeneutics focuses instead on the product itself. Several broad criteria for evaluating "the product" have been proposed including: persuasiveness, insightfulness, practical implications, and use in future research. With respect to persuasiveness, Giorgi (1975:96) suggested that a principal criterion for

evaluating research is “whether a reader, adopting the same view point as articulated by the researcher, can also see what the researcher saw, whether or not he [or she] agrees with it.” Mishler (1990:429) presents a similar argument. He maintains that validation requires that the reader be able to make a reasonable judgment about the warrants for the researcher’s interpretive claims: “Would they be able to determine how my findings and interpretations were produced and, on that basis, decide whether they were trustworthy enough to be relied upon for their own work.” Notice that this is different from the concept of inter-rater reliability, it is an after-the-evidence-presented assessment rather than consistency in “blind” rating of the raw data.

As second evaluative criteria that has been recommended is insightfulness (Thompson, 1990:28). Thompson defined one type of insight as an “interpretation [that] allows the evaluator to see a set of qualitative data as a coherent pattern or gestalt. What might have previously seemed a set of discrete and unrelated events becomes a good conceptual figure.” Thompson illustrated the nature of this type of insight with the following example from Kohler (1969).

“The problem is to comprehend the relationship between [the] following three lines of integers:

- A) 0, 1, 2, 3, 4, 5, 6, 7, 8,
- B) 0, 1, 4, 9, 16, 25, 36, 49, 64,
- C) 1, 3, 5, 7, 9, 11, 13, 15,

The solution pattern is that line A consists of a series of integers, line B consists of the squares of those integers, and line C is derived from subtracting each square from the preceding square in line B: a procedure which gives the series of odd numbers. When these relationships are grasped, one has experienced an insight” (p. 28).

Polkinghorne (1983:238) described insight in the following passage:

“The ‘seeing’ of the pattern which gives meaning to the text requires insight, the seeing is not a result of precise procedures as is, for instance, a mathematical result. In mathematics, the design and choice of procedures can require considerable creative work, but the analysis of the data follows directly from the application of the procedures. In the hermeneutic sciences, this is not so. Seeing the meaning is an insightful event supported by evidence, but the evidence is ambivalent and takes on its own meaning from its place in the interpretation

proposed. The seeing is ultimately unformalizable and thus its demonstration is not absolute."

A third broad evaluative criterion in productive hermeneutics refers to the practical implications (Packer and Addison, 1989c:287) or application (Terwee, 1990:128,135) of research. This criterion recognizes that research was motivated by a particular concern and that a useful interpretation is "one that uncovers an answer to the concern motivating the inquiry" (Packer and Addison, 1989c:289). Packer and Addison relate this criterion to Fischer's (1987:8) pragmatic criterion for evaluating interpretations which questions whether "the presentation prove[s] useful for understanding related phenomena and for maneuvering in the everyday world."

A final evaluative criterion suggested by Mishler (1990:419) is closely related to the previous criterion. He refers to it as trustworthiness which he defines as the degree to which other researchers "rely on the concepts, methods, and inferences of a study, or tradition of inquiry, as the basis for [their] own theorizing and empirical research." He describes this as a functional criterion in contrast to dependence on an abstract set of evaluative rules. This functional approach, Mishler argues, "emphasizes the role played in validation by scientists' working knowledge and experience, aligning the process more closely with what scientists actually do than with what they are assumed to be and supposed to do" (pp. 419-420).

In conclusion, the foundationalist researcher who seeks certainty in knowledge made possible through the application of methodological procedures will likely find productive hermeneutic evaluative criteria dissatisfying. As Packer and Addison (1989c:288) put it, the Holy Grail of Validation has escaped again. But, as they point out, those who insist on a fixed set of validity criteria for hermeneutic research are

demanding something even the natural sciences cannot provide. As Heidegger's philosophy maintains:

"to be human is to be interpretive ... truth is not something that we construct by using methods which supposedly distance us from what is to be known, thereby assuring an objective knowledge untinged by personal bias and personal perspective. Truth ... occurs in our engagement with the world. Certain convictions - that true knowledge is free from presupposition, that human passions and concerns blind us to things 'as they really are,' that only purity of thought can lead to truth - are our undoing. True understanding is the result of human engagement, for there is no 'pure truth' that lies outside human engagement with the world" (Polkinghorne, 1983:224).

Even Lee Cronbach (1982:108), one of the foremost figures in developing validation guidelines for research employing psychometric methodology acknowledges that "validity is subjective rather than objective: the plausibility of the conclusion is what counts. And plausibility, to twist a cliché, lies in the ear of a beholder."

Thus, while naturalistic inquiry and other validation frameworks serve as useful warehouses of techniques, they should not be seen as mandatory procedural guidelines that guarantee validity (Holt, 1991:60). Such a view would represent what Sigmund Koch (1981) referred to as a meaningful thought - long on method and short on meaning. Instead, research methodology should fit the nature of the phenomenon being investigated and the questions being asked (Polkinghorne, 1983:280). At the same time, productive hermeneutics is not a call for "anything goes." Within this paradigm, interpretive research is not a matter of conjecture and guess (Packer and Addison, 1989c:289). Rather, when properly conducted, it is the rigorous application of "meaningful" thought beginning with a particular perspective (the forestructure of understanding) and progressing through a cyclical analysis in which this position is evaluated and modified on the basis of the data.

EPILOGUE - CRITICAL PLURALISM

Throughout this chapter, I have been critical of commitments underlying the positivist world view that has dominated both the information processing paradigm and leisure research. A final issue that must be clarified deals specifically with what I am advocating in regard to future approaches to research. First, in regard to paradigmatic level issues, it is not my intention to imply that research produced under positivist paradigms is valueless. Such a suggestion would be ludicrous. As Madison (1990:45) points out, this position would require one to ignore the fact that positivist research has, in many cases, made human phenomena more intelligible and therefore plays an important role in science. However, at the same time, we must recognize that this approach to science has its limits. It cannot answer every question put to it. The attempt to reduce phenomena to basic elements and unambiguous "brute data" allows researchers to employ the powerful and precise tools of mathematical analysis, but this comes at a cost. Certain instrumental goals (e.g., generalizability) are realized, but only at the expense of others (e.g., richness of understanding). Also, if theoretical preconceptions are an integral aspect of measurement and methodological rules (as even modern psychometricians acknowledge (cf. Anderson et al., 1983:234)) and if these rules mandate that only certain kinds of observations are permissible, then we are caught in a "methodological circle" (Danziger, 1985:1). In this situation, knowledge is limited to a set of theories sharing commitments incorporated within the methodological rules.

What is required of all scientists, then, is a change, not so much at the paradigmatic level in the macrostructure of science, but at the world view level. We need to abandon extreme rationality - the idea that there is a single methodology and set of evaluative criteria by which "scientific" knowledge must be judged. Instead, we need to recognize that no single methodology can address all potential threats to validity (e.g.,

generalizability versus richness). We need to adopt a world view in which the methods employed in any given situation are shaped by the questions asked and the phenomena being studied (Polkinghorne, 1983:4). As Terwee (1990:136-137) suggests, we should never start measuring before we have devoted careful thought to the phenomena being explored. For instance, is it a highly repeatable phenomenon that is structurally similar across time and individuals or is it highly individual and unique, a problem that is continuously restructured? In other words, critical evaluation should not be limited to the level of empirical data or even the theoretical level in the conceptual domain. It must extend all the way to the normative commitments guiding our approach to science.

To achieve this goal, leisure research must broaden its traditional focus on disciplinary divisions (e.g., environmental psychology, sociology, etc.) to include a focus on alternative scientific paradigms as well. To do this, we need to close the gap between the philosophy of science and the practice of science. Consumer researchers' attempt to establish a "Critical Pluralist" perspective can serve as a valuable model for developing ways of guiding and evaluating research produced using alternative approaches to science. Hunt (1991:41) gives the following definition of critical pluralism:

"The 'pluralism' part reminds us that dogmatism is antithetical to science; we should adopt a tolerant, open posture toward new theories and methods. The 'critical' half stresses that nonevaluational, nonjudgmental, noncritical, or mindless pluralism (viewing the supposed encapsulation of rival theories and new methods as thwarting comparison and evaluation) is just as bad as dogmatism."

The critical pluralist perspective in consumer research is closely related to the belief by some who study the philosophy of science that the human sciences are beginning to enter a postpositivist era. Polkinghorne (1983:2-13, 279-281) describes postpositivism as an "attitude about knowledge" (p. 2) which challenges the idea that scientific knowledge must (or can) achieve the standard of apodictic (certain or absolute) truth. Postpositivism maintains that certainty in knowledge is not possible because

“human beings cannot stand outside their language systems and cultures and obtain an absolute viewpoint” (p. 13). Instead, postpositivist philosophy adopts an assertoric standard of knowledge. As discussed previously, this standard maintains that no knowledge is certain beyond doubt, that acceptance of knowledge is based on the ability to persuade the appropriate community of scientists on the basis of evidence supporting a particular position, and that conclusions are always open to future revision and correction. This philosophy is not antipositivist in the sense that it seeks to replace positivist methodology with a postpositivist methodology. Instead, it seeks to promote the creative search for research traditions whose normative commitments fit the questions being asked and the phenomena being studied.

The framework for describing the macrostructure of science presented in the previous chapter is one attempt to promote critical pluralism and a postpositivist philosophy by establishing a structure for presenting and critically evaluating alternative approaches to science. This chapter illustrated how the first two levels of the framework can be used to make the underlying normative commitments of a scientific paradigm explicit so that it can be contrasted with alternative paradigms. The following chapter, which explores the third level of the framework, will examine the issue of matching appropriate paradigms to the questions being asked and the phenomena being studied.

CHAPTER 4: RESEARCH PROGRAMS - MOTIVATIONAL APPROACH TO RELATIONSHIP TO RESOURCE

A major substantive theme in leisure research emphasizing natural resource based recreation has centered around attempts to describe the relationship between recreationists and the resources they use. In a recent paper, Williams (1993) presents a useful framework for organizing a discussion of past research on this topic. The framework identifies four general approaches to this topic, each emphasizing different properties of human-environment relationships: aesthetic properties, activity/goal properties, symbolic properties, and expressive properties of resources (Figure 6).

As Figure 6 indicates, each approach to relationship to resource is characterized by different ontological assumptions concerning human nature and the nature of reality. For example, although there are a variety of different approaches to describing aesthetic properties of environments (e.g., formal aesthetic models, psychological models, and psychophysical models (cf. Daniel and Vining, 1983)) and these approaches differ in many ways, they do share some common characteristics. All three of the approaches just described reflect Aristotle's theory of beauty which characterizes beauty as an objective property of the physical world and maintains that science and mathematics can be used to demonstrate or prove the attributes of beauty (Vacker, 1993:347-348). Also reflecting a positivist foundation, these approaches characterize human consciousness as analytic and reductionistic; human experience as deterministic (although significant differences exist concerning whether experience is environmentally determined and/or determined by genetic, biological, and evolutionary factors); and reality (beauty) as

ONTOLOGICAL ASSUMPTIONS CONCERNING NATURE OF REALITY	CHARACTER OF HUMAN-ENVIRONMENT RELATIONSHIPS	ONTOLOGICAL ASSUMPTIONS CONCERNING NATURE OF HUMAN EXPERIENCE
<p>Intangible</p> <p style="text-align: center;">←————→</p> <p>Unique</p> <p style="text-align: center;">←————→</p> <p>Common</p> <p>Tangible</p>	<p>Individual Meaning (Expressive Properties)</p> <hr/> <p>Cultural Meaning (Symbolic Properties)</p> <hr/> <p>Goal Properties (Instrumental Meaning)</p> <hr/> <p>Aesthetic Properties (Inherent Meaning)</p>	<p>Holistic</p> <p style="text-align: center;">←————→</p> <p>Voluntaristic</p> <p style="text-align: center;">←————→</p> <p>Reductionistic</p> <p>Deterministic</p>

Figure 6. Characterization of approaches to describing human-environment relationships in leisure research (adapted from Williams, 1993).

tangible (though not necessarily measurable using physical standards such as inches or pounds) and relatively stable across individuals.

At the other end of the spectrum are approaches exploring the expressive properties of environments. These approaches are based on the assumption that an important aspect of relationship to resource is the meaning that individuals ascribe to places. Such meaning is created through personal experiences occurring at a specific site. For example, a backpacker may frequent a cherished site, not because of any physically observable attributes of the site, but because of an emotional bond linked to times and companions long gone. Such meaning is highly personal and often linked to self-identity. As a result, research adopting this perspective views human consciousness as holistic (relating to places as a whole rather than as discrete sets of attributes); human experience as voluntaristic (humans create meaning); and reality as intangible (in the sense of not being able to inventory it or correlate it directly to measures of physical attributes of the environment) and unique (i.e., multiple realities exist).

In summary, Figure 6 illustrates four different ways of viewing the phenomenon of relationship to resource. Each perspective is distinguished by different assumptions regarding the nature of the phenomenon. The pluralist perspective outlined at the end Chapter 3 encourages such diversity. At the same time, critical pluralism stresses the importance of matching appropriate paradigms with underlying assumptions. This goal is linked to the third level in the framework describing the macrostructure of science - research programs (Figure 2 on page 8). The remainder of this chapter is devoted to illustrating how the third level of the macrostructure of science is applied.

The research program selected for illustrating the third level of the framework is Driver and colleague's motivational approach (e.g., Driver and Tocher, 1970; Driver et al., 1987). This research program explores the goal properties (Figure 6) of leisure

environments and was selected for a variety of reasons. First, it is well known in the field of leisure research due to its importance and success in shaping the views of students and managers. Second, Driver and colleagues have been highly conscientious about specifying the goals and assumptions underlying their approach. Additionally, existing discussions by Driver and others have already attempted to define this program's boundaries (i.e., the questions it tries to and is capable of answering). As a consequence of these factors, it will be possible to restructure existing arguments to demonstrate how research programs can make paradigmatic commitments explicit without the added burden of seeming to question the importance or value of the specific research program being analyzed.

NORMATIVE COMMITMENTS OF THE MOTIVATIONAL APPROACH

Intellectual Foundations

Driver and colleagues' motivational research program is firmly grounded in the positivist world view and the normative paradigmatic commitments characteristic of the information processing paradigm within cognitive psychology (Table 7). The specific theoretical foundations of this research program are the expectancy valence theories in psychology (e.g., Ajzen and Fishbein's (1980) theory of reasoned action (Manfredo et al., 1983:264; Driver et al., 1987:208)). Like most positivist theories, the overriding goal of expectancy valence theories is to explain human behavior by developing universal laws capable of predicting behavior in specific situations. Driver and colleagues' interest in these theories stems from their desire to address substantive issues associated with the management of recreational settings.

Table 7. Intellectual foundations and normative commitments of Driver and colleagues' motivational research program for describing relationship to resource.

INTELLECTUAL FOUNDATIONS

- | | |
|-----------------------------------|---------------------------------|
| • World view | Positivism |
| • Normative Paradigm | Information Processing Paradigm |
| • Specific Theoretical Foundation | Expectancy Valence Theories |

AXIOLOGICAL COMMITMENTS

- | | |
|----------------------|--|
| • Terminal Goals | Identify mappable setting attributes that can be used in supply and demand inventories of recreation opportunities.

Ensure diversity in recreation opportunities.

Identify how management might alter the character of recreation opportunities. |
| • Instrumental Goals | Generalizability, validity, simplicity. |

ONTOLOGICAL COMMITMENTS

- | | |
|---------------------------------|---|
| • Human Nature | |
| - Source of human well-being | Happiness and well-being occur when specific needs or goals are met; people are seen as engaging in particular behaviors to satisfy unfulfilled needs or to achieve desired goals. |
| - Nature of human consciousness | Highly cognitive, rational, analytic, information processors. |
| - Nature of human experience | Deterministic - subjective experience results from psychological and environmental processes that are stable and generate predictable effects, not contingent on idiosyncratic perceptions. |
| • Nature of reality | There is a single, objective reality; objects and settings are seen as a means to an end; settings viewed as products consisting of discrete sets of tangible attributes. |
-

Table 7. (continued).

EPISTEMOLOGICAL COMMITMENTS

- Research relationship Research is viewed as an objective, unbiased enterprise that results in a description of the phenomenon being studied.
 - Knowledge generated Yields universal laws of human functioning.
 - Methodology Classical measurement theory and quantitative statistical analyses serve as the primary methodologies.
-

Axiological Commitments

Terminal Goals. The primary goal of this research program is to identify mappable setting attributes that can be used in supply and demand inventories of recreation opportunities (cf. Driver et al., 1987:202). Specifically, the purpose is to identify the setting attributes that satisfy specific recreation goals or needs (Williams, 1993). Additional goals include a desire to ensure diversity in recreation opportunities and a desire to “identify how different management activities might alter the character of these opportunities” (Driver et al., 1987:207).

Instrumental Goals. Instrumental goals of this research program are consistent with those of the underlying paradigm. Setting attributes used in supply and demand inventories should be tangible and quantifiable to permit both their operational definition and the ability to make statements about the amounts and distribution of different recreation opportunities (Driver et al., 1987:204, 207). Further, research designed to develop management models should use statistical procedures that ensure results are generalizable across occasions, settings, and individuals. Additionally, there is the usual concern with content, construct, and predictive validity (cf. Manfreda et al., 1983:277). However, when developing models for actual implementation (e.g., the Recreation Opportunity Spectrum) Driver and colleagues recognized that it might be necessary to sacrifice some degree of complexity and scientific rigor in order to develop a more simple, but still “sound framework to guide recreation planning, especially as input to integrated resource planning” (Driver et al., 1987:207).

Ontological Commitments

Nature of Reality. Driver and colleagues’ motivational research program is grounded in what McConville (1978:97) refers to as the Doctrine of Materialism and the

Constancy Hypothesis. The Doctrine of Materialism maintains that what is most real about phenomena are their physical aspects. The Constancy Hypothesis depicts the perceptual process as "a unidirectional causal relationship between visible world and perceiving subject ... something passively undergone by the individual" (p. 102). As a consequence, this research program acts under the assumption that there is a single, objective reality waiting to be perceived. Also reflecting its positivist underpinnings, the motivational research program treats this single reality as something that is reducible to independently perceivable, basic elements. For example, Driver et al. (1987:204) state that:

"Analytical specificity and more definitive inventory criteria and standards can be attained if the settings are differentiated into three types. These have been identified as the physical setting, social setting, and managerial setting.... The physical setting comprises the biophysical and cultural-historic resources, as well as relatively permanent human structures such as roads, dams, and relay towers. The social setting comprises the users and their behaviors, equipment, and pets. The managerial setting comprises movable structures, the on-site presence of management personnel, the services offered such as education and information, the rules and regulations and the managerial use of equipment, such as power saws."

Human Nature. The motivational research program makes important assumptions regarding three key aspects of human nature: the source of human well-being, the nature of human consciousness, and the nature of human experience. With respect to the first aspect of human nature, the motivational approach assumes that happiness and well-being occur when specific needs or goals are met (Diener, 1984; Kuentzel, 1990:2; Lofman, 1991; Mannell and Iso-Ahola, 1987). People are seen as engaging in particular behaviors (e.g., hiking) to satisfy unfulfilled needs or to achieve desired goals. As a result, this research program posits an instrumental relationship between people and objects. That is, services and settings are like products and are thought to be of value because they are the means or tools through which people achieve desired end states (Havlena and Holbrook, 1986; Schreyer et al., 1985; Stokols, 1990; Williams et al., 1992).

For example, in describing the motivational research program, Manfredi et al. (1983:264) state that the "goals of recreation management ... can be met by understanding the relationship between the valued psychological outcomes of a recreation activity and the types of settings which facilitate those outcomes."

The second key aspect of human nature about which the motivational research program makes important assumptions is consciousness. Consistent with the information processing paradigm in which it is embedded, this research program views human consciousness as an object reducible to basic elements. The basic elements of consciousness relevant to expectancy valence theories of human behavior include expectations, beliefs, attitudes, and behavioral intentions. This approach also assumes that humans are highly rational, analytic, information processors who search the external environment and memory for information, carefully weigh evidence, and reach decisions on the basis of relatively objective criteria (Hirschman, 1985; Kuentzel, 1990:2). Thus, leisure settings are viewed as products consisting of discrete sets of tangible attributes and the decision process in recreation choice behavior is viewed as one of choosing among sites (products) by comparing the underlying attributes (Batra, 1986; Hirschman, 1985; Williams et al., 1992).

The final aspect of human nature about which the motivational research program makes important assumptions is the nature of human experience. Although the motivational research program views leisure as an experience (Driver and Tocher, 1970), experiences are defined as "a package of specific psychological outcomes which are realized from a recreation engagement" (Manfredi et al., 1983:264). In other words, this research program equates experience with cognitive judgments about outcomes actually received and focuses on pre- and post-choice evaluations rather than the dynamics of the actual experience (Mannell and Iso-Ahola, 1987; Williams, 1989).

Additionally, this research program adopts a highly deterministic view of human experience as reflected in the following statements:

"For experienced ... users of a particular combination of activities and settings (such as hiking in a remote undeveloped area), the same group of most-valued and most-expected experiences will be common across different locations for those activities and settings" (Driver et al., 1987:205).

"Characteristics of the ROS [Recreation Opportunity Spectrum] settings, dependent on the ROS-related activities and experiences will determine the type, amount, and quality of the opportunities provided along the spectrum. Quality is determined by many characteristics including: scenic attractiveness, uniqueness, and the state of repair of the resources and facilities; the ability to facilitate specific activities; the type and density of use; and the managerial services and regulations, or lack of such" (Driver et al., 1987:206).

In other words, consistent with the broader information processing paradigm, subjective experience is portrayed as resulting from psychological and environmental processes that are stable and that generate reliable and predictable effects that are not contingent upon idiosyncracies in personal perception (Thompson, 1993:455). Note this does not mean that personal characteristics such as level of past experience, are ignored in this research program. In fact such personal factors are often included as a component of the overall behavioral model. However, these factors are thought to influence behavior in a stable and predictable way. That is, for example, increasing levels of experience influence all people in the same way. Thus, the variability in meanings that emerges from the encounter between people and the environment is viewed as a stable, predictable, and controllable phenomenon (Thompson, 1993:455).

Epistemological Commitments

The epistemological commitments of this motivational research program are a straight-forward application of the commitments guiding the larger information processing paradigm (see Table 4 on page 46). Basically, research is viewed as an objective, unbiased enterprise that results in a description of the phenomenon being

studied, ultimately yielding universal laws of human functioning. Survey research grounded in classical measurement theory (cf. Nunnally, 1967; Anderson et al., 1983; Devellis, 1991) and subsequent statistical analyses serve as the basic research methodology.

BOUNDARIES OF THE MOTIVATIONAL APPROACH

Ontological Issues

Source of Happiness and Well-being. As discussed above, the motivational research program assumes happiness and well-being result from the realization of desirable end states. However, other theories addressing the source of well-being maintain that happiness arises directly from participating in an activity and from interacting with objects rather than from attaining desired end states (Diener, 1984:564; Lofman, 1991; Omodei and Wearing, 1990:762). For example, in leisure research, Csikszentmihalyi and Csikszentmihalyi (1988:33) demonstrate this view of well-being when they describe a mountaineer who "does not climb in order to reach the top of the mountain, [but] ... tries to reach the summit in order to climb [i.e.,] the goal is really just an excuse to make the experience possible." Schreyer et al. (1985:14), in fact, believe that the primary value of leisure is its ability to achieve certain states (involuntary attention, sensory arousal, flow experiences, etc.) rather than "the various externally defined products that may be manifested through those states."

With its focus on cognitive judgments about outcomes received, the motivational research program does not address the "anatomy of the experience, its intensity, duration, memorability, and meaning" (Mannell and Iso-Ahola, 1987:325). For example, while the motivational approach may tell us that people visit parks to enjoy

nature, this approach does not explore what it means to “enjoy nature” (i.e., the content of what is enjoyed, the process through which people attend to and perceive nature, or the emotional responses).

Two additional limitations related to defining leisure experience in terms of desired outcomes rather than focusing on the actual nature of experience have been noted. First, Scherl (1988) points out that expectations may differ from actual experiences, implying that a measure of anticipated outcomes is not an appropriate surrogate for describing the actual experience. Secondly, Iso-Ahola and Allen’s (1982) study indicated that recreationists’s responses regarding recreation experience preferences (desired outcomes) differed depending on whether they were measured before or after participation. Similarly, a study by Manfredo (1984) suggested that responses to questions regarding recreation experience preferences varied across time (onsite vs. offsite measures). Thus, these studies suggest that the motivational research program does not provide an understanding of the actual nature of the experience.

Deterministic View of Human Experience. A second critique of the motivational model deals with its deterministic view of human experience. Like other positivist approaches, this perspective portrays humans largely as processing information prespecified by the environment (i.e., it depicts meaning as if it is an immanent property of objects). However, people are more than just responding mechanisms; it is possible for two people to be at the same geographic point, but different experiential points because they perceive different meaning in the environment (Steele, 1981:140). There is a growing recognition that humans create their own reality by filtering external stimuli and attaching meaning to it (Knopf, 1983). As a result, in consumer research, environmental psychology, and leisure research there is a tendency to supplement the deterministic, information-based models of human nature which underlies the

motivational research program with constructivist, meaning-based models (cf. McCracken, 1987; Mick and Buhl, 1992; Williams and Carr, 1993).

The distinction between information-based models of human behavior such as Driver and colleagues' motivational research program and meaning-based models is not intended to imply that the motivational approach has ignored meaning or has inappropriately defined the concept of meaning. For the purposes of this discussion, the concept of meaning will be presented as a typology having four categories (Table 8). The motivational research program addresses the first two levels of meaning: taxonomic meaning which focuses on the cognitive structures used to organize and define relationships among categories and instrumental meaning which explores the relationship between categories of objects and desired end states. However, the motivational research program fails to address the second two levels of meaning: the relationship between individuals and specific objects both at an individual (expressive meaning) and a cultural (symbolic) level. Meaning-based models, on the other hand, explore both of the latter levels of meaning.

Meaning-based models exploring construction of meaning from an individual perspective acknowledge that part of an object's meaning arises from a categorization process as suggested by Rosch's (1977) theory of hierarchical levels (basic, subordinate, and superordinate). These levels are collectively referred to as types (Russell and Snodgrass, 1987). However, in the individual view of meaning construction, research interest focuses not on the level of types, but on the level of individual objects (e.g., my easy chair). Russell and Snodgrass refer to objects at this latter level of classification as tokens.

Individuals are thought to move objects from a type level of classification to the token level as they come to know individual objects and endow them with value (Tuan,

Table 8. Categories of meaning.

Taxonomic meaning	identification; what something is; often viewed as an inherent property of objects.
Instrumental meaning	goal-derived categories; meaning based on need satisfying properties of objects.
Symbolic meaning	a culture endows the world with its own particular meaning (McCracken 1986); represented in leisure research by statements like we can "best understand wilderness and battlefields as monuments of who we are as a people, what we as a people represent, and how we came to be who we are" (Roggenbuck 1990:70).
Expressive meaning	whereas the preceding category of meaning had a shared quality, this category of meaning is highly personalized and related to self-identity.

1977; Wallendorf and Arnould, 1988). For example, when purchased, a house possesses only a portion of its ultimate meaning. Its full meaning to the consumer is created through experiences occurring during its occupation (Belk, 1988). The concept of tokens is broadly defined so that it incorporates not only tangible, material objects, but also intangible, nondurable, and public goods and services that may be appropriated or possessed in the sense of mastering them (e.g., scaling a mountain peak) or passionately knowing them (Belk, 1988).

An important premise of research exploring tokens is that tokens perform important functions in our lives. Conceptual development of this topic has emphasized the role of tokens in expressing and maintaining an individual's self identity (Belk, 1988; Fournier, 1991; Haggard and Williams, 1992; Wallendorf and Arnould, 1988). Identity functions served by tokens include: providing a means of cultivating an identity rather than having one imposed by the social or physical environment (Williams et al., 1989), helping individuals present themselves to others in ways that engender feedback (Belk, 1988), helping individuals to either integrate into social groups or differentiate themselves from others (Schultz et al., 1989; Wallendorf and Arnould, 1988), providing an archive reflecting personal history and change over time (Belk, 1988; Schultz et al., 1989), and providing the sense of having a place in the world (Belk, 1988).

A second major premise underlying research on tokens is that many people form strong bonds with tokens that result in deeply rooted attachment (Tuan, 1974). Attachment refers to the strength or intensity of the bond between individuals and tokens (Schultz et al., 1989). According to Schultz and colleagues, attachment bonds usually are not deliberately sought, rather they arise from association during use. For example, people may form strong attachments to a specific recreation site because the area was a childhood stomping ground and is linked to times and companions long gone

(Williams and Roggenbuck, 1989). However, once formed, people seek to maintain the attachment, at least for a time, and this should be reflected in the way that people keep and maintain the token (Schultz et al., 1989).

Consumer behavior researchers and environmental psychologists have suggested that attachment arises when a token becomes closely associated with one's self concept and serves as an expression of personal identity (e.g., Belk, 1988; Schultz et al., 1989). This form of attachment has been referred to as place (object) identity (Proshansky, 1978). Environmental psychologists have recognized that strong attachments also can be formed through instrumental relationships with token level objects. This occurs when individuals come to see a place or object as satisfying needs or goals better than any alternative (Williams et al., 1992). This form of attachment has been referred to as place (object) dependence (Stokols and Shumaker, 1981). Although this process of attachment formation is conceptually related to the instrumental level of meaning, it differs in that it (1) addresses tokens as holistic entities rather than as separable bundles of attributes and (2) emphasizes the necessity of a specific token rather than a more general, type level category for achieving goals (Williams et al., 1992).

A second perspective concerning the role humans play in the construction of meaning or reality emphasizes the role of society and culture. In this view, non-utilitarian products are thought to be consumed primarily for their symbolic meanings (McCraen, 1986). Symbolic meanings are seen as being produced, not at the level of individual experience, but at the societal or subcultural level (Solomon, 1983). McCraen (1986) posits a cultural model of meaning transfer whereby meaning is transferred first from the culturally constituted world to objects and then from objects to individuals. Symbolic meanings associated with objects and settings are considered important because they substantiate cultural categories, provide a means through which

individuals assign societal identity to themselves, define and clarify behaviors associated with socially defined roles, and reduce uncertainty and apprehension during role transition (McCracken, 1986; Solomon, 1983).

Although the personal experience and socio-cultural approaches differ in their views of how meaning is generated, these approaches are not incommensurable and have many similarities. For example, both approaches emphasize the importance of objects and possessions in defining one's identity through processes such as social integration and differentiation. Also, McCracken (1986) has noted that, at least in North American culture, culturally defined meanings lack clarity and often possess an elective quality. Fournier (1991) brought these two views closer together by suggesting that "commonality" should be one dimension used in developing a meaning-based framework of person-object relations. Commonality refers to the degree to which meaning possesses a shared versus individualized character. Thus, this approach explicitly recognizes that some meanings ascribed to objects arise through personalized experiences while other meanings are assigned through cultural processes.

In summary, while the information processing perspective underlying this motivational research program recognizes individual variation in meaning in the sense that different goals or amount of past experience may influence recreationists' relationship to the environment, the assumed relationship is still a deterministic one. This model does not allow for variation among individuals in the sense of "creative manipulation of ... meaning in the construction of notions of the self and world" (McCracken, 1987:123). Instead, as with other cognitive, information processing models of human behavior, individuals are treated as "subjects, without identities, who react ... through linear stages" (Mick and Buhl, 1992:317). Thus, as McCracken (1987:123) suggests, the motivational research program is limited because it provides no way to

explore how the individual constructs meaning or is engaged in formal or informal projects of self/world construction. Also, the motivational research program focuses only on the outcomes associated with individual experiences. However, the theory underlying meaning-based models implies a need to focus on more long term aspects of relationship to resource because the objective of constructing a life has no beginning or end and is not realized "with a single operation or series of operations" but through action which spans a life time (McCracken 1987:121). Consequently, the deterministic philosophy assumed by the motivational research program is bounded in the sense that it does not address certain aspects of relationship to resource that contribute to self identity and the quality of life.

Nature of Reality. Closely related to the previous two critiques regarding the motivational research program's underlying assumptions concerning human nature are concerns about the limits of the way this approach portrays the mental representation of reality. Consistent with its origins in the information processing paradigm, the motivational research program treats objects and settings as consisting of discrete sets of attributes that are physically tangible and recreation choice is thought to result from heuristic evaluation of these underlying attributes. However, at the levels of expressive and symbolic meaning, attempts to reduce settings to attributes are artificial and inappropriate (Batra, 1986; Hirschman, 1985). Reduction is a form of decontextualization resulting in the removal of that which is most meaningful about settings.

This suggestion has important implications regarding the concept of substitutability and the way recreation managers relate to issues of public interest. The motivational research program, reflecting its positivist origins, promotes a self-image among recreation managers as engineers capable of controlling recreational experiences

through site design. Managers come to view sites with equivalent tangible attributes as substitutes. Integrated resource planning and management is conducted as if individual places are of no consequence beyond the combination of attributes available there (e.g., National Forest management plans typically include summaries of the number of acres or volume to be harvested, not the specific location of such activities). Managers and planners exposed only to this perspective often view emotional public reaction to specific places either as being the result of incomplete information regarding the existence of substitute sites or as emotionalism which has no legitimate standing in a rational planning process (cf. Throgmorton, 1991).

Epistemological Issues

Burden of Interpretation. Chapter 3 outlined the role interpretation plays in positivist research. Several critiques of the motivational research program have raised questions regarding the appropriateness of interpretations commonly employed in the motivational model. First, as Kuentzel (1990) points out, some have questioned whether the motivational research truly taps underlying motivations or instead measures socially acceptable rationalizations for behavior. For example, Etzkorn (1964 in Kuentzel, 1990:2) suggests motive scales may reflect "socialized expressions of popular ideology, rather than a purposeful and articulated calculation of preferences and options."

Similarly, citing evidence from consumer research that suggests consumer choice sometimes does not involve decision making at all, Williams (1988:430) suggests that Bem's self perception theory may offer a more accurate reflection of consumer decision making in some (e.g., low involvement) situations. Bem's theory suggests that "one forms attributions about one's own behavior the same way one arrives at attributions for others' behaviors. One observes the behavior and the context in which it occurs and

then makes inferences about what caused it" (Folkes, 1988:549). If this scenario is true, it is possible for respondents to arrive at explanations for their behavior which, in fact, played no role in the initiation of that behavior. In cases where Bem's theory is applicable then, the concern raised in the previous chapter regarding the way item pools force respondents to interpret the nature of a psychological event based on the researcher's experience takes on added significance. Researchers may not be discovering how recreationists view the world, but instead are providing answers to their own questions by offering people the chance to choose rational explanations for their behavior.

A closely related concern is whether the pool of motivation items adequately represents the range of language describing the relationship between recreationists and the resources they use. Throgmorton (1991) suggests that scientific rhetoric, with its emphasis on explaining phenomena in a theoretically coherent way, differs greatly from language used by the general public. For example, Throgmorton suggests that scientists believe good decisions are based on the analysis of logic and fact and become frustrated and confused when the emotionalism of nonscientists leads to the pursuit of "irrational" policies. This bias toward "rationality" and "objectivity" is evident in the motivational research program which focuses on objective, tangible attributes of environments and ignores expressive and symbolic properties.

A final problem related to interpretation of the motivation scale items was raised by Williams et al. (1988:65). These researchers suggested that Driver's recreation preference scales sometimes seem to assess personality traits (modes of experiencing) and sometimes seem to represent temporary states of consciousness (states of being or experience outcomes). In light of this suggestion then, it is not always clear what motive

scales are measuring (i.e., do they tap personality characteristics or experience characteristics?).

Quantitative Data Collection and Representation. In general, the potential limitations of using numerical structures to empirically represent psychological phenomena outlined in the previous chapter also apply in the case of the motivational research program. For example, consider the study by Manfreda et al. (1983) which used cluster analysis to group recreationists according to similarity in desired experience outcomes (motivations). The analysis yielded three clusters. The largest cluster, referred to as the Norm "because it represented the largest proportion of the users [60%]" (p. 278), appeared to be less dependent on the physical setting than the other two clusters. At the same time the Norm group showed "the least difference from the other [clusters]" (p. 278). Does this represent the true nature of the relationship between recreationists, desired outcomes, and the setting (in which case one might begin to question the managerial utility of the motivational model)? Or does the fact that the analysis yielded a rather nondescript characterization of "the average individual" reflect instead the limitations of attempts to understand the psychology of individuals using statistics which aggregate group characteristics?

Another confounding factor related to the interpretation of quantitative data revealed in the Manfreda et al. (1983) study is the possibility of a response set. The three clusters are supposed to represent homogeneous subsets of individuals grouped on the basis of differences in desired psychological outcomes. However, examination of the overall pattern of responses suggest that Cluster I respondents tended to rate the experience outcomes highest in importance, Cluster II respondents gave more moderate importance ratings to outcomes, and Cluster III respondents rated experience outcomes lowest in importance. Similarly, with respect to ratings of the importance of specific

setting attributes, Cluster I respondents tended to give the most extreme ratings and Cluster II respondents tended to give the most moderate ratings. These patterns raise the possibility that the analysis reflects differences in the way respondents use rating scales (a response set) rather than differences in the way individuals relate to the resource.

A final limitation of relying on a classical psychometric approach is raised by Schreyer et al. (1985:11) who provide a hypothetical example illustrating how Likert-type motive rating scales may, in fact, be insensitive to relative motive intensity. Their example describes two recreationists who both indicate that the opportunity for "escape" was "of the utmost importance" to the experience. Despite the similarity in rating, one respondent does not have a strong allegiance to the specific setting or activity and could easily have attained the same "escape" experience via another activity in a different setting. The second respondent, on the other hand, carefully evaluated all plausible alternatives and concluded that only a river trip on the particular river selected would fulfill her goal. Thus, in this case, the quantitative, motivation model failed to account for the difference in relative motive intensity.

Axiological Issues

Instrumental Goals. Consistent with its positivist underpinnings, the motivational model is based on a philosophy emphasizing the importance of replicability, standardization, and generalizability. As a result, Driver developed a standard set of motivation scales that has served as the basis for much of the research utilizing this approach. However, this attempt at standardization and generalizability has come with a cost. The pool of items which have met the stringent requirements for scale development provides only broad generalizations about the nature of the motives

underlying the experience. For example, the motive inventory includes items such as "to escape daily routines", "to enjoy a general nature experience", and "to seek excitement". However, these abstract generalizations are so broad they often do little to enrich our understanding of the nature of experience.

For example, it is easy to imagine how both a visitor to Disney World and one to Lady Musgrave Island on the Great Barrier Reef are seeking an opportunity to escape. However, the definition of what it means to escape and the manner in which the opportunity to escape is related to the setting is likely to differ vastly for the two types of experiences. However, the generic item pools are incapable of tapping these differences. Similarly, one person can observe wildlife by watching panhandling bears in picnic areas or along motorized nature trails while another observes grizzlies as they congregate along rivers in remote areas of Alaska during the salmon run. While both individuals may respond that "to enjoy nature" was an important motivation underlying the experience, the actual nature, meaning, and consequences of the experience are likely to be more appropriately described in vastly different language. (See also Kuentzel (1990:12) for additional examples illustrating this point.) In summary, then, as is the case with other psychometric approaches emphasizing generalizability, the instrumental goal of developing a standardized, generic set of motivation items comes at the expense of richness in understanding about the nature and meaning of experiences.

Terminal Goals. One of Driver and colleagues' primary goals in developing the motivational research program was to determine the relationship between setting attributes and desired experiences in a way that allowed managers to inventory supply and demand. However, several researchers have noted that desired outcomes across a diverse array of different settings are often characterized more by their uniformity than by their diversity. For example, Stankey and Schreyer (1987) noted that the desired

outcomes for wilderness recreationists tend to be highly similar to those identified by other types of outdoor recreationists. Brown (1981) found that motives of hikers, fishermen, and wilderness backpackers in the East and West tended to be more similar than dissimilar. Finally, Knopf et al. (1983:231) analyzed motive profiles for river floaters across 11 environmentally diverse rivers and ended up questioning "the presumption that relationships are strong between the environmental character of outdoor recreation settings and the goal orientations of people attracted to them."

In fact, Stewart and Carpenter (1989:5) raise doubts about whether expectancy valence theories even provide a suitable basis for identifying the relationship between the nature of human experience and setting attributes. They point out that "expectancy valence theory ... is focused on the psychological process of matching, not the content of that which is being matched." As a consequence, "setting attributes are not an explicit part of the expectancy theory framework. Hence a relativistic conception of the setting attributes necessary for motive fulfillment is supported: some people find solitude in a city park, others need a remote roadless area." Thus, Stewart and Carpenter suggest that we should not expect to be able to distinguish between settings on the basis of desired psychological outcomes.

However, Stewart and Carpenter's critique breaks down if the ontological commitments underlying the motivational research program are correct and human experience is deterministic in nature (i.e., people respond to environments in stable and predictable ways). Therefore, Stewart and Carpenter's suggestion does not appear to reveal an internal inconsistency in the motivational research program (i.e., Driver and colleagues' use of expectancy valence theory is consistent with the ontological commitments concerning the nature of reality and the nature of human experience that underlie this research program). Rather their suggestion should be viewed as a question

of the appropriateness of normative commitments underlying the paradigm in which the motivational research program is based.

Additionally, several recent treatments of the motivational program have addressed some of the axiological issues raised above. For example, Driver et al. (1987) pointed out that they recognize that certain types of experiences (e.g., family kinship, physical exercise, and tranquility) may be realized in a wide variety of settings and therefore will be of no value in developing a managerial framework. Along similar lines, Virden and Knopf's (1989) research suggests that some desired outcomes are setting dependent while others are not. Additionally, the relationship between setting, activity, and desired experiences appeared quite complex. For some activities, certain desired experiences were independent of settings while for other activities the same outcomes were dependent on settings. In light of these findings, some of the broad-level comparisons referred to above (e.g., similarity in desired outcomes for wilderness users and other types of recreationists may not be appropriate).

SUMMARY

The four approaches to relationship to resource outlined in Figure 6 on page 73 imply that attempts to address relationship to resource need to address two themes: what the resource means to an individual and the way individuals experience resources. The critiques of the motivational research program outlined above can be thought of as defining the boundaries of this approach's ability to address certain questions which may be of interest in both of these dimensions.

The motivational research program only addresses one level of meaning illustrated in Table 8 on page 85 (instrumental). However, in addition to the desire to achieve

certain end states, people also may be drawn to areas for symbolic and expressive meanings that are not linked to tangible site attributes. Thus, the motivational perspective, by itself, provides an insufficient account of the meaning dimension of relationship to resource because it does not address symbolic and expressive meanings. And, more importantly, the motivational research program does not address how such meaning is constructed. Again, it is important to note that this is not intended to be a criticism of the motivational research program, all research programs have boundaries. It only becomes a criticism if this is the only approach used to explore recreation behavior.

Several issues related to the motivational research program's treatment of the actual nature of leisure experience have also been raised. First, it is clear that these scales do not measure the dynamics of the immediate experience of leisure. For example, these scales may tell us people are out there to enjoy nature, but the scales do not provide any insight into the content of what is enjoyed or the process through which people attend to and perceive nature during leisure activities. Second, with regard to relationship to resource, the motivational research program started with a causal, environmentally deterministic model of experience. However, there is evidence (theoretical and empirical) suggesting a more transactional view of the environment/experience relationship is appropriate in some situations. That is, we need to recognize that experience is not just in the person or the setting, but in the transactional relationship between person and setting.

In conclusion, this chapter attempted to demonstrate how a specific research program reflects the broader commitments of the paradigm in which it is embedded. It also attempted to show how these underlying commitments impose boundaries on the types of questions the research program may address. Overall, Driver and colleagues'

motivational research program appears to be consistent with commitments of the paradigm in which it is embedded and with the questions it attempts to answer.

Although this chapter attempted to point out the boundaries of the motivational research program and the subsequent chapters outline an alternative approach to exploring the nature of leisure experience that is grounded in a hermeneutic tradition, this is not a call to abandon the motivational research program. The research program described in the following chapters is neither a replacement nor a substitute for Driver and colleagues' research program. Although conceptually distinct as a consequence of different commitments regarding issues like human consciousness and the source of well-being, these two research programs are not necessarily incompatible. For example, with respect to human consciousness, Hirschman (1985:227) suggested that consciousness is neither entirely holistic nor entirely analytic, rather it tends to be one or the other depending on the circumstances surrounding the event. Further, theorists studying human happiness and well-being from the two different perspectives have tended to incorporate aspects of the alternative position when formulating their theories of human functioning (Diener, 1984:564; Omodei and Wearing, 1990:763). In particular there is growing recognition of a possible link between end states and rewards intrinsic to the activity itself (Omodei and Wearing, 1990:763). For example, while exploring "production as consumption" among craftsmen, Roberts et al. (1988:431) suggested that individual tasks are meaningful because they are not detached from the product of the work and that "satisfaction with the end result infuses the activities instrumental for achieving it with enjoyment." As a result, the motivational research program and the proposed hermeneutic research program should be seen as complements rather than competitors, each taking a different perspective and providing different insights to the question of relationship to resource.

CHAPTER 5: HERMENEUTIC EXEMPLARS

Chapters 3 and 4 illustrated how the framework for describing the macrostructure of science can be applied to make the normative commitments guiding research explicit. Chapter 3 also introduced productive hermeneutics, a scientific paradigm that has the potential to make important contributions to our understanding of leisure phenomena. However, moving from a discussion of the normative commitments of productive hermeneutics to the actual practice of this approach to science is somewhat problematic because of this paradigm's anti-foundationalist epistemology. As discussed in Chapter 3, anti-foundationalists believe that "legitimacy cannot be legislated in advance" (Mishler, 1990:423). That is, they believe there is no single set of rules or algorithms for distinguishing science from nonscience. As a consequence, anti-foundationalists tend to focus on ontological concerns at the expense of methodological issues (Thompson, 1990:27). The most extreme anti-foundationalists refuse even to address the issue of methodology, maintaining that each research application is unique. An unfortunate consequence of such extreme views is that those interested in adopting or exploring anti-foundationalist approaches to science lack guidance as to how such approaches may be implemented. However, less extreme proponents of anti-foundationalism recognize that "knowledge is validated within a community of scientists as they come to share unproblematic and useful ways of thinking about and solving problems" (Mishler, 1990:422). In this regard, Mishler advocates the use of exemplars as a means for interpretive researchers to address "the task of articulating and clarifying the features and methods of our studies, of showing how the work is done and what problems become accessible to study" (p. 423).

This chapter follows Mishler's suggestion. The substantive phenomenon explored is the nature of leisure experience. First, previous approaches to this topic in leisure research are reviewed to highlight the features that are inconsistent with the normative structure of productive hermeneutics. Second, three studies of similar phenomena from other disciplines are reviewed to illustrate characteristics of research that are consistent with productive hermeneutics.

PAST APPROACHES TO OPERATIONALLY DEFINING LEISURE EXPERIENCES

One of the limits of the motivational approach outlined in the preceding chapter is the fact that it does not directly address the nature and dynamics of the immediate, lived experience of leisure. In part this may be attributed to the motivational approach's characterization of humans as rational, analytic, goal-directed, information processors. This perspective has led to an instrumental view which portrays settings as a means to an end and emphasizes pre-choice expectations or post-choice evaluations rather than an exploration of the actual experience. However, if this approach fails to address the actual nature of leisure experience, how does one operationally define and measure experience? The following review, while not exhaustive, describes four representative leisure research programs that attempt to deal with this issue.

Several attempts to measure experience have been linked to the concept of consciousness. For example, in consumer and leisure research there has been growing recognition of the importance of the more subjective or experiential aspects of consciousness (cf. Csikszentmihayli and Csikszentmihayli, 1988; Hirschman, 1985; Schreyer et al., 1985). This perspective depicts humans as experiential beings who are

receptive to emotions and sensory and imaginary events. Hirschman (1985), for instance, has suggested that an important implication of this view is that consumers experiencing product classes such as plays may employ different types of consciousness which yield highly varying experiences. For example, some people may project themselves into the play, opening themselves to imagination and emotional experiences, while others may rationally analyze the play based on its premises and structure. In developing a specific research program to explore this concept more thoroughly, Patterson and Williams (1992) noted that, when considered collectively, conceptual discussions of this issue by theorists from a wide variety of backgrounds suggest there are three distinct modes of perception: object-centered, subject-centered, and instrumental. In object-centered perception, the purpose of perception is to know, grasp, or appreciate the object independently of the observer's other needs or goals. That is, perception of the object is an end in itself. In subject-centered perception, the focus is directed inward. The emphasis is on moods, sensation, imagination, etc. with little objectification of the stimulus properties. Finally, in instrumental perception, objects are simply signals related to some need or goal. Objects are perceived only with respect to the functions they serve. Patterson and colleagues have since attempted to develop a set of items that tap each mode (Table 9).

An earlier and more well-known research program designed to measure conscious experience is Csikszentmihayli's concept of flow experiences. The original goal underlying this research program was "to understand enjoyment, here and now - not as compensation for past desires, not as preparation for future needs, but as ongoing process which provides rewarding experiences in the present" (Csikszentmihayli, 1975:9). Initially Csikszentmihayli began exploring this topic with open-ended interviews, however, he soon developed a more structured survey form. Current studies following

Table 9. Items measuring modes of perception.

	A lot like me	Somewhat like me	A little like me	Not like me	Not at all like me
OBJECT-CENTERED ITEMS					
I tried to learn about the history of the area.	1	2	3	4	5
When seeing a stream or waterfall, I studied the course it took and the way it shaped the rocks in its path.	1	2	3	4	5
When possible, I tried to observe animals so I could understand what they were doing.	1	2	3	4	5
I tried to identify the flowers that I saw.	1	2	3	4	5
I tried to learn more about the cultural/natural history of the area during my visit.	1	2	3	4	5
SUBJECT-CENTERED ITEMS					
I was deeply moved by the scenic landscape at the site.	1	2	3	4	5
I liked to imagine what life in the area was like back in the past.	1	2	3	4	5
During my visit to the area, I really felt like a part of nature.	1	2	3	4	5
An important part of the visit was getting caught up in the atmosphere of the area.	1	2	3	4	5
When I saw wild animals, I felt a sense of mystery and excitement.	1	2	3	4	5
The sounds from the rushing streams in the area reminded me of music.	1	2	3	4	5
INSTRUMENTAL ITEMS					
I had a fairly specific idea about the things I wanted to see and do at the site.	1	2	3	4	5
I preferred trails that had well-defined destinations.	1	2	3	4	5
The vistas/views in the area looked a lot alike.	1	2	3	4	5

Table 9. (continued).

	A lot like me	Somewhat like me	A little like me	Not like me	Not at all like me
It is very important that managers of the area develop facilities for the type of things I like to do here.	1	2	3	4	5
Seeing deer is more enjoyable if they are large, trophy sized ones.	1	2	3	4	5
I watched the clouds to keep track of the weather.	1	2	3	4	5

this research program now typically employ an “experience sampling” method in which subjects, paged at random time intervals, are asked to complete a two minute self-report form (cf. Kleiber et al., 1986; Mannell et al., 1988). This form measures subject-centered aspects of consciousness such as concentration, challenge, affect, intrinsic motivation, and perceived freedom using semantic differential and Likert-type response formats.

A third research program is represented by the work of Williams and colleagues (Patterson and Williams, 1991; Williams and Roggenbuck, 1990) who attempted to develop an operational measure to explore how and where attention is directed during leisure experiences. They have generated a set of items based on a Likert-type response format that measures the degree to which respondents focus on the activity, setting, and social companions (Table 10).

A fourth research program is represented by the content analysis techniques employed by Scherl (1988, 1990). In this approach, participants were asked to write about their experiences in log books during a nine day Australian Outward Bound Experience. A random sample of these sentences (two per day) was taken from these log books and specially trained judges rated the extent to which each sentence reflected one or more of 36 categories in a taxonomy of wilderness experience domains. The nature of the experience was then assessed based on the frequency of response to these categories.

HERMENEUTIC CRITIQUE OF APPROACHES TO EXPERIENCE IN LEISURE RESEARCH

Although all four research programs outlined above attempt to measure the nature of leisure experiences and, in various ways, attempt to overcome other boundaries

Table 10. Items measuring focus of attention (Patterson and Williams, 1991).

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
ACTIVITY FOCUS					
I spent most of my time improving my skills in outdoor activities that are important to me.	1	2	3	4	5
I focused a lot of attention on my outdoor activity and skills.	1	2	3	4	5
I thought a lot about how I could apply my outdoor skills.	1	2	3	4	5
I felt good about how much I was able to use my outdoor skills.	1	2	3	4	5
I spent most of my time doing and thinking about outdoor recreation activities that are important to me.	1	2	3	4	5
SOCIAL FOCUS					
I really enjoyed sharing the experience with my companions.	1	2	3	4	5
I spent a lot of time with my companions.	1	2	3	4	5
Spending time with my companions was the focal point of the trip for me.	1	2	3	4	5
I thought a lot about my relationships with my companions on the trip.	1	2	3	4	5
The solitude of this place helped bring my companions and me closer together.	1	2	3	4	5
SETTING FOCUS					
I spent a lot of time studying the features of the environment.	1	2	3	4	5
I spent a lot of time just exploring the area.	1	2	3	4	5
Exploring the place was a focal point of the trip for me.	1	2	3	4	5
I often stopped along the trail to examine the environment in detail.	1	2	3	4	5
I tried to learn as much as possible about the lay of the land.	1	2	3	4	5

apparent in to the motivational approach, none are entirely consistent with the normative commitments of productive hermeneutics. The following section will briefly point out the major discrepancies between productive hermeneutics and these approaches. The first section will address the three quantitative approaches to operationalizing experience (Patterson and colleagues' mode of perception scales, Csikszentmihayli's self-report form for measuring experience, and Williams and colleagues' focus of attention scales). The second section will address Scherl's content analysis. Before proceeding, however, it is important to note that this critique does not claim to explore perceived internal inconsistencies between the approaches just presented and the normative paradigms of which they are a part. Additionally, this critique is not intended to be a statement concerning the overall merits or worthiness of these efforts. Instead, this is simply an attempt to show how these approaches are inconsistent with the normative commitments underlying the productive hermeneutic paradigm introduced in Chapter 3.

Critique of Research Programs Based on Quantitative Response Scales

Ontological Issues. The two most significant departures from productive hermeneutic ontology are both related to the fact that these quantitative research programs represent a reductionist approach to the conceptualization and study of leisure experience. The first reductionistic tendency of the quantitative research programs outlined above is the a priori attempt to reduce the phenomenon being studied (conscious experience) to basic elements (e.g., mode of consciousness, affect, and focus of attention) and then the exploration of these elements independently both of each other and of other aspects of the leisure experience (e.g., symbolic meaning, attachment, identity, etc.). Such an approach appears necessary in order to apply the classical

measurement techniques and traditional statistical analyses employed in these studies. However, such techniques are inconsistent with the productive hermeneutic conception of phenomena as holistic entities composed of mutually defining aspects rather than separable parts.

The second reductionist tendency is the treatment of consciousness and the objects of consciousness as distinct entities that can be studied separately irrespective of context. This conflicts with the hermeneutic concepts of co-constitution (the view of consciousness as an activity based on a mutually defining interrelationship between the individual and the environment) and intentionality (consciousness is always consciousness of something). This problem is most readily illustrated in reference to Patterson and colleagues' attempt to operationalize different modes of consciousness. The concepts of co-constitution and situated freedom suggest that each "experience" is adapted to its intentional object in the unique context in which it is encountered (Strasser, 1977:318). If this is true, how can one hope to develop a systematic inventory that adequately samples the domain of interest and also reliably taps the latent construct "object-centered perception"? For example, consider object-centered recreationists visiting Shenandoah National Park and all the possible aspects of the park that can be the center of attention (e.g., flowers, trees, wildlife, birds, rock formations, vistas, sunsets, etc.). Further, consider the fact that object-centered recreationists do not necessarily focus on all or even many of the possible objects in the environment. On the one hand, if content specific items are used, it would seem impossible to write a set of items that adequately samples the domain of focal objects yet still displays high inter-item correlations. On the other hand, is it realistically possible to write a general, non-content specific pool of items that elicits a descriptive account of the nature of leisure experience rather than cognitive rationalizations?

Epistemological Concerns. *Aggregation of Individual Responses.* Reflecting the reductionistic orientation referred to above, the three quantitative approaches to operationalizing experience also continue to conduct statistical analyses that are intended to describe complex psychological processes in the individual on the basis of group averages. Such a population centered approach, however, runs the risk of describing the non-existent “average individual”, assumes recreationists are subjects without identities, and treats idiosyncratic meaning as error variance (Mick and Buhl, 1992:317,333). Such an approach is inconsistent with the productive hermeneutic response to this dilemma. As indicated in Chapter 3, productive hermeneutics seeks a holistic understanding of individual cases as the initial stage of analysis prior to aggregation across individuals.

Burden of Interpretation. The three quantitative research programs also place the burden of interpretation largely on the respondents’ shoulders. That is, respondents must be able to correctly interpret the meaning of specific items and then try to mold their actual experiences into the standardized structure pre-specified by the researchers. Such an approach is inconsistent with the productive hermeneutic goal of obtaining a first hand account of the experience in the respondents’ own language. In fact, instead of viewing the problem of understanding the immediate experience of leisure as a question of “operationally defining experience”, productive hermeneutics views the issue as one of obtaining a recreationist’s description of the experience.

Critique of the Content Analysis Approach

The content analysis employed by Scherl (1988, 1990) seems to address several of the hermeneutic critiques raised in the preceding sections. First and foremost, rather than placing the burden of interpretation on the respondent, the analysis is based on the

researcher's interpretation of the respondent's original description of the phenomenon. Second, by allowing the subjects to write whatever is on their minds regarding the experience rather than pre-specifying response categories, the approach seems to address the concerns expressed above regarding the issues of co-constitution and intentionality. Finally, Scherl's taxonomy of domains of a wilderness experience (developed in part on the basis of interviews with the subjects) seems to reflect a more holistic approach to the experience (i.e., analysis is not limited to one aspect of consciousness). Additionally, Scherl's use of fuzzy set theory which allowed the judges to code individual units of text into multiple categories also appears consistent with an holistic approach.

However, the content analysis approach differs markedly from a productive hermeneutic approach in two very important ways. First, the nature of the Outward Bound experience was described by summarizing frequency of responses to various experience domains across rather than within individuals. Thus, this is still an aggregate approach to analysis that ignores individual variation.

Additionally, the research still displays a reductionist orientation to data analysis. To conduct the analysis, a random sample of approximately 10% of the sentences was given to the judges as the basis for categorizing the nature of the experience. Thus, a random sample of sentences presented independently of their original context was offered as a suitable portrayal of the whole experience. This approach to analysis is inconsistent with productive hermeneutic epistemology in which a determination of meaning is based on a circular movement relating the separate parts to the whole (the hermeneutic circle).

EXEMPLARS OF PRODUCTIVE HERMENEUTIC APPROACHES TO EXPERIENCE

The review and hermeneutic critique of previous attempts by leisure researchers to explore the nature of leisure experience suggest two conclusions. First, from the perspective of productive hermeneutics, the goal of understanding the nature of leisure experience should not be viewed as a question of operationally defining and measuring "experience." Rather, what is needed is a descriptive approach that seeks to obtain a first hand account of the experience in the language of the recreationist. Second, no suitable examples of such a hermeneutic approach exist in leisure research. However, in other disciplines, studies illustrating how a productive hermeneutic approach was applied to similar phenomena are available. Three of these studies are briefly reviewed below. Before proceeding though, an important point to note is that these studies are not examples demonstrating how hermeneutic research *must* be conducted. Rather, they are illustrations of possible approaches to research that are consistent with productive hermeneutics.

Consumer Experiences of Contemporary Married Women - Thompson et al. 1990

Although Thompson and colleagues linked their research with existential phenomenology (a form of hermeneutic reenactment) rather than productive hermeneutics, the normative commitments underlying their research as well as the methodology employed are largely consistent with productive hermeneutics. For example analysis of data is described as a "hermeneutic process" using an "iterative back-and-forth process of relating a part of a text to the whole" (p. 347). Gadamer's concept of the fusion of horizons is referenced and, correspondingly, the researchers

recognize that textual data are open to multiple interpretations. In-depth interviews employing emergent dialogue rather than structured questions are used. Finally, data analysis begins at an idiographic level in which an understanding of individual interviews is sought prior to any attempt to find common patterns across individuals (nomothetic level of analysis). The one major departure from productive hermeneutics is the researchers' belief that it is possible to bracket (set aside) their prior understandings (forestructure of understanding) in a manner that enables them to achieve an unbiased reading and interpretation of the respondents' accounts.

The phenomenon being studied was everyday consumptive experiences of contemporary married women. Data were collected through in-depth interviews with 10 women. Interviews, which lasted between one and two hours, began with the question "Can you think of a product that you have bought that you would like to talk about?". Additional questions emerged spontaneously during the resulting dialogue.

In the paper, the idiographic level of analysis is illustrated in detail with one respondent's interview. Excerpts from the actual interview are used to illustrate how emergent themes were identified. Additionally, these excerpts show how probes were used to maintain the dialogue and explore relevant issues emerging during the interview. The second analysis section in the paper presents common themes found throughout the 10 interviews, supporting each with excerpts from individual interviews. Overall, the authors maintain that the results show that women care about everyday consumer choices, that this care goes beyond utilitarian concerns, and that such choices shaped the way the study participants understood themselves and the lives they lead.

Consumer's Experience of Ads - Mick and Buhl, 1992

Mick and Buhl describe their approach to studying consumers' advertising experiences as a meaning-based model. Although they do not explicitly identify their research program with productive hermeneutics, their normative commitments are consistent with this paradigm. One of the most significant differences between this research and that of Thompson et al. (1990) deals with epistemological commitments concerning biases and preconceptions. As discussed above, following the tenets of existential phenomenology, Thompson et al. claimed to employ methods allowing them to bracket preconceptions that might have influenced their interpretation of the respondents' narratives. In contrast, Mick and Buhl reflect productive hermeneutic epistemology which maintains it is impossible for researchers to set aside all preconceptions. Instead of claiming to bracket prior knowledge, Mick and Buhl make explicit the "forestructure of understanding" which guides their analysis. Specifically, they describe their meaning-based model as a "hybrid" reflecting the influence of several different research traditions including symbolic and interpretive interactionism, existential phenomenology, humanistic psychology, analytic psychology, semiotics, anthropology, and theories of text reception and aesthetics.

They also briefly outline how each of these traditions is reflected in their approach to research analysis. The two most prominent themes guiding this research program are embodied by the concepts of life theme and life projects. Life themes are relatively stable and profound existential concerns shaped by socio-cultural background and transformational experiences. These life themes influence the manner in which individuals interpret meaning. Life projects "concern meanings related to the extended self ... versus meanings associated with others" (p. 318). These projects are in a constant state of flux varying with circumstances throughout the life cycle. The term project is

used to emphasize the “voluntaristic role of the individual in defining, planning, and coordinating a life” (p. 319).

The research presented in the paper was based on analysis of audio-taped interviews with three Danish brothers. Each brother was interviewed separately on two occasions. The first interview attempted to record the subjects’ experience of five ads. The opening request for this phase of data collection was “Tell me about your experience of this ad” (p. 321). The second interview was a life-story interview designed to elicit life themes and life projects. For this phase of data collection, subjects were informed that the researchers were interested in learning “about the influences he [the subject] considered important in his life” (p. 321). Subjects were then asked to describe their early environment, family, etc. up to the present time. The interviewer “moderated these semi-emergent dialogues with guidelines from Denzin (1978)” (p. 322).

Analysis entailed reading and re-reading transcripts with the goal of identifying life themes and life projects that were most revealing in “explicating individual and collective experiences of ads” (p. 322). Subjects saw and made comments on the original version of the interpretations of their interviews and these comments were incorporated in the subsequent drafts.

Discussion of results was designed to show (1) how idiosyncratic interpretations of ads are more than mere error variance; (2) that such interpretations are the result of life themes and life projects; (3) that although the brothers’ common backgrounds led them to share certain life themes, the way that each applied these themes was different; and (4) that attempts to understand the connotative meanings of ads should place higher priority on obtaining a holistic understanding of consumer experience. Additionally, perceived strengths and weaknesses of specific methods employed in the study were addressed briefly.

Becoming a Physician - Addison, 1989

Addison refers to his research program as "Grounded Interpretive Research." It represents his attempt to modify Glaser and Strauss's (1967; Glaser, 1978) grounded theory so that it is consistent with the productive hermeneutic paradigm. The research on which the paper is based explored the experiences of medical interns in their first year of residency. Addison describes the goal of the research as:

"not ... [to obtain an] account that corresponds with, represents, or reconstructs 'reality.' Rather, I generated an interpretive account that looks at a crucial period in the process of becoming a physician, provides an interpretation of how distress developed and was maintained, describes the conditions, context, and problematic atmosphere of the process, discusses the costs and significance of the process for residents and the structure of medicine, and suggests directions for improving physician training. My account is one that can grow and be modified as time, social conditions, and individuals change" (p. 44).

Like Mick and Buhl, Addison began his account by outlining the "preunderstandings" from which the interpretive analysis began. These included both the modifications to grounded theory as well as certain other aspects of the forestructure of understanding which shaped his interpretation. For example, midway through his research he realized that he had been looking for a "healer-technician" split and that this had strongly influenced the type of questions he had asked the interns. Once he clearly recognized this, he "became free to look in other directions" as well (p. 53).

The data collection methodology he used differed from the in-depth interviews used in the two previous studies. He spent the first nine months of the study observing a wide variety of medical training sites and then spent one year following nine interns at one community hospital through their first year of residency. He introduced himself to the interns as a psychologist and researcher studying what it was like to become a physician. He spent considerable time with the interns while they saw patients, went to lectures, ate, slept, etc., observing the interns in almost every aspect of their lives. In addition he interviewed the interns, their spouses and professional associates to explore

ideas developed during his observations. Analysis of transcripts and notes was an ongoing process, first looking for recurring practices or behaviors, then for patterns, flows, and relationships between behaviors. Additionally, the accounts were refined after presenting them to residents, medical educators, and social science colleagues for review.

The interpretive account presented in the paper provides a description of “two modes of being” that dominated the interns’ lives and revealed how these modes were related to stress. It also introduced and provided insights into concepts like “Doctor’s Time”. This concept refers to the fact that doctors and patients, although using the same language, actually perceived time differently. This, in turn, can lead to misunderstandings which cause antagonistic relationships between doctors and patients. Additionally, Addison addressed how the results of his study were subsequently applied to substantive issues in the residency program. Among other applications: (1) at the request of the resident interns for the last six years, Addison has lead discussion groups about the stressful aspects and survival strategies associated with becoming physicians; (2) on the basis of study results the interns negotiated several changes in the residency training program to better cope with important issues inadequately addressed in the existing program; and (3) the interns lobbied for and successfully attained the resignation of the residency director.

SUMMARY

The normative commitments of productive hermeneutics were defined in Chapter 3 (see Table 2 on page 24, Table 4 on page 46, and Table 5 on page 57). This chapter attempted to illustrate some of the implications that accepting these commitments has for the actual practice of science. This was done by pointing to existing practices in

actual research programs that were either in accord with or inconsistent with these commitments. The substantive topic selected for this illustration was the nature of human experience in leisure and other settings.

With respect to ontological implications, all four counter examples displayed relatively strong reductionist ontologies. In the studies employing quantitative response scales, this was evident in the a priori attempt to define separate and distinct aspects of experience that could be studied independently of each other. In the content analysis study this was evident in the attempt to represent subject's experience with a random sample of sentences interpreted outside of the context of the entire logs. In contrast to the reductionistic practice of treating experience as sets of discrete and separable elements, exemplars consistent with productive hermeneutics approached experience as a holistic phenomenon. Rather than attempting to operationalize experience, these exemplars attempt to obtain a description of experience through intensive interviews and observation. Additionally, in contrast to the content analysis, these hermeneutic approaches sought to understand the parts in terms of the whole and the whole in terms of the parts.

With respect to epistemology, the major discrepancy between counter and compatible examples dealt with the issue of aggregation. The counter examples could all be described as population-centered approaches because conclusions are drawn on the basis of aggregated group statistics without first exploring relationships within an individual's experience. In contrast, the hermeneutic analyses began with detailed analyses of individual cases.

As a final note, I wish to re-iterate the point that this critique is not intended to be a statement of the relative value of one of these research programs over the others. The hermeneutic world view that underlies this dissertation is inherently pluralistic.

That is, it recognizes that phenomena can legitimately be viewed from a variety of perspectives. Additionally, it recognizes that different approaches have different goals and are therefore not directly comparable. For example, the quantitative approaches reviewed here emphasize generalizability. As a result they have employed analysis techniques which come at the expense of richness in understanding. In contrast, hermeneutic approaches emphasize the importance of a rich understanding of individual cases. However, this has come at the expense of the ability to make generalizable statements in the traditional statistical sense.

As a consequence of these differences in perspectives and goals, all of the approaches reviewed here are worth pursuing. The task is not to decide which approach should be used to the exclusion of all others, but rather to determine which approach is most suited both to the questions being asked and the researcher's assumptions about the phenomenon being studied.

CHAPTER 6: A HERMENEUTIC APPROACH TO STUDYING LEISURE EXPERIENCE

The preceding chapter began the move from a description of the normative structure of productive hermeneutics to its actual practice in leisure research by reviewing characteristics of exemplars that were both consistent and inconsistent with this paradigm. However, from a methodological perspective, the review of exemplars still does not completely bridge the gap between normative guidelines and the actual application of hermeneutics to specific substantive issues such as leisure experience and relationship to resource. In part, this reflects the productive hermeneutic belief that methodological procedures are an emergent characteristic of the research, dependent on the questions being asked, the phenomenon being studied, and the forestructure of understanding which initially guides research. Thus, in accepting the normative commitments of this paradigm, one must also accept the idea that productive hermeneutic methodology will never be pre-specifiable in the way that foundationalist "methodological algorithms" are. However, once a phenomenon, the questions being asked, a forestructure, and a paradigmatic perspective are identified, it should be possible for researchers to communicate the process and nature of data collection and analysis in more specific detail than was possible in the review of exemplars presented in the preceding chapter.

The purpose of this chapter is to begin developing and outlining a specific productive hermeneutic research program for exploring leisure experience and the relationship between recreationists and leisure settings. The general methodological approach employed is based on intensive interviews with recreationists. The first section

outlines the forestructure of understanding from which data collection and analysis is to be approached. The second section illustrates a hermeneutic analysis of interview data.

FORESTRUCTURE OF UNDERSTANDING

The normative commitments of productive hermeneutics in general are addressed in detail in Chapter 3 (see especially Table 2 on page 24, Table 4 on page 46, and Table 5 on page 57). The following section re-emphasizes philosophical and theoretical foundations most relevant for the proposed research program for studying the nature of leisure experience and relationship to resource.

Ontological Issues

Many past explorations of relationship to resource have been grounded in an information processing model. As implemented in leisure research based on the concepts of motivation and satisfaction (cf. Driver et al., 1987; Hendee, 1974), this approach depicts recreationists as rational individuals who evaluate alternative activities and settings based on objective properties to determine which will produce desired benefits. Although individual characteristics such as expectations and past experience are included in some information processing models, the manner in which these traits are operationalized treats people in a generic way (e.g., past experience affects everyone the same).

In contrast to the information processing model, the research described in this chapter adopts a meaning-based model (cf. McCracken, 1987; Mick and Buhl, 1992) as the foundation for exploring relationship to resource. Rather than beginning with a view of recreationists as information processors seeking a package of benefits obtained

through participation in a specific activity with a definite beginning and end, recreationists are viewed as participating in the ongoing enterprise of constructing a life and an identity (McCracken, 1987:121). People are not seen as passively responding to meaning which objectively exists in the environment. Instead they are seen as actively constructing meaning as they seek to create coherence in their lives (Ittelson et al., 1976; Knopf, 1983; Mick and Buhl, 1992:318). Thus, meaning is viewed as an emergent property that is actualized through a transactional relationship between person and setting (Arnould and Price, 1993:27; Mick and Buhl, 1992:317). As such, meanings may constantly change even for an individual (multiple realities exist) in unpredictable ways as contexts (situational influences, significant life events, life projects, etc.) change.

Axiological Issues

The discussion presented in this chapter has three goals. The two primary goals are in the methodological domain and the third goal is in the substantive domain. The first methodological goal is to explore and develop the concept of the hermeneutic interview. The second methodological goal is to describe and illustrate a hermeneutic analysis of interview data. Finally, the third goal is to illustrate the type of insights concerning leisure experience and relationship to resource that can be obtained through a hermeneutic analysis. Each of these goals is addressed in more detail below.

Hermeneutic Interview. As Table 4 on page 46 indicates, productive hermeneutics maintains that the researcher and respondent co-produce the phenomenal "text." At a cursory level, this is recognized by many using traditional positivist approaches to science. For example, Olshavsky and Granbois (1979:94) point out that "to some extent, research instruments measure what their designers expect to find. Consumers, too, may overstate the extent of prepurchase deliberation and choice making behavior because

this may appear desirable as well as expected behavior." However, researchers employing traditional interview and survey research techniques still tend to view data collection as a process of "discovery." Traditional interview procedures are based on a stimulus response model (Mishler 1986a:35-41). This model treats the interviewer's questions "as a standard research stimulus ... [that is] expected to remain constant so that any variance in the response can be attributed to factors in the interview population" (Polkinghorne, 1988:176-177). Thus, underlying this model is an objectivist ontology which maintains there is a "free-standing reality" (Howard, 1991:187) and that knowledge is "a substance located in the minds, bodies, or personal experiences of others" (Nespor and Barylske, 1991:806).

In contrast, productive hermeneutics reflects a constructivist ontology in which knowledge of phenomena and reality is viewed as a textually produced construction of the interviewer and interviewee (Howard, 1991:187; Nespor and Barylske, 1991; Paget, 1983:69). From this perspective, the researcher must adopt the role of "self as instrument", participating in an emergent discourse. This role is not only unfamiliar to researchers grounded in the positivist world view, it also conflicts with several key aspects of traditional research designs (e.g., that each respondent must be asked the same questions in the same way) (Charmaz, 1991). While discussions of how to conduct interviews from a constructivist perspective exist (cf. Charmaz, 1991; Ely et al., 1991; Kvale, 1983; Mishler, 1986a; Paget, 1983; Polkinghorne, 1988), these guidelines have not been introduced in the discipline of leisure research. Additionally, productive hermeneutics maintains that methodology must be adapted to each phenomenon being investigated. Thus, one goal of this chapter is to explore, develop, and describe the use of hermeneutic interview techniques for exploring relationship to resource and leisure experience.

Hermeneutic Analysis. Hermeneutic analysis begins with in-depth exploration of individual interviews. The goal of this analysis is to identify predominant themes through which narrative accounts of specific experiential situations can be meaningfully organized, interpreted, and presented. Tesch (1990:118) describes this as developing an organizing system that can be used to help determine what individual statements reveal about the phenomenon being studied. In the following analysis, the development of an organizing system for interpreting interviews will focus on two themes: claimed identity and current personal project.

Claimed Identity. Mishler (1986b:243) proposes that all narratives are a form of self-presentation filled with references to a particular self-identity claimed by the respondent. For example, an interview about an individual's recreational experience may contain references to an identity linked to a culture structured around a specialized activity (e.g., rock climbing), an identity related to the social group in which the experience occurred (e.g., a concerned parent), or an identity related to more global settings characteristics (e.g., a wilderness purist). Given the importance attributed to identity in meaning-based models of human behavior (and hermeneutics), one major objective of the analysis will be to identify the way that respondents express their identity through the interview and how this is related to their "construction" and experience of leisure settings.

Current Personal Project. Meaning-based models of human behavior and hermeneutics also emphasize the concept of projects rather than goal-directed behavior. In the research program outlined in this chapter, the phrase "current personal project" is used to emphasize (1) the idea that human experience is an emergent narrative rather than a deterministically predictable outcome and (2) the concept of situated freedom in which people are seen as having the capacity to react in distinctively individual ways

within the boundaries imposed by the social, cultural, and environmental background. Thus, in the following analysis, particular attention will also be paid to identifying how people understand the current personal project they are engaged in and how this project is related both to their "claimed" identity and their "construction" and experience of leisure settings.

This idiographic stage of analysis is critical because it serves as the foundation for subsequent nomothetic or inter-individual analyses. At the same time, this stage is frequently glossed over in many exemplars of hermeneutic research due to journal space limitations and the frequent desire to make nomothetic statements that have implications beyond individual cases. This is unfortunate because this is one of the most distinctive aspects of hermeneutic analysis and, therefore, is the stage least familiar to individuals with a more positivistic background. Additionally, it is this stage that is most likely to lead "staunch" positivists to question whether hermeneutics is indeed a scientific paradigm. For these reasons, this chapter contains a detailed account illustrating the idiographic phase of analysis.

In addition to interpreting individual interviews, a complete hermeneutic analysis also attempts to identify aspects or themes that can be found "at least in essence" in other narratives with similar plots (Polkinghorne, 1988:167). Examples of this type of nomothetic analysis include Arnould and Price's (1993) recent attempt to define the narrative plot of "extraordinary experiences" and Celsi et al.'s (1993) attempt "to observe, record, and interpret the phenomenological experience of a high-risk activity (sky-diving). However, because the research presented in this chapter comes from a limited number of interviews with recreationists in several different leisure contexts, this level of analysis will not be illustrated here.

Substantive Insights. With respect to substantive insights, objectives are to explicitly illustrate how idiosyncratic perceptions and experiences in the same leisure settings are more than mere error variance (cf. Mick and Buhl, 1993) and are related to the differences in identities and current projects in which people are engaged. More implicit objectives are to illustrate that leisure experience and relationship to resource, though not necessarily predictable, may be understood in ways that are managerially relevant and that a rich understanding of a small number of individual experiences may at times be more useful (though not a substitute for) more generic and abstract knowledge that meets the traditional standards of generalizability.

Epistemological Issues

Data for the analyses presented in this chapter were produced through open-ended interviews. Analysis entailed the hermeneutic interpretation of transcripts based on audio-tape recordings of these interviews. This approach to data production, representation, and analysis reflects the following premises:

1. Attempts to understand the realm of meaning underlying human action are more like interpreting texts than like gaining knowledge of objects in nature (Polkinghorne, 1988:2,25; Olson, 1986:160);
2. Because human experience is mutually defined by the transactional relationships among settings, individuals with unique identities, and situational influences, experience is more appropriately viewed as an emergent narrative rather than as predictable outcomes resulting from the causal interaction of antecedent elements;
3. One of the fundamental ways people construct and express meaning in their lives is through narrative discourse and story telling (Mishler, 1986a:67-68);
4. Narratives provide the basis for "a direct interpretation of a complex unit of social interaction, in comparison to the standard [research] approach where such inferences are based on decontextualized bits and pieces" (Mishler, 1986b:241).

Hermeneutic research entails two components: data production and data analysis. The distinction between these two reflects the fact that some hermeneutic research is based on the analysis of existing "texts" (data) which the analyst did not personally collect. In fact, the interviews from Australia analyzed later in this chapter were from a study that was not originally conceived of as a hermeneutic endeavor. Because the purpose of this chapter is to introduce a hermeneutic research program for exploring relationship to resource and leisure experience, both data production and data analysis will be addressed. The nature of hermeneutic interviewing will be discussed in detail below. A detailed illustration of the idiographic level of hermeneutic analysis will be presented following this discussion.

Negotiating Interview Structure. Although some discussions of survey methodology make a distinction between structured and unstructured interviews, Ely et al. (1991:58) point out that all interviews have a structure. Differences between interviews are really a question of how the structure is negotiated. With respect to interviews using open-ended questions, two extremes are evident. The first extreme is represented by interviews in which all respondents are asked a standard set of questions in the same order and responses are taken as given with no additional probing. The interviews from Australia analyzed later in this chapter reflect this approach. All respondents were asked the same standard set of questions and little additional probing occurred. The other extreme is represented by the Thompson et al. (1990) study of consumer experiences reviewed in Chapter 5. In this study, the interview began with a single pre-planned question. Subsequent questions were spontaneous reactions to the interviewees' responses.

Pre-planned questions present something of a dilemma for those interested in conducting a hermeneutic interview. On the one hand, pre-planned questions lead the

respondent in a particular direction and this seems to conflict with the goal of gaining an understanding of how the respondent constructs and experiences the world. On the other hand, planned questions can serve as a valuable guide for both the interviewer and the respondent. From the interviewer's perspective, they serve as a means of insuring that all relevant topics have been covered. From the respondent's perspective, they serve as a means of clarifying what topics are relevant and also as prompts that may trigger discussions about important aspects of the experience which may momentarily have been forgotten in the interview setting.

The delicate balance between these two issues is reflected in several interviews I recently conducted. I was interested in the role (if any) other visitors played in the leisure experience. However, I thought that the seven questions devoted to this topic in the Australian interviews were too directive. Further, in two practice interviews I conducted with fellow graduate students, the opportunity to probe this issue in more detail presented itself without my initially directing the respondents to this topic. However, in the family reunion interviews (analyzed in the following section), references to other visitors were notably absent. In retrospect, though, I am unable to conclude whether other visitors were irrelevant to the experience or whether the respondents simply did not realize that I was interested in reactions to other visitors. Had I included a question on this topic at the end of the interview, I would be able to address this issue.

Use of pre-planned questions has other advantages. Novice interviewers tend to wander if they do not have a guide and this can lead to awkward silences that increase both their anxiety and that of respondents (Charmaz, 1991:390). Ely et al. (1991:66) point out that it is also difficult for inexperienced interviewers to ask open-ended questions as part of the flow of the interview. Finally, listing questions prior to the

interviews can help researchers identify hidden assumptions and biases (Charmaz, 1991:390).

With respect to disadvantages, over-commitment to a standard set of questions may preclude exploration of important topics (Charmaz, 1991:392). For example, in one of the interviews from Australia not analyzed in the following section (see Appendix D), the respondent twice referred to the importance of family. In reply to the initial question asking the respondent to describe the experience, the respondent said that "The trip to Lady Musgrave was a family holiday" (4).⁷ The second reference occurred in Question 23 which asked the respondent why he had chosen Lady Musgrave.

"There are two answers to this question. I wanted to come and drag the family or they wanted to come and they forced me to go. Both versions are correct." (208-212)

From a hermeneutic perspective, if an individual's leisure experience and construction of the setting are related to claimed identity and the interviewee's current project, this issue should have been explored even though none of the standard list of questions addressed this topic.⁸

An additional disadvantage of relying too heavily on a pre-planned sequence of questions is that this may disrupt the flow of the interview. Ely et al. (1991:64) point out that it is usually impossible to anticipate the interviewee's responses. They may not follow the interviewer's plan. Answers to early questions "may make the next question

⁷ The numbers after quotations and paraphrases of interview responses refer to the location of the excerpt in the original transcript. The interview from which this excerpt is taken is presented in Appendix D.

⁸ This is not intended to be a criticism of this particular interviewer as he was gathering data for a content analysis, not a hermeneutic analysis.

seem inappropriate or absurd" (p. 64). Additionally, rephrasing a question already addressed may cause anxiety on the part of the respondent and/or suggest to the respondent the previous answer was not correct or acceptable. This can lead to a situation in which interviewers are "faced with a problem of having the respondent trying to please [them] instead of spontaneously answering the question" (p. 65).

A final problem with relying too heavily on a pre-planned set of questions is that it may preclude improvement through revision (Charmaz, 1991:392). That is, it may lead interviewers to adopt tenets of traditional positivist surveys (the stimulus response model) which maintain that all respondents must be asked the same questions in the same way. While such an approach may be necessary for traditional quantitative or content analysis approaches in which analysis begins at an aggregate level, it is not consistent with hermeneutic analysis. This latter approach begins by attempting to develop a detailed understanding of the individual cases prior to aggregation. Thus, it is appropriate to ask whatever questions are relevant to understanding that individual's experience. Also, hermeneutic research is an emergent process. It is acceptable and, in fact, expected that insights from earlier interviews will be used to guide and improve subsequent interviews (cf. Willims et al., 1990).

The discussion above has focused primarily on the advantages and disadvantages of using pre-planned questions in hermeneutic interviews. While this discussion has implied the benefits and drawbacks of approaching interviews with a single pre-planned question with others emerging spontaneously during the course of the dialogue, two additional disadvantages of this latter approach should be addressed. First, with respect to probing, respondents may find certain types of probes invasive or confrontive (Charmaz, 1991:387; Ivey, 1983:113). In such cases, respondents may end the interview prematurely or mask their responses (Charmaz, 1991:387). As a consequence,

interviewers cannot simply explore the respondent's experiences. They must also focus on building rapport to put the respondent at ease and to reduce defensive feelings (Charmaz, 1991:391; Ely et al., 1991:67).

A second possible disadvantage of approaching interviews without pre-planned questions is the potential for this approach to lead one to adopt the perspective that the interviewer is little more than a tape recorder. Labov (1972:354-355), for example, illustrates this attitude. He maintains that questions which ask the respondent to describe actual experiences remove the effect of having an interviewer present. That is, in reliving the experience, respondents are not free to monitor their speech as would be done in typical conversation. However, this perspective is inconsistent with productive hermeneutic philosophy. As discussed earlier, this paradigm maintains that narratives are co-produced by the interviewee and respondent. As Mishler (1986a) points out, interviewers influence responses simply by being present. They are "the audience to whom the respondent is presenting himself in a particular light" (p. 74). Also, even probes that emerge in the course of conversation are directive and alter the content of what the respondent expresses (Paget, 1983:77). In fact, even simply by listening, waiting through a pause by the respondent, the interviewer has an important influence on the nature of the discourse (Mishler, 1986a:74; Paget, 1983:77).

To develop an appropriate balance between an interview that is strictly regimented by a pre-planned set of questions and one that wanders aimlessly from topic to topic largely at the respondent's whim, hermeneutic interviews should be viewed as "directed conversations" (Charmaz, 1991:385). The role of the interviewer is to lead the respondents to certain themes without directing them to express specific meanings (Kvale, 1983:190). Questions should be contextual, emerging in response to features of the on-going conversation. At the same time, they can be systematic rather than

random, reflecting the project guiding the research (Paget, 1983:69,78). Interviewers should also be alert to ambiguities, responses that appear incomplete, or responses that appear contradictory. In such cases, the interviewer should determine if these ambiguities "are due to a failure of communication in the interview situation, or whether they reflect real inconsistencies, ambivalences, and contradictions by the interviewee" (Kvale, 1983:177). The end result of the interview will be a text co-produced by a respondent describing her or his experience and an interviewer asking questions that are inherently leading. This means that each interview will be unique. However, because idiographic analysis serves as the foundation for all subsequent nomothetic analyses in productive hermeneutics, this variation between interviews is acceptable.

The model of the interview process outlined above is based on the concept of self as instrument. Just as traditional survey instruments are field tested, there are certain skills associated with hermeneutic interviewing that can only be developed and refined through application. One example is learning when to ask and when to listen. This skill comes through conducting interviews and carefully studying each successive transcript (Charmaz, 1991:391). For instance, in my first "practice" interview, I found I had a habit of drawing a breath whenever a question occurred to me. Even though I did not vocalize the question, the respondent interpreted my action as a signal to abruptly complete the discussion of whatever topic he was addressing. While I successfully overcame this problem in a second practice interview, I ended up replacing it with another problem. In this case, I tried to wait a couple of seconds after the respondent finished speaking before framing another question or probe. However, after the interview, this respondent told me this pause left her feeling like I expected more to the answer or that the answer was not acceptable. This created some degree of "anxiety" and "frustration" on her part. When I subsequently reviewed the transcript of the

interview, I noted several comments at the end of her responses that should have alerted me this problem was occurring.

While some skills must be developed through application, others (e.g., certain aspects of probing) can be taught. For example, questions beginning with "why" tend to be viewed as hostile challenges in American culture, whereas questions beginning with "how" tend to reduce defensive feelings (Charmaz, 1991:391). Ivey (1983) presents a very thorough discussion of the use of probes in an interview situation. He begins by examining how the initial words used to phrase a question influence the response. For example, "what" questions often lead to a discussion of facts, "how" questions lead to discussion of process or feeling, while "could" questions are less directive than either of the other two. He also discusses situations in which the interviewer may want to use closed rather than open questions. Additionally, he discusses the use of encouragers (nonverbal communication, restatement of key words or phrases), paraphrases, and summaries as a means of directing conversation, eliciting information, and clarifying ambiguities. Finally, he presents a framework for analyzing transcripts that can be used as a tool for learning how to conduct interviews (Figure 7). This framework not only provides a basis for breaking down interviews so that novices can learn how they are conducted and where different directions could have been taken in the course of the interview, it also may serve as a means of evaluating the roles both the respondent and interviewer play in producing the discourse.

A final point regarding the negotiation of interview structure deals with the question of timing and location. Hermeneutic interviews require a different kind of commitment from the respondent than does standard survey research. Respondents must be contacted in areas where they would be willing to spend at least 30-40 minutes talking with researchers. Thus, contacting respondents as they exit trail heads or while

				TRANSCRIPT EXCERPT	
				Open Question	COMMUNICATION SKILLS
				Closed Question	
				Encourager	
				Paraphrase	
				Reflection of Feeling	
				Reflection of Meaning	
				Interviewee	FOCUS OF DIALOGUE
				Main Theme	
				Others	
				Interviewer	
				Rapport/Context	

Figure 7. Framework for evaluating interviews (adapted from Ivey, 1983).

they are engaged in an activity is usually not feasible. Instead, respondents must be contacted at their homes, in campsites, etc. where they are relaxed and are not distracted for an extended period of time. For the Australian study discussed below, interviewing respondents at campsites, on their yachts, or during two hour boat rides from the island back to the mainland seemed to work well. At the family reunion (discussed below) where getting reacquainted with distant relatives was part of the experience, interviewing people in their hotel rooms also worked well. Finally, the two "practice" interviews with fellow graduate students at their convenience also worked well. However, when such opportunities are not available, it may not be possible to apply hermeneutic interviewing techniques. This restriction may impose important limits on the applicability of this approach.

HERMENEUTIC ANALYSIS OF INTERVIEWS

Lady Musgrave Island, Great Barrier Reef, Australia

The first set of interviews comes from a study conducted by Lea Scherl for the Great Barrier Reef Marine Park Authority. Lady Musgrave Island is a forested coral cay on the Greater Barrier Reef (Scherl and Valentine, 1992). Data collection consisted of on-site interviews that were tape-recorded and later transcribed. Interviews followed a standard set of questions consisting of 25 open-ended questions addressing issues such as the nature and meaning of the experience, perception of the setting, and opinions regarding management-related issues such as number and behavior of other recreationists. Complete transcripts including the standard set of questions are included in Appendix B.

In its initial conceptualization and development, this research was not viewed as a hermeneutic endeavor. Instead, it was a content analysis approach modeled after Scherl's (1988, 1990) earlier study of wilderness experiences during an Australian Outward Bound Program (see chapter 5). As might be expected, then, the interviews were not conducted in a manner entirely consistent with hermeneutic guidelines.⁹ The most notable differences were the adherence to a standardized set of questions irrespective of the flow of the interview and the infrequent utilization of probes to explore initial responses. However, despite these departures from hermeneutic guidelines, the data produced from these interviews lend themselves to hermeneutic analysis.

As discussed previously, the goal of hermeneutic analysis is to identify predominant themes through which narrative accounts can be meaningfully organized, interpreted, and presented. This involves: (1) establishing a point of view from which to begin analysis (the forestructure of understanding), (2) reading the entire narrative several times to gain an understanding of it in its entirety, (3) using this preliminary understanding as the basis for a deeper exploration of the "parts", and (4) modifying the understanding of the whole on the basis of the more detailed understanding of the parts.

⁹ This is not a criticism of the interviews nor is it a statement concerning the worthiness or value of the original analysis (which, in fact, was used successfully to revise and improve the management plan for Lady Musgrave Island (Scherl and Valentine, 1992)). Because this research was conducted using the guidelines of a normative paradigm different from productive hermeneutics, it is not surprising to find that the interview methodology does not exactly mirror a hermeneutic approach.

Defining the “parts” of a narrative has been described as a process of segmentation in which the interpreter identifies a portion of text that is comprehensible on its own¹⁰ (Tesch, 1990:117). These parts are often referred to as meaning units. Meaning units are typically not words or phrases, but groups of sentences. Not all meaning units in narratives will be related to the phenomenon being investigated. Analysis is limited to those meaning units that “seem particularly essential or revealing about the phenomenon or experience being described” (van Manen, 1990:93). However, because a deeper understanding of the narrative may cause researchers to see meaning units that previously seemed unrelated in a new light, they are well advised to re-read the entire narrative throughout the analysis process.

As meaning units are identified, they are incorporated into an emergent organizing system. Tesch (1990:118) describes the development of an organizing system as being similar to asking the question “what is the pool of meanings to which this statement belongs?” Wertz (1983) describes this as a process of focusing, not on the facts of the narrative, but on their meanings to the subject. Considering meaning units, researchers ask themselves “what does this statement reveal about [the phenomenon], how is it relevant?” (p. 207). Van Manen (1990:87) describes this as a process of identifying themes. He defines themes as “the experience of focus, of meaning, of point.” Ultimately then, the organizing system is a listing of themes or thematic categories that can be used to organize meaning units within individual narrative descriptions. These themes are not

¹⁰ The suggestion that portions of text are comprehensible on their own is not meant to imply that they can be adequately understood independent of the context in which they are embedded. Rather, what is implied is a concept similar to Altman and Rogoff’s (1987:37) definition of the term “aspects” which refers to “features of a system that may be focused on separately but that require consideration of other features of a system for their definition and for understanding of their functioning.”

defined on the basis of specific words or phrases used by respondents, but on the researcher's reflective interpretation of the respondent's narratives.

A final point regarding organizing systems that needs clarification is the relationship between individual meaning units and the broader thematic categories. Traditional taxonomic classification systems imply that membership is based on properties of a category (Tesch, 1990:136) and that any given object is the member of only one category within the classification system. However, as Tesch points out, more recent conceptions of classification systems (e.g., fuzzy set theory, the concept of prototypes) recognize that category membership is often a matter of degree and that categories can have indistinct boundaries that overlap one another. As a result, it is possible for individual meaning units to have relevance for more than one category of an organizing system.

NUDIST software was used to assist with the identification of meaning units and the development of an organizing system. Prior to the initial reading, the narratives were segmented into individual sentences and imported into the NUDIST software, which subsequently numbered the sentences sequentially. These sentence numbers were used to identify the beginning and ending of meaning units and also served as the basis for referencing the location of meaning units within the overall narrative. The NUDIST software also permits the interpreter to group meaning units under categories in the organizing system, retrieve all segments related to a particular category, and to rearrange the structure of the organizing system as it develops. These features were also used in the process of analysis.

Below, detailed interpretations of three interviews from the Lady Musgrave Island study are presented to illustrate a hermeneutic analysis exploring relationship to resource.

Camper 105. The most prominent theme running throughout the interview was this camper's definition of the current project in which he was engaged: "escape." In his words, the personal significance of the experience was that:

"It puts me back in touch with what Australia is like again because I live in Sydney and I don't get out that often and so it is good.... I find it very relaxing and I suppose it has reaffirmed to me how much I like getting away from people and from civilization and the next time I come I will probably go somewhere that's even more remote than this." 309-311

The meaning of responses to many of the questions in the interview become more apparent when interpreted with respect to this project. Many responses provide insight into his personal definition of what it means to escape while others suggest how his understanding of the project shaped his perception of the setting.

A second primary theme was related to the identity "claimed" by the respondent in the course of the interview - that of an experienced backcountry camper.

Question: How important are natural environments to you during your leisure time? Tell me why?

"C105: Very important. The reason why they are so important is that's the reason I go on holidays, is to get away from an artificial environment or a man-made environment into a natural one and so if I can't get into a natural one, there is no point me going on holidays and that's why I don't go to a resort or to a camping area. I would rather go somewhere bush where you take everything with you and you are totally in a natural environment apart from your tent and your cooking area and that." 75-78

This claimed identity was closely related to the project of escape. However, this identity also appeared to influence this respondent's leisure experience in important ways beyond simply a desire to escape.

Figure 8 shows how these two themes are used to develop an "organizing system." Presenting these primary themes separately is somewhat artificial because they are closely related and, in many cases, responses reflect both themes. However, because the theme of "escape" was most evident in the interview, the following discussion is organized primarily on the basis of this project. However, where appropriate, the

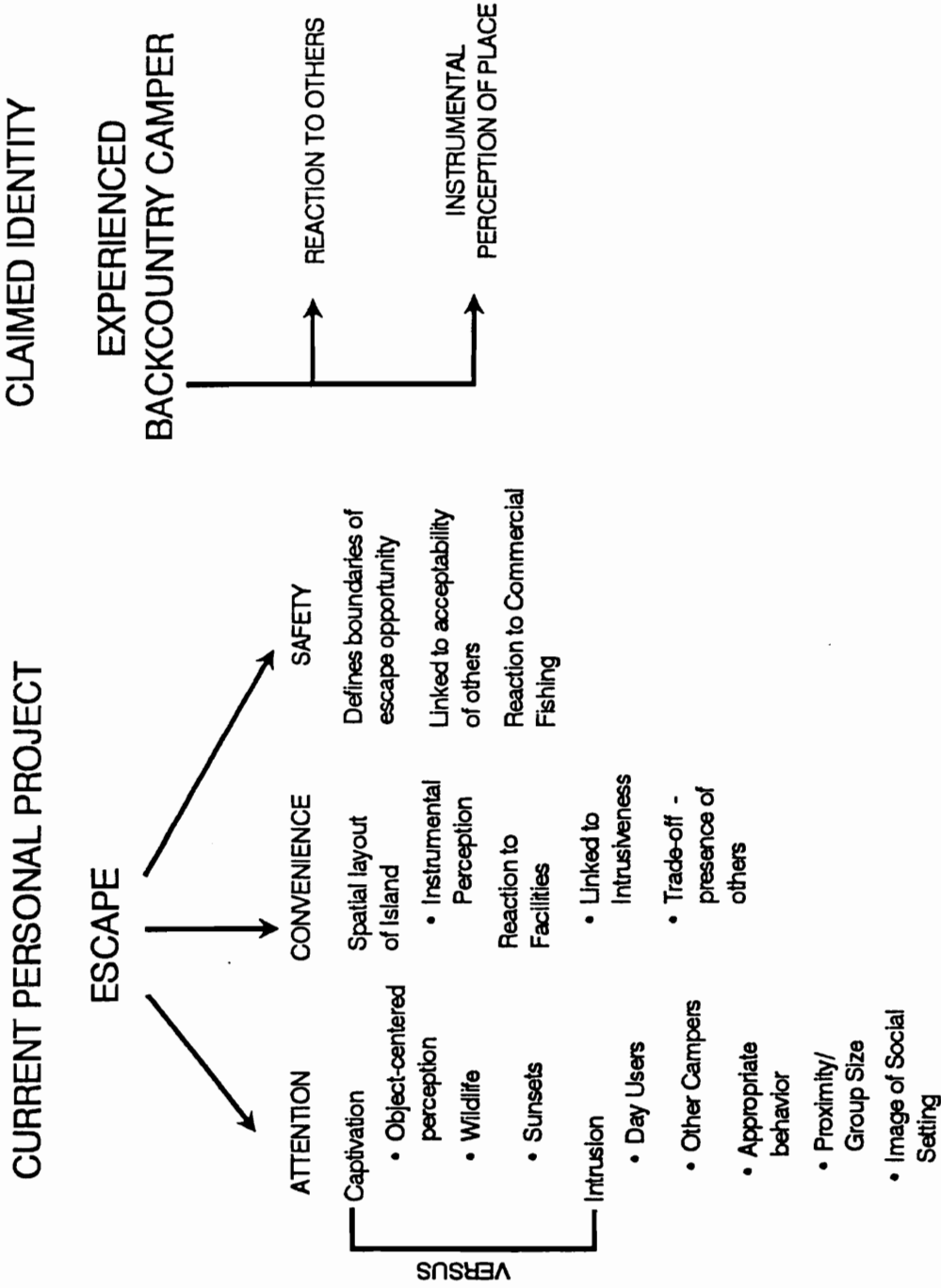


Figure 8. Organizing system for interview of camper 105 from Lady Musgrave Island, 1991.

influence of the respondent's claimed identity as an experienced backcountry camper is pointed out.

Escape - Attention. The opportunity for escape was linked to three other themes running through the interview: attention, convenience, and safety. The attention theme has two subdimensions: captivation and intrusion. For this respondent, captivation represents the positive possibility of escape. It is the opportunity to experience stimuli he finds inherently fascinating, involving, and different from that typical of life in Sydney. The specific nature of captivating experiences are illustrated in the following two passages:

"I think seeing the turtles yesterday - 3 of them all together, two huge ones and one little one about 1 metre across and I was coming in from the reef and they were just grazing on the grass in the shallow water at high tide and they didn't see me, so I got within 3 feet of them before two of them saw me and swam off and the other one just stayed there eating and I watched it for about 1 minute and it saw me and swam away. Then last night I was walking up the beach looking for hatchlings and I found a little hatchling going down to the water. That sort of thing I really enjoy. It increases my enjoyment a lot." 61-65

"We don't cook dinner until after the sunset because everyone sits on the beach to watch the sunset because it is just so beautiful. It is really nice." 24-25

These responses suggest an object-centered orientation to the actual experience. The focus of his attention throughout much of the experience was on the environment. For this camper, wildlife in particular was an important "captivating" component of the experience and he also mentioned using fish and bird identification guides he brought to the island. Also, when asked about providing additional information he suggested a booklet with the 10 most common species of coral, birds, and trees.

In contrast, intrusions are a class of stimuli that represent the conditions this camper is trying to escape. The most common source of intrusions were other visitors. Day trippers were particularly intrusive because they "are not a part of it [the experience] ..." (361). A day trip is instead:

"a bit like going to a glorified museum or something. It is not really seeing what it is all about. You don't get to see the hatchlings, you don't get to see the turtles, you can't see the birds come in at night or watch the sunrise." 126-128

Additionally, day trippers were intrusive because they made this camper feel self-conscious.

"To have so many people here in terms of every second or third day you get a whole bunch of tourists walking around the island, you feel a bit like you are in a zoo and you are getting visited by all these people and they are paying money to come and watch you, much like they come and watch the fish or the silly people who stay for two weeks on the island." 102

The yachts anchored in the lagoon were another intrusion, he "liked getting away from all that" (255). However, they were more acceptable than day trippers because they were, "in general ... a part of it" (361). Further, they were less of a problem than day trippers because he had only encountered yachtees on the island once.

The mere presence of other campers was not a problem. In general, campers were friendly, but kept to themselves so:

"it is not like you are in a bar or something and they are coming up to chat to you or anything like that which is good." 82

In other words, presence and behavior of other campers was typically not intrusive and was therefore consistent with the nature of the experience. However, some campers intruded on the experience by playing radios loud enough to be heard at night and in the morning. This was something he had come to get away from and it interfered with his opportunity to escape. Interestingly though, he did not blame his fellow campers. They were "a bunch of teenage people... and, they were reasonable, they are what you expect from someone that age" (83). Instead, this camper thought the problem was caused by the regulation requiring everyone to camp in a single area, rather than allowing them to spread out. In other words, it was not so much the presence or number of other campers he was sensitive to, but their proximity. In fact, sensitivity to proximity of others shaped his response to the question regarding group size:

"I was glad that the large group that came out was one altogether. If they had of been 3 separate groups they would have taken up an extra couple of spacings ... because they would have all wanted to be apart a couple of metres each instead of all being together, so I guess it is less crowded because they all came in one group which is good." 168-169

This distinction between spatial proximity and use levels led him to perceive the social conditions at Lady Musgrave Island and at Northwest Island (a potential substitute site in the region) exactly opposite of the way the Marine Park Authority did. The interviewer described Northwest Island as a "sacrificial site" because it has a carrying capacity of 150 (compared to 50 for Lady Musgrave) and there are more motors (generators and air compressors) there. However, the camper being interviewed described Northwest Island as more private and providing a better opportunity for escape because he was able to camp away from other people and their generators there (345-359).

Despite his desire to escape, this camper found rules and regulations a non-intrusive and necessary aspect of the experience. He was pleased with the presentation made by the Marine Park Authority.

"When we had the slide show the other night and the kids were told about the reef and what to expect when they go out there and how to look after, what not to do and what to do, I think that sort of thing everyone in Australia should have access to that sort of information. If they had that sort of talk as a compulsory part of coming to the island, when you buy your ticket you have to not only read the little information but you have to have a talk saying what you are going to see out there and what not to do, and what to do with everything." 22-23

However, he felt the tour boat personnel went too far and were unnecessarily intrusive when it came to explaining the regulations:

"they acted like God ... very bossy and telling you what to do, and laying down the law and stuff like that ... I don't think people have to be like that to get their message across." 88-96

Escape - Convenience. A second theme linked to this camper's personal definition of escape and shaping his perception of the island was convenience. This added an instrumental orientation to his perception of the island. Although he wanted to escape

civilization, adversity and the rigors of primitive life were not essential features of the experience. This was immediately apparent in his response to the first question which asked him to describe the nature of the experience:

"It is a pity they didn't drop us closer to the campsite because it is hard carrying your stuff all around the island.... It is great being able to camp so close to the area where you are going to be snorkeling." 5-7

Further, when asked to describe what made Lady Musgrave distinctive from other places, he responded:

"The camping area is the biggest difference that I can put between this island. Like on the beach, the Northwest Island you camp back from the beach in the ??? trees so you don't actually get to see - like I can read my book and watch the sunset at the same time from my tent, whereas you can't see that at Northwest Island, you are back in about 50 yards." 58

Additionally, despite the desire to escape civilization, he found the solar powered toilets "pretty fantastic." In part they were acceptable because they were not intrusive but:

"nice and discrete, the solar powered thing is right near the ??? trees, the toilet is hidden in the bushes, the signs are brown with white markings, they don't really glare at you which is nice." 288

However, he had mixed feelings about these facilities. He recognized that this added convenience also attracted more people, forced visitors to camp in close proximity, and increased the possibility of intrusive interactions. As a result, he was willing to sacrifice convenience to preserve the opportunity to escape people.

"If I had a choice between having more people around with facilities or having less people and no facilities, I would go for less people and no facilities and I would be happy to make them all myself. If you are prepared to make the effort to get away from all the people you should be prepared to make the effort to keep everything clean, make your own toilet and carry your garbage out and use gas or metho when you are cooking and that stuff." 181-182

In addition to reflecting the theme of convenience as an aspect of the desire to escape, these responses also reflect an instrumental mode of perception linked to his identity as a camper. This instrumental mode is evident in his responses to questions

asking him to describe what makes the environment distinctive (see excerpt 58 above) and to describe the physical environment.

Question: How would you describe the physical environment at Lady Musgrave to a friend planning to visit it?

"C105: If I was explaining it to someone who knew a bit about camping, I would say that it is a small island with coral all around it, trees in the middle, there is no water so you have to take everything with you. You can camp right on the beach but there is only one camping area so everyone is in together. There is toilets there, the only convenience you have. The weather is normally really nice, it doesn't get too cold and not too hot. You can always go for a swim and the beaches are nice on the north eastern side but on the other side it is quite corally and so you should take shoes." 46-52

"this would be a particularly good island for the kids to come to because you have day-trippers so you can always get the kids coming on school excursions for the day. It would be great because everyone stays in the one camping area for kids to be altogether. It is a very safe island. You have the lagoon to snorkel in and so on. It would be a fantastic teaching island for people to come to and get lectures and so on. There is probably some other islands that wouldn't be very practical for kids to be on, the ones that are a bit more remote and you wouldn't want young kids on them in case they got sick and so on." 297-302

Overall, this analysis suggests that the memorable aspects of the experience are linked to the themes of escape/captivation and reflect an object-centered mode of perception. At the same time, this respondent's image of the island also reflects an instrumental orientation influenced by both his understanding of his current project (escape) and his claimed identity as an experienced backcountry camper.

Escape - Safety. Although he wanted to escape civilization, this camper did not want to be entirely isolated from the sense of security it affords.

"Safety always bothers me. I would never actually come out to an island by myself, I would always want company and if something ever drastically happened - one reason I am happy to have commercial or charter fisherman around, is there is always a boat to take you out or pass a message on or something like that..... It is a risk you take but that's one reason I don't want to get away from it totally without any means of getting back to the mainland." 326-330

In other words, his desire for safety defined the extreme boundaries of suitable opportunities for escape. This passage helps explain why he found the presence of other campers acceptable. It also clarifies his response to an earlier question in which he indicated that commercial fishing was acceptable as long as fishing vessels do not remain

in the Lagoon (Question 18, excerpts 257-263). His opinion regarding commercial fishing, then, is not centered on the effect it has on the resource or the apparent discrepancy between commercial fishing and wilderness. Rather it is shaped by his desire to escape but not be completely isolated.

Camper 122. Unlike the previous respondent whose primary theme was a passive project, the predominant theme in this interview was an active venture - diving. As the following excerpt suggests, diving was almost a compulsion:

"I think we were probably spending too much time thinking about diving. I have been doing 2 dives [a day] and that occupies virtually the whole day by the time you get yourself organized and out in the boat and back and your tanks filled. Other people have done 1 dive and I see them sitting around all the time and I wish that I could stop and sit down like they do, but I have other things to do. I can't resist. I need more time, I am not finished yet." 23-27

While a distinction between personal project and claimed identity was evident in the previous interview, in this interview, the current project (diving) and the claimed identity (diver) are inextricably linked. The following discussion of the respondent's experience of Lady Musgrave Island is organized around the project of diving. The organizing system developed for this interview is displayed in Figure 9.

Diving - Emphasis on Perceptual Experience. When discussing diving in more detail, this camper emphasized the visual experience of the setting rather than technical skills, demands of the activity, or membership in a diving subculture.

"In terms of the diving, I have seen a number of things that I would have liked to have seen, always wanted to see in the water including mantarays, there has been lots of mantarays here. I have seen turtles before but never so many. I have seen baby turtles hatching and I think that was really something. I have seen a sea snake too. A few sharks so that's the underwater side of it." 17-21

A visual, object-centered focus rather than a focus on activity was also apparent in the way he thought of and described other activities as well:

"Yeah, when the tide is low we try and get out, I have been for about 3 reef walks when the tide has been down. I have been snorkeling 3 or 4 times and there is lots of things to see, different from diving." 34-35

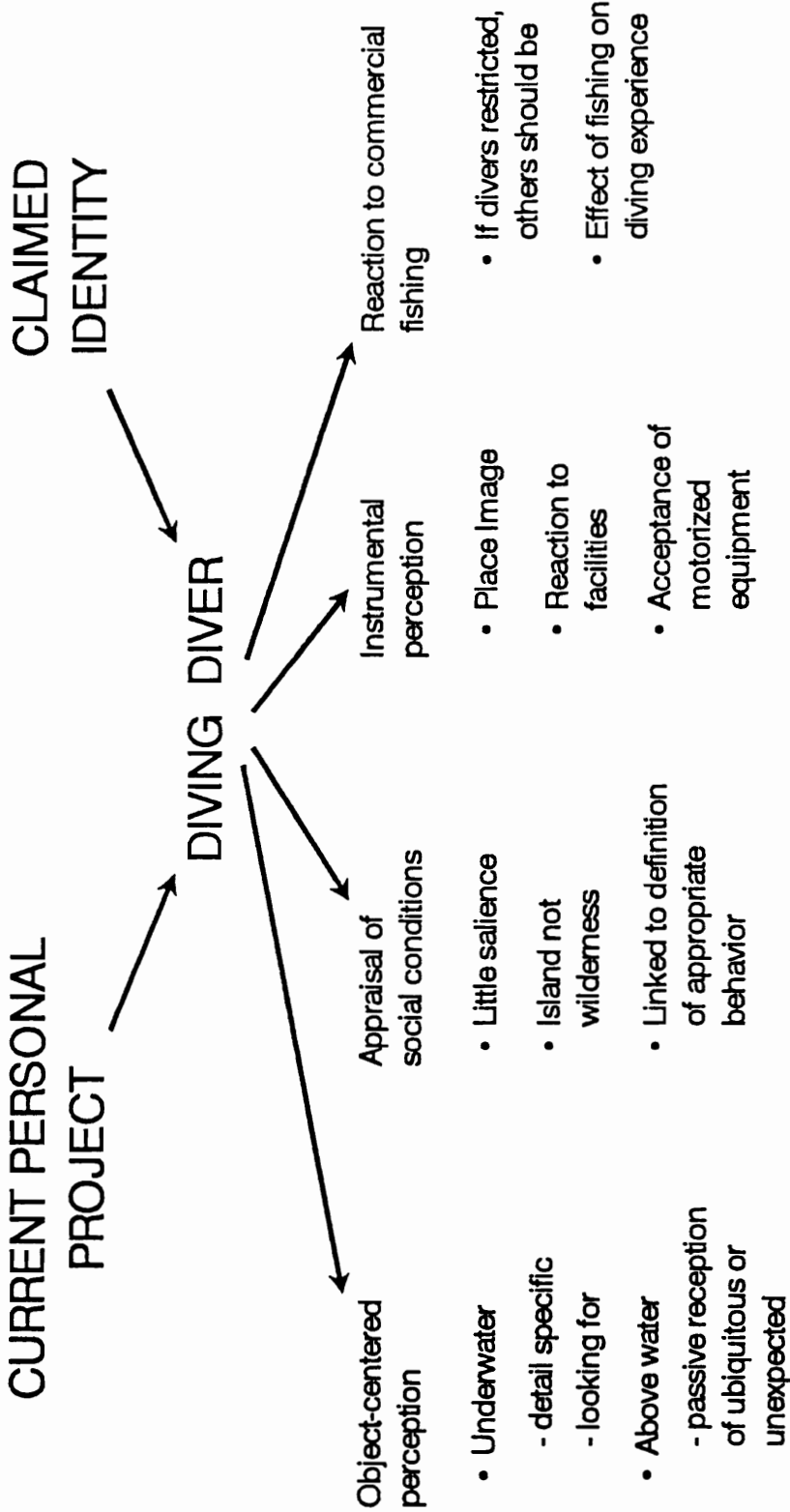


Figure 9. Organizaing system for camper 122 from Lady Musgrave Island, 1991.

His impressions of the above water part of the experience seemed less oriented to specific details and more holistic. For example, in contrast to the description of the underwater experience presented above, his initial reference to the above water side of the experience was:

"Above water, the temperature is perfect, a nice place to live in, not too hot, not too cold."
22

Specific elements of the terrestrial setting that did stand out in his memory were objects that "forced" their presence on his perceptual horizon due to their ubiquity or unexpectedness as opposed to details he was specifically "looking for." For example on several occasions he referred to the trees which he had not expected to encounter in such abundance. For similar reasons, rails stood out in his mind:

"The rails are the dominant bird life out here at the moment. They are into everything. They come into the campsites and into the tents and are very obvious...." 220-222

Diving - Appraisal of Social Conditions. With the emphasis primarily on diving as opposed to escape, presence of other recreationists was less salient to this camper than the previous respondent. Prior to the questions specifically addressing the presence of recreationists, his only reference to others was that, in comparison to Green Island, there were fewer people (50). When asked, he did indicate the number of other people encountered helped shape his image of the place:

"You are certainly not in the wilderness. I don't think there is any two ways about it. Even if you go for a walk on the other side of the island, the chances are you will encounter people during the day and this morning we were up quite early. We got up at 5:20 and by 5:30 there was a reasonable number of people about walking around on the beach, so it is not easy to get away from people on this island, but it doesn't worry me particularly." 134-137

People were not a problem because "I didn't come here to get away from people" (140), rather he had come to dive. Thus, unlike the previous respondent who felt there was not sufficient room in the campground (when 31 individuals were present), this camper volunteered that "people have lots of room" (151) (35 were present).

Like the previous respondent, this camper placed greater importance on the behavior rather than presence of other campers:

"I haven't had any problems with anyone. As far as we are concerned our neighbors haven't caused us any problems, they have been quiet. I wonder what it would be like if the place were full. It might be a little bit different and if you got some obnoxious people out here it might be a little bit different but by and large it seems to be that I have nothing to complain about." 88-91

However, his idea of acceptable behavior was different than the previous respondent.

Camper 105 had indicated that it was good that other campers were "not coming up to chat with you or anything like that." However, camper 122 indicated that the opportunity to interact with campers in other groups was a positive aspect of the experience:

"People that were on your particular site before you came here was a family and the father would go out fishing every day and catch big fish and he gave us some fish, so in that respect he enhanced our stay here because he supplied us with fresh fish on a couple of occasions, so that was alright. One night the family came around and sat around the camp fire with us and we chatted with them, so that was nice." 97-98

Another difference with respect to perception of others between the two respondents was their reaction to day trippers. Day visitors made camper 105 feel self-conscious, as if he were an exhibit in the zoo. However, for camper 122, the reverse was true, it was the day trippers who were on exhibit:

"I find it rather humorous when the Lady Musgrave comes in and there is all kinds of people coming off. Some of them wander through the camp site and seeing fellow members of our party being photographed in front of their tent by these people I think is quite funny.... I guess it increases [my enjoyment] because I thought it quite humorous." 101-104

His only concern with the day trippers was the possibility that some of his "stuff" would be stolen.

Diving - Place Image. As suggested above, this camper's image of Lady Musgrave was in part shaped by the presence of others (it was not wilderness). His perception of the setting also was shaped by his primary focus - diving. The focus on diving rather than a wilderness experience influenced his reaction to facilities. The toilet was "more

civilized than we thought" and this "Rolls Royce of outhouses" increased his enjoyment of the place. Air compressors to refill diving tanks were a necessity for divers if they want an extended stay. As a result, a generator that "keeps our beers cold ... and keeps the lights on" (122) was appropriate too because "I think the generator is something that is quiet. It is more quiet than the compressor..." (121-122).

When asked to describe what made Lady Musgrave distinctive, one of the major differences he noted was not the physical setting, but that diving was less organized than other islands he had visited:

"I think it is nice that life is much less organized than it would be if I were say on Herron Island, they have dives that are organized for people so you have to be there at specific times, whereas here you just go out when we want if there is a boat and you go where you want. If you like to dive in a particular area you just go back there and that's what I like." 56-57

References to distinctive aspects of the physical setting were volunteered at other points in the interview. These were shaped by his focus on diving and his object-centered mode of perception:

"It is a good a diving as I have seen. I have been to Herron a couple of times and I prefer this." 13-14

"To see all the kinds of mantarays and turtles is really something. Just the whole general scene, the quality of the diving is something that I think - I didn't expect it to be quite as good as this. It is towards the southern end of the reef and it seemed to me that when I was at Herron I had seen better coral further north, so I expected seeing as Lady Musgrave was a bit further south, that it might not be quite as good as Herron, but I think it is a lot better than Herron. As far as I am concerned the coral is as nice as I have seen anywhere." 71-74

Thus, just as the previous respondent's claimed identity as a camper allowed him to evaluate Lady Musgrave instrumentally with respect to it's ability to support camping, this respondent's claimed identity as a diver led him to think of the island instrumentally in terms of it's ability to afford a diving experience.

Diving - Commercial Fishing. This camper's focus on diving also shaped his opinion regarding the acceptability of commercial fishing off Lady Musgrave. His first reaction was that:

"I think that if divers aren't allowed to take fish on scuba then I don't think that people should be allowed to take fish on lines." 262

The ultimate reason for a ban on fishing was not because this practice is bad for the ecosystem or is inconsistent with the concept of wilderness but because it decreased the quality of diving.

"it seems to be that loads of fish are being hauled out of here on lines and I think it diminishes the enjoyment of people like us that want to see big fish when we go diving." 264

Day User 68. Unlike the previous two respondents, day user 68 did not seem to have a readily definable project such as "to escape" or "to dive" underlying his visit. Even when asked directly about what he hoped to get out of the trip, his response, "I suppose an experience of having a swim underwater" (322), was rather hesitant and noncommittal, almost like something he invented solely to be able to provide a concrete answer to the question. The nature of his responses throughout the interview, however, suggest a better statement of his current project is "to enjoy the experience" (Figure 10). For example, consider his response to the question asking him to describe the distinctive features of the setting:

"I think it is rough and ready in a fairly comfortable sort of way. It is not highly developed like a lot of the other places. It is sort of uncultivated in that sense and you do get - you don't come into established shops, or established five star resorts or anything. You come in on a boat, you come in an open [the lagoon] and you wonder how in hell is he going to get through there because coming through, I was actually talking [to] George and standing right at the front there and you get a sense of mild adventure I suppose to come into the lagoon and there is nothing there. There aren't buildings or anything, just the pontoon. So it is rather rudimentary facilities, but adequate." 63-68

This passage, with its kinesthetic adjectives and focus on internal feelings, suggests the nature of the experience was inherently subject-centered. Also consistent with a subject-centered mode of perception are passages emphasizing various forms of sensory

CURRENT PERSONAL PROJECT

TO ENJOY THE EXPERIENCE

SUBJECT-CENTERED PERCEPTION

- Impressionistic
- Holistic
- Personification of nature
- Instrumental mode of perception dependent on guidance from others

CLAIMED IDENTITY

WORLD TRAVELER

A VISIT TO ANOTHER WORLD

DEEPER MEANING OF EXPERIENCE

- Feeling of connectedness
- Concern for environment
- Reaction to commercial fishing

SOCIAL SETTING

- Social experience one of sharing

Figure 10. Organizing system for day user 68 from Lady Musgrave Island, 1991.

experience. The smell of bird droppings stood out in his mind from his brief excursion on land (8-9). At another point he described hearing the fins of colorful fish scraping on the coral (73).

The responses also suggest a visual experience that was vastly different from the detail-specific, object-centered experience of the previous two respondents. This visitor's experiences were more impressionistic, holistic, and aesthetic in nature. For example:

"Everything is so bright. You get under the water and you can see so far or there is just horizon and light and greens and blues and all that. It is really a lovely experience for me."
24-26

"But it is truly beautiful. So many shapes and forms and so many colors. I was going along there and I was trying to think of the colors of the rainbow, red, orange, yellow, green, blue, indigo, violet and I thought it was that end of the spectrum where you get the purples"
53-54

Additionally, unlike previous respondents, this day tripper occasionally personified elements of the setting:

"An everything is just so beautiful and unspoiled and friendly. If you put your hand out the fish come to you, they are almost cheeky, I suppose, if anything." 19-20

Overall, these types of responses are consistent with the suggested project of "enjoying the experience" which, in this case at least, is closely aligned with a subject-centered mode of perception.

Several excerpts do represent alternative modes of perception. However, these shifts in perception often seem entered largely through the guidance of others. For example, in one passage his encounter with another visitor led briefly to a more object-centered mode of perception:

"I met a couple of people when I was walking across the island, there was one guy who was interested in Botany and was pointing out a few exotic non-indigenous weeds from the mainland or somewhere that he said was probably brought over on people's shoes.... I wouldn't have noticed it, but he pointed out a couple of things...." 122-124

Also, some of the more directive interview questions occasionally led him to a more instrumental response, e.g.,:

Interviewer: "How did you feel about the facilities at Lady Musgrave Island and reef?"

Day tripper 68: "Are there any? I mean on the island I wasn't looking for facilities."

Interviewer: "The sorts of things we are thinking about are for example the pontoon."

Day tripper 68: "It seemed fine glass bottom boat, signs and tracks on the island. Well they all seemed adequate for what I was looking for. The pontoon was fine for getting in and out of the water. The glass bottom boat was ok. The signs got me across the island and back. I had no other way of getting across. They seemed alright. The tracks got a bit ill to find somewhere in the middle there, but you would hardly get lost. I was with the guy and I said do you go this way or that way and I sort of wandered one way and he said no I think it is this way so there is a part there where it is not totally obvious." 145-146

However, his responses at other points indicate a personal recognition that his experience of Lady Musgrave was largely impressionistic. When discussing the reefs in response to the physical environment, he indicated that:

"to an untrained eye like mine, it looks much the same. Reef is reef and it is beautiful." 51

Also he felt his observations (and those of other visitors) regarding management of the island were of little use because they were impressionistic.

"I suppose I have done a lot of research myself. I have a Ph.D. in another area and there is no substitute for in-depth research in whatever field you are dealing with.... What you are doing with me is more a superficial social investigation. I think it is ... important and it is good that you do it and you get an idea of people off the top of their heads or out of long held convictions, their impressions. But it is still highly impressionistic what's done here." 265-272

Thus, in part, his manner of experiencing the island led him to adopt an identity of "one who is not an expert in this area." Therefore, when it came to questions about management, he felt his opinion was not of much value.

World Traveler. A claimed identity that was more strongly evident throughout the interview was the respondent's self-portrayal as a world traveler (Figure 10 on page 150). At various points in the interview he referred to living in England (81) and the Philippines (51), visiting Hong Kong (81); taking in "many continents: Latin America, North America, Asia, etc. (90);" traveling through 18 or 19 countries (89); and traveling much of the time (319). This identity seemed to influence the manner in which he

experienced Lady Musgrave in several ways. For example, he viewed the experience as a visit to another world.

"I must admit mine [referring to his thoughts about the experience] are fairly religious but that is probably because of my own background, but it is truly a beautiful thing to enjoy another world, a world we don't normally move around in under the sea." 18

Although, at another point he referred to the reef as an alien world (52), his experience left him with a feeling of connectedness with the environment as well as a sense of wonder and awe.

"But you sort of seem to move in not as an intruder but as a sort of part of the environment and you feel very much at one with nature and the environment." 22

"The colored fish I suppose, the little ones who I followed a couple of the sea perch I think.... they sort of accept a big hulk swimming above them like as though you are just part and parcel of it all." 71-73

"That's something that does impress very much and gives a sense of wonderment." 307

Ultimately this sense of awe and feeling of oneness is what produced the deeper meaning of the experience.

"It has been pointed out to us today that the multiplicity of species on a reef and the diversity of species and that is so important for the survival of our planet and of the human species as a part of that network and to be able to come and see it with your own eyes." 304

"and I think what we do need in our world is a sense of awe and a sense of wonderment because it is only then that we can do a lot of things that are necessary for our survival. And it makes wars a little bit remote and that if people can get a sense of wonderment of the world in which they live. You come up and you feel like sharing your sandwich or talking in a friendly way, dropping barriers, all that happens I think when you do have an experience of awe, so to me it is a great learning environment." 307-309

This respondent's experience as a world traveler and his feeling of connection and sharing as a result of the experience also influenced his responses to other questions in the interview. When asked about his feelings regarding the size etc. of tourist operations he thought a higher level of use would be possible if operators would only share and dove-tail operations:

"Because the whole thing about the resources of our universe is tied up with sharing, not with capitalistic sort of competition. There is too much of the world that is being polluted and ruined and destroyed and there is no coming back from where they are and we have

done a lot of that to parts of Australia already so we need to treat things very cautiously and try and understand what is going on first before we make decisions that might be irretrievable consequences." 251-252

However, consistent with his belief that his experience was impressionistic, he quickly added that:

"you need people who have a lot more knowledge of marine biology and environmental impact on that than I have to know just what it [appropriate levels of use] would be. We need experts in these areas." 254

Relative to the previous two interviews, these excerpts suggest a greater concern for the environment as opposed to a concern for the effect of setting conditions on his immediate experience. This was also apparent in his response to the question regarding commercial fishing:

"Again I don't know how much fishing it can stand without destroying it, but that's the thing. I would always like to see us err on the side of the cautious. That would be my way, not being a big fisherman. But be cautious because often it is not possible to come back from the brink of extinction and it is easy to say we were over-cautious fair enough, but no-one is going to argue about that then, you still have the resource so a cautious policy that protects the environment." 237-240

This was also displayed in his response to the question regarding yachts anchoring in the lagoon. His initial concern was with the environmental effect of anchors on the reef, and this continued to be his primary concern despite the interviewer's effort to get him to discuss the potential social impacts of the yachts using the lagoon (217-229).

This day tripper's experiences as a world traveler also influenced his responses to the interview in more subtle ways. For instance:

"Also having come from here and having lived overseas for quite a while and then coming back, I just get an impression of light. Everything is so bright." 24

Also, when asked about the best way to provide information, he was concerned that the "ordinary Aussie" accents and slang might be difficult to follow for people who do not have English as a first language (86-90). Also, his evaluation of the behavior of the crew and fellow passengers was made in reference to his experience as a traveler (189).

In summary, the two primary themes used to develop the organizing system for this interview were the current project of “enjoying the experience” and the respondent’s claimed identity as a world traveler.

Family Reunion, West Virginia

I collected the second set of interviews during a family reunion at a large nature-oriented state park in West Virginia. The extended family attending the reunion included the children of a couple married in 1922, their spouses, the grandchildren (including myself) and their spouses, and great-grand children. In all, approximately 45 people attended. The last time this family had gathered in as complete a collective group was 16 years ago. The reunion lasted three days. One evening was set aside as a time for a group picture/group meal. The remainder of the time people participated in a variety of activities (from socializing to golf to nature hikes) alone or in groups. The following analyses are based on interviews with three individuals whose activities included at least one nature walk. The first interview was with one of the “original” children who was attending with her family (husband, grown children, and their significant others). The second interview was with one of the grandchildren who is single. Her immediate family (mother, brothers, and their spouses) were also in attendance. The third interview was with the spouse of one of the grandchildren. In addition to his wife, he was with his four children (ages 2 to 11). Original transcripts are presented in Appendix C.

A Daughter’s Experience. Three primary themes were evident in this interview (Figure 11). Two were related to her current projects (attending a family reunion and escaping the pressures of work) while the third was a type of claimed identity (someone with a special affinity for the mountains).

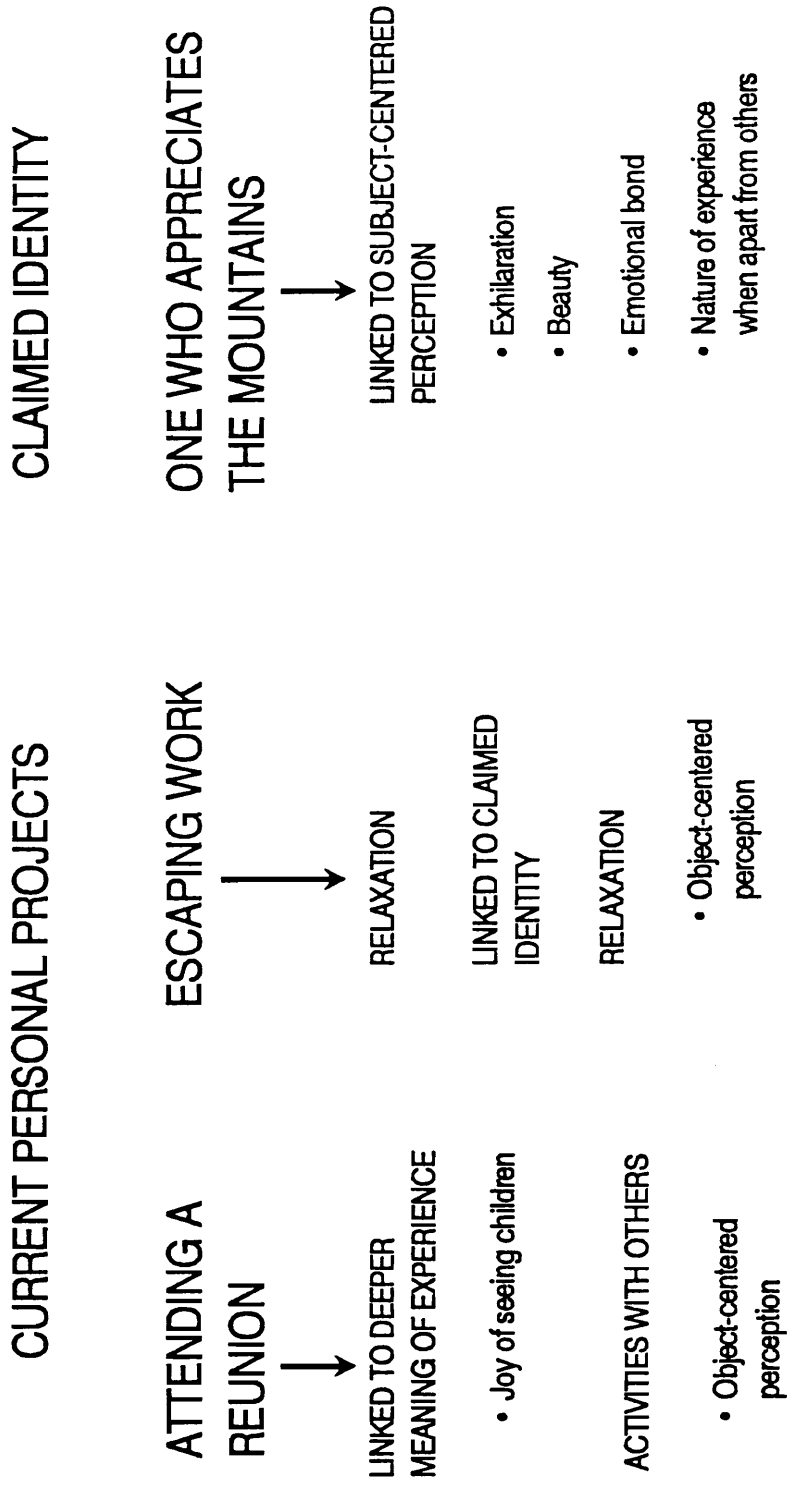


Figure 11. Organizing system for interview of daughter at a family reunion, 1993.

Attending a Reunion. The project of attending a reunion influenced the nature of the experience in several ways. First, it was, not surprisingly, linked to the deeper meaning of the experience.

"And seeing the family is always wonderful. Seeing everybody and watching the kids and what you've done with yourselves. It's exciting. It's refreshing and rewarding. And again, it's one of those things that with me will linger for a long time." 200-204

Also, because she wished to spend time with her own immediate family, she participated on some activities primarily to be with the group.

"The first time I really followed the group" 121

However, there were limits. She passed on an opportunity to go white water rafting even though the rest of her family went. Finally, as will be discussed below, her experience of the natural setting was different when she was part of a group than when alone.

Affinity for the Mountains. This respondent's affinity for the mountains was expressed in many responses throughout the interview. On several occasions, she referred to the importance of mountains in her life.

"If I hadn't been in Atlanta still ... it's not like anywhere in Florida where there's nothing ... but a couple of times I have just driven and I can see the mountains in the distance and I start laughing out loud." 78-80

"And I go to north Georgia mountains every chance I get, which isn't enough." 93

Additionally, when asked about the value of the experience, her response focused on the importance of being in the mountains (177-185). Also, her overall evaluation of the experience focused on the mountains.

"As far as the visit I can't say enough about getting away to the mountains. I don't know the words ... To me it's invaluable. I wish I could do this on a more frequent basis. I wish I would do this on a more frequent basis." 195-199

When questions exploring the reasons underlying her affinity for the mountains were asked, the responses continually referred to feelings like exhilaration (75-83, 95), and global impressions such as cleanliness (211,266) and depth and beauty of the views

(91, 263-266). Thus, as she herself recognized, her affinity for the mountains was more an emotional bond based on the way they make her feel than a rational, cognitive appraisal of specific attributes ("it's a feel rather than intellectual" 184). As such, she found it difficult to find the words to express the nature and meaning of this bond:

"As far as the visit I can't say enough about getting away to the mountains. I don't know the words ... To me it's invaluable." 195-197

Her experience in the natural setting while alone also reflected a largely impressionistic, subject-centered mode.

"The first time I really followed the group and the difference is the silence. I say silent, obviously it is never silent in the woods, but there's a special stillness that you can't get when you are with other people. I do like hearing that.... But when you are in the woods part it is very still. That's basically how I describe it. It's very nice, very nice. It also had a lot of pine straw which cushioned and also I thought they were better, not a better feel to the walk. It gave better sounds or fewer sounds, if you know what I am saying." 121-138

Notice this passage reflects the difference between being in the woods alone and being in the woods as part of a group. While hiking with her family, she appreciated the more tangible, captivating features of the environment (e.g., deer (58-68)). However, as the passage above indicates, she felt certain experiential aspects of the setting can only be experienced when alone.

Escaping from Work. The additional project of escaping work was evident in her response to the meaning of the experience.

"And I almost never get a day off of work. I work six and a half days a week. I get Sunday morning off and that's all. So that's been really nice which is probably why I managed to fall asleep." 155-157

This project was also closely linked to her affinity for the mountains.

"I don't think there's anything more wonderful than being in the mountains and I think that it restores parts of you that in the city tend to break off and you lose track of. Again it is such a short visit, I don't think you can put all those pieces back together in just a few days. But I do think that when you get back in your other, other world and your other life you can think back and pull these things for a long time." 180-182

Also, like camper 105 on the barrier reef, escape seemed linked to attention and captivating stimuli.

"What was I aware of? I don't get outside like this often and I just enjoy. I'm not I don't pay a lot of attention to things visually, generally. But we did see a deer and it was wonderful how tame it was. It let us get fairly close. We didn't go attempt to get close to it of course. But it didn't run, it ran far enough so it could watch us. But it didn't It wasn't afraid of us, it was just observing. And it was fun to see it. I thought that was wonderful." 58-69

"And I'm impressed with how tame the animals are, how comfortable they seem to be with people. Even the butterflies let Jonathan touch them today. I thought that was amazing." 312-314

I think that's wonderful. They're so beautiful and they look healthy, the few we've seen have looked very healthy which is ... I don't know why because there's lush vegetation I suppose. But they're wonderful. And the woodchuck that we saw that we didn't know what was." 329-333

A Granddaughter's Experience. The following discussion will be organized around three projects which were apparent in the interview with this respondent. These were attending a family reunion, temporary escape from the pressures of work, and major life transition (Figure 12).

Attending a Reunion. Again, not surprisingly, she emphasized the importance of seeing the family. To the extent that she had specific, tangible goals and expectations for the experience, most were associated with the opportunity to visit with family (150, 160-164). Reuniting with the family was also part of the deeper meaning or significance of the experience.

Interviewer: "Thinking, not just to the natural environment here, but to your coming here to [the park]. What does this visit to [this park] mean to you personally?"

Granddaughter: "I'm not sure how much more, shall I say. I mean a lot of it for me personally, because it's for a family reunion it's a little bit different than it would be if I just went out ... I mean this visit to [this park] is a nice time to catch up with a lot of people and partly just to catch up on the news and find out how everybody's doing. For me especially, it was a nice to see both my brothers that I haven't seen and their families that I don't see real often anymore. So that was really fun. But it's fun to, you know, people like you and Bruce and your parents and all the cousins and stuff like that I haven't seen. It's just sort of fun to come see how everybody's doing. So that's a lot of it." (110-120)

CURRENT PERSONAL PROJECTS

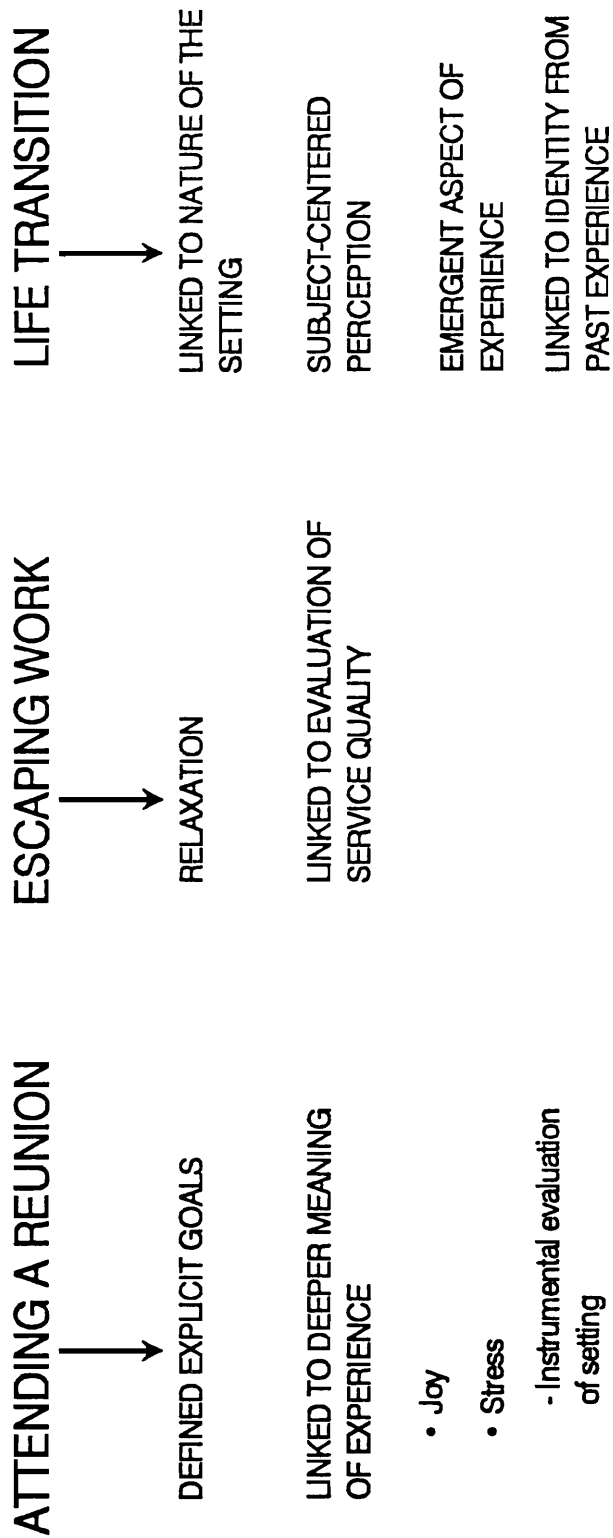


Figure 12. Organizing system for interview of granddaughter at a family reunion, 1993.

Another feature of the reunion experience that was not apparent in the previous interview was a stressful aspect of family reunions.

"I mean I'm spending four days with my mother in close proximity (laugh). That's fun but you know it's not quite as peaceful as it would be if I were coming by myself." 121-122

"So it helps that, what I mean a lot of intense closeness, togetherness can be really stressful if its not in the right environment." 129

This suggests that one's identity or role within the family may lead to different experiences at reunions. While parents may experience primarily joy at reuniting with their children, the children may find the experience of leaving behind the identity they have forged on their own as adults for the identity associated with an earlier stage in life as stressful. However, this interpretation more strongly reflects my own experience than anything said directly by this respondent. This topic should have been explored in more detail in the course of the interview as there are other equally viable interpretations.

Whatever its source, this stressful aspect of the reunion added an instrumental component to this respondent's perception of the setting.

"I mean the setting helps. It would be a lot nicer than it would be anywhere else to do. I mean the same experience in a different setting would be much worse. This particular setting has been really nice for that because there's plenty of room for everybody to spread out and do their own things and then get back together." 125-128

Escape from Pressures of Work. The theme of escape was apparent as one of the "ungoals" of the trip (139-148). The ability to accomplish this project had little to do with the specific setting for the experience. Instead, it came largely from being in a place removed from the everyday demands of work.

"So my first goal was just to sleep as late as I wanted to. I always get up real early and historically if there are other people getting up real early I get up early too. So really one of my goals was just let myself sleep and not feel guilty." 142-144

"There is something about not having too much to do so it is not just the place in general. It's the fact that I have some time in a pretty place just to relax." 46-47

This project also influenced the perception of the setting in subtle ways. For example, it seems to be reflected in response to a question about the management of the park.

"It stands out as kind of laid back to me. There's several things about the management that have been kind of slow. Like the ladder yesterday where they told me they would have the ladder at 5:00 and we got it at 5:30. And the elevators getting stuck. But in a way I've kind of taken that as kind of funny because it's a little bit nice. Everything's so efficient around the university where I am and we're always working toward efficiency, so since I haven't been in a hurry it's been nice. But it does stand out to me as a little bit on the laid back and a little bit inefficient. But nice in that they get everything done." 223-230

Life Transition. The final organizing theme evident in the interview is related to a larger life project in comparison to the relatively transitory project of attending a reunion or escaping work. This respondent is currently entering the last stage of a Ph.D. program which entails a 12 month internship. This requires a move from Minnesota to Miami. The experience at the state park provided an opportunity to reflect on where to go after Miami.

"I'm getting ready to move to Miami which is a huge concentrated metropolitan area. And this has made me do a lot of thinking about where I want to stay because the Miami is only for 12 months. And this view in particular is so incredibly peaceful. And it's so quiet here compared to what it's going to be like there. It's made me do a lot of thinking about where I want to live. And I'm really ambivalent because I do appreciate a lot of things in the city. But I don't know. When I get through in Miami I've thought again about going back to Brevard or Asheville or some kind of western North Carolina place. So in a way "what's it been like here" it's been kind of thought provoking in terms of what are my priorities in life, what do I really want." 22-29

As the excerpt presented above suggests, this experience was linked to the nature of the setting. This was further supported by her response to a question focusing more explicitly on this issue.

"Umm, well it definitely, when I say peaceful I'm probably thinking. Well first of all this ... looking out, the view of the mountains over here is sort of real calming. And the sound of the wind in the trees." 40-43

However, like previous interviews addressing more subject-centered experiences, this respondent found it difficult to attribute this type of experience to concrete setting attributes:

"I don't know if I can say if there's anything more in particular about the setting other than just kind of wide open spaces that aren't, that you don't look out and see buildings, you don't look out and see McDonald's, you don't look out and see all the junk that's cheap in the world. You look out and remember that the whole world isn't paved yet and it might be nice to spend more time in the parts of it that are open and still smell fresh and clean. There's some rambling for you." 54-56

At one point, she describes this project as "a more important goal almost than anything" (165). However the context of both the complete response and the entire interview, suggests that this was more an emergent quality of the experience than a specifically anticipated outcome.

"I have gotten a little taste like I was talking about earlier that sort of centeredness and serenity and in a way that's a more important goal almost than anything, and I've gotten less of that, only just a little bit of that. So, overall, if I plan a vacation again I might plan to come a day earlier, to stay a day later, to have a day to myself." 165-167

As implied above, this more subject-centered experience is less likely to occur in the presence of others. This is supported by other responses throughout the interview.

"I mean when it's alone, I don't know, when I'm alone I think more about the sort of where do I want to be for my life sort of questions. And I probably hear a lot more sounds when I'm alone." 87-88

"And I did go for one sort of semi-walk run the other day just around to the tennis courts by myself and then around jogging on the road a little bit. And that was really nice. I mean I would call that really a more peaceful experience. Just to go down there and you get the view of the gorge down there from the end of the tennis courts. And being alone down there outdoors with trees." 176-180

However, the following passage suggests that it is possible to experience momentary glimpses of this type of experience when in the presence of others.

"there were a couple of moments in the canoe when I went out in the canoe with your Dad for a few minutes and I was in the front end, you know, that just sort of ripple of the water coming by the front, the bow, of the canoe. That sort of sound when we were out there and it was just sort of quiet and really nice. Although we ended up chatting most of the time, but there would be little bits of quiet time" 182-184

Finally, this aspect of the experience also was linked to identity arising from past life experiences.

"It's reminiscent of the time I spent in the mountains. I use to work in Brevard, North Carolina in the summers. Kind of water, running water is really calming to me. And

sounds, maybe it is the sound of running water and the sounds of the wind, really as much of the sounds and the view as much as anything." 49-52

"You know like right now when I pause and you can hear the rustle in the trees and that kind of stuff, I probably would be aware of, more aware of a lot. I spent three days alone, I went to Outward Bound once about 20 years ago or so and that's really a nice time. I actually did a silent meditation in Minnesota alone for three days recently, but it was kind of with people along with being silent. And times like that are really nice in terms of kind of just getting oriented. Maybe that, my outdoor time is partly to get oriented." 89-94

Thus, she, at least, attributes her ability to have this type of experience in this setting to distinctive aspects of her past.

A Grandson-in-Law's Experience. Two primary organizing themes were apparent in this interview (Figure 13). The first related to the respondent's definition of the primary project as a "nice change of pace" (16) and the second related to his claimed identity as a father/husband.

Change of Pace. Overall, this respondent saw this vacation primarily as time out, a change of pace (7-9,16). Aspects of the experience contributing to this project included a change from hectic experiences at work during the week before the visit (7-9), change from typical distractions of home life (72-75), and the ability to enjoy nature and participate in activities he customarily does not have the opportunity to do (76).

"No it's been really a nice time out sort of. I had a bad week last week in terms of, I was in Washington for a training type thing but then I was working just about every night on a case, so I had to come in after ??? but it was subsequently settled. But I guess it's been a real change of pace from that." 7-9

"Well mostly I guess it's a chance to be with both my immediate family and members of the extended family. In a setting where everyone is not distracted by the things that are going on in their everyday life. Nobody's at home, so to speak, so nobody's got the at home types of worries to deal with. And I guess that's the main thing." 72-75

"Secondarily, like I was saying before, it's a chance to kind of get out in nature again and enjoy those sorts of things which we don't, I don't customarily get to do a whole lot of." 76

The rural, pastoral setting contributes to this project:

"It's nice just to be out in the pastoral, rural area to kind of take it easy for a change." 10

CURRENT PERSONAL PROJECT

CLAIMED IDENTITY

CHANGE OF PACE

FATHER/HUSBAND



A BREAK IN ROUTINE

ACTIVITIES CENTERED AROUND CHILDREN

- Linked to change of routine
- Concern for safety
- Linked to object-centered orientation
- Linked to instrumental expectations

RECENT FAMILY TRIP SERVED AS BASIS FOR EVALUATING PARK

VALUE OF REUNION PRIMARILY SECOND HAND THROUGH SPOUSE

Figure 13. Organizing system for interview of grandson-in-law at a family reunion, 1993.

" [A] setting that is dominated I guess by a river gorge down below. And I, there are some nice mountain views which we are appreciating right now looking off the balcony." 126-127

However, this experience was not quite an "escape" in the sense of the other respondents. As the discussion below indicates, his role as a father/husband was associated with certain demands.

Father/husband. Despite his reference to enjoying the experience, in part because "nobody's got the at home types of worries to deal with" (74), his role as father/husband carried certain demands. Rather than being able to spend time alone, his activities centered around the family (21). Certainly, he did not see this as a negative since it was something that he does not always have the opportunity to do. In other words, it was part of the change of pace. However, it did influence the nature of his experience. For example, being conscious of the safety of the children was always a concern.

"Well, if not at the top most level certainly near the highest priority is keeping them in line and out of danger so to speak. Especially with Susannah, the youngest one." 42-43

Also his responses reflected primarily an object-centered experience rather than the impressionistic, subject-centered experiences of the previous two respondents. In part this reflected his role as a father attempting to entertain/educate children.

"But in addition to doing that I've been trying to kind of soak in the being out in the woods and appreciating the beauty of what we're seeing and trying to observe the flora and fauna I guess. And also, trying to point out whatever things of interest I see for the kids." 44-45

However, since I failed to probe the meaning of "soak in the being out in the woods" statement in more detail, the possibility of a more subject-centered character to the experience cannot be completely ruled out.

Being at the park with children also led to certain expectations concerning the experience.

"We were hoping to see some because we had told Susannah that there were lots of deer here. And we hoped that she would see one. That was something you sort of say to a two year old to get them enthused about going to a place. And of course she was very interested in seeing some, so we hoped she wouldn't be disappointed and luckily she wasn't. It

confirmed my hopes that there would be some deer in the park area and that they wouldn't be shying away from people so much." 200-204

This passage also reflects a greater degree of past experience with natural parks compared to the "daughter's" interview. The daughter had been surprised by the tameness of the animals.

In fact, this respondent's recent experience at Yellowstone served as a basis for evaluating the experience at this park.

Interviewer: "Is there anything about [this park] that you think makes it distinctive from other places you've been to?"

GSI: "Well, it's interesting that you mentioned that. What [my wife] and I were comparing it to was the lodge at Old Faithful in Yellowstone National Park. And generally speaking I would say that this is more satisfactory on most accounts. It's a, the facilities are better, it's less crowded, it's more quiet. I guess those were the major points of comparison that we were making." 129-135

Further exploration of this response affirmed that this favorable comparison extended both to the natural features as well as the services and facilities:

"Well actually, the only thing in terms of the ... Yes as to the facilities that would be true. As to the natural setting I'd say that they are certainly different in the sense that the Old Faithful Lodge that we're talking about is primarily centered around the Old Faithful geyser and the associated geyser feel that goes along with that. But just to look around the scenery here is probably more spectacular than it is there even in terms of mountain vistas and things like that." 152-157

The final way this respondent's identity as a father/husband influenced the nature of the experience was related to the issue of the family reunion. While this was the ultimate reason for visiting this specific park at this time, this aspect of the visit was a less prominent theme than in the two previous interviews. The personal value from this aspect of the visit was derived primarily second hand through the meaning of the experience for his wife.

"I would say it was pretty valuable. It was break when I needed it. And it was, in a derivative sense, it was good for [my wife] to be able to see all her family again. I don't mind that myself, seeing all of you people again, you know, (Laugh) either. So I'd say it was very valuable." 81-85

NOMOTHETIC ANALYSIS

Although the analyses illustrated in this chapter are limited to the idiographic level, they have set the stage for a broader, nomothetic analysis. That is, the idiographic analysis provides an understanding of individual cases that serves as a suitable basis for determining when it is appropriate to aggregate or group responses. For example, while four of the people interviewed were involved in a project that might broadly be labeled escape (the grandson-in-law, the granddaughter, the daughter, and camper 105), it would not seem appropriate to lump these experiences into a single group. The first two tended to emphasize simply the “being away from work” aspects of escape. While the granddaughter also addressed this aspect of escape, her ability to experience escape in the particular setting in which she was interviewed was linked to her attachment to the mountains. Finally, camper 105 seemed to have a more detailed image of what constituted an opportunity for escape, and this contributed a very definite instrumental component to his perception of the setting.

Nomothetic analyses consist of looking for patterns in narrative plots of experiences. Such patterns may range from relatively tangible management issues to more abstract and theoretical concepts. For instance, an example of a management issue is camper 105’s statement that he preferred to encounter large groups. This finding is counter to conventional wisdom which maintains that recreationists seeking to escape civilization in wild areas would prefer to encounter small groups. However, within the context of the specific setting he was evaluating (a single camping area on a beach with no blocking vegetation) his explanation for this preference is reasonable and may well hold for other recreationists. In fact, in an interview not presented in this chapter, another camper expressed a preference for large groups for similar reasons. Thus, this

issue could be explored in more detail in an effort to identify patterns in setting, identity, personal projects, and situational influences that contribute to this opinion.

On a more theoretical level, the analysis suggests the possibility that impressionistic, subject-centered experiences are linked to deeper spiritual meanings of the experience (consider day user 68, the daughter, and the granddaughter in comparison to the other interviews). Further, the analysis suggests that people are better able to appreciate this aspect of leisure experience when alone (e.g., day user 68 was by himself, and, more convincingly, both the daughter and granddaughter explicitly stated that they typically had this type of experience only when alone). Thus, future analyses might look for evidence which either supports or contradicts this pattern.

REFLECTIONS ON THE HERMENEUTIC RESEARCH PROGRAM

The purpose of this chapter has been to begin developing a specific productive hermeneutic research program for exploring leisure experience and the relationship between recreationists and leisure settings. Previous sections have discussed and illustrated the application of the proposed research program. This final section addresses issues related to evaluation and limitations of this type of hermeneutic research. The discussion is divided into two parts. The first part discusses the issue of data production and the second addresses evaluation of hermeneutic analysis.

Data Production

Hermeneutics was originated as a means of interpreting texts which the interpreter had no role in creating (i.e., biblical scriptures). As suggested earlier, it is therefore possible to make a distinction between hermeneutic means of producing data and

hermeneutic analysis. As the analysis of the Australian interviews suggests, approaches to producing data that do not strictly adhere to hermeneutic guidelines may still generate data that can be analyzed hermeneutically. However, there are potential difficulties arising from this approach. First, one of the major strengths of the hermeneutic approach to interviewing is that the two-way dialogue allows the researcher to prompt the interviewee for responses that get beyond the public self. Second, this type of dialogue also creates an opportunity for the researcher to explore ambiguities and evaluate possible interpretations of responses during the interview. In contrast, standardized interviews without probes are much more restricted. There is little to ensure that the interviewee's responses will go beyond the public self. In fact, two additional interviews from the Australian study were reviewed but not included in the dissertation because the respondents' initial responses provided little insight into the actual nature of the experience (i.e., did not get beyond the public self) and the interviewer did not probe any further. Additionally, recall the example provided earlier about the respondent who repeatedly referred to the importance of family to the trip. Because the interviewer did not pursue these comments, an important aspect of the experience was left unexplored.

The discussion above also implies another advantage of hermeneutic approaches to interviews relative to standardized, open-ended interviews without probes. The standardized approach is more dependent on the respondent's innate ability to articulate thoughtful responses. In contrast, the hermeneutic interview incorporates guidelines that are more likely to overcome initial discrepancies in the respondents' abilities to express their thoughts. This suggestion also raises important considerations for the types of data collection strategies the hermeneutic researcher may wish to employ. For example, some previous content analysis approaches to studying leisure experiences have

relied on the use of journals (cf. Scherl, 1990; Talbot and Kaplan, 1986). However, with this methodology, the researcher sacrifices important opportunities to influence data production, data are more subject to discrepancies in the respondents' abilities to express their thoughts, and results are more likely to include responses that do not get beyond the public self. Additionally, in situations where journals are used, the researcher may find it necessary to employ different techniques for justifying their interpretations. For example, relative to interviews in which the researcher has the opportunity to clear up ambiguities and evaluate interpretations during the interview process, the use of journals may increase the likelihood that researchers feel it is necessary to submit their final interpretations to respondent audits.

Hermeneutic Analysis

The quality of traditional positivist/quantitative analyses are evaluated, to a large extent, on the basis of convenient and concise rules of thumb like statistical significance at a specified level (e.g., $\alpha = 0.05$), Cronbach's α ranging from 0.60 (exploratory scales) to 0.80 (established scales), at least 10 observations for every variable in the regression equation, only interpreting factors with eigenvalues of at least 1.0, etc. However, good reviews of positivist, quantitative research should also involve decisions concerning issues like practical significance of the observed differences, the degree to which the conclusions are insightful and useful, and the extent to which the underlying model being tested is, in fact, reasonable. Such decisions are interpretations based on the persuasiveness of the presentation and cannot be specified in terms of a concise set of rules or measured and represented economically with a single, all-encompassing statistic.

As discussed previously in Chapter 3, assessment of hermeneutic research is more similar to the latter form of evaluation. While a storehouse of useful techniques which

researchers can use to make their interpretations more persuasive exists, hermeneutic epistemology maintains these are not specifiable in terms of "must use" types of rules. Thus, although some foundationalist interpretive paradigms (e.g., Lincoln and Guba's (1985) naturalistic inquiry) argue that interpretations are more trustworthy if the respondent audits and confirms the interpretation, hermeneutics argues adopting such an absolute standard for accepting research is inappropriate. For example, some interpretations (e.g., in this study, the fact that camper 105 preferred large groups to small groups) may be defensible based on the interviewee's initial response. Additionally, a good hermeneutic interview (one that seeks to clear up ambiguities and evaluate interpretations during the course of the interview process) is less likely to require a second review by the respondent. Finally, certain insights or interpretations may require background knowledge that the respondent does not possess, in which case the respondent audit might prove less than useful.

As a consequence, evaluation of the interpretations arising from hermeneutic analysis requires a greater commitment on the part of the reader than does traditional positivist research. Rather than relying on heuristic rules, the reader must carefully evaluate the degree to which the researcher supported a specific interpretation on the basis of the available evidence. Such determinations also require a thorough understanding of the perspective (forestructure of understanding) from which the researcher approaches the phenomenon. Thus, while the researcher must make his or her paradigmatic commitments and assumptions about the phenomenon explicit, the reviewer, in the spirit of critical pluralism, must conscientiously evaluate the research on the basis of the paradigmatic commitments under which it was conducted rather than those of some alternative paradigm or perspective. As shown in Table 4 on page 46, the

guidelines that hermeneutics provides for evaluating research include persuasiveness, insightfulness, practical implications, and use in future research.

Persuasiveness. As discussed in Chapter 3, persuasiveness deals with whether the reader can make a reasonable judgment about the researcher's claims. With respect to the criterion of persuasiveness, three issues will be discussed below: concerns about the interpretive nature of hermeneutic analysis, fears about pre-ordained self-confirmation in approaches not based on hypothesis testing, and matching assumptions about phenomena being studied to paradigmatic commitments.

While it is true that hermeneutic analysis changes the nature of interpretation in research and analysis, its proponents argue that it creates a more appropriate balance in interpretive responsibility between researcher and respondent. This point is made succinctly by Bellah et al. (1985:305):

"in our interviews, we were able to attain a degree of common understanding with those we were interviewing These considerations should make it clear why the active interview is a primary method for social science as public philosophy, whereas the survey questionnaire, while generating useful data (which we have frequently used in this book), often remains secondary. Poll data, generated by fixed questions that do not begin any conversation, give us findings that appear as a kind of natural fact, even when successive questionnaires reveal trends over time. This is true even when there are open-ended questions, for there is still no dialogue between interviewer and interviewee. Poll data sum up the private opinions of thousands of respondents. Active interviews create the possibility of public conversation and argument. When data from such interviews are well presented, they stimulate the reader to enter the conversation, to argue with what is being said. Curiously, such interviews stimulate something that could be called public opinion, opinion tested in the arena of open discussion. 'Public opinion polling' does not and might better be called 'private opinion polling'."

In other words, while hermeneutic analysis of interviews is unquestionably interpretive in nature, it is public in a way that quantitative techniques will never be. Even "ordinary citizens" can go back to the original data and evaluate the persuasiveness of the interpretations, a feat not possible with even the most rudimentary quantitative analyses.

A second issue worth noting relative to persuasiveness deals with the fears that approaches to science that are not grounded in traditional "hypothesis testing" and that

openly admit to approaching analysis in a prejudiced manner can only be self-confirming. Several of the insights from the analyses presented in this chapter are, in fact, counter to conventional wisdom in leisure research. This is most evident in the analysis of the interview with camper 105 at Lady Musgrave Island whose current personal project was to escape people and civilization. One would have expected this individual to be strongly opposed to the presence of commercial fishing in the lagoon. Instead, he did not oppose this because the vessels meant safety, not civilization. Conventional wisdom would also have led one to predict that this individual would prefer small groups to large groups. However, he preferred large groups because they took up less space, making the single camping area less crowded. Additionally, the interviewer and the Marine Park Authority considered an island with a higher use capacity to be the "sacrificial" site while Lady Musgrave was thought to offer a better opportunity for privacy and wilderness experiences. However, the interview revealed that the respondent held exactly the opposite view of the two islands. A final example comes from my interview with the "granddaughter" at the family reunion. When she discussed the stress associated with family reunions, I immediately identified with the sentiment and attributed its source to the fact that family, especially parents, often treat grown children as if they had the same identities they possessed when living at home. However, subsequent analysis of this response indicated that this interpretation largely reflected my own biases and was not directly supported by her comments. Alternative explanations were equally plausible. In summary, while the examples presented above are not profound in the sense that they revolutionize our way of thinking about leisure experiences, they do illustrate that hermeneutic research is capable of yielding insights that are counter to prior expectations and that hermeneutic analysis is not necessarily self-confirming.

The final aspect of persuasiveness to be addressed entails a discussion of the boundaries of the productive hermeneutic paradigm. Boundaries of this paradigm are ultimately defined by its philosophical commitments in relation to assumptions concerning the nature of the phenomenon being studied. With respect to research exploring leisure behavior, the relevant assumptions about the phenomenon deal with ontological issues concerning the nature of reality and the nature of human experience. Figure 6 on page 73 is one attempt to suggest how ontological assumptions (nature of reality: tangible vs. intangible, common vs. unique; nature of human experience: reductionistic vs. holistic, deterministic vs. voluntaristic) may vary across different types of phenomenon relevant to leisure research exploring human-environment relations. The distinction between information-based models and meaning-based models in consumer research (cf. McCracken, 1987; Mick and Buhl, 1992) represents another attempt to distinguish among different assumptions concerning phenomena related to human behavior. Information-based models view individuals as rational, analytic, goal-directed, information processors; take a deterministic view which describes experience as a predictable outcome caused by isolatable environmental or personal variables (Altman and Rogoff, 1987; Anderson, 1986:160; Hudson and Ozanne, 1988:510); and maintain there is a single, objective reality waiting to be perceived. In contrast, meaning-based models portray humans as actively engaged in the construction of meaning as opposed to simply responding to meaning (information) that exists in the environment; focus on the issue of idiosyncratic meaning rather than generic personality variables (e.g., past experience); and view experience as an emergent narrative rather than a predictable outcome.

Traditional positivist research is based on the concept of knowledge as power (Dobuzinskis, 1992), in this case the power to impose a preconceived, rational order on

the nature of phenomena (i.e., the ability to adequately represent, describe, and understand phenomena with a preconceived operational model). Information-based models of human nature and the approaches to describing human-environment relationships in Figure 6 on page 73 that are characterized as tangible, common, reductionistic, and deterministic describe phenomena that are highly structured and stable across time and individuals. If such assumptions are adopted, then positivist paradigms seem highly appropriate. In contrast, meaning based models and approaches to human environment relationships in Figure 6 that are characterized as intangible, unique, holistic, and voluntaristic describe phenomena that are unstructured, highly contextual, unpredictable, and characterized by meaning that changes across time and individuals. In such cases, the concept of knowledge as the power to impose a preconceived order on phenomena breaks down. Such an attempt to impose a preconceived order is subject to an inappropriate narrowness of viewpoint or what Gadamer (1975: 235-253) refers to as prejudice in interpretation as a consequence of overhastiness. In such situations, the attempt to understand a phenomenon becomes inappropriately limited by the researcher's bounded rationality (Clark, 1993) rather than remaining open to the possibility of newness in the subject's experience (Gadamer, 1975:238). Instead of being explored through approaches that try to impose a preconceived order, phenomena characterized by the assumptions underlying meaning-based models require methodologies that are sensitive to context and the new and unique ways that individuals may construct and organize meaning. The normative commitments of productive hermeneutics are more suitable for these types of phenomena than are positivist paradigms.

Insightfulness. The second criterion for evaluating productive hermeneutic research involves an assessment of its insightfulness. As discussed in Chapter 3,

insightfulness refers to seeing a pattern that gives meaning to the text (data). For example, understanding why a camper who visited a remote barrier to escape civilization (camper 105) did not react negatively to commercial fishing vessels in the island's lagoon (because the boats symbolized safety not intrusive civilization) is an idiographic level insight. Similarly, discovering that this camper preferred large groups to small groups in the context of the camping regulations and physical setting of the environment is another insight. Finally, on a more comprehensive scale, understanding the relationship between camp 105's personal definition of escape and the way it shaped his perception of the island is another form of idiographic level insight.

Practical Implications. Practical implications of the research are closely related to insights obtainable from the data. Because the research summarized in this chapter was used for illustrative purposes and limited primarily to the idiographic level, this evaluation criterion is not discussed in detail. However, important implications of the idiographic analyses with respect to understanding perceptual experience in the context of leisure behavior and with respect to ensuring diversity in recreation opportunities are discussed in the following chapter.

Use in Future Research. The final hermeneutic criterion for evaluating research is closely related to the previous three. That is, persuasive and insightful research that yields useful practical implications is likely to be imitated in the future. However, the possibility of applying a particular research program in other situations also is dependent on its limitations. Limitations, as defined here, may be thought of as those restrictions on applying a paradigm imposed by methodology.

There is often a tendency to believe that interpretive approaches to science are used when there is insufficient time or money to conduct more extensive quantitative/positivist research (i.e., when restrictions prevent application of positivist

methodologies) or when the goal is to generate ideas for building or operationalizing a theory that will ultimately be tested with positivist approaches. This impression represents a misunderstanding of the nature of interpretive paradigms like productive hermeneutics as well as the methodological restrictions imposed by these paradigms.

With respect to exploring issues in the substantive domain, the positivist approach portrays the research process as linear, most frequently following the following pattern: (1) problem identification; (2) theory adoption; (3) data specification; (4) data collection; (5) data analysis; and (6) conclusion and recommendations. Research following this linear process can be conducted according to a prespecified plan and can be described and outlined with a relatively explicit time table of activities. This process reflects the view of knowledge as power and the assumption that the problem being explored is highly structured and well-known. In contrast, productive hermeneutics is geared toward addressing unstructured problems and places greater emphasis on understanding a phenomenon in the unique context in which it occurs (as opposed to fitting it into some preconceived operational model). While the researcher approaches the problem from a particular perspective, that perspective is likely to evolve as the understanding of the specific substantive context in which the phenomenon occurs increases. As a consequence, methodologies may change during the course of the study (i.e., the researcher does not lock her or himself into a specific approach at the beginning of a study).¹¹ Such an approach is less amenable to a prespecified plan and time table. As a

¹¹ This discussion is not meant to imply that positivist research is not adaptable. However, any specific application of a positivist research program tends not to be adaptable; it is wedded to a specific methodological approach. Thus, positivist research may be described as answer oriented. In contrast, interpretive research may be thought of as problem oriented. It attempts to answer the problem motivating inquiry in the most appropriate way by remaining adaptable within the

consequence, this creates difficulties and restrictions on traditional notions of proposals, working plans, research contracts, and funding of graduate students.

Another limit imposed by the hermeneutic methodology employed in the proposed research program is reflected in the concept of self as instrument. Traditional approaches to research incorporate notions of pretesting and refining research instruments. Typically, however, once the instrument is developed, relatively little training in its application and use is required. In fact, a large proportion of instruments in leisure research can be self-administered. In contrast, when the researcher is the instrument, extensive training and experience is required to develop the requisite skills (pretest and refine the instrument). Such training requires time, money, and effort not typically encountered in positivist research.

A final group of limitations is related to the nature of interactions with respondents. First, as discussed earlier in the chapter, hermeneutic methodology like intensive interviews requires a different kind of commitment on the part of the respondent. Respondents must be willing to devote a relatively undisturbed block of time to the interview. This may impose important limitations on the applicability of this approach both from the standpoint of the respondent's willingness to commit this block of time as well as from the standpoint of finding a time and location which is appropriate for this type of interaction. Second, certain methodologies (e.g., use of journals) may be limited based on the ability of the respondents to articulate or express their thoughts in addition to requiring a higher level of enthusiasm and motivation on the part of the respondent. Finally, some methodologies (e.g., focus groups, intensive interviews,

course of a single study and employing different methodology as the understanding of the context and phenomenon change.

participant observation) may require extensive specialized training in the language and norms of subgroups of users being studied. Again, this may limit the applicability of the productive hermeneutic paradigm.

In conclusion, with respect to the concerns discussed above, an important distinction between boundaries and limitations needs to be reemphasized. Boundaries of paradigms are defined on the basis of assumptions about the phenomenon being studied and the philosophical commitments of the paradigm being considered. Limits reflect restrictions imposed by methodology. Inability to apply Paradigm A because of limitations imposed by methodology does not necessarily mean that Paradigm B should be employed because its methodology could be implemented. The methods of Paradigm B would be of little use if the phenomenon lies outside of the boundaries imposed by its normative commitments. To relate this situation back to the concept of critical pluralism, one would could argue against pursuing Paradigm A at the current time because the goals are unrealizable given the current state of methodological sophistication. At the same time, one could argue that Paradigm B should not be employed because it is inconsistent with assumptions about the nature of the phenomenon. In such situations, one could simply abandon hope of achieving a better understanding of the substantive question or, more productively, one could devote efforts to expanding the methodological domain of the appropriate paradigm.

CHAPTER 7: CONCLUSIONS AND IMPLICATIONS

SUBSTANTIVE IMPLICATIONS

Although the analysis presented in the preceding chapter focused primarily on the idiographic level, it still has several substantive implications regarding the study of perceptual experience in leisure settings, the attempt to ensure diversity in recreation opportunities, and the ability to communicate effectively with recreationists.

Perceptual Experience

Perception is a central issue in the management of natural environments for leisure experiences. On a philosophical level, leisure is conceptualized as a state of mind and important dimensions of leisure experience such as solitude and wilderness are thought to be defined on the basis of human perception (Mannell and Iso-Ahola, 1987; Nash, 1990). From a legal perspective, several laws, explicitly or implicitly, mandate that federal agencies address the topic of perception. For example, the National Environmental Policy Act (PL91-190) requires the federal government to consider the effects of its activities on the aesthetic and cultural pleasantness of surroundings. Another example is the Wilderness Act (PL88-577) which requires that wilderness areas "generally appear to have been primarily affected by the forces of nature, with the imprint of man's work substantially unnoticeable." The meaning of terms such as "generally", "primarily", and "substantially", which are not spelled out in the act, must be defined on the basis of human perception. From a management standpoint, agencies responsible for administering natural areas are implementing planning frameworks such as Visitor Impact Management (Graefe et al., 1986) and Limits of Acceptable Change

(Stankey et al., 1985) to protect both the resource and the visitor experience. Central to these frameworks are measurable standards specifying acceptable social and resource conditions (Stankey et al., 1990). Ultimately these standards are based on value judgments that are closely linked to visitor perceptions of the leisure resource.

While perception has not been ignored in leisure research, it is typically approached using a reductionist, deterministic stimulus-response model in which isolated stimuli presented out of their natural context are rated by respondents. Examples include Daniel and Boster's (1976) scenic beauty estimation method which is generally implemented by having respondents rate slides in laboratory or classroom settings. Similarly, some researchers have attempted to address the issue of establishing acceptable resource and social standards by having visitors rate various written descriptions of social and resource conditions with regard to their importance in influencing the quality of recreation experiences (e.g., Roggenbuck et al., 1993).

These types of stimulus-response models have been criticized by researchers with interpretive and phenomenological backgrounds. These interpretive researchers maintain that, in everyday experience, "it is not the single and isolated stimulus which is given to us in perception, but the world" (Bolton, 1982:2). However, attention is a limited capacity resource. Individuals can attend only a fraction of what actually exists in the environment (Broadbent, 1958; Hirschman, 1985; Miller, 1989). Thus, by fragmenting the perceptual process, a reductionist approach artificially removes it from the complexity of everyday life (Wertz, 1983). As a consequence, responses to isolated stimuli in artificial contexts may not adequately represent perceptual responses occurring during the lived experience of leisure.

This suggestion is supported to some degree by existing research. For example, while a number of empirical studies have indicated that aesthetic perceptions of high

quality, color photographs and slides are highly correlated with perceptions by panels of judges "in the field" (e.g., Daniel and Boster, 1976; Shuttleworth, 1980; Zube et al., 1975), no one has demonstrated that the perceptions during staged field visits adequately simulate perceptions occurring during actual recreation experiences. In fact, a study by Brown et al. (1989) indicated that campers contacted in the field rated aesthetic quality of their campsite differently than when shown a collection of photographs that included the campsite along with other sites. Similarly, the small body of research addressing visitor's actual awareness of setting conditions suggests they have limited perception of impacts and that there is little relationship between the amount of impact and visitor satisfaction (Cole, 1990; Marion and Lime, 1986).

The concern regarding how well reductionist, deterministic models of perception actually represent actual perceptual experiences in the field is supported by the analysis of narratives presented in this chapter. The narratives suggest that experience is contextual, influenced by individuals' unique identities, their current personal projects, recent past experiences, and situational influences. For example, the granddaughter's perception of the quality of management at the state park ("kind of slow ... [but] kind of funny because it's a little bit nice" (224-227) was made of the basis of her recent experiences at a university which is always striving toward efficiency and her project of escaping work. In contrast, the grandson-in-law's perception of the service and setting was strongly influenced by a recent family vacation to Yellowstone Lodge.

Another example is the daughter's different mode of experiencing the environment when hiking with her family versus hiking alone. With her family she appreciated the more tangible and captivating features of the environment. However, when alone, her experience was more impressionistic and subject-centered. As a final example, consider camper 105 on Lady Musgrave Island. Although he wanted to escape civilization, he

did not oppose the presence of commercial fishing vessels. In his mind the vessels symbolized safety, not intrusive qualities of civilization. Thus, his personal understanding of the project of escaping influenced his perception of the setting conditions.

These examples suggest that leisure research needs to supplement reductionist models of perception that explore response to isolated stimuli with models that address the perceptual processes on a macro-scale, as it occurs in natural settings. Humanistic psychology and existential phenomenology offer dynamic and transactional models of the perceptual process as it occurs in everyday life that seem consistent with the analyses presented in this paper. One will be reviewed briefly. Wertz (1982) describes a model of the nature of perception in everyday settings that builds on the figure/ground metaphor of existential phenomenology. This metaphor refers to the idea that certain features of the setting stand out while others recede into the background (Thompson et al., 1989). In Wertz's account of perceptual experience, three aspects form the background from which recreationists can differentiate a foreground. These include the "temporally retained past" (e.g., memories such as the grandson-in-law's recent visit to Yellowstone), the "temporally protended future" (e.g., anticipations such as the granddaughter's upcoming life transition), and the "spatially present." The temporal aspects suggest that not all human projects require a detailed apprehension of the surrounding environment. In these instances, perception itself may recede into the background of mental life. Examples of this include individuals who are engrossed in thought or who are daydreaming about the past or future.

On the other hand, many human projects (e.g., aesthetic appreciation, fishing, rock climbing) do require that perception of what is spatially present come to the forefront of mental awareness. That which is spatially present is determined by the

environment. However, due to limited attentional capacity, only certain aspects of the immediate environment will be brought into focus. The central (thematic) focus or foreground is based on those features most closely related to the recreationist's project. Objects that are relevant to, but not directly related to the foreground (e.g., presence of other recreationists), may also be perceived and responded to. Beyond this is a layer of objects that, although actually perceived, are "not singled out in any way" (p. 171). The remaining layer comprises the realm of objects that are potentially perceivable, but remain unattended.

As Wertz points out, even objects that are the central focus of attention are only partially perceived. Some aspects of the object are highlighted while others are ignored or taken for granted. Some features of the object may be imagined or assumed. Other aspects of the object may not even be perceivable to some people due to lack of knowledge or other factors (for example the experiential qualities of the setting only stood out in the daughter's experience when she was alone). Thus, not only is there variability in the features of a setting that are perceived, there is also potentially a great deal of variability in the particular appearance of a given object once it is perceived.

Finally, Wertz further incorporates the notion of the dynamic, transactional relationship between person and environment in determining perceptual experience by outlining three processes involved in perceiving: emergence, explication/completion, and submerged structures (Table 11). The foreground or thematic focus may emerge in three ways: prospection, circumspection, and reception. Prospection refers to the process of actively seeking something in the environment (e.g., a bird watcher seeking a specific species of bird). Circumspection refers to a "polymorphous openness" to the spatial surroundings (e.g., scanning the surrounding landscape without a specific focus or purpose). Reception refers to "passive vulnerability" (e.g., being suddenly startled by

Table 11. Constituent processes of perceiving (from Wertz, 1982).

Process	Definition	Example
INITIATION/EMERGENCE		
Prospection	seeking something foresensed	looking for nuts
Circumspection	polymorphous openness	looking around the room
Reception	passive vulnerability	being struck by a cart from behind
COMPLETION/EXPLICATION		
Avoidance	dethematization	looking away from pornography
Glancing at in Passing	momentary, superficial contact	fleeting gaze over window display
Captivation	passive surrender to object	being absorbed in the symphony
Active Scrutiny	analytic differentiating and relating of parts and horizons	exploring the workings of a carburetor
SUBMERGED SUBSTRUCTURES		
Behavior	transformation of the phenomenal field	turing object around to see back
Memory	constitution of horizons	apples seen as tasting good (as in the past)
Anticipation	gives what will be seen presently	looking forward to the gift inside the box
Sociality	guidance by others	other points out complementary colors in art work

grouse thundering into flight). Once initiated, the perceptual experience can be explicated or completed in several ways including: avoidance, glancing at in passing, captivation, and active scrutiny. Submerged structures may influence perception in a variety of ways. For example, behavior (e.g., approaching the object from a different angle) can transform the phenomenal field. Memory may enhance or supply unperceived internal horizons (e.g., a particular species of fish is good tasting). Perception also may be influenced by the guidance of others (for example day user 68 shifted from a subject-centered mode of perception to an object-centered mode through the influence of another recreationist).

The value of this model of perception is twofold. First, it acts as a useful heuristic tool for illustrating the transactional, dynamic, and contextual nature of perceptual experiences. Second, it serves as a useful guide for hermeneutic exploration and interpretation of leisure experiences. This model of everyday perceptual experiences will never be operationalizable through traditional psychometric scaling techniques. However, it can be explored through productive hermeneutic approaches.

Representative Types

One of the goals underlying the motivational approach to leisure experience and relationship to resource reviewed in Chapter 4 was to ensure diversity in recreation opportunities. This approach was grounded in a positivist research tradition that emphasizes quantitative techniques and instrumental goals such as replicability and generalizability. However, critiques of this approach reviewed in Chapter 4 suggest that it provides a rather abstract and generic understanding of the nature of experience. Additionally, one might ask whether diversity is best achieved by approaches that aggregate individual data, thereby describing average or typical recreationists.

The productive hermeneutic approach illustrated in the previous chapter provides an alternative approach to achieving diversity. In this latter approach, diversity would be achieved through rich, context specific understandings of visitor experiences. Intensive interviews could be the basis for collecting this information. Purposive sampling could be used in an attempt to understand the nature of experiences that are as divergent as possible. The result would yield a rich understanding of representative¹² types of possible experiences rather than abstract generalizations about the average experience. Admittedly, this approach comes at the expense of traditional notions of generalizability. However, as implied above, this instrumental goal is not entirely consistent with the concept of diversity.

Communication

Some of the substantive benefits associated with hermeneutic research deal not with the specific content of the research, but instead are obtained through the process of conducting the research. As Charmaz (1991:385) notes, one of the foremost benefits is increased knowledge and awareness concerning the art of communication.

Supervisors from both public and private institutions are continually indicating that academic programs should place greater emphasis on communication skills. In response, academic programs typically add writing and public speaking requirements to their curricula. However, the ability to express oneself is only half the art of

¹² The term representative is used here to imply two concepts. First, it refers to the idea that the description of the experience represents a detailed understanding of an actual individual rather than an aggregate characterization of some nonexistent average individual. Second, it is used to emphasize the idea that the data "represent" a possible type of experience in relation to the context of the setting rather a statistically generalizable, law-like result as is sought in traditional positivist research.

communication. Equally important is the ability to listen to and understand others. The productive hermeneutic emphasis on listening, interpretation, and sensitivity to the "implicit assumptions on the part of both interviewer and interviewee that shape questions and responses" (Charmaz, 1991:385) will ultimately enhance our ability to communicate effectively with others.

HERMENEUTICS AND EMERGING PERSPECTIVES IN NATURAL RESOURCE PLANNING AND MANAGEMENT

Although this dissertation focuses primarily on the practice of science, the ideas expressed are by no means divorced from the substantive issues that must be dealt with in natural resource planning and management. In the natural resource planning and management community, there is growing recognition that the social issues associated with resource management are not merely complex problems subject to technical control. Instead they recognize that resource managers must deal with wicked problems for which there is no standardized solution (cf. Allen and Gould, 1986). This perspective is clearly reflected in recent reviews and critiques of Forest Service land management planning by both the Forest Service Policy Analysis Staff (Larsen et al., 1990) and the Conservation Foundation and Purdue University (Shands et al., 1990).

For example, the conclusions based on the review and critique by Larsen et al. (1990), included the following points:

"Planning under NFMA [National Forest Management Act] was primarily a technical and systematic process that was designed to reach the 'right' answer. Unfortunately, the pressing social and political problems that we face are not inherently orderly, systematic, or technical. Instead, they are often driven by strongly held opposing values. Social and political problems usually yield only difficult choices - not 'right' answers" (p. 12).

"Solutions are easier at the local level. The spirit of compromise - of finding and accepting solutions that work for now - seems to be strongest at the local level and weakest at the national level" (p. 15).

"One of the most important dimensions of working with people is learning how to deal with emotional responses. During the last decade of planning, we tried to meet emotional responses with technical solutions. This did not work for several reasons; we misinterpreted the emotional aspect of the responses, or we did not address the underlying issues because our technical tools did not fit, or we ignored the messages embedded in the emotions because we did not understand them. The Forest Service needs to improve its sensitivity to the emotional aspects of issues" (p. 19).

The review and critique by Shands et al. (1990) displayed a similar emphasis on communication in place of technical control:

"There are signs the Forest Service is coming to grips with the need to listen, learn, and truly bring the public into important decisions. These developments require changes in how decisions are made - through joint problem solving, negotiation and mediation, and other techniques" (p. 17).

"An open decision making process should ... help identify opportunities for collaborative problem solving. The Forest Service, we were told, was more interested in decision making than problem solving: 'Tell us what you want and we will make the decision' rather than 'Let's identify the problem and then work together to solve it'" (p. 19).

"Rather than communications between the Forest Service and users, the process should be opened up so as to establish free-flowing channels in virtually every direction" (p. 20).

These critiques of the planning process in a single management agency are consistent with a broader movement by many who study and participate in the development and implementation of public policy (cf. Allen and Gould, 1986; Ascher, 1987; Clark, 1992; Throgmorton, 1991). Clark (1992), for instance, makes a distinction between traditional planners and administrators who adhere to a positivist epistemology of science versus a "policy orientation" which is based on a postpositivist epistemology. He describes a policy orientation as "a fundamental way of thinking and acting differently from the reductionistic, positivistic traditions of modern science" (p. 424). In contrast, a policy orientation is characterized by sensitivity to context, orientation to details associated with specific problems rather than an interest in "general laws" capable of covering all situations, and a multimethod approach that provides insights regarding a problem from multiple perspectives (Ascher, 1987:4,5; Clark, 1992:428-430).

Overall, these emerging perspectives in natural resource management planning and decision making share several common themes:

1. An emphasis on communication, negotiation, and mediation rather than technical control;
2. An emphasis on situation specific, context sensitive problem solving rather than the development or application of universal laws;
3. Recognition that successful planning and problem solving concerning issues involving public resources are not rational processes in the conventional sense of the word, but instead must address emotional and cultural concerns along with more tangible and quantifiable resource information; and
4. A belief that traditional models and approaches to planning and science are not capable of addressing many of these emotional and cultural issues.

These themes are also evident in many of the core normative commitments in which hermeneutics is grounded. These common threads suggest that hermeneutics is not an esoteric philosophy distantly removed from the concerns and needs of planners and managers. In fact, because of hermeneutics' directive to consider each new situation as a potentially unique problem rather than attempting to view it as a specific case of some universal law, one could readily argue that hermeneutics has a greater substantive focus than traditional approaches to science.

THE FUTURE OF SCIENCE IN LEISURE RESEARCH

The positivist approach to science that dominates leisure research is often successful in achieving the instrumental goals by which its knowledge products are evaluated. For example, results are typically generalizable in the traditional statistical sense and response scales typically meet the criterion of high internal consistency reliability. More importantly, this type of research has been useful because it has provided insights into human behavior that has improved our ability to understand and deal with important issues in our field. For example, Driver and colleague's

motivational approach which views leisure as an experience represents a tremendous advancement over the view of recreation as participation in an activity in part because it broadens the emphasis of research from questions such as who, when, and where to issues such as why, the quality of recreation opportunities, and the benefits of recreation (cf. Driver and Tocher, 1970).

However, at the same time, the positivist approach to science is bounded, as are all approaches to science, because its underlying commitments are not appropriate for the study of all phenomena and because the ability to achieve certain instrumental goals comes at the expense of other instrumental goals. For instance, to be generalizable and generally applicable, response scales operationalizing specific concepts must also be relatively generic and abstract. Thus, they are not capable of providing the rich, detailed, context specific information available from in-depth interviews. Additionally, consider the quantitative measurement techniques that allow researchers to employ the powerful tool of statistical analysis. These tools allow researchers to address complex problems and also promote the goal of generalizability. However, while results are often statistically significant, the "practical" difference between theoretically dissimilar groups is often disenchantingly minimal. In part this is because the statistical procedures are based on the aggregation of individual characteristics. In such an approach, individual variation becomes error variance which clouds the results. However, what may appear as error variance in statistical procedures may in fact be attributable to idiosyncratic meaning which is interpretable through hermeneutic analysis (cf. Mick and Buhl, 1992 and consider the analyses presented in Chapter 6). Thus, traditional quantitative/statistical approaches to science which successfully handle "complex" problems, are less well-suited for addressing "wicked" problems in which individual perspectives are one the defining features (Allen and Gould, 1986).

Overall, the normative foundation of the traditional positivist approach to leisure research seems most appropriate when an information-based model of human nature is adopted. Such models view individuals as rational, analytic, goal-directed, information processors; take a deterministic view which describes experience as a predictable outcome caused by isolatable environmental or personal variables (Altman and Rogoff, 1987; Anderson, 1986:160; Hudson and Ozanne, 1988:510); and maintain there is a single, objective reality waiting to be perceived. However, disciplines studying human behavior are beginning to recognize that this view of human nature is not always appropriate. In addition to the information-based model, disciplines such as consumer research, education, environmental psychology, and policy/planning sciences are beginning to adopt meaning-based models of human nature. These latter models portray humans as actively engaged in the construction of meaning as opposed to simply responding to meaning that exists in the environment; focus on the issue of idiosyncratic meaning rather than simply generic personality variables (e.g., past experience); and view experience as an emergent narrative rather than a predictable outcome. This perspective on human nature is more consistent with the normative structure of productive hermeneutics than with the structure of the dominant paradigm in leisure research (the information processing paradigm of cognitive psychology).

In summary then, productive hermeneutics is not offered as a substitute or replacement for past approaches to research in the leisure discipline. Because productive hermeneutics takes a different view of the phenomena to be studied and has different terminal and instrumental goals, it should be viewed as a complement to the existing approach to research. However, in recognizing that more than one approach to science legitimately exists in our field, we need to be more conscientious about: (1) evaluating our paradigmatic commitments; (2) matching these underlying commitments to the

phenomenon being studied; (3) making these commitments explicit; and (4) educating students in alternative approaches to science. To accomplish this we need to broaden our traditional focus on disciplinary-level concerns to include a focus on the trans-disciplinary issues of scientific paradigms. To do this, we need to become more familiar not only with the philosophy of science, but also with the literature of those who study the practice of science. This dissertation has been an initial step in this direction.

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**APPENDIX A: GLOSSARY OF TERMINOLOGY FROM THE
PHILOSOPHY OF SCIENCE**

Anti-foundationalism - Refers to those philosophies that maintain "the credibility of an interpretation cannot be inferred separate from its reading" (Holt, 1991:59). Unlike foundationalists, adherents of this philosophy maintain there is no single algorithm or set of standardized rules for distinguishing truth from nontruth and science from nonscience. Rather than relying primarily on antecedent methodological procedures to evaluate the quality of research, anti-foundationalists focus instead on the product itself. Evaluation is based on the research's persuasiveness, insightfulness, and practical implications. Productive hermeneutics is an anti-foundationalist philosophy. See also foundationalism.

Apodictic Knowledge - Objective or certain truth; knowledge that is demonstrably true and about which we can be certain. Positivism originates from this perspective which characterizes science as the search for objective knowledge which meets the test of certain truth. Positivists have grounded the search for objective or certain truth in a methodology based on "the principles of deductive logic and intersubjectively verifiable data" (Polkinghorne, 1983:1-2). This perspective is not consistent with the hermeneutic world view. See also assertoric knowledge.

Assertoric Knowledge - Knowledge that is not known with absolute certainty but is supported by the evidence. This perspective on knowledge is associated with postpositivist philosophy that maintains humans do not have access to absolute truth. Relative to apodictic views of knowledge, "this is a more common-sense understanding, for it means that one can have more confidence in some knowledge claims than in others and need not make a final choice between truth and falsity.... [Rather than] deductive logic ... assertoric knowledge uses practical reasoning and argumentation. It requires a decision among alternatives, none of which provides certainty. A supporter of a knowledge claim is expected to argue cogently before the appropriate community, providing evidence pertinent to his or her proposal and defending his or her position as the most likely correct position among various alternatives. Assertoric knowledge is time-bound. It is knowledge that one (or a group) decides for - a particular alternative - in order to act in a given situation. This kind of knowledge is not considered true for all times and for all places, but it does serve as the basis for action" (Polkinghorne, 1983:279-280). This perspective on knowledge is consistent with the hermeneutic world view. See also apodictic knowledge.

Axiology - Refers to goals underlying a particular approach to science. At the paradigmatic level of the macrostructure of science, there are two sets of goals: terminal goals (e.g., prediction, understanding, control, communication) and instrumental goals (e.g., generalizability, internal consistency reliability, predictive validity, persuasiveness, insightfulness). See also, macrostructure of science, paradigm, instrumental goals, and terminal goals.

Claimed Identity - Mishler (1986b:243) maintains that all narratives are a form of self-presentation filled with references to a particular self-identity being claimed by the respondent. In the productive hermeneutic research program outlined in this dissertation (Chapter 6), the search for the narrator's claimed identity is one

of the primary themes in the organizing system that is used to interpret and present findings. See also organizing system.

Co-constitution - A central concept in productive hermeneutics and existential phenomenology that refers to the idea that a person has no existence apart from the world and the world has no existence apart from the person. "It is through the world that the very meaning of the person's existence emerges both for himself or herself and for others. The converse is equally true. It is each individual's existence that gives his or her world meaning" (Valle et al., 1989:7). This concept helps distinguish these hermeneutic philosophies from dualistic philosophies that describe human experience in terms of interaction between a subject (the individual) and an object (the environment). See also consciousness, intentionality, and situated freedom.

Complex Problems - Systems which involve interactions among a multitude of variables (e.g., forests). While such systems are difficult to understand, they are thought to be tractable with traditional natural science models and subject to technical solutions (Allen and Gould, 1986). See also wicked problems.

Consciousness - In productive hermeneutics and existential phenomenology, consciousness is not defined as a mental object, but as an activity through which phenomena reveal themselves (Polkinghorne, 1989; Valle et al., 1989). Consciousness then is comprised of activity from two sources, the individual orienting itself to the world and the world revealing itself to the individual (Moss and Keen, 1981). This concept helps distinguish these hermeneutic philosophies from dualistic philosophies that make a distinction between subject and object. See also co-constitution, intentionality, and situated freedom.

Constructivist Ontologies - Those philosophies that maintain humans actively construct identities, reality, and knowledge (cf. Howard, 1991:187; Nespor and Barylske, 1991:806; Paget, 1983:69). An important implication of this belief in philosophies such as productive hermeneutics is that knowledge-gathering practices are viewed as a production process rather than a process by which researchers discover facts about an objective reality (cf. Howard, 1991:187; Nespor and Barylske, 1991:806). In productive hermeneutics, this perspective is linked to the concepts of co-constitution, consciousness, fusion of horizons, intentionality, and situated freedom. See also objectivist ontologies and ontology.

Critical Pluralism - A philosophy emerging from consumer research to address pragmatic problems (e.g., communication, peer review, education of students) created by the existence of multiple scientific paradigms in a discipline. Hunt (1991:41) notes the term pluralism should be a reminder "that dogmatism is antithetical to science; we should adopt a tolerant, open posture toward new theories and methods." The term critical "stresses that nonevaluational, nonjudgmental, noncritical, or mindless pluralism (viewing the encapsulation of rival theories and new methods as thwarting comparison and evaluation) is just as bad." The framework describing the macrostructure of science presented in this dissertation is an attempt to introduce the tools necessary to establish a critical pluralist perspective in leisure research.

Current Personal Project - Meaning-based models of human behavior and hermeneutics emphasize the concept of projects rather than goal directed behavior. The concept of project is used to emphasize: (1) the idea that human experience is more like an emergent narrative than a deterministically provided outcome and (2) the hermeneutic concept of situated freedom in which people are seen as having the capacity to react in distinctively individual ways within the boundaries imposed by the social, cultural, and environmental background. In the productive hermeneutic research program outlined in this dissertation (Chapter 6), the attempt to identify the narrator's current personal project is one of the primary themes in the organizing system that is used to interpret and present findings. See also organizing system.

Deterministic Ontologies - Those philosophies that view psychological functioning (e.g., satisfaction, aesthetic response, and behavior) as outcome variables dependent on or caused by isolatable environmental and personal variables (Altman and Rogoff, 1987; Anderson, 1986:160; Hudson and Ozanne, 1988:510). This perspective is not consistent with productive hermeneutics. See also narrative ontologies and ontology.

Epistemology - Philosophical commitments or beliefs concerning issues related to the nature, methods, and limits of human knowledge. For example, at the paradigmatic level of the macrostructure of science, these assumptions deal with issues like relationship of observer to the phenomenon being observed, research process, and type of knowledge generated. See also macrostructure of science and paradigm.

Forestructure of Understanding - This is a central concept in productive hermeneutic epistemology which comes from Martin Heidegger's philosophy. It refers to the belief that we understand in terms of what we already know (Packer and Addison, 1989b:34). Thus we approach a phenomenon with a preliminary understanding shaped by expectations, life styles, and culture which cannot be set aside in an analysis as some normative paradigms (e.g., hermeneutic reenactment) maintain. See also prejudice and fusion of horizons.

Foundationalism - Refers to those philosophies that seek to ground knowledge in methodological procedures that distinguish truth from nontruth and science from nonscience (Thompson, 1990:25,26). Foundationalist algorithms become the instrumental goals by which research is legitimized in a peer review process (e.g., generalizability, internal consistency reliability, multi-method multi-trait approaches to establishing validity). Foundationalist logic is particularly evident in positivist approaches to science, but may also be found in subjective approaches to science such as Lincoln and Guba's (1985) naturalist inquiry paradigm. Foundationalist logic is grounded in dualistic assumptions regarding subject/object distinctions (Thompson, 1990:26) and is therefore inconsistent with the normative commitments of productive hermeneutics. See also anti-foundationalism and instrumental goals.

Fusion of Horizons - This is a central concept in productive hermeneutic epistemology which comes from Gadamer's philosophy. Gadamer maintains that an

interpretation of the meaning of an action does not entail empathetically "getting inside the author's mind" to identify his or her subjective intentions as hermeneutic reenactment maintains, nor is it accomplished by grounding knowledge in objective facts uncovered by the social scientist as maintained by positivist epistemologies. However, both the actor's and the researcher's horizons of meaning play a constitutive role. Thus, interpretation of meaning is "neither an appropriation of the actors' concepts nor the imposition of the interpreter's categories, but a fusing of the two into a distinct entity: the interpretation" (Hekman, 1984:337,338,345). See also constructivist ontologies and forestructure of understanding.

Hermeneutic Circle - A central concept in the hermeneutic world view. Broadly speaking, it refers to the inter-relationship between the parts and the whole. Phenomena are viewed as having parts whose meaning depends on an understanding of some larger whole, while at the same time the understanding of the whole is shaped by the parts (Terwee, 1990:116,128). In a more specific sense it is a metaphor describing the nature of hermeneutic analysis. First, whole texts are read to gain an understanding of the data in its entirety. This global understanding is then used as the basis for a closer examination of the separate parts (Kvale, 1983:185; Thompson et al., 1989:141). In turn, "the closer determination of the meaning of the separate parts may come to change the originally anticipated meaning of the totality, and again this influences the meaning of the separate parts" (Kvale, 1983:185).

Hermeneutic Reenactment - A branch of the hermeneutic world view associated with Wilhelm Dilthey (Nicholson, 1984:26; Stewart, 1983:381). The distinctive feature of this version of hermeneutics is the emphasis on interpretation through an empathetic process which requires bracketing (setting aside, suspending) preconceptions, putting oneself in the place of another, and imaginatively reliving the actual and possible experiences of others (Russell, 1988:130; Stewart, 1983:379; Wertz, 1983). Modern expressions of this approach to hermeneutics are found in existential and hermeneutic phenomenology (Polkinghorne, 1983:213). See also hermeneutics.

Hermeneutic Divination - A branch of the hermeneutic world view associated with the philosopher Friedrich Schleiermacher. A distinguishing characteristic of this version of hermeneutics is the belief that the correct interpretation of a "text" is achieved by "divining" the author's original intentions (Nicholson, 1984:26). See also hermeneutics.

Hermeneutic Reconstructionism - A branch of the hermeneutic world view associated with Karl-Otto Apel and Jurgen Habermas (Nicholson, 1984:31; Russell, 1988:130). One distinctive feature of this version of hermeneutics is the suggestion that human action cannot be understood solely in terms of an individual's experience, science must also consider how social and authoritarian structures influence behavior (Nicholson, 1984:31). See also hermeneutics.

Hermeneutics - A relativist world view that emphasizes ontology as opposed to epistemology. It originated in the 17th century as an approach for interpreting

biblical texts (Gergen et al., 1986). Philosophers of the late 19th century expanded the domain of this world view to include the study of human behavior and meaning based on their belief that understanding humans "and society was more like interpreting texts than like gaining empirical knowledge of nature" (Olson, 1986:160). At least four different branches of hermeneutics have been distinguished: hermeneutic divination, hermeneutic reconstructionism, hermeneutic reenactment, and productive hermeneutics (Nicholson, 1984; Russell, 1988). See also world view and relativism.

Idiographic Analysis - In productive hermeneutics, this refers to the analysis of individual cases. This is the first stage of analysis and occurs before any attempt at a more global (across individuals) analysis. See also nomothetic analysis.

Information-Based Models of Human Nature - In this dissertation, this refers to those models of human behavior that treat individuals as rational, analytic, goal-driven information processors (cf. McCracken, 1987; Mick and Buhl, 1992). Critics of this perspective maintain that it treats individuals "as if they are solitary subjects, without identities who react to [objects] through linear stages or limited persuasion routes" (Mick and Buhl, 1992:317). This perspective is closely aligned with deterministic and objectivist ontologies, and is not the perspective adopted by productive hermeneutics. See also meaning-based models of human nature.

Instrumental Goals - Part of a paradigm's axiological commitments, this concept refers to the criteria by which specific pieces of research will be evaluated as good or bad science (for example for acceptability for publication in a peer reviewed journal). Instrumental goals from various paradigms include concepts such as generalizability, internal consistency reliability, predictive validity, persuasiveness, and insightfulness. See also axiology.

Intentionality - In productive hermeneutics and existential phenomenology, intentionality refers to the concept that consciousness is always consciousness of something (i.e. consciousness is an activity, not a mental object) (Valle et al., 1989; von Eckartsberg, 1981; Wertz, 1989). This concept helps distinguish these hermeneutic philosophies from dualistic philosophies that make a distinction between subject and object. See also consciousness, co-constitution, and situated freedom.

Logical Positivism - A normative philosophy of science defined by a group of German philosophers (the Vienna Circle) in the 1920's and 1930's (Hunt, 1991).

Macrostructure of Science - The normative philosophical commitments guiding a specific approach to science that are accepted without direct empirical support (Hudson and Ozanne, 1988:508). In this dissertation, the macrostructure of an approach to science is characterized on the basis of normative commitments at three levels of specificity: world view, paradigms, and research programs.

Meaning Units - In productive hermeneutic analysis, this refers to the "parts" of an interview narrative that are comprehensible on their own (Tesch, 1990:17). This suggestion that portions of text are comprehensible on their own is not meant

to imply that they can be adequately understood independent of the context in which they are embedded. Rather, what is implied is a concept similar to Altman and Rogoff's (1987:37) definition of the term "aspects" which refers to "features of a system that may be focused on separately but that require consideration of other features of a system for their definition and for understanding of their functioning." Meaning units are typically not words or phrases, but groups of one or more sentences. See also organizing system.

Meaning-Based Models of Human Nature - In this dissertation, this refers to those models of human behavior which portray individuals as actively engaged in the construction of meaning as opposed to processing information that exists in the environment (cf. McCracken, 1987; Mick and Buhl, 1992). This perspective is closely aligned with constructivist and narrative ontologies, and is consistent with the normative commitments of productive hermeneutics. See also information-based models of human nature.

Narrative Ontologies - Those philosophies (e.g., productive hermeneutics) that assert human experience is more like an emergent narrative than an outcome predictable on the basis of isolatable antecedent environmental and personal variables. In productive hermeneutics, this perspective is linked to the concepts of co-constitution, consciousness, intentionality, and situated freedom. See also deterministic ontologies and ontology.

Neo-positivism - Another label for logical positivism.

Nomothetic Analysis - In productive hermeneutics, this is the second stage analysis which seeks to identify patterns across individual cases. It is conducted only after individual cases are thoroughly analyzed. See also idiographic analysis.

Objectivist Ontologies - Those philosophies that maintain the existence of a single, free-standing reality waiting to be discovered (Howard, 1991:187). This view is inconsistent with productive hermeneutics. See also constructivist ontologies and ontology.

Ontology - Philosophical commitments or beliefs concerning issues related to the nature of reality, human nature, and the nature of human experience. For example, at the paradigmatic level of the macrostructure of science, these assumptions deal with issues like the existence of single versus multiple realities, the nature of human consciousness, and deterministic versus constructivist views of human experience. See also macrostructure of science, paradigm, constructivist ontologies, objectivist ontologies, narrative ontologies, and deterministic ontologies.

Organizing System - The goal of hermeneutic analysis of interviews is to identify the predominant themes through which narrative accounts can be meaningfully organized, interpreted, and presented. Tesch (1990:95-97, 118) describes this process as developing an organizing system that can be used to assemble conceptually related material (meaning units). In hermeneutic research the initial organizing system is based on the interpreter's forestructure of understanding.

However, the organizing system typically evolves during the course of analysis as emergent themes in the data are incorporated into the interpretation. See also claimed identity, current personal project, and meaning units.

Paradigm - The second level in the macrostructure of science. Describes specific approaches to science (e.g., applied behavior analysis, information processing paradigm, critical theory (cf. Murray and Ozanne, 1991), grounded theory (cf. Glaser and Strauss 1967), naturalistic inquiry (cf. Lincoln and Guba, 1985), productive hermeneutics, semiotics (cf. Mick, 1986), symbolic interactionism) on the basis of a core set of interdependent normative assumptions. Discussions of these core assumptions can be structured around Laudan's (1984) Reticulated Model of Scientific Rationality which groups normative commitments into: ontology, epistemology, and axiology. See also macrostructure of science.

Positivism - A rationalist world view which encompasses those approaches to the study of human phenomena that have adopted the methods of the natural sciences (Anderson, 1986:159). Its philosophical underpinnings are in the philosophy of individuals such as John Stuart Mill, Auguste Comte, and Ernst Mach (Polkinghorne, 1983:16-23, 60). Modern expressions of this world view are evident in the information processing paradigm and applied behavior analysis. A more thorough discussion of this world view is presented in Chapter 3. See also world view and rationalism (definition 1).

Postpositivism - A relativist world view maintaining that humans do not have access to objective and certain facts (apodictic knowledge), that science does not consist of "methodological recipes that yield acceptable results ... [but] the creative search to understand better", and that scientific methods should be adapted to the phenomena being studied and the questions being asked (Polkinghorne, 1983:3). This world view is closely related to the hermeneutic world view and to critical pluralism. See also relativism, apodictic knowledge, and assertoric knowledge.

Prejudice - In productive hermeneutics, prejudice refers to "a judgment that is given before all the elements that determine a situation have been finally examined" (Gadamer, 1975:240). Productive hermeneutics maintains this situation describes the human condition because "understanding inevitably involves reference to that which is already known" (Terwee, 1990:128) and history is never over so human understanding is necessarily provisional and open to present and future change (Stewart, 1983:383). Prejudice is not seen as a barrier to be overcome by science, rather it is viewed as the positive possibility of understanding (Gadamer, 1975). That is, knowledge is not and cannot be constructed from scratch, we can only understand concepts "in so far as [their] horizon of being has been laid out for them in advance" (Caputo, 1987:61; Packer and Addison, 1989b:34). See also forestructure of understanding and fusion of horizons.

Productive Hermeneutics - A branch of the hermeneutic world view most closely associated with the philosophies of Martin Heidegger, Hans-Georg Gadamer, and Paul Ricoeur. This label largely serves to distinguish this version of hermeneutics from hermeneutic reenactment. Whereas hermeneutic reenactment attempts to reproduce the original actor's experiences and meaning through bracketing and

empathy, productive hermeneutics maintains that researchers cannot bracket their preconceptions nor can they truly empathize with another's experience. Instead they acknowledge that an "utterly innocent" reading of the text is impossible and that the researcher plays an active role in the interpretation (Nicholson, 1984:29). This branch of hermeneutics serves as the basis for establishing the productive hermeneutic paradigm outlined in this dissertation. See also hermeneutics.

Rationalism - (1) A belief characteristic of some world views that there is one, universal, timeless set of criteria for judging the merits of rival theories. For example, one set of criteria could be called on to judge "the relative merits of the physics of Aristotle and Democritus, Ptolemaic and Copernican astronomy, Freudian and behaviorist psychology, or the big bang and steady state theories of the universe" (Chalmers, 1982:102). See also relativism and world view. (2) A specific world view associated with the philosophy of Descartes, Spinoza, and Leibniz. One of the distinctive tenets of this world view is that "innate concepts precede and determine sense data" (Moore and Gollidge, 1976:13). Modern expressions of this philosophy in psychology are found in the works of Piaget, Chomsky, and Kohlberg, (Packer and Addison, 1989b:14).

Reification - Treatment of a hypothetical construct as if it were concrete or real. For example, positivists are accused of treating subjective phenomena like consciousness and knowledge as if they are objective entities having meanings that transcend a specific context (Hudson and Ozanne, 1986:515-516; Nespor and Barylske, 1991:806).

Relativism - A belief characteristic of some world views that asserts there is no universal, ahistorical criterion for judging the relative merits of theories. Instead, they argue that the criteria for judging theories are dependent on the values or goals of the scientific community evaluating them (Chalmers, 1982:102-103). See also rationalism and world view.

Research Tradition - A general term referring to any or all three levels in the macrostructure of science.

Research Program - The third level in the macrostructure of science. Refers to specific theories, conceptual models, and associated constructs (e.g., Csikszentmihalyi's flow model, Driver and colleague's motivational approach, Fishbein and Ajzen's theory of reasoned action, Petty and Cacioppo's elaboration likelihood model). See also macrostructure of science.

Science - (1) A systematic set of empirical activities for constructing, representing, and mobilizing knowledge about phenomena being studied (Brunner, 1982:130; Nespor and Barylske, 1991:808-809, Paget, 1983:67) and (2) a set of normative philosophical commitments shared by a community of scholars. See also macrostructure of science.

Situated Freedom - In productive hermeneutics and existential phenomenology, situated freedom refers to the belief that human experience is not completely determined by the environment nor is it characterized by complete personal freedom (Valle

et al., 1989). The social and physical environment presents situations that constrain how a person may act (Thompson et al., 1989; Valle et al., 1989). However, one's practical interests makes perception interpretive and human control manifests itself through the ability to act in the world in a purposeful manner and the ability to orient attention to different aspects of the environment (Thompson et al., 1989; Valle et al., 1989). This concept helps distinguish these hermeneutic philosophies from dualistic philosophies that make a distinction between subject and object and from deterministic philosophies of human experience. See also co-constitution, consciousness, and intentionality.

Terminal Goals - Part of a paradigm's axiological commitments, this concept refers to the ultimate aims of a specific paradigm or research tradition (e.g., universal laws of human functioning, predictive explanation, understanding). See also axiology.

Vienna Circle - A label applied to the originators of logical positivism.

Wicked Problems - Problems whose very definition differs with the perceiver's perspective (i.e., multiple realities exist) and that are unique in time and space (i.e., are context dependent). In such cases, analysis and solutions cannot be standardized (Allen and Gould, 1986). See also complex problems.

World View - The broadest level in the macrostructure of science. Characterized by a continuum ranging from extreme rationalism to extreme relativism. Rationalism asserts that there is one, universal, timeless set of criteria for judging the merits of rival theories. For example, one set of criteria could be called on to judge "the relative merits of the physics of Aristotle and Democritus, Ptolemaic and Copernican astronomy, Freudian and behaviorist psychology, or the big bang and steady state theories of the universe." Relativism asserts there is no universal, ahistorical criterion for judging the relative merits of theories. Instead, they argue that the criteria for judging theories are dependent on the values or goals of the scientific community evaluating them (Chalmers, 1982:101-103). See also macrostructure of science.

**APPENDIX B: TRANSCRIPTS OF THREE INTERVIEWS
FROM LADY MUSGRAVE ISLAND**

Camper 105

*QUESTION 1

1) Tell me about your visit to Lady Musgrave and what sort of
experience has today been for you. 2
C105: I think it was a good trip out. 3
The boat we came out on actually gave us a lot of information and
did a good job. 4
It is a pity they didn't drop us closer to the camp site because it
is hard carrying your stuff all around the island. 5
Apart from that it has been really good, the weather has been
fantastic. 6
It is great being able to camp so close to the area where you are
going to be snorkeling. 7
You can just walk out at low tide and go snorkeling, you don't have
to wander around the island or anything. 8
I don't like being as close to the other campers. 9
I prefer to be separated so you can't see them or hear them. 10
It so happens that you can hear them playing their music at night
and I came to be able to get away from that sort of thing. 11
When you camp anywhere you can normally get that sort of stuff, but
if you come to a deserted island you expect to be away from everyone
else. 12
But that is part and parcel of coming here. 13
It is good having the turtles here. 14
If I had my holidays earlier in the year I would have come when the
turtles were nesting because that would have been great to have them
nesting as well as hatching, but I saw some hatchlings again last
night which was good. 15

*QUESTION 2

2) Thinking about the experience you have been having at Lady
Musgrave what were some of the things that were going through your
mind? 17
C105: Wouldn't it be nice to do this for more than a week
because I only have a week here. 18
I would be happy to do this for 3 weeks or more. 19
I think it would be nicer to have a longer holiday. 20
Everyone should be able to have that sort of holiday or everyone
should be able to have access to that sort of information. 21
When we had the slide show the other night and the kids were told
about the reef and what to expect when they go out there and how to
look after, what not to do and what to do, I think that sort of
thing everyone in Australia should have access to that sort of
information. 22
If they had that sort of talk as a compulsory part of coming to the
island, when you buy your ticket you have to not only read the
little information but you have to have a talk saying what you are
going to see out there and what not to do, and what to do with
everything. 23
We don't cook dinner until after the sunset because everyone sits on
the beach to watch the sunset because it is just so beautiful. 24
It is really nice. 25

*QUESTION 3

3) Could you tell me what you specifically have been doing while
here? What was that like. 27
C105: Snorkeling was one thing and that was good. 28
The few days it has actually been a bit windy and it has stirred up
the water where I was so it wasn't particularly good visibility, but
friends went around the lagoon yesterday and I will probably go

around there today.	29
I am actually going to dive off the boat, I am going diving this afternoon.	30
I went snorkeling, I didn't have a book to identify fish but I brought a guide to the Barrier Reef fish so whenever I go snorkeling, I come back and look up all the fish I saw and the bird identification books, I look up all the birds that are flying around as well.	31
That is good.	32
Just sunbaking on the beach, that is good, the weather has been good for that.	33
A walk around the island.	34
That was interesting seeing the different sorts of shells that were there.	35
ILS: When you came across with the boat, did you go on the glass bottom boat?	36
R:105 Yes	37
ILS: How was that?	38
C105: It is not as good as snorkeling and you can't get much of a view from the glass bottom boat.	39
You can't actually go over the coral because you have the engine in the back so you can't go over anything that is very shallow and they are only really small glass things and you have the bubbles under the boat so you can't actually see clearly and if you see something interesting, you go right over the top of it, you don't stop to actually have a look at it.	40
So as far as I am concerned, snorkeling is much better.	41
ILS: Did you go to the observatory?	42
C105: Yes and that was interesting I suppose.	43
It is just like snorkeling but not getting wet.	44
 *QUESTION 4	 45
4) How would you describe the physical environment at Lady Musgrave to a friend planning to visit it?	46
	47
C105: If I was explaining it to someone who knew a bit about camping, I would say that it is a small island with coral all around it, trees in the middle, there is no water so you have to take everything with you.	48
You can camp right on the beach but there is only one camping area so everyone is in together.	49
There is toilets there, the only convenience you have.	50
The weather is normally really nice, it doesn't get too cold and not too hot.	51
You can always go for a swim and the beaches are nice on the north eastern side but on the other side it is quite corally and so you should take shoes.	52
 *QUESTION 5	 53
5) Is there anything special about this place that you think makes it distinctive from other places?	54
C105: Other places on the Barrier Reef?	55
ILS: Well if you have been to other places on the Barrier Reef, that would be good if you can say something on that.	56
ILS: The camping area is the biggest difference that I can put between this island.	57
Like on the beach, the Northwest Island you camp back from the beach in the P..... trees so you don't actually get to see - like I can read my book and watch the sunset at the same time from my tent, whereas you can't see that at Northwest Island, you are back in about 50 yards.	58
It is so small, you can walk around it.	59

*QUESTION 6	60
6) Was there anything about what you saw in the environment that increased or decreased your enjoyment of the place?	61
C105: I think seeing the turtles yesterday - 3 of them all together, two huge ones and one little one about 1 metre across and I was coming in from the reef and they were just grazing on the grass in the shallow water at high tide and they didn't see me, so I got within 3 feet of them before two of them saw me and swam off and the other one just stayed there eating and I watched it for about 1 minute and it saw me and swam away.	62
Then last night I was walking up the beach looking for hatchlings and I found a little hatchling going down to the water.	63
That sort of thing I really enjoy.	64
It increases my enjoyment a lot.	65
ILS: Anything that decreased?	66
C105: I suppose having the music from next door.	67
I don't like waking up in the morning listening to Madonna or the Eurythmics or the National Nine news and the same at night.	68
I don't like that.	69
I haven't heard any generators which is good.	70
Last time we stayed on the island there was generators and if there had of been generators, we would have tried to camp away from them.	71
I was a bit disappointed when I came out that there was so many boats in the lagoon, I had expected a more deserted island and I counted 14 boats when we turned up and I suppose I didn't really know we were coming out on a big day-trip catamaran and so it would be a popular place, but I sort of hoped it would be more out of the way than it actually is and there would be less people coming to and from the island.	72
I don't mind people being on the island but separated by trees so you can't see them or hear them, that sort of thing.	73
*QUESTION 7	74
7) How important are natural environments to you during your leisure time? Tell me why?	75
C105: Very important.	76
The reason why they are so important is that's the reason I go on holidays, is to get away from an artificial environment or a man-made environment into a natural one and so if I can't get into a natural one, there is no point me going on holidays and that's why I don't go to a resort or to a camping area.	77
I would rather go somewhere bush where you take everything with you and you are totally in a natural environment apart from your tent and your cooking area and that.	78
*QUESTION 8	79
8) How would you describe the people and their behavior that you met at Lady Musgrave to a friend planning to visit it?	80
C105: I would say that they are people who in general tend to keep to themselves.	81
They are friendly and they say hello, but it is not like you are in a bar or something and they are coming up to chat to you or anything like that which is good.	82
It has been a bit different because we have had a bunch of teenage people next door and, they are reasonable, they are what you expect for someone their age.	83
They are not worse than that, so that's ok.	84
ILS: . . . you have already mentioned about the . . .	85
C105: Do you count the people on the actual catamaran coming out or not?	86

ILS:	as well, yes.	87
C105:	I felt they were a bit, they acted like God like they knew everything.	88
ILS:	Why the	89
C105:	Just the captain and stuff like that on the way out.	90
	He is not a very relaxed sort of person.	91
ILS:	The captain?	92
C105:	Yes, very bossy and telling you what to do, and laying down the law and stuff like that.	93
ILS:	When you arrived, about what to do?	94
C105:	Yes, about campers, and even when we were just organizing to go over on the glass bottom boats or snorkeling and stuff like that.	95
	I don't think people have to be like that to get their message across.	96
	*QUESTION 9	97
	9) you have probably already mentioned something of this but if you could repeat this now Was there anything about these people and their behavior that increased or decreased your enjoyment of the place? (enhanced or detracted from your experience?)	98
C105:	Yes, I think to have the talk from the rangers was good. I enjoyed that and I think if that was to happen, it is good to happen at the start of your stay, not the middle or the end, which is lucky for us because it did and the prospect of having a reef walk or something like that would be good.	99
	To have the kids playing their cassette players and stereos and that early in the morning and late at night, decreased my enjoyment quite a lot.	100
	To have so many people here in terms of every second or third day you get a whole bunch of tourists walking around the island, you feel a bit like you are in a zoo and you are getting visited by all these people and they are paying money to come and watch you, much like they come and watch the fish or the silly people who stay for two weeks on the island.	101
	And that there were so many boats here.	102
	But I only met a few of the people off the boats, they had a barbecue last night up the corner of the beach and I met them when I was walking around.	103
	*QUESTION 9A	104
	9(a) Was there anything in particular about the day-trippers or yachtees or other campers that increased or decreased your enjoyment? I guess you have already mentioned that.	105
	Is there anything else you want to mention.	106
C105:	Only when we were in the glass bottom boat, we saw something bobbing up and down and it turned out to be a xxxx stubby in the water and we had to pick it out and then later on, I think it was yesterday, there was all these watermelon rinds in the water, I don't know where they came from, there was about 20 or 30 pieces just floating up at the high tide mark, but I don't know where they came from, but probably one of the yachts actually because I don't think any of the campers would have thrown it in the water.	107
	So there is a bit that you don't really expect.	108
	*QUESTION 9B	109
	9a) Different people bring different types of gear to the island. How do you feel about the use of motors (e.g. generators, compressors) in the camping area?	110
C105:	I have nothing against the use of motors in a camping area per say, but the trouble arises if everyone else has to camp in	111

the same camping area and can't get away from it. 112
I mean if I was a diver, I would like to be able to come to this
sort of an island, but I wouldn't expect to have to stay next to
other people where my motor would disturb them in the morning, at
night or during the day. 113
I don't think it should be heard at all and that sort of equipment I
think should be put somewhere separate or just not allowed on that
particular island. 114
If you can't get it away so other people can have a quiet time and
the same with radios. 115
They can have a practical purpose because you might need a two-way
radio for safety or to talk with a yacht if you are based off shore
or something, but I wouldn't like to have any music that was blaring
across the campground and other people who had come to get away from
everything had to listen to it whether they liked it or not because
they couldn't shift their camp site. 116

*QUESTION 10 117

10) How did you feel about the numbers of people you encountered on
the boat and pontoon? Were there too many? OK? or too few?) 118
C105: There was a lot. 119
We came at Easter so I suppose it was a busy time. 120
It didn't feel too crowded. 121
The space was ample on the pontoon and weren't really feeling part
of it anyway because I knew that I was coming to the island and they
were going which I was glad. 122
I would never come out on just a day-trip. 123
I would never pay that much money to snorkel for an hour or two and
go on a glass bottom boat ride. 124
You don't really experience it. 125
It is a bit like going to a glorified museum or something. 126
It is not really seeing what it is all about. 127
You don't get to see the hatchlings, you don't get to see the
turtles, you can't see the birds come in at night or watch the
sunrise. 128

*QUESTION 10A 129

10a) (for all people who went to the island including day trippers,
yachtees and campers) How did you feel about the numbers of people
you met on the island? 130
C105: There was more than I thought would be on the island. 131
I didn't expect this many people to be camping on the island. 132
I thought the limit would be smaller. 133
I didn't realize there would be just one camp area and so as a
consequence because we are all in one camp area, I suppose you get
to meet more people than you would otherwise because you are next
door to them and you walk past them on the way to the toilets and
you go for a swim at the same time and so on. 134
So I met more people than I thought I would. 135

*QUESTION 10C 136

10c) Did you encounter day trippers within the campground, toilets,
on the tracks and/or on the beach and how did you feel about this? 137
R015: I only encountered them on the tracks and on the beach
walking around and I didn't like it. 138
I didn't realize that day-trippers were allowed onto the island. 139
I thought the day-trip came out to the pontoon and when they
actually told us they were doing ferry trips across to the island, I
thought that was just for campers to come to and from, I didn't
realize you could come as a day-tripper and walk around the island. 140
It is disappointing. 141

I suppose it was because I didn't look into the island enough or what happened, but I thought it would be an island where we would just get dropped off and picked up 2 weeks later or something.	142
Instead you get 10 or 20 people walking around the beach every second day with their video cameras and stuff like that.	143
*QUESTION 10D	144
The Lady Musgrave boat is capable of carrying 150 passengers, how did you feel about the number of people when you came across - I think you would have had 120?	145
C105: I wouldn't like to see many more than that on it.	146
Most of the seats were busy and it was hard enough walking around on deck because people are trying to take photos and getting up and down stair wells was hard.	147
The queue for the loo would be pretty long if it was a rough trip and there was 150 people there.	148
Everyone would be vomiting.	149
*QUESTION 10E	150
10e) The Parks Services has established a limit of 50 people camping on the island at one time. Now there are 31. How do you feel about this quota of 50?	151
C105: I suppose given the one camp site I would actually have less people camping here.	152
Given different camp sites I think it would be ok to have 50 people.	153
The trouble you run into then is that you have all people spread around the island but you only have one toilet block and I suppose that is one reason you probably put everyone in the one spot because of the toilet block here.	154
ILS: Ecological reasons too in terms of the turtles because they lay and hatch all over the island and this minimizes the impact.	155
C105: If I was trying to get back next year and I couldn't get in because I had said I want less people on the island, well I am stuck with something I wanted I suppose.	156
*QUESTION 10F	157
10f) How many people would be about right here?	158
C105: Ideally for me I reckon you could have groups each taking up about separating them.	159
At the moment with the tent with me in the back there is only about 5 yards separating us and I prefer about a 30 yard break between groups.	160
ILS: So 3 groups and then how many people altogether.	161
C105: You could have 10 or 15 in each group I think so that would make up to 45 people in three groups.	162
As soon as you start getting 5 little groups they all want 30 metres in between themselves, even if they are two people and it makes it harder.	163
*QUESTION 10G	164
10g) How did you feel about the group sizes of other campers?	165
R015: I don't know it is hard to say what I feel about their group size.	166
ILS: But it is your perception of it.	167
C105: I was glad that the large group that came out was one altogether.	168
If they had of been 3 separate groups they would have taken up an extra couple of spacings if they had 3 separate groups because they would have all wanted to be apart a couple of metres each instead of	

all being together, so I guess it is less crowded because they all
came in one group which is good. 169
Then the other group that came on Sunday, 3 or 4 campers between -
fitted in quite well because that was the only large gap left really. 170

*QUESTION 11 171

11) How do you feel about the number of people you saw in relation
to what you expected? 172
C105: Many more people than I thought. 173
I thought I would be coming to a little island where you would just
be able to camp somewhere where you couldn't see or hear anyone else
so the only time you would actually see them was if you were walking
around the beach and there wouldn't be any day-trippers and you just
go snorkeling or fishing or whatever you wanted to do and you might
run into a few people once or twice. 174

*QUESTION 12 175

12) How did you feel about the facilities at Lady Musgrave Island
and reef? 176
C105: Pretty fantastic I suppose. 177
I didn't know there was going to be a toilet or anything. 178
I thought we would have to - we brought all the stuff to make our
own toilets because we didn't really know there were going to be
solar powered toilets, so that was good. 179
If I had a choice between having more people around with facilities
or having less people and no facilities, I would go for less people
and no facilities and I would be happy to make them all myself. 180
If you are prepared to make the effort to get away from all the
people you should be prepared to make the effort to keep everything
clean, make your own toilet and carry your garbage out and use gas
or metho when you are cooking and that stuff. 181
ILS: How did you feel about the tracks on the island? 182
183
C105: They are alright. 184
There is not a lot to see. 185
You can probably see as much by walking five metres into the bush
and having a look as you can by walking right across the island, but
everyone has that little adventurous spirit to say you have walked
around and across the island and it is interesting. 186
You would have people doing it whether there was a track there or
not. 187
ILS: What about the signs? 188
C105: They are necessary. 189
They don't really worry me. 190
If you had 3 separate camping areas, you would need 3 separate signs
to say where you could camp and where you couldn't and I would like
that because I would know that I could camp away from someone else
and I was in a camping area that had been looked at and thought
there is not too many turtles here so it doesn't matter. 191
That's reasonable. 192
If I got shipwrecked on the island, I would know it was Lady
Musgrave because it tells me, so that's good. 193
ILS: What about the box with the garbage bags? 194
C105: I think that is practical in case people didn't realize. 195
You probably would get people coming out here not realizing how - I
suppose for some people this is a relative lack of facilities. 196
Most people are used to having a power point and running water and
toilets and showers and garbage tins and they probably didn't bring
any bags. 197
We actually brought all our stuff like that so we haven't actually
used that facility. 198
ILS: What about the interpretive information outside the

toilets?	199
C105: Really good.	200
I have studied that map quite closely when we first came here because we don't have a map as good as that of the Capricorn Bunker group.	201
We have a map of Lady Elliott because one of the people I am camping with, her mum did a research project here for about 5 years on climatology and so on, we have her little pamphlet.	202
I think Peter wrote down the address and phone number because he wanted a copy.	203
But we don't actually have one that doesn't include Fairfax and Northwest and Herron and all those islands and their relationship to each other.	204
It actually had marked on that map in the green which was a protected area, zone A whereas on the other maps it only ever described it, it never actually marked it in, and it is much easier visually to work out what is protected.	205
Because the skipper came and said "from that marker up to the entrance 100 metres the other side and 150 metres this side it is a zone B and you can't do anything in it", and everyone said well which marker is which and we didn't really know and he had to explain it to us again, so it is easier with a map.	206
ILS: What did you think of the sign indicating the zoning boundaries on the reef flat?	207
C105: I wouldn't have known it was a zone indicating the thing except from the slide that Peter showed that had the person sitting next to it and it had Zone A and Zone B because I haven't been out to it to see.	208
I think it is more practical to have it on the shore as well so that people walking around the beach would realize that from there on.	209
Because you can't see it, there is no way in the world that you can read it.	210
ILS: What do you think of it being there?	211
C105: It would be nice if it was just a buoy, not actually a sign because the sign - or it could just be anywhere, like a red buoy or a black buoy or something.	212
I think you need it there.	213
If you are in a boat you have no way of seeing the sign on the shore and telling you where the marine park starts so you do need something in the water.	214
Maybe a buoy would look more ascetically pleasing instead of a sign poking up.	215
*QUESTION 13	216
13) What sort of information did you get about Lady Musgrave Island and Reef prior to your visit?	217
C105: We got a lot of information by word of mouth because having been to some of the other islands before friends in Brisbane knew about Lady Musgrave and Trion and other islands like Masthead and we asked them basically which one did they think would be good to go to and they told us because they had been to the island and then my aunty had been to the island about 3 weeks before I had and one of the other camper's mums was involved in the conservation stuff in Brisbane and had done that study, so she sent us all the information on turtles and birds and trees and stuff on the island which gave us a history of how they built that resort on it and then they had it for fisherman and the goats and when it was discovered and all that sort of stuff.	218
The boat sent us another heap of information about how you get to Bundaberg and then off from there to here.	219
*QUESTION 14	220

14) What sort of information about the place did you get during your trip and visit to Lady Musgrave? 221

C105: I suppose we got a talk on the boat about Lady Musgrave and which areas you could snorkel in and we got a bit of interesting stuff about the rock formations and what happens when it rains and so on. 222

Information from the rangers when we had that talk just on . . . 223

and the rest of the information has actually just come from me reading the brochures and stuff we brought out because we brought all the stuff we got sent and looking up the books I brought on bird identification and fish identification. 224

*QUESTION 15 225

15) How did you feel about this information? 226

C105: I think it is a shame they can't all put it together as a single book that tells you about the history of the island, it tells you what to expect when you actually come camping, what you have to bring, what not to do, where is a good place to snorkel and where you can and can't fish with a map. 227

As it was we got stuff from the National Parks and Wildlife service. It all fits together quite well, it is a shame that everyone doesn't have an overall picture that is a little booklet that maybe you could buy or get given to or included in your ticket. 228

And the \$2.00 a night camping increased to \$3.00 a night and everyone gets a booklet. 230

Because \$2.00 a night is incredibly cheap and I would happily pay more and get more information in a format that I can take away. 231

If I go away and want to show someone this information, I have to flick through all the brochures instead of I can say "here I will loan you the book on Lady Musgrave". 232

ILS: Did you get the colorful pamphlet from National Parks. 233

C105: yes 234

*QUESTION 15A 235

15a) (Contingent on 15) Is there anything else you would like to know about Lady Musgrave? 236

C105: I would like to know what its long term future is going to be in terms of is it going to get opened up or closed down. 237

I know some of the islands get closed for regeneration or that. 238

It would be interesting to know when other people ask me about it, then I can tell them and say "there is no point in me telling you about it because in a years time it is going to be closed for regeneration purposes because we have done so much damage that we have to give it a break for another 10 years, but I hear they are going to open it up Lady Fairfax Island, or something like that, for camping. 239

They are building some toilets there at the moment, if you want to find out about islands, I suggest that you ring them up and ask them when that one will open". 240

That sort of thing. 241

*QUESTION 15B 242

15b) The Q.NPWS would like to provide further information about the natural environment at Lady Musgrave. What do you think would be the best way of providing that information? 243

C105: I reckon the best way of doing it would be when we apply for a camping permit, to write back with an acceptance and give us a booklet on the island and I would do something like I would include the 10 most common species of coral with drawings, the 10 most common birds with drawings, the 10 most common trees with pictures of their leaves, when to expect hatchings and what to do if

you see them in terms of don't shine the torch that way because they run into the bush and practical information and practical drawings so it is a booklet people can carry around in their hands and look at a tree and say "yes that's a Casuarina, that's a P..... and that's a Noddy, that's a Mutton Bird, they are baby Green Turtles, they are baby Loggerheads, whatever, that sort of thing. 244

The other thing is to give people an actual talk like we got on the island. 245

I think that is really good and especially to have something - I suppose it is more important for school kids because they are making up their minds, whereas adults who come out have probably made up their minds and know a bit about it. 246

But for school kids to get a talk like that and to get the chance to go on a reef walk at low tide with a ranger, that is really good. 247

*QUESTION 16 248

16) The Great Barrier Reef Marine Park Authority and Queensland National Parks and Wildlife Service have complementary zoning plans that determine how the Marine Parks should be used. Do you know what you can or cannot do at Lady Musgrave Reef? (if yes ask to elaborate) 249

C105: I suppose not specifically, like I couldn't read out of the rule book what I could and couldn't do, but basically I realize that from that marker up to the entrance zone and from the edge of the island up there, is a no go area for any sort of extractive thing, whereas you can hand fish in other areas and you can't go scuba diving and spear fishing and you can't go and dig up turtle eggs, you can't go and grab 50,000 shells and take them home in your back pack. 250

Stuff like that. 251

It is fairly common sense and I didn't really come here to - apart from fishing I suppose that's the only extractive thing I would want to do. 252

*QUESTION 17 253

17) How do you feel about boats anchoring in the lagoon? 254

C105: I don't like any boats anchoring in the lagoon because I like to get away from all that. 255

*QUESTION 18 256

18) Commercial and recreational fishing is allowed on most of the lagoon. How do you feel about this? 257

C105: I think that is reasonable. 258

I think the people that come out on commercial and recreational fishing trips who aren't on the island are not staying here so I don't get to see them, so that's good and they are normally far enough off shore away from where you are actually snorkeling which is good. 259

ILS: But they are allowed to fish on the lagoon area. 260

C105: The thing is they just don't fish there and go away, they stay there. 261

ILS: So it is not the fishing so much that you mind, it is just the presence of the boats. 262

C105: Yes. 263

*QUESTION 19 264

19) How do you feel about the size, level and type of tourist operations here? 265

C105: I think the level is certainly sophisticated enough. 266

I wouldn't want any more facilities here than what we have got. 267

I would actually prefer to have less and go to a more deserted island. reasonable, it's just the distribution on the actual island that is not ideal as far as I am concerned.	268
I would like to have more space in between the people that are here.	269
I think the size is alright.	270
I wouldn't come back to Lady Musgrave Island because of the day-trippers and the fact that boat comes every second day.	271
I really want somewhere where I can get dropped off and picked up a week later.	272
I don't want people wandering around the island every second day and that level and that size of tourist operation I don't like at all.	273
ILS: Even if they didn't come to the camping area, just the fact that they are on the island?	274
C105: Yes because there is no guarantee that I am going to be in the camping area when they come to the island, I might be walking around the island just having a nice quiet time and then off gets 10 people in the glass bottom boat wandering around the island.	275
ILS: There is the Lady Musgrave which can take up to 150 people 4 times a week, the 1770 a smaller boat can take up to 40 people 4 times a week, there are a couple of sea planes that land here several times a week, the occasional dive charter and fishing charter, how do you feel about that size and level.	276
C105: Let's just say if that level was to persist, I wouldn't come back to Lady Musgrave, I would go somewhere else.	277
I would go somewhere where you can only go on a charter boat, no regular day-trippers, no regular cruises, no regular sea planes and once on the island I would expect there to be commercial and recreational fisherman come to any island in the Barrier Reef and that's about it.	278
I wouldn't expect anything else.	279
ILS: So how much more in terms of tourist operations do you think this place could take?	280
C105: I suppose it is in the balance.	281
You could probably take a lot more, but the cost you are then going to pay in terms of wrecking the island and wrecking the resource you actually come to look at.	282
ILS: I suppose I was mainly asking in terms of you and the experience you want to have here as well.	283
C105: No, more, less if anything.	284
Certainly in terms of day-trippers.	285
 *QUESTION 20	 286
20) Is there anything you noticed about the management of this place that you would like to talk about?	287
C105: I think the facilities that are here for the campers are nice and discrete, the solar powered thing is right near the ??? trees, the toilet is hidden in the bushes, the signs are brown with white markings, they don't really glare at you which is nice.	288
You feel there is a minimal but necessary presence which is good.	289
I think it wasn't made clear exactly where the protected part of the island was in our information.	290
It said there is a protected part, but it didn't tell you where and I didn't get a correct impression from the information I got about how many people would be here and the fact that day-trippers were coming on and that sort of thing.	291
Management things are sort of that sort of information about people choosing to - I probably wouldn't have chosen this island.	292
I would have gone to Masthead I only get holidays twice a year and I am prepared to go somewhere where there aren't many people.	293
 *QUESTION 21	 294

21) Have you any thoughts about how the National Park Service and the Marine Park Authority should manage this place in the future?	295
C105: That's a big question.	296
You can't look at this place in isolation, you have to look at the whole Barrier Reef and decide how many islands are we going to let people come on and what level are we going to let the people come onto them and maybe you could slot some islands - this would be a particularly good island for the kids to come to because you have day-trippers so you can always get the kids coming on school excursions for the day.	297
It would be great because everyone stays in the one camping area for kids to be altogether.	298
It is a very safe island.	299
You have the lagoon to snorkel in and so on.	300
It would be a fantastic teaching island for people to come to and get lectures and so on.	301
There is probably some other islands that wouldn't be very practical for kids to be on, the ones that are a bit more remote and you wouldn't want young kids on them in case they got sick and so on.	302
I suppose you would always need some sort of monitoring going on of what effect you are having on the turtles and the hatchlings and the fishing and I suppose you have to set some sort of point when that effect becomes too much you say ok, we are going to close the island for a while and let it recuperate.	303
I think if you make it clear to people, if you don't take care of it, your kids are not going to see it as well and when this island gets degraded enough, we are going to have to close it for a couple of years so if you come back in 10 years time, your kids will get the same experience that you got.	304
I think people are very reasonable about it then instead of just making it seem like, well you are dirtied it now, we are going to close it and not let you have it.	305
I think that is a bit vindictive, you have to explain to them why it is happening and it is for their good that you are doing it, not for your own.	306
*QUESTION 22	307
22) All things considered what was the meaning of the visit to you personally? (if explanation is required say this: How important was this experience to you and in what ways?)	308
C105: It puts me back in touch with what Australia is like again because I live in Sydney and I don't get out that often and so it is good.	309
I like the beaches and I like such a beautiful place.	310
I find it very relaxing and I suppose it has reaffirmed to me how much I like getting away from people and from civilization and the next time I come I will probably go somewhere that's even more remote than this.	311
*QUESTION 23	312
23) Why did you decide to come to Lady Musgrave?	313
C105: Just because it is relatively away from a lot of civilization.	314
It is a beautiful place, it was the right time of the year when we had holidays, it was still going to be nice and warm, it wasn't the cyclone season and we would still get some hatchlings happening.	315
I had heard good stories about it and my last stay on Northwest Island was absolutely fantastic and I had great memories and I wanted to come back and so we asked around for a different island that was in the same area and we came up with this one.	316

*QUESTION 24	317
24) What were you hoping to get out of this trip?	318
C105: Just a week of peace and quiet in a beautiful place and to get to watch the animals and the birds and trees.	319
*QUESTION 25	320
25) Do you have any comments about this study and how do you feel about being interviewed on this trip?	321
C105: I think it is a good idea that you get the more information that you can get on why people come out and how they come out and what they think after they have come back, maybe an entrance survey and an exit survey would be good to sort out - some survey on the boat out and on the boat back would be a really good way or sorting out what they really enjoyed and what they found out. It can only help the management if you get a better idea of what people want.	322
I am all for that sort of stuff, I think it is good.	323
ILS: Anything else that you think we haven't addressed while we have been talking that you want to say.	324
C105: Safety always bothers me.	325
I would never actually come out to an island by myself, I would always want company and if something ever drastically happened - one reason I am happy to have commercial or charter fisherman around, is there is always a boat to take you out or pass a message on or something like that.	326
Ok, a pretty expensive medical kit, but I don't carry anti-venoms or anything for stone fish or that and that is the biggest worry when I come to a deserted island and that is something I keep in the back of my mind.	327
It is a risk you take but that's one reason I don't want to get away from it totally without any means of getting back to the mainland.	328
I am still happy to have some sort of -	329
ILS: information about Northwest and what would be some of the differences that you noticed between Lady Musgrave and Northwest.	330
C105: It is slightly bigger.	331
You can camp so you are separated by the trees, slightly back from the beach, so you didn't notice the people.	332
There are actually many more people on the island than there are here, it has about 60 or 70 when we were there but you didn't notice them.	333
You might see 2 or 3 when you are walking around the beach.	334
There were no day-trips, the only time the barge came out was to pick you up or drop you off and often that was the same group of campers anyway.	335
We were there for 2 weeks and we had one barge come.	336
That was it.	337
The snorkeling was fantastic.	338
It was really nice and we were there at a good time of the year because we had holidays then.	339
The turtles were coming on to lay their eggs as well as the hatchlings hatching.	340
Whereas we have missed the turtles laying their eggs, but we are still getting the hatchlings here.	341
We still see the turtles in the water which is nice.	342
And the other thing was when I went to Northwest a friend had a boat and we used to go off shore and go fishing, so we had fresh fish every day. That was nice.	343
ILS: So if you had to compare a little bit of the experience you had at Northwest with what you are having here, what would you say.	344
C105: I enjoyed Northwest more because it was more private.	345
ILS: Because Northwest has a carrying capacity of 150 in the	346

camping area. 347
I haven't been to Northwest but we try to look at the management by
vision and in many ways Northwest is the sacrificial site for this
region, because 150 people are allowed to go there camping and they
say Lady Musgrave is a moderate thing, but Northwest you get many
more motors I heard as well. 348
C105: There were motors, but because - there isn't a toilet
block so you don't have to camp in the one area when we were there. 349
ILS: There is no toilet block. 350
C105: There are but you didn't have to, you could make your
own toilet block and camp somewhere else. 351
So we camped away from the generators and away from the other people
and it is just like here, if we camped away from everyone, we
wouldn't know that there are 30 other people on the island. 352
You feel like it is just yourself because you can't see them and you
can't hear them. 353
ILS: It is interesting from the people side, the experience
side you are telling me you felt more private in Northwest than
here, is just an after effect of the environment and the way the
camping area is set up which is all related to management really. 354
C105: Even though there are more people on the island
during the day you don't see a lot of people because most of them
are out snorkeling, out fishing or they are sleeping in their tents,
so there aren't that many people on the beach. 356
It is quiet. 357
ILS: This study was a toss up at one point in time between
Northwest and Lady Musgrave because we just can't spare the money to
do a study as comprehensive as this on every site and the reason we
ended up deciding on this I guess is because the combination of user
groups because we do have day-trips coming here and we do have
campers, and there is a lot of yachtees and we were particularly
interested also in looking at the interview perception. 358
How the campers feel about people coming to the island which you
talked about quite a lot and how the day trippers feel about going
to an island and getting there and seeing tents. Eventually we
decided that Lady Musgrave was the best site because of the
multiplicity of users. 359
C105: The yachtees I like better than the day-trippers. 360
The day-trippers are not part of it, they come out to see it,
whereas the yachtees in general they are. 361
ILS: Now I have come to the stage now, I have been here for 2
and a half weeks and you in fact are going to be my last interview
so I have done a fair amount of interviews, probably 20 plus I have
heard of everyone else's interviews because I am in the middle of
co-ordinating everything else and you start getting an interesting
perspective of the different user groups and how they experienced
the place and that has been really interesting because they do have
different perceptions and I think as managers - (tape ends) 362
363

1) Tell me about your visit to Lady Musgrave and what sort of experience has today been for you. 1
 C122: It has been terrific. 2
 We are to dive, and we have done two dives a day for the last 2 weeks. 3
 I would like to do a lot more. 4
 I don't feel like going home. 5
 The diving is great and just being here on an island is beautiful as well. 6
 The time has been really full even though I haven't done all that much, besides eat and sleep, get up and sit down, dive, have a few beers in the evening. 7
 Our club is very well organized here, they have brought all the things they need and haven't really run out of anything so life has been very easy. 8
 I certainly enjoyed walking around on the reef as well at low tide, there is lots of things to see. 9
 Snorkeling is great, lots of beautiful things to see. 10
 We have been to quite a few different dive sites and every one of them has been good. 11
 Some better than others and some absolutely magical. 12
 It is as good a diving as I have seen. 13
 I have been to Herron a couple of times and I prefer this. 14

*QUESTION 2 15

2) Thinking about the experience you have been having at Lady Musgrave what were some of the things that were going through your mind? 16
 C122: In terms of the diving, I have seen a number of things that I would have liked to have seen, always wanted to see in the water including mantarays, there has been lots of mantarays here. 17
 I have seen turtles before but never so many. 18
 I have seen baby turtles hatching and I think that was really something. 19
 I have seen a sea snake too. 20
 A few sharks so that's the underwater side of it. 21
 Above water, the temperature is perfect, a nice place to live in, not too hot, not too cold. 22
 I think we were probably spending too much time thinking about diving. 23
 I have been doing 2 dives and that occupies virtually the whole day by the time you get yourself organized and out in the boat and back and your tanks filled. 24
 Other people have done 1 dive and I see them sitting around all the time and I wish that I could stop and sit down like they do, but I have other things to do. 25
 I can't resist. 26
 I need more time, I am not finished yet. 27

*QUESTION 3 28

3) Could you tell me what you specifically have been doing while here? What was that like. 29
 C122: I suppose I could go all through a typical day's schedule - get up have breakfast, go for a dive, come back and have lunch, fill tanks, sit around for a while and drink a cup of coffee and maybe read and then go for another dive, come back, fill tanks and then sit down for the evening and wait for the evening meal and chat with other people and go to bed feeling really had it and sometimes try to fit in walks around the island. 30

I have been up the tower a couple of times and so have all kinds of other people on this island.	31
They want to make that part of the island I think to be able to go up the tower, it is too much temptation to resist.	32
IDB: Any reef walking?	33
C122: Yeah, when the tide is low we try and get out, I have been for about 3 reef walks when the tide has been down.	34
I have been snorkeling 3 or 4 times and there is lots of things to see, different from diving.	35
 *QUESTION 4	 36
4) How would you describe the physical environment at Lady Musgrave to a friend planning to visit it?	37
	38
C122: It is basically a desert island in the middle of the ocean with a forest above, sand everywhere surrounded by a big Barrier Reef and at the edge of the coral flats there is a drop off and there is coral growing down the side of it.	39
I had quite a different impression before I came here.	40
I didn't expect so many trees.	41
It looks a lot better than what I imagined it to be.	42
IDB: Was that from someone describing it to you.	43
C122: I hadn't really asked anyone I just caught snippets of conversations.	44
I didn't ask anyone specifically what it was like and I hadn't seen any pictures of it before I came.	45
I had seen maps of Lady Musgrave and the surrounding reef and I formed my opinion of what it was like on the basis of that, but it has been different, better.	46
 *QUESTION 5	 47
5) Is there anything special about this place that you think makes it distinctive from other places?	48
C122: The other places I have been on the reef is Green Island, I took a boat trip out from Townsville to the reef which all there was a pile of sand in the middle of the ocean, so that is very different to here.	49
Green Island is obviously very different, because there was all kinds of people crawling around on it.	50
Herron Island is different, so much more organized.	51
Here I think is nicer.	52
I like this.	53
IDB: Is there anything special about here.	54
C122: I would say that the fact that we are camping I think is special.	55
I think it is nice that life is much less organized that it would be if I were say on Herron Island, they have dives that are organized for people so you have to be there at specific times, whereas here you just go out when we want if there is a boat and you go where you want.	56
If you like to dive in a particular area you just go back there and that's what I like.	57
Being in a tent for 2 weeks doesn't worry me at all.	58
It hasn't been raining so it hasn't been a problem.	59
 *QUESTION 6	 60
6) Was there anything about what you saw in the environment that increased or decreased your enjoyment of the place?	61
C122: There wasn't anything that decreased my enjoyment apart from the mosquitoes.	62
I didn't expect them.	63

The people that have been here in the past from our club haven't encountered the mosquitoes so when we came here we didn't have big supplies of insect repellent, so the mosquitoes I would say were the one negative aspect of the whole thing.	64
The toilet was a lot more civilized than we thought it was going to be.	65
I thought it was going to be like an outhouse.	66
It is really not a bad one at all.	67
It doesn't smell particularly.	68
It is a real rolls royce of outhouses.	69
I think that the stuff I have seen in the sea, especially the big things have really increased my enjoyment of what I expected.	70
To see all the kinds of mantarays and turtles is really something.	71
Just the whole general scene, the quality of the diving is something that I think - I didn't expect it to be quite as good as this.	72
It is towards the southern end of the reef and it seemed to me that when I was at Herron I had seen better coral further north, so I expected seeing as Lady Musgrave was a bit further south, that it might not be quite as good as Herron, but I think it is a lot better than Herron.	73
As far as I am concerned the coral is as nice as I have seen anywhere.	74
*QUESTION 7	75
7) How important are natural environments to you during your leisure time? Tell me why?	76
C122: Before I had kids I used to do a like of hiking.	77
Since having the kids it is a lot harder because they don't like to walk more than 500 metres, so for us to come to a place like this - one thing that happened is we left the kids behind so this is about the first time that I have really been in a natural environment for quite a few years since they were born, aside from short little walks here and there.	78
I think the natural environment is pretty important.	79
I have always liked camping and this is the first real simple camping that I have done.	80
Usually when we go camping we do it out of the car and there is all kinds of paraphernalia to pick up here and drop down there and it just seems that your whole life is spent putting tents up and taking them down and putting things away.	81
This is nice being here not having to do all that except at the beginning and the end.	82
IDB: And why are the natural environments important to you.	83
C122: The aspect of the natural environment that I really appreciate here is the ocean and the reef and being able to get in amongst fish and go up to fish and not have them rush off.	84
It is nice and today we were able to feed a big eel and to see an animal that's so big and get so close to it is really something.	85
*QUESTION 8	86
8) How would you describe the people and their behavior that you met at Lady Musgrave to a friend planning to visit it?	87
C122: I haven't had any problems with anyone.	88
As far as we are concerned our neighbors haven't caused us any problems, they have been quiet.	89
I wonder what it would be like if the place were full.	90
It might be a little bit different and if you got some obnoxious people out here it might be a little bit different but by and large it seems to be that I have nothing to complain about.	91
IDB: So if you were explaining that to a friend, what would you say to them.	92
C122: I think that I probably wouldn't say anything because I	

have been to camp sites in which I have been surrounded by obnoxious people and I think it is largely the luck of the draw whether it happens or not. 93
 Here it hasn't happened, but it could happen. 94

*QUESTION 9 95

9) Was there anything about these people and their behavior that increased or decreased your enjoyment of the place? (enhanced or detracted from your experience?) 96
 C122: People that were on your particular site before you came here was a family and the father would go out fishing every day and catch big fish and he gave us some fish, so in that respect he enhanced our stay here because he supplied us with fresh fish on a couple of occasions, so that was alright. 97
 One night the family came around and sat around the camp fire with us and we chatted with them, so that was nice. 98
 IDB: Any people decreased your enjoyment? 99
 C122: Not really. 100
 I find it rather humorous when the Lady Musgrave comes in and there is all kinds of people coming off. 101
 Some of them wander through the camp site and seeing fellow members of our party being photographed in front of their tent by these people I think is quite funny. 102
 IDB: Did that increase or decrease your enjoyment? 103
 C122: Well I guess it increases because I thought it quite humorous. 104
 If these people were around all day long, I think that might decrease the enjoyment, but they are not, they are only here every now and again for an hour or two, so it is not a problem. 105
 The only thing that I might be a little bit concerned about is getting some stuff pinched. 106
 Not anything big, but say if my camera happened to be lying around, I think I would be a bit concerned that someone might take it. 107
 At the moment you can leave cameras lying around and the chances of having it pinched would be pretty small. 108

* QUESTION 9A 109

9(a) Was there anything in particular about the day-trippers or yachtees or other campers that increased or decreased your enjoyment? 110
 C122: I think I have already answered the question about the day-trippers. 111
 I think that the yachtees are fine. 112
 I would view them as the same as the day-trippers. 113
 They tend to troupe through and they all have a particular look about them which I find humorous. 114
 I don't see any particular problem with them. 115

*QUESTION 9B 116

9a) Different people bring different types of gear to the island. How do you feel about the use of motors (e.g. generators, compressors) in the camping area? 117
 C122: I think it is great because the reason that we are here is to dive and that's one of the major reasons. 118
 Without a compressor we would get one dive in and that would be it. 119
 So obviously we are biased in favor of keeping our compressor. 120
 I think the generator is something that is quiet. 121
 It is more quiet than the compressor and it keeps our beers cold so it suits us and keeps the lights on. 122
 It allows us to charge up the batteries for underwater flashes so I think it makes life a lot easier and more pleasant. 123

*QUESTION 10	124
10) How did you feel about the numbers of people you encountered on the boat on the day you arrived.? Were there too many? OK? or too few?)	125
C122: We came on our own boat.	126
We chartered our own boat.	127
The boat was full.	128
The Voyager.	129
It was licensed to carry 22 and I think there was 22.	130
It was a bit tight but we didn't have to put up with that for long.	131
*QUESTION 10A	132
10a) How did you feel about the numbers of people you met on the island?	133
C122: You are certainly not in the wilderness.	134
I don't think there is any two ways about it.	135
Even if you go for a walk on the other side of the island, the chances are you will encounter people during the day and this morning we were up quite early.	136
We got up at 5.20 and by 5.30 there was a reasonable number of people about walking around on the beach, so it is not easy to get away from people on this island, but it doesn't worry me particularly.	137
If I really wanted to get away from it, I think there is places to do that.	138
You can go into the mountains for instance and go on hikes and then you get away.	139
I didn't come here to get away from people.	140
*QUESTION 10C	141
10c) Did you encounter day trippers within the campground, toilets, on the tracks and/or on the beach and how did you feel about this?	142
C122: There were certainly day trippers on the beach, they were in the campsite.	143
As far as I am concerned, it is fine, they seem to be enjoying themselves, so it didn't worry me.	144
They have as much right to be on the island as we do, so I don't see any problem.	145
*QUESTION 10E	146
10e) The Parks Services has established a limit of 50 people camping on the island at one time. Now there are 35. How do you feel about this quota of 50?	147
C122: 50 is probably about right for the size of the campground.	148
I think that our group is a bit more spread out than it might be.	149
I think that if the full number of people were here it might require some re-organization of the camp sites, but for the number that are here at the moment, it doesn't seem to me to be excessive.	150
People have lots of room.	151
*QUESTION 10F	152
10f) How many people would be about right here?	153
C122: 50 seems to me to be a reasonable number for the size of the campground.	154
I don't think you would want to see too many more than that.	155
*QUESTION 10G	156
	157

10g) How did you feel about the group sizes of other campers?	158
C122: We are the biggest group by far, the other groups are very small, either couples or families.	159
So I haven't really thought about that being a difficulty.	160
I wonder how it would be if there was another group the same size as us, that might be something different.	161
IDB: If there was that would only be 40.	162
C122: I would imagine that the campground would get split in some way, that we might be down that end and they up the other end and the remaining people would be in the middle or at either end.	163
*QUESTION 11	164
11) How do you feel about the number of people you saw in relation to what you expected ?	165
C122: I suppose I didn't expect so many other people here for some reason although I knew there was a maximum of 50 on the island.	166
I suppose I imagined it to be more deserted than it is.	167
I had no reason to expect that there wouldn't be any other people.	168
IDB: Did you think there would be less people.	169
C122: Yes.	170
I thought it would be more deserted looking than it is.	171
It thought that you would leave the camp site and you would get away from everyone, but that's not so.	172
If you are around the other side of the island the chances are you will see someone before very long.	173
*QUESTION 12	174
12) How did you feel about the facilities at Lady Musgrave Island and reef?	175
C122: Good.	176
The only facility that I can tell is the toilet and I think it is operating pretty well.	177
It seems to be pretty clean.	178
It doesn't have a bad odor.	179
It is certainly the best toilet of its kind that I have ever encountered.	180
IDB: There is the signs and tracks on the island?	181
C122: We have figured out the tracks now basically by walking along them.	182
It might be useful to have a map of where the tracks go before hand.	183
IDB: I think there is a map on the pamphlet of Lady Musgrave.	184
C122: I haven't seen it, so we have had to work it out, but it might be helpful even if it were just at the toilet there with the poster of the whole area.	185
IDB: The box with garbage bags.	186
C122: I know that we have been taking garbage bags out.	187
I can't really comment on that to be honest.	188
IDB: Interpretive information outside the toilets?	189
C122: I have read it, and I think there could be more.	190
It would be nice to have more.	191
Not everything is there.	192
I would like to know more about the Rails for instance.	193
They are the most obvious bird life around the place, they seem to be neglected.	194
I see you have something about Noddie Turns, but there is none around here at the moment so I would like to see something about the Rails.	195
IDB: What about the sign indicating the zoning boundaries and the reef flat.	196
C122: I haven't really been all that aware of them.	197
I had always thought that sign down there was to mark the tip of	

that reef, but I think it is the end of the zone.	198
It goes all the way down to the entrance I think.	199
That is not all that obvious.	200
Again I think it would be useful to have a sign up on the toilet wall saying that this is where you are allowed to do such and such and this is where the markers are.	201
It is not obvious that the marker out there applies to the end of the zero collecting area.	202
IDB: Anything else?	203
C122: Not really.	204
It is a pretty good place.	205
 *QUESTION 13	 206
13) What sort of information did you get about Lady Musgrave Island and Reef prior to your visit?	207
C122: The dive club handed out some sheets on the island and I have a feeling that they were condensed off the poster.	208
That's about the only information we had and I suppose if I had of been more diligent I could have got out and find out more information about it because it is mentioned in books on the Great Barrier Reef, so I think it would be better for me if I had read up more about what it was all about before I came. It would have given me more appreciation.	209
 *QUESTION 14	 210
14) What sort of information about the place did you get during your trip and visit to Lady Musgrave?	211
C122: Not really very much.	212
I think that some of the wildlife around here would be interesting to have a bit more information on and what these trees are and the history of the island.	213
There is some information there perhaps in past photographs on the island and that is was raised by goats.	214
What has been happening to the turtles.	215
Whether the turtle population is going up or down or what.	216
It looks like it is going up because there is millions of turtles out there.	217
The plant life, it would be good to know what all that stuff is back there and all the birds, the crabs.	218
I think that the interpretive information seems to concentrate on particular sorts of things and I don't think it really covers the whole picture.	219
The Rails are the dominant bird life out here at the moment.	220
They are into everything.	221
They come into the campsites and into the tents and they are very obvious and I expected to see them.	222
I don't remember seeing them on Herron in the numbers we have here.	223
 *QUESTION 15	 224
15) How did you feel about this information?	225
C122: I think that it would have been nice to have had more.	226
And that's my major comment, get a complete picture, not just a few species, but a complete picture of what this is all about, what these trees need to grow and why they are growing in particular places, the trees on this side are different to the ones on the other side for instance.	227
How the coral reef was formed and what the reef is doing.	228
I gather that they move.	229
The sand builds on one end and strips away from the other.	230
I suppose a bigger picture would be nice.	231

*QUESTION 15A	232
15a) (Contingent on 15) Is there anything else you would like to know about Lady Musgrave?	233
C122: I have probably just answered that.	234
A complete picture of the flora and fauna plus the geology would be nice even if it were a summary of what this was all about, it would be nice.	235
I know we have a bit of a summary on the chart, but I think it is not really very complete enough for my liking.	236
*QUESTION 15 B	237
15b) The Q.NPWS would like to provide further information about the natural environment at Lady Musgrave. What do you think would be the best way of providing that information?	238
C122: I think a fold out wall chart type of thing as you have is not a bad way of doing it.	239
One that is restricted to Lady Musgrave rather than the other islands as well.	240
Perhaps a small booklet might be another way.	241
I think the idea of having a pamphlet for those that are coming here with a map and where the vegetation zones are and where the reef is and what they are would be useful.	242
*QUESTION 16	243
16) The Great Barrier Reef Marine Park Authority and Queensland National Parks and Wildlife Service have complementary zoning plans that determine how the Marine Parks should be used. Do you know what you can or cannot do at Lady Musgrave Reef? (if yes ask to elaborate)	244
C122: Yes vaguely.	245
I know we are not supposed to collect in a certain area.	246
I know there is various zones in which you are not supposed to collect more than 5 specimens of any species of a particular shellfish.	247
I know there is rules on things like crayfish and spear fishing.	248
I am not sure what they are.	249
I know you are not supposed to be spearing fish on scuba, but so far as the sizes of fish, I don't know.	250
I haven't been doing any collecting.	251
I have a few shells, so as far as I can tell I haven't exceeded any limits.	252
*QUESTION 17	253
17) How do you feel about boats anchoring in the lagoon?	254
C122: I really hadn't thought about that.	255
I don't have any opinion on that.	256
I wouldn't think there was any difficulty if they are anchoring on sand.	257
They certainly wouldn't be wrecking the coral.	258
I suppose as long as they are aware that they are not supposed to throw rubbish into the lagoon, I think that is the main thing.	259
*QUESTION 18	260
18) Commercial and recreational fishing is allowed on most of the lagoon. How do you feel about this?	261
C122: I would say that it shouldn't be allowed.	262
I think that if divers aren't allowed to take fish on scuba then I don't think that people should be allowed to take fish on lines.	263
Because it is not that easy - it seems to be that loads of fish are	

being hauled out of here on lines and I think it diminishes the enjoyment of people like us that want to see big fish when we go diving. 264

Commercial fishing should definitely be out anywhere near an island like this. 265

*QUESTION 19 266

19) How do you feel about the size, level and type of tourist operations here? 267

C122: I have never seen a tourist operation like this. 268

You mean Lady Musgrave. 269

IDB: Yes and the other boats. 270

C122: I think that it is ok. 271

I can see that - I presume they keep all their sewage on board so I can't see that it is going to degrade the environment in any serious way I wouldn't think. 272

IDB: There are two boats coming out to the Lady Musgrave Island, the Lady Musgrave Cruises with a maximum capacity of 150 with a pontoon visiting Tuesday, Thursday, Saturday, Sunday and a smaller tour operation MV 1770 with 40 capacity so how do you feel about the size, level and type of tourist operations here, does that change your opinion at all.? 273

C122: Not really, I think it is a good thing. 274

I think it allows a lot of people to see the reef under controlled conditions. 275

I think that is a good thing. 276

I think the more people that see the reef, the easier it is to enact legislation to protect it. 277

I think it is a good thing, not just people who are fit and capable of diving and willing to put up with living in tents should be entitled to see all this. 278

I think everyone should, so that's a way of doing it to bring out boats like that. 279

I don't have any problems with that. 280

IDB: Do you feel there could be larger or more operations coming to Lady Musgrave Island and Reef? 281

C122: I think that the way they have it at the moment, it wouldn't worry me if they came every day. 282

They are here for a limited period of time so they are not what I would call a nuisance and if you could get the numbers and operate something like the Lady Musgrave every day, I think that would work. 283

IDB: What about another operation, if another one wanted to come. 284

C122: I suppose I should qualify my last remarks by saying I am not sure how full the Lady Musgrave is at the moment. 285

I am basing my opinion on how many people are coming out on it at the moment. 286

I would imagine it is not full at the moment. 287

It doesn't look full. 288

I suppose to really make a proper opinion on this I would have to see what would happen if we had a full load of people off the Lady Musgrave hitting the island. 289

IDB: So at this stage, what do you feel about the numbers that you have seen. 290

C122: Most people seem to hang around the jetty. Most of the people that come off the Lady Musgrave don't get past 100 metres of the jetty. 291

A lot of them snorkel down there and don't come near us, there is only a few that venture up this far on the island. 292

Those few are not really very intrusive at all. 293

I think they don't really add substantially to the number of people that I see. 294

IDB: What about to the reef. 295

C122:	They don't come snorkeling up here where we go diving. They seem to snorkel out there in the lagoon near where the boats come in and as far as I am concerned, they don't intrude at all in that respect.	296
IDB:	So if you think there was more people coming?	297
C122:	I doubt that they would come up this far.	298
	There wouldn't be that many people that would come up and go snorkeling out the front.	299
	I haven't seen any tours come up and snorkel out in front in the two weeks we have been here.	300
	You see them walking by with flippers and masks but you don't ever see them in the water.	301
	If they are in the water, they go out about 10 metres from the shore and that's it.	302
	They don't really get out to the edge of the reef which is a shame I think in some ways.	303
		304
	*QUESTION 20	305
	20) Is there anything you noticed about the management of this place that you would like to talk about?	306
IDB:	It seems to be pretty well managed.	307
	I haven't run out of toilet paper.	308
	I ran out of shavings one day for the toilet, but that's about the only short coming that I have seen.	309
	I think it seems to be operating pretty well.	310
IDB:	Anything else?	311
C122:	It is really non-intrusive.	312
	It has been for us anyway.	313
	We come here and set up our tent and no one bothers us so that to me is good.	314
	Nobody is telling us what not to do.	315
	No problems.	316
	*QUESTION 21	317
	21) Have you any thoughts about how the National Park Service and the Marine Park Authority should manage this place in the future?	318
C122:	It seems to me that there is going to be more and more people around who want to come and see the reef and I think one way of allowing people to see it, is to engage an operation like the Lady Musgrave.	319
	Another way would be to set up a hotel on some of these things, but if that happens I would like to see the extent of the hotels to be limited to one or two islands and I would like to see islands left in various stages of un-development.	320
	So in other words I would like to see this island stay the way it is and if you want to stick up a highrise on Herron island to allow for the people that need to live in highrises, so be it.	321
	There are people like that have to stay in a 5 star hotel with hot showers, 5 times a day.	322
	I suppose we have to cater for them.	323
	A lot of them are going to be rich and influential.	324
	I think it wouldn't be a bad thing seeing as this particular camp site is frequented by boats to have some permanent moorings out in front because we had to put down our own moorings with buoys.	325
	What other people do is put down anchors and I think that putting down anchors is going to damage the coral, so it would be better to have a bunch of permanent moorings out there so the guys in the yachts could come out and tie up to them, we could put our boats on them and be secure and safe.	326
	That is one suggestion that I think would be a useful thing to have.	327
IDB:	Anything else?	328
C122:	That would be the main one that I can think of at the	

moment.	329
Because whenever we have been here a lot of the people who come have got boats and you can see out there at the moment these guys just drop their anchor and the tide is going to go down and their boat is going to be bouncing on the bottom.	330
While we have been here there have been all kinds of yachts that have parked out in front, they seem to be attracted by the light and all of them have just dropped anchor and there is a lot of coral out there in front, and I bet half the anchors are dropping on top of coral.	331
*QUESTION 22	332
22) All things considered what was the meaning of the visit to you personally? (if explanation is required say this: How important was this experience to you and in what ways?)	333
C122: I haven't had an experience like this for quite a few years so I am a bit worried about how easy it is going to be to get back to work when I get home.	334
I think it is something I am going to remember for a long time.	335
It has been a good experience right from top to bottom.	336
We have a few pictures to remind me.	337
*QUESTION 23	338
23) Why did you decide to come to Lady Musgrave?	339
C122: The dive club comes every year and I think that I haven't been diving on a coral reef for quite a long time so it seemed to me a good opportunity to have a holiday and go diving at a fairly modest rate for the money that we are paying for this is really quite small.	340
\$500.00 for two weeks out of Gladstone and I don't think you could buy much of a holiday for that.	341
So it was good value for money.	342
*QUESTION 24	343
24) What were you hoping to get out of this trip?	344
C122: Basically what I have got out of it, a relaxing time, to think about something else.	345
No telephones.	346
Good diving.	347
A bit of sunshine, although I wasn't expecting it to be as warm as it is.	348
Even though I knew that it was going to be in the 20's, it just seemed to me that it wasn't all that warm, but it has been warmer.	349
It is warmer than I expected it to be.	350
Getting away from the kids for a couple of weeks.	351
*QUESTION 25	352
25) Do you have any comments about this study and how do you feel about being interviewed on this trip?	353
C122: I think it is important for the marine parks authority to take into account what people think and if their opinions were actually listened to, then I would say that it is a good thing, if it makes a difference.	354
It is a good thing.	355
IDB: What do you feel about being interviewed?	356
C122: It gives me a chance to sit here and talk my head off.	357
It is pretty good.	358
Usually people don't ask you your opinions.	359
It is no problem.	360
	361

Day User 68

*QUESTION 1	1
	2
1) Tell me about your visit to Lady Musgrave and what sort of experience has today been for you.	3
D68: It has been a very pleasant day.	4
It started off a little bit rough in the boat. I could see the little girl sick and things like that, but for myself it was ok.	5
The day has been unmitigating pleasure really.	6
I came here to this lovely clear water and I love swimming and I enjoyed getting in and snorkeling and just looking at the coral and going across to the island as well.	7
It smells a bit like bird shit is about all you can say on the island.	8
So you can understand how they build up phosphates and everything over thousands of years but it is very beautiful and such a lovely day as well.	9
You have good visibility and you can see the waves breaking all around the line of the reef and it is just glorious to get down there under the water and swim along the edge of those corals and see all the fish.	10
And the water temperature is beautiful.	11
Everyone is in good humor too.	12
The meal was wonderful.	13
The staff was very friendly on board the boat.	14
You notice that from when you get on right through the day when people were getting sick or how they wander around and talk to people.	15
*QUESTION 2	16
2) Reflecting about the experience you have had at Lady Musgrave today what were some of the things that were going through your mind during the course of the day?	17
D68: I must admit mine are fairly religious but that is probably because of my own background, but it is truly a beautiful thing to enjoy another world, a world we don't normally move around in under the sea.	18
An everything is just so beautiful and unspoilt and friendly.	19
If you put your hand out the fish come to you, they are almost cheeky I suppose if anything.	20
One nipped me on the end of the finger.	21
But you sort of seem to move in not as an intruder but as a sort of part of the environment and you feel very much at one with nature and the environment.	22
Also having come from here and having lived overseas for quite a while and then coming back, I just get an impression of light.	23
Everything is so bright.	24
You get under the water and you can see so far or there is just horizon and light and greens and blues and all that.	25
It is really a lovely experience for me.	26
*QUESTION 3	27
3) Could you tell me a bit about what you specifically did while you were there? What was that like?	28
D68: There is not a whole lot to do.	29
I went swimming I suppose was the focal point for me and the snorkeling.	30
I brought my own lenses because I am short sighted and that was great for me, but I got a snorkel and flippers and I have always done a lot of swimming so I swim well and I enjoyed it in the water.	31
When I first came I hopped on the boat and went out in the glass	

bottom boat. 32
That was the first thing, I came back and had a very nice lunch and
then I went in for a swim and then I came out and took the boat onto
the island. 33
I walked across the island and came back and then I came back and
did more swimming and then had afternoon tea. 34
That was sort of how the afternoon was divided and I sat down with
some people probably because I am here by myself and had lunch with
a couple of English girls and had a chat to them. 35
They were very pleasant to. 36
Sue and Sue, two Sues. 37
ISP: Did you go down into the underwater observatory at all? 38
D68: I did, at the end. 39
I almost missed it. 40
But I did go down right at the end. 41
George actually closed one end when I was down there. 42
I went down twice to be honest, once was a little bit before that
and there was nothing happening, there were no fish virtually out
there and then I noticed that he threw some bread out or something
and I went down and there were lots of fish there. 43
Some big beautiful fish. 44
So just at the end of the day I did that. 45
ISP: The snorkeling was the major of the highlight of the day. 46
D68: It was for me, yes. 47

*QUESTION 4 48

4) How would you describe the physical environment at Lady Musgrave
to a friend planning to visit it? 49
D68: I suppose I have been on reefs before. 50
If anyone has been on reef before - I have been on the Philippines
where I lived for 10 years, so I suppose to an untrained eye like
mine, it looks much the same everywhere. 51
Reef is reef and it is beautiful, the purples and how do you
describe it - it is an alien world I suppose but I guess most of us
are familiar with what reef looks like from television documentaries
and things like that. 52
But it is truly beautiful. 53
So many shapes and forms and so many colors. I was going along there
and I was trying to think of the colors of the rainbow, red, orange,
yellow, green, blue, indigo violet and I thought it was that end of
the spectrum where you get the purples and. 54
Mind you beauty is beauty but I can remember on the glass bottom
boat up at Green Island a long time ago I thought it was more
spectacular from when I hopped in the glass bottom boat here right
at the beginning of the day. 55
ISP: I think it has something to do with seeing it for the
first time. 56
D68: Maybe it is but I think also when we hopped on the boat,
it was very low tide and he was somewhat limited in what he could do. 57
He almost apologized for it before he took off. 58
So later on as the tide started to come up I actually swam over the
top of the shallow reef and it was very nice. 59
But is a beautiful wonderland underneath. 60

*QUESTION 5 61

5) Is there anything special about this place that you think makes
it distinctive from other places? 62
D10: I think it is rough and ready in a fairly comfortable
sort of way. 63
It is not highly developed like a lot of the other places. 64
It is sort of uncultivated in that sense and you do get - you don't
come into established shops, or established five star resorts or

anything. 65
 You come in on a boat, you come in an open and you wonder how in
 hell is he going to get through there because coming through I was
 actually talking George and standing right at the front there and
 you get a sense of mild adventure I suppose to come into the lagoon
 and there is nothing there. 66
 There aren't buildings or anything, just the pontoon. 67
 So it is rather rudimentary facilities, but adequate. 68

*QUESTION 6 69

6) Was there anything about what you saw in the environment that
 increased or decreased your enjoyment of the place? 70
 D68: The colored fish I suppose, the little ones who I
 followed a couple of the sea perch I think. 71
 The guys that chew on the coral all the time as they go around, the
 parrot fish, yes. 72
 You can hear them actually scraping with their fins and I just sort
 of - they sort of accept a big hulk swimming above them like as
 though you are just part and parcel of it all. 73
 It is lovely, just the colors on the fish. 74
 If you had a pallet of paint, you couldn't really design anything as
 beautiful as those fish that you see there, the shapes and the
 colors, they really are quite extraordinary. 75
 76
 ISP: Nothing that decreased your enjoyment. 77
 D68: No. 78

*QUESTION 7 79

7) How important are natural environments to you during your leisure
 time? Tell me why? 80
 D68: They are very important to me because I have come to
 just realize a lot more in the last number of years, a lot more
 about ecological issues and the need of clean air and clean water
 and where I live at the moment you have a sea that is supposed to be
 a very radio active sea from Sellafield across on the English
 mainland and you often think - I was just recently in Hong Kong and
 was staying in a very beautiful place called Stanley and it looked
 tremendous, lovely beach and water, but some of the people I was
 staying with said don't swim there, it is polluted, Hong Kong, 6
 million people. 81
 So to come home and realize the air is clean and the water is clean
 and everything, it just gives you tremendous freedom and to be able
 to preserve that I think is the most important thing we can do. 82
 We are 47 Kilometres from Bundaberg and you are out on the ocean and
 there is a little bit of polluting stuff, I mean it would have been
 in micro millilitres or something out of the side of the boat when
 we reverse motors coming in and you can see it go on the top of the
 water. 83
 But I mean it was nothing, but to just realize that this water is
 pristine unless there is a bloody tanker that goes past here and
 empties out its bilge or something. 84

*QUESTION 8 85

8) How would you describe the people and their behavior that you met
 at Lady Musgrave to a friend planning to visit it? 86
 D68: It is a very friendly and informal atmosphere on the
 boat. 87
 I travel a lot. 88
 This year I have travelled through about 18 or 19 countries with the
 nature of my work. 89
 I take in many continents, Latin America, North America, Asia, etc

and so I see lots of people and lots of circumstances and it is very friendly and informal on the boat.	90
The Australians at their best can be very nicely informal and mix around.	91
It is nice to see.	92
ISP: Was that principally the crew you are referring to or the other people on the boat as well?	93
D68: Well both really, but the crew I think set a pattern.	94
The way in which the crew relate to people right from the guy who came around on the bus early in the morning was a very nice bloke and so people quickly catch the atmosphere and I think the people too were very friendly.	95
*QUESTION 9	96
9) Was there anything about these people and their behavior that increased or decreased your enjoyment of the place? (enhanced or detracted from your experience?)	97
D68: No.	98
ISP: You mentioned that you did see a camp site but you didn't actually see any campers or yachtees while you were on the island?	99
D68: No, I didn't I walked across the island, had a look at the bird life and stuff and I got to the other side and I did see a camp site and I saw gear hung up and everything but I didn't go too close to it because I respected their privacy if there were people there, but it didn't look like there were people here.	100
I saw a sign for toilets or something but I didn't go.	101
Then I saw something like a solar panel set up and I could see a wire going down into the ground and I wondered what it was but I didn't follow it too much.	102
ISP: It is for the toilet, a solar panel for the toilet.	103
D68: A light in the toilet or what?	104
	105
ISP: No, we should answer these questions first but I'll tell you about the toilet later.	106
*QUESTION 10	107
10) How did you feel about the numbers of people you encountered on the boat and pontoon? Were there too many? OK? or too few?)	108
D68: I would imagine that the numbers seem to be fairly low so there was no problem about crowding or anything like that.	109
It is obvious that the boat is set up for more people I think than we have on board today.	110
ISP: Would you describe the numbers as too many, ok, or too few?	111
D68: Today was ok for me, but I imagine you could put some more on and still be ok.	112
Except there is only one minor question more than a criticism is change rooms.	113
I don't know - I mean I managed by hopping into a toilet but if you have a double toilet so you are more or less -	114
ISP: There are three in the women but two of them are very small and one is larger.	115
D68: Well there is just two toilets in the mens and a little corridor, so I mean I changed in there but it was ok and actually I didn't meet any other people doing it, but I would imagine if you had more people it could be a problem.	116
That's almost the only comment I would make.	117
*QUESTION 10A	118

10a) How did you feel about the numbers of people you met on the island?	119
D68: I hardly met anyone on the island.	120
There were a few walking around the shore.	121
I met a couple of people when I was walking across the island, there was one guy who was interested in Botany and was pointing out a few exotic non-indigenous weeds from the mainland or somewhere that he said was probably brought over on people's shoes.	122
ISP: Well quite possibly, but there have been developments on that island, they were mining for a while and then it was for a while.	123
D68: I wouldn't have noticed it, but he pointed out a couple of things so I met him and then I met a couple with a little girl and they were the two people as I walked across.	124
It was only about 10 or 15 minutes so there weren't many people there at all.	125
*QUESTION 10B	126
10b) Did you go to the campground?	127
D68: I didn't.	128
Well I only saw the one camp but I didn't see a campground.	129
I walked straight across on the path to the other side but I didn't actually veer along the shore line, I must admit.	130
I was more interested in getting back to have a swim.	131
I just wanted to set foot on and see what the terrain looked like and came back.	132
*QUESTION 10D	133
10d) This boat is capable of carrying 150 and today there are 80. How do you feel about the number of people here?	134
D68: I wouldn't care to be here with 150.	135
*QUESTION 11	136
11) How do you feel about the number of people you saw in relation to what you expected ?	137
D68: I think there were probably fewer than I expected although I didn't think much about it.	138
And I was talking to George and he said this is a 22 metre boat or something but it didn't mean anything to me not being a nautical person.	139
When I first saw the boat I thought it was actually smaller than I anticipated.	140
I was up in Gladstone the other day and I think I saw one moored up there and I thought - but it didn't put me off.	141
I thought this looks a "snazey" looking boat and I got on board and I started off down the bottom.	142
There weren't that many people at all and after a while I wondered out the back and came up the top deck here so coming over I did change places a few times.	143
*QUESTION 12	144
12) How did you feel about the facilities at Lady Musgrave Island and reef?	145
D68: Are there any? I mean on the island I wasn't looking for facilities.	146
ISP: The sorts of things we are thinking about are for example the pontoon.	147
D68: It seemed fine glass bottom boat, signs and tracks on the island.	148
Well they all seemed adequate for what I was looking for.	149

The pontoon was fine for getting in and out of the water.	150
The glass bottom boat was ok.	151
The signs got me across the island and back.	152
I had no other way of getting across.	153
They seemed alright.	154
The tracks got a bit ill to find somewhere in the middle there, but you would hardly get lost.	155
I was with the guy and I said do you go this way or that way and I sort of wandered one way and he said no I think it is this way so there is a part there where it is not totally obvious.	156
It is fairly sparse the vegetation in the center.	157
There is not much there.	158
If you follow the coral around.	159
 *QUESTION 13	 160
13) What sort of information did you get about Lady Musgrave Island and Reef prior to your visit?	161
D68: I didn't really have much except some shady stuff.	162
I have an Entomologist friend from Sydney who thinks this is the greatest place and he has been up here over the last 20 years on a number of occasions.	163
I had always had it in the back of my mind one of these days I would get here but I didn't have it as a big top of the list priority.	164
When the opportunity came up I was immediately ready to do it because I knew that it was a very good coral cay.	165
The specifics reading about it I only read on the boat.	166
There was a pamphlet there and there was a double page spread in the middle which I read on the first part and it was quite good.	167
 *QUESTION 14	 168
ISP: ok, so that has just answered this question which was -	169
14) What sort of information about the place did you get during your trip and visit to Lady Musgrave?	170
D68: Yeah well I read the brochure but then George said a few things here on the mike and then the guy in the glass bottom boat said a few things and some of them were the same so they repeated themselves a bit and then there was something in the brochure as well.	171
Something I heard about goats 3 or 4 times.	172
ISP: Did you see any videos on the way over?	173
D68: I did, I watched a little bit early on and then I watched a bit up here.	174
But there is a lot of light on the screens which makes them a little bit hard to look at.	175
But they are not bad.	176
The videos are a good idea because they are germane to what you are about.	177
They are about the reef and they all seemed different.	178
We have crown of thorn stuff up here and down the bottom they talked about ecological questions and the environment and I think it started off with a thing on Lady Musgrave when I was down the bottom, so they were good.	179
 *QUESTION 15A	 180
15a) Is there anything else you would like to know about Lady Musgrave?	181
D68: I can't think.	182
I would be interested now if I did see something on Lady Musgrave, I would read it because I have been here.	183
I just don't have any big outstanding questions just at the moment.	184

*QUESTION 15B

185

15b) The Q.NPWS would like to provide further information about the natural environment at Lady Musgrave. What do you think would be the best way of providing that information?

186

D68: I think audio visuals are very good.

187

That is one thing.

188

The big thing I notice as an Australian coming back is the accent of people who do different things and I am not thinking of George who has a good accent, but on the boat they are just ordinary Aussie accents so it is not that they are good, bad or ugly, but it must be very difficult for people who have English not as a first language to follow them, I don't think they could very easily unless their English was exceptional.

189

So the boat people, the bus man etc.

190

In fact there are interesting things even coming in the bus and the bus driver did point out and coming back I realized our Aussie, our own words which is slang to elsewhere or our own speech would make it very difficult for people to actually pick it up.

191

ISP: Are you surprised that they don't hand out information like brochures, in different languages?

192

D68: Well I suppose that's the question - I am curious.

193

I was talking to George and the first thing I asked him was did he get many Japanese tourists over and he said many.

194

I was thinking today coming in the bus if you had Japanese tourists there you would almost want something in Japanese that you could push on.

195

The guy in the bus tried to tell us a bit about the farming just a couple of bits of tid bits of information about the sugar sheds and that, you would really need something in a couple of languages but I have heard German spoken here today.

196

There are no Japanese on board to my knowledge today.

197

ISP: On Sunday we had about 30 Germans on board and they had an interpreter fortunately.

198

What we were principally thinking was, not everybody that gets to the island comes on this boat so National Parks want something on the island so the audio visual may not work there because there is no power.

199

D68: If they set up something themselves, they could have a little generator couldn't they that put out a couple of kilowatts of power.

200

ISP: The salt environment is pretty hard on things like that but they are working on it, we are just looking for suggestions to pass onto them.

201

D68: I think if you are really interested in the tourist thing, you are just going to have to have some sort of power there. I appreciate not wanting to ruin the environment and stuff but I don't see how you are going to avoid it.

202

But you could look into alternative power, you could look into wind power and have a battery or solar cells - you need a hell of a lot of solar cells to get much power I realize that too.

204

You would probably always have a good breeze there.

205

But it would be nice to have an environmentally friendly power source for water pumping or whatever to be able to set up because it seems to be inevitable that Australia is interested in tourism and the Barrier Reef is going to be a big show case for tourism.

206

But you are going to need facilities as well with a lot of people coming.

207

You can't give the nice little talk about don't pee in the water when you come here because a cubic metre or something is - at some stage you are going to have to have better facilities so it is not a problem for people and on the island too if you are going to have your backpackers or something.

208

So to try and find environmentally friendly ways of handling bigger numbers of people and it will involve a power source but you don't have to have it as petrol motors, you can have wind power that run batteries or solar power. 209

There are different places around the world that specialize in all that too. 210

*QUESTION 16 211

16) The Great Barrier Reef Marine Park Authority and Queensland National Parks and Wildlife Service have complementary zoning plans that determine how the Marine Parks should be used. Do you know what you can or cannot do at Lady Musgrave Reef? 212

D68: No, I don't know very much about them, except I know you can't fish or take anything away from there. 213

Just from the little bits I have picked up today and I think fantastic. 214

But I don't know about it in detail, no. 215

*QUESTION 17 216

17) How do you feel about boats anchoring in the lagoon? 217

D68: I don't know enough about what that means environmentally. 218

Anchors dragging on the bottom and stuff on the coral. 219

I think it should - I can appreciate the two extremes of people not being free to do anything. 220

People who have maybe lived in the area all their lives and might have been used to going in there and casting an anchor, so to avoid the extreme of some how or the other over policing and at the same time to do something that encourages dozens of boats to go in there and tear the bottom out of the reef would seem to be unfortunate as well. 221

ISP: Actually the anchor damage is only half the problem, the other issue being social impact. 222

People are used to going there and not seeing much happening, a very natural environment and there is a potential for it to become quite crowded. 223

When this boat is there it may be the only boat there but there is still a pontoon, three glass bottom boats that belong to this operation, plus another mooring and another glass bottom boat on that second mooring. 224

The boat that goes there leaves from 1770 on days when this boat doesn't, so at the moment we don't have two operations arriving on the same day, but there is potential for it to get crowded, and in addition there is a couple of sea planes that land at different times and they are just the commercial operators. 225

There is two yachts anchored there today but over Easter there could be half a dozen or more. 226

We are just lucky it is a large lagoon and it hasn't been a problem up until now. 227

D68: I don't really know about them but I certainly wouldn't like - you would need an environmental impact study that would know just what it can hold and then it should some how or the other be regulated. 228

I think good Government means that it does regulate within the bounds that protect the environment and that people have freedom to operate within that. 229

ISP: At the moment you need a permit from us to operate there so we are trying to keep an eye on it, it is just a matter of where you draw the line. 230

*QUESTION 18 231

18) Commercial and recreational fishing is allowed on most of the lagoon. How do you feel about this?	232
D68: Oh, you can fish in the lagoon?	233
ISP: Not in all areas of it.	234
There is an area - but most of the lagoon you can in fact fish in.	235
D68: I didn't know that.	236
Again I don't know how much fishing it can stand without destroying it, but that's the thing.	237
I would always like to see us err on the side of the cautious.	238
That would be my way.	239
Not being a big fisherman, but be cautious because often it is not possible to come back from the brink of extinction and it is easy to say we were over-cautious fair enough, but no-one is going to argue about that then, you still have the resource so a cautious policy that protects the environment.	240
*QUESTION 19	241
19) How do you feel about the size, level and type of tourist operations here?	242
D68: What you have described to me know it doesn't seem to be over the top.	243
I don't know how much more it could stand.	244
I certainly wouldn't like to see the island and the sea crawling with people.	245
I would imagine it can take a little more than at the moment.	246
You are saying that the operators actually own that particular pontoon and those particular glass bottom boats so if another operator came in you are multiplying that level of facilities again etc so.	247
Why can't people get to sharing facilities and things too and dove tailing operations and.	248
ISP: Well that's possible, and in fact at the moment the reason why the two operators that go there go on separate days is so there isn't crowding occurring, but in addition you could potentially have for example, this boat being there and its leaving there at 3.00 and another boat could possibly get out there at 12.00 or 1.00 and leave at 4.00 or 5.00 but they would be getting home in the dark.	249
There is a potential for share sites.	250
D68: Because the whole thing about the resources of our universe is tied up with sharing, not with capitalistic sort of competition.	251
There is too much of the world that is being polluted and ruined and destroyed and there is no coming back from where they are and we have done a lot of that to parts of Australia already so we need to treat things very cautiously and try and understand what is going on first before we make decisions that might be irretrievable consequences.	252
But you need people who have a lot more knowledge of marine biology and environmental impact on that than I have to know just what it would be.	253
We need experts in these areas.	254
*QUESTION 20	255
20) Is there anything you noticed about the management of this place that you would like to talk about?	256
D68: Did I see the management? The only people I have really noticed.	257
ISP: Most people aren't aware that management is going on.	258
D68: I wasn't - I only met people that I imagined were tied up with the tour operation, you know, George and his minions here on the boat or people helping you find a snorkel or something like that.	259

They were all very helpful and very nice. 260
I have nothing but the highest of praise for them really. 261

*QUESTION 21 262

21) Have you any thoughts about how the National Park Service and
the Marine Park Authority should manage this place in the future? 263

D68: No I don't except just in the context of what we have
been talking about. 264

Of caution of some how or the other working out of knowledge too,
there needs to be research. 265

I suppose I have done a lot of research myself. 266

I have a PHD in another area and there is no substitute for in-depth
research in whatever field you are dealing with. 267

ISP: That's what we are trying to do here. 268

One of the impacts is social impacts and that is what our survey is
attempting to cover. 269

D68: What you are doing with me is more a superficial social
investigation. 270

I think it is really and I think it is important and it is good that
you do it and you get an idea of people off the top of their heads
or out of long held convictions, their impressions. 271

But it is still highly impressionistic what's done here. 272

ISP: I know that. 273

If we could talk to someone on a boat when there is only 50 people
on the boat and say what do you think about the number of people
here and they will say it is ok and then if you go on another day
and ask them when there is 150 people on the day, they will say yes
that's ok, but the people that only had 50 people on the boat would
say no 100 is too many, but if they were one of the hundred maybe
they wouldn't feel that way. 274

D68: You need a lot broader experience of different
situations to be able to really judge between one and the other. 275

ISP: We need research. 276

D68: You need to say well after this boat's been there, what
in the hell, is the water still as clean as it was before, are the
fish still around, is the island still - how many cans were thrown
around and is there a negative impact on the environment that we
wouldn't know. 277

It would only be the scientists that were there who would know. 278

ISP: And even the operators themselves would have different
impacts. 279

George is spreading the word, you mustn't fish here and you mustn't
take anything home and you mustn't pee in the water and things like
that which aren't legal requirements but just giving a message there
which is only to our benefit. 280

But not all operators are like that. 281

D68: Well George obviously has a love for the sea and the
environment and you really need tour operators that come out of that
knoll. 282

It is more than just business. 283

The country needs business and needs a good gross domestic turn-over
and all the rest of it, but it happens to be - basically it has to
be done out of a culture which is shaped by attitudes that are
caring for the earth, to the sea, the land etc and then you can do
good business within those parameters. 284

But some how or the other you can't just have the unscrupulous
capitalistic sort of operator on the one hand that waltz a little
bit to the tune if he thinks he is going to lose his license or
something. 285

But then people who come on these sorts of trips actually do have a
love for the world in which we live in, otherwise they wouldn't come
out here to the sun and the fresh air. 286

You can go into a five star hotel, they are not going to come here

if you are looking for creature comforts along the way that many people think are here. 287

You come here because you have some sort of a sense of a love of just the freedom of the outdoors and what it has to hold. 288

ISP: I think we weren't necessarily sure on that, that's why there is a question in there about how important are the natural environments. 289

D68: You wouldn't risk being seasick coming across this 50 kilometres of ocean - 290

ISP: That's what it comes down to actually, you wouldn't go on a 2 and a half hour boat trip just to see an island unless you really wanted to do it. 291

D68: Sure and I think the more that comes through right from when they pick you up in the bus and they tell you a bit about Bundaberg, don't tell you about the that we used before and soaked in and got into the food chain and poisoned the milk or whatever, but some how or the other show that Bundaberg and Australia is becoming environmentally concerned and what's being done and the productivity of the land and the fact that we are on the 25 degrees of latitude and what that means, being able to grow tomatoes the year around and all that. 292

They are interesting tid bits of information but came out today and it was said they need to be expanded on and spoken about. 293

I think sugar cane is something that grows about the biggest tonnage per acre over a period of time than any crop. 294

Just the productivity of this area is quite incredible, whether in the sea or on the land and that to me seems to be the truth that can be explicated on a tour with a group of people, Japanese, German, English. 295

They come, they are in a different environment. 296

This is very different from where they have come from and all those things are strikingly new and interesting for them and what must hit them is the things that hit me when I came back. 297

There is a hell of a lot of fresh air and blue sky and a horizon all around us at the moment and a sea that holds so much promise of things to be seen and enjoyed. 298

So you have to tell them about that. 299

*QUESTION 22 300

22) All things considered what was the meaning of the visit to you personally? (if explanation is required say this: How important was this experience to you and in what ways?) 301

D68: I guess it helps me to appreciate my own immediate environment where I was born and brought up. 302

And also the world in which we live and this is a unique part of that world ecologically. 303

It has been pointed out to us today the multiplicity of species on a reef and the diversity of species and that is so important for the survival of our planet and of the human species as a part of that network and to be able to come and see it with your own eyes. 304

The myriad numbers of corals and plants and fish etc. to just get a little glimpse into that world. 305

Not just off the screen of the television or out of a glossy book but with your own eyes and in the warm water. 306

That's something that does impress very much and gives a sense of wonderment and I think what we do need in our world is a sense of awe and a sense of wonderment because it is only then that we can do a lot of things that are necessary for our survival. 307

And it makes wars a little bit remote and that if people can get a sense of wonderment of the world in which they live. 308

You come up and you feel like sharing your sandwich or talking in a friendly way, dropping barriers, all that happens I think when you

do have an experience of awe, so to me it is a great learning environment.	309
*QUESTION 23	310
23) Why did you decide to come to Lady Musgrave?	311
D68: Because George offered me the trip free.	312
It was just that I happened to be with George the other day and we were just talking about it and he said come over.	313
ISP: But you did say earlier that you were ready to leap at a chance to come.	314
D68: Yeah I was.	315
I had heard about the thing and I had an idea of what it was.	316
I suppose I have seen reef before and I have seen coral kays before.	317
It is not as though it is totally new for me from that point of view.	318
And then I travel so much of the time anyway, but I had the time and when the opportunity came if you like the that was thrown down for me, if you want to go tomorrow, I responded.	319
*QUESTION 24	320
24) What were you hoping to get out of this trip?	321
D68: I suppose an experience of having a swim under the water.	322
That was basically it.	323
I love the water.	324
I have been swimming every day that I am home but I have been looking at the bottom on the swimming pool where I have done hundreds of miles because I used to do a fair bit of swimming in Bundaberg when I was a youngster and then the one out at N..... there, I had swum up and down there - well it is great to be able to have a swim around and have a look at a phantasmagoria of colors or something.	325
ISP: Phantasmagoria, I wonder if the typist can spell that one?	326
*QUESTION 25	327
25) Do you have any comments about this study and how do you feel about being interviewed on this trip?	328
D68: I didn't mind being interviewed.	329
You are a very good interviewer.	330
I think it is good that you do the studies.	331
I have sat in airports in Dublin and London and I have had similar people doing surveys.	332
It is done all over the world.	333
So it is a world wide phenomenon.	334
Often I find it a bit annoying and I don't buy into it, but just today you came out on the deck and got me and I was in the mood to talk.	335
I felt in a more expansive mood probably.	336
ISP: Anything else you would like to comment on?	337
D68: Not, really, expect what I have said, my own suspicion of the survey is that it is impressionistic largely and I think it is worthwhile that you need to do a lot of in-depth study to back up a survey like this so that you really know where you are.	338
ISP: I hope they are doing that, I don't know.	339
	340

**APPENDIX C: TRANSCRIPTS OF INTERVIEWS FROM
FAMILY REUNION**

Daughter

MP: And unless I am more specific about the questions, I'll ask you about your visit here to Pipestem rather than some specific aspect of it. 1
2

BG: Ok. 3
4

MP: What's the visit been like for you here? 5
6

BG: It's been lovely. 7
Does that tell you enough? 8
(Laugh) 9
10

MP: Get's me started. 11
Could you tell me a little bit about the things you remember about what you've done since you've been here? 12
13

BG: Well we've mostly hiked. 14
We had an aborted, we were trying to ride horses, did you hear about the ... 15
They were not really well-prepared there with horse back riding. 16
And that is probably my one disappointment. 17
Because I don't get a chance to ride unless we come on vacation and I'm not a rider. 18
And I was disappointed about that. 19
The weather's been just beautiful, the setting is lovely and of course the family was wonderful to be around, which doesn't pertain to your interview. 20
21

MP: Could you tell me a little bit ... 22
Actually one of the reasons that I am also interested in doing this is to get a little about how being here with the family influences things because often we interview backpackers that are out there by themselves and this is more of a family oriented thing and we're trying to understand the family experience a little better. 23
So I am interested in the family part. 24
25

BG: OK. 26
27

MP: Could you tell me a little bit about the hikes, what you remember about the hikes? 28
29

BG: (Laugh). 30
Well the first hike long, long and it was uphill because it went to the river. 31
And I don't think we were prepared for how steep, but when we went down we knew how steep it was going to be coming back. 32
But it was, it was well laid out and it was an easy hike in that there was no possibility of getting lost. 33
And I enjoy walking so it was nice. 34
But it was a long hard walk back. 35
Had anyone been hurt it would have been almost impossible for me to help someone back. 36
It was nice. 37
38

MP: Is that, being aware of how far you are, is that something you thought of before or is that something that occurred to you after 39
40

BG: It said 2.7 miles one way. 41
I didn't anticipate how steep it was. 42
If it had been less steep, 2.7 miles wouldn't have been much. 43

MP: Right.	44
	45
	46
BG: (Laugh).	47
But it was a hard 2.7 miles.	48
It's one I'm going to brag about later, but today I'm hurting.	49
	50
MP: Well I think you have every right to brag about it, I've been telling people I'm impressed.	51
	52
BG: (Laugh).	53
Thank you, I appreciate that.	54
	55
MP: What sort of, what were you aware of when you were hiking?	56
	57
BG: What was I aware of?	58
I don't get outside like this often and I just enjoy.	59
I'm not	60
I don't pay a lot of attention to things visually, generally.	61
But we did see a deer and it was wonderful how tame it was.	62
It let us get fairly close.	63
We didn't go attempt to get close to it of course.	64
But it didn't run, it ran far enough so it could watch us.	65
But it didn't	66
It wasn't afraid of us, it was just observing.	67
And it was fun to see it.	68
I thought that was wonderful.	69
For the most part I just enjoy feeling what it feels like to be outside and away from people and traffic.	70
It would be nice to have trees labeled and plants labeled, I have trouble remembering them.	71
I just enjoyed being outside.	72
	73
MP: Could you, and this may be a little bit difficult, but could you tell me a little bit more about what you meant when you said the 'feeling of being outside'?	74
	75
BG: It's exhilarating to me being in the mountains.	76
It's just ...	77
If I hadn't been in Atlanta still ...	78
it's not like anywhere in Florida where there's nothing ...	79
but a couple of times I have just driven and I can see the mountains in the distance and I start laughing out loud.	80
And when I really get into them it's exhilarating.	81
It's just, it's just a thrill.	82
It's a thrill to me.	83
	84
MP: Do you think that's because you grew up in Bluefield?	85
	86
BG: Possibly.	87
That's possible.	88
But there's also, I don't see how anyone could miss ...	89
North Georgia mountains are wonderful, they're very nice but they don't compare to this.	90
And I had forgotten how wonderful, how many mountain ridges you can see and how deep they are and how beautiful.	91
I had really forgotten.	92
And I go to north Georgia mountains every chance I get, which isn't enough.	93
We have a place there, but it's not like this.	94
I say that it's just an exhilaration.	95
	96
MP: Alright.	97
Do you think, you were I hiking I guess with Jennifer and ...	98

	99
BG: Jennifer and Angie and Wally my husband, you knew that.	100
We're both in our 50's and of course they were young.	101
And they were ahead of us all the way down and went across the river	
and came back the easy way.	102
(Laugh).	103
	104
MP: Right.	105
Do you think you would have gone if you had been by yourself?	106
Or ...	107
	108
BG: This morning I took a hike around the lake or a walk around	
the lake which was a nice walk.	109
It was long, but it was a walk.	110
And I probably alone would have done that rather than all the way	
down to the river and back.	111
	112
MP: How ...	113
beyond, there were very dramatic differences in the strenuousness of	
the	114
	115
BG: (Laugh).	116
In the terrain, right.	117
	118
MP: Do you think there were, can you think of any differences	
perhaps between the two because one time you were with the group and	
the other time you were by yourself?	119
	120
BG: The first time I really followed the group and the difference	
is the silence.	121
I say silent, obviously it is never silent in the woods, but there's	
a special stillness that you can't get when you are with other	
people.	122
I do like hearing that.	123
And I like to, the one this morning in that way because I could	124
Have you been on the Lake trail?	125
	126
MP: I did a little bit of it last night but I didn't go very far.	127
	128
BG: It goes into the woods and then it goes back down near the	
water and then it goes back into the woods.	129
There are various ways to go at various times.	130
But when you are in the woods part it is very still.	131
That's basically how I describe it.	132
	133
MP: That's good.	134
	135
BG: It's very nice, very nice.	136
It also had a lot of pine straw which cushioned and also I thought	
they were better, not a better feel to the walk.	137
It gave better sounds or fewer sounds, if you know what I am saying.	138
	139
MP: Yeah, I think.	140
I think I do, I think of hemlock and pine stands like that myself.	141
	142
BG: It's nice.	143
	144
MP: And this question goes back to your entire visit here at	
Pipestem.	145
And it may be one of the one's that's a little bit less clear.	146
All things considered, what was the meaning of this visit to you	
personally.	147
	148
BG: Now that's a hard one to answer because there are so many	

things. 149
I like seeing the family, I like seeing everybody. 150
That part is always important. 151
I like seeing my kids who aren't here right now. 152
But, I don't get to see Tony very often. 153
And I almost never get a day off of work. 154
I work six and a half days a week. 155
I get Sunday morning off and that's all. 156
So that's been really nice which is probably why I managed to fall
asleep. 157
I don't think I have, I think it's refreshing. 158
I think I'll probably know on Saturday how I feel about the trip
more than I do today. 159
I think you come back refreshed, but I don't think you realize it
until you start back to work and have more energy, more enthusiasm.
Does that answer it? 160
161
162
MP: Oh yeah. 163
164
BG: I'm not quite sure, when people say that I'm not quite sure
how to respond. 165
Is that OK? 166
167
MP: I think that's a good response. 168
Typically, like I was saying earlier in the surveys that we do we
have responses that people can check off to, but I think they come
out to be rationalizations as opposed to, I think what you said is
sort of what I was hoping to get at in some way. 169
170
BG: Oh good. 171
I think that's hard to answer sometimes. 172
173
174
MP: And this one is related and also hard and to some extent I
think you already addressed it. 175
But I'd like to ask it specifically. 176
How valuable do you think this experience has been for you? 177
178
BG: I don't think there's ever any replacement for ... 179
I don't think there's anything more wonderful than being in the
mountains and I think that it restores parts of you that in the city
tend to break off and you lose track of. 180
Again it is such a short visit, I don't think you can put all those
pieces back together in just a few days. 181
But I do think that when you get back in your other, other world and
your other life you can think back and pull these things for a long
time. 182
I'm one of those people who will pull these things back in for six
months. 183
I can stop for just a few minutes by myself and laugh because again,
it's a feel rather than intellectual. 184
Does that help you? 185
186
MP: Oh yeah it does, that's great. 187
What overall evaluation would you give of this particular visit? 188
189
BG: This visit? 190
You're not talking about the service and that sort of stuff? 191
192
MP: No, I'll get a little more specific. 193
194
BG: As far as the visit I can't say enough about getting away to
the mountains. 195
I don't know the words ... 196

To me it's invaluable.	197
I wish I could do this on a more frequent basis.	198
I wish I would do this on a more frequent basis.	199
And seeing the family is always wonderful.	200
Seeing everybody and watching the kids and what you've done with yourselves.	201
It's exciting.	202
It's refreshing and rewarding.	203
And again, it's one of those things that with me will linger for a long time.	204
	205
MP: Ok.	206
If you were going to describe Pipestem the state park to a friend, how do you think you would do that?	207
	208
BG: I think the first thing I would talk about is how far you can see into the mountains and the fact that you can see rivers.	209
We've had gorgeous weather.	210
It's so clean and fresh.	211
And you know you can just sit here if you want.	212
I could just sit here, I think and look hundreds of miles away into the mountains and the shadows.	213
That would probably be the first thing I would talk about.	214
But then that's my own personal love.	215
But there are a lot of things to do too, most of which we really haven't done.	216
There are a lot of things besides walking, probably something for everyone.	217
	218
MP: That ...	219
it's sort of interesting to hear you say that you enjoy sitting here looking out because that sounds so different from ...	220
I guess you're working six and a half days a week, pretty busy and moving all the time.	221
Is it difficult for you to sit ...	222
do you feel uncomfortable I guess not	223
	224
BG: Not here.	225
I couldn't do it at home, I couldn't do it at work because there are things to do.	226
And I can leave work to come here.	227
I did call in to see how things are going.	228
I left things in capable hands so I'm not worried about it.	229
But once I'm away I don't take it with me.	230
Well there are books and that's what I do, but I ...	231
It's rare that I cannot leave like that.	232
If I'm there I couldn't I'd have to be doing things.	233
But here it's, this is what I'm here for.	234
	235
MP: Ok.	236
This is closely related to the question that I just asked, but I'll ask it again.	237
Is there anything special about this place, Pipestem itself that makes it distinctive from other places that you've visited?	238
	239
BG: We usually end up in the mountains or some place in the hills.	240
I think the mountains probably are deeper and prettier here than most of the places we've been.	241
I really don't ???	242
There's a similarity to, the trails are different, or the one's I've been on are different, it's not the rugged climb.	243
You know, wide comfortable trails, it was steep, it wasn't, when we were at High Hampton we were climbing over rocks and things which we haven't done here.	244

And there should be rocks, I haven't seen many rock outcroppings. 245
 Actually there are some here, I could see them in the distance. 246
 Basically I think we're always off to this type of place. 247
 At least for the family places we are. 248
 That's largely due to your dad. 249
 But when we go some place I prefer this type of thing to the beach. 250
 251
 MP: OK. 252
 I want to bring up ... 253
 Actually I want to write that down too because that's something I
 want to get back to too. 254
 Could you say a little bit maybe why you prefer this to the beach
 environment? 255
 256
 BG: I think there's probably lots of reasons. 257
 I think it there's more to do here. 258
 For me there's more to do. 259
 I like walking on the beach once or twice, but not on a regular
 basis. 260
 I don't, I like sand I guess. 261
 But there seems less to do. 262
 And flat areas are so limited. 263
 You can't see very far. 264
 People say "Oh, you've got all these hills blocking your view," but
 that's not true. 265
 There's something cleaner about the mountains. 266
 267
 MP: Cleaner. 268
 In what way? 269
 270
 BG: I don't know. 271
 The air is cleaner, less humid, sand doesn't get into your shoes. 272
 I don't know what it is. 273
 And again I may just have better memories up here. 274
 But I just always prefer mountains and hills to flat areas and sand. 275
 And the grass, and real dirt, and rocks and I like it better. 276
 277
 MP: OK. 278
 And this is maybe a little bit unfair because I wrote it down and
 I'm coming back to it, but you said you liked the mountains up here
 in part because their deeper and prettier? 279
 280
 BG: Than north Georgia. 281
 I haven't been out west. 282
 I probably would just love it if I had been out west. 283
 But I think you would have a hard time finding a view that's any
 nicer than the view around here. 284
 Which is one of the nice things about Pipestem, about your other
 question about Pipestem. 285
 I do like, these rooms are arranged so they let you see. 286
 I think that's really nice. 287
 I don't know how the cabins are, but this is especially nice because
 they really considered that. 288
 289
 MP: And this is the last question. 290
 And even though what we say here doesn't have to do with Pipestem or
 the management, you know, I'm not doing a study for them or anything. 291
 One of the things I would like to ask: is there anything about the
 management about this place that stands out in your mind? 292
 293
 BG: There are a few improvements that I'd like to see. 294
 One would be the trail maps. 295
 They were hard to understand. 296
 And I think they have a little difficulty with the staffing and the

food preparation and so forth. 297
 Maybe we overwhelmed them the first day or so, but I think it could
 use a little bit, but for the most part they've been very friendly,
 very nice and ... 298
 the rooms have been clean and things have seemed to run fairly well
 except for those small things. 299
 A little more information about the area, a little about that I
 would like to see. 300
 301
 MP: Information of what sort about the area? 302
 303
 BG: The actual Pipestem plant that they show you a picture of. 304
 I'd like to know a little more about that. 305
 I would like to have a better map of the area. 306
 A better sense of where I am. 307
 When I took the trail around this morning, since it was the lake
 trail, I kept bearing right. 308
 But I wasn't always sure from the signs that was where I was
 supposed to do. 309
 I just knew that because the lake there was no place I was supposed
 to go but that. 310
 But I'm not a trail person and I could have gotten lost easily just
 from the signs. 311
 And I'm impressed with how tame the animals are, how comfortable
 they seem to be with people. 312
 Even the butterflies that Jonathan touched them today. 313
 I thought that was amazing. 314
 I don't know why, maybe they were cold. 315
 Isn't that unusual or am I wrong? 316
 317
 MP: It's not unusual in parks like this. 318
 In part that's because they don't allow hunting here. 319
 320
 BG: The deer know they can come that close? 321
 They know that they are safe or relatively safe? 322
 323
 MP: Yeah. 324
 At places like Shenandoah National Park and stuff where I've worked
 you can tell when you're in National Forests versus National Parks
 because National Forests they allow hunting and the deer there you
 hear them, you never see them. 326
 But in parks like Shenandoah and the state park where they don't
 allow hunting and often when they're campgrounds when people feed
 the deer as well they become ... 327
 328
 BG: I think that's wonderful. 329
 They're so beautiful and they look healthy, the few we've seen have
 looked very healthy which is ... 330
 I don't know why because there's lush vegetation I suppose. 331
 But they're wonderful. 332
 And the woodchuck that we saw that we didn't know what was. 333
 334
 MP: Right. 335
 336
 BG: Right up in front of all of us eating. 337
 338
 MP: Well that's the end of the interview. 339

Granddaughter

MP: If you aren't certain what I'm asking, which is a possibility, just go ahead and ask and I'll try to clarify it a little bit more. 1
But to begin with I'm just trying to be broad and general, trying not to direct you too much in your responses. 2
3
LC: Ok. 4
5
MP: What is the visit here, starting with, I guess unless I phrase it in another way I'd like the responses to the entire three days or whatever that you're going to be here. 6
7
LC: Ok. 8
9
MP: What has the visit here been like for you? 10
11
LC: That's a good open ended question. 12
(Laugh). 13
It's been, well I guess I should respond mostly in terms of the place as opposed to the people part of it. 14
Does that make sense? 15
16
MP: Ok. 17
18
LC: And it's been great. 19
Actually the visit here has done a lot. 20
I'm getting ready to move to Miami which is a huge concentrated metropolitan area. 21
And this has made me do a lot of thinking about where I want to stay because the Miami is only for 12 months. 22
And this view in particular is so incredibly peaceful. 23
And it's so quiet here compared to what it's going to be like there. 24
It's made me do a lot of thinking about where I want to live. 25
And I'm really ambivalent because I do appreciate a lot of things in the city. 26
But I don't know. 27
When I get through in Miami I've thought again about going back to Brevard or Asheville or some kind of western North Carolina place. 28
So in a way "what's it been like here" it's been kind of thought provoking in terms of what are my priorities in life, what do I really want. 29
In particular we've, the first day it rained all day, and that worked out well for me because I was tired and I slept all day, anyway (laugh). 30
And we've had really pretty weather since then. 31
So it's been a chance to ... 32
Oh I played tennis and walked down to the lake today and went canoeing on the lake which is really nice, it was kind of quiet so that's sort of general. 33
I'm kind of rambling here. 34
35
MP: Ok. 36
No, that's fine. 37
In terms of this area, is it just a peaceful time to think about different places to go to or is there something about the setting that maybe is influencing the way you are thinking about where you might go? 38
39
LC: Umm, well it definitely, when I say peaceful I'm probably thinking. 40
Well first of all this ... 41
looking out, the view of the mountains over here is sort of real

calming.	42
And the sound of the wind in the trees.	43
It's very, I've led a real hectic life.	44
Like you, I'm in graduate school so I've been working and trying to do all my other stuff so I guess just being able to walk and be quiet.	45
There is something about not having too much to do so it is not just the place in general.	46
It's the fact that I have some time in a pretty place just to relax.	47
But it's ...	48
It's reminiscent of the time I spent in the mountains.	49
I use to work in Brevard, North Carolina in the summers.	50
Kind of water, running water is really calming to me.	51
And sounds, maybe it is the sound of running water and the sounds of the wind, really as much of the sounds and the view as much as anything.	52
So I don't know, I got a little lost there.	53
I don't know if I can say if there's anything more in particular about the setting other than just kind of wide open spaces that aren't, that you don't look out and see buildings, you don't look out and see McDonald's, you don't look out and see all the junk that's cheap in the world.	54
You look out and remember that the whole world isn't paved yet and it might be nice to spend more time in the parts of it that are open and still smell fresh and clean.	55
There's some rambling for you.	56
	57
MP: No, that's great, that's great.	58
I'd like to I guess ask you now a couple of questions and if you could respond to them thinking maybe about the hike around the pond this morning that you took.	59
What, sort of, were you aware of during the hike?	60
	61
LC: What was I aware of?	62
Well in terms of natural stuff I was aware that it was too late for wildflowers which was sort of too bad (laugh).	63
There was a little bit of Mountain Laurel.	64
Actually when we were in the canoe we saw that.	65
And then some of that stuff that smells like roses that I don't know.	66
I mean I'm really pathetic in terms of being able to label or name things very well.	67
But I've given up worrying about that.	68
I figure I'll just ask people.	69
So I think I was aware of the things maybe that flower.	70
I guess I was aware of the temperature a lot.	71
That it was just perfect that it was not too hot, not too cold, just kind of breezy and the air was fresh.	72
I was aware of how good it smelled.	73
Again I was just really aware that I was in fresh air and not city air.	74
I was aware of my little nephew that was going around.	75
He was fun to be with.	76
	77
MP: So you were hiking with some other people?	78
	79
LC: Yes I went with my mother and Laura, my sister-in-law, and the baby in the stroller.	80
	81
MP: Do you think it would have been a different experience alone?	82
	83
LC: Um-hm.	84
Yeah it would have been.	85
I have ...	86
I mean when it's alone, I don't know, when I'm alone I think more	

about the sort of where do I want to be for my life sort of questions. 87

And I probably hear a lot more sounds when I'm alone. 88

You know like right now when I pause and you can hear the rustle in the trees and that kind of stuff, I probably would be aware of, more aware of a lot. 89

I spent three days alone, I went to Outward Bound once about 20 years ago or so and that's really a nice time. 90

I actually did a silent meditation in Minnesota alone for three days recently, but it was kind of with people along with being silent. 91

And times like that are really nice in terms of kind of just getting oriented. 92

Maybe that, my outdoor time is partly to get oriented. 93

To get centered again after kind of getting scattered all over the place. 94

95

MP: Could you describe getting centered a little bit, what you mean by that? 96

97

LC: Getting centered. 98

I don't know, getting sometimes ... 99

just in my everyday running around I get worried about stuff that doesn't really matter and, or it matters in terms of my everyday life, but you know just, all the little details about getting everything organized and orchestrated and so ... 100

When I mean getting centered I guess I mean getting back sort of feeling like, I don't know, I mean it's kind of spiritual. 101

I don't really know the words for that exactly except it's a more getting in touch with what seems to be really important in the world rather than the riff-raff kind of ideas and maybe that's ... 102

I mean I think nature is a good place to do that because that is what's really important. 103

I don't know, I feel a little bit inarticulate about, inarticulate about how to say what I mean by centered except to say. 104

I mean I don't want to say in touch with God, that doesn't really exactly sound, I don't know what God means to people ... 105

but getting in touch with remembering that I like the world, I like myself, I like being here. 106

Quiet, calm, peaceful, those kind of things. 107

108

MP: Ok. 109

Thinking, not just to the natural environment here, but to your coming here to Pipestem. 110

What does this visit to Pipestem mean to you personally? 111

112

LC: I'm not sure how much more, shall I say. 113

I mean a lot of it for me personally, because it's for a family reunion it's a little bit different than it would be if I just went out ... 114

I mean this visit to Pipestem is a nice time to catch up with a lot of people and partly just to catch up on the news and find out how everybody's doing. 115

For me especially, it was a nice time to see both my brothers that I haven't seen and their families that I don't see real often anymore. 116

So that was really fun. 117

But it's fun to, you know, people like you and Bruce and your parents and all the cousins and stuff like that I haven't seen. 118

It's just sort of fun to come see how everybody's doing. 119

So that's a lot of it. 120

I mean I'm spending four days with my mother in close proximity (laugh). 121

That's fun but you know it's not quite as peaceful as it would be if I were coming by myself. 122

So that's what it means to me personally. 123

Let me see if I can think of anything else.	124
I mean the setting helps.	125
It would be a lot nicer than it would be anywhere else to do.	126
I mean the same experience in a different setting would be much worse.	127
This particular setting has been really nice for that because there's plenty of room for everybody to spread out and do their own things and then get back together.	128
So it helps that, what I mean a lot of intense closeness, togetherness can be really stressful if its not in the right environment.	129
If it was raining out that would be a problem.	130
MP: Right.	131
	132
	133
LC: Could you think how I could get more at what you're looking for?	134
	135
MP: Well that get's a lot at what I'm looking for, although another way I might phrase it - was there anything you were hoping to get out of this trip?	136
Did you have like goals for the trip?	137
	138
LC: Well, actually my goal was more of an ungoal I guess.	139
To get	140
because I'm getting ready to leave Minnesota I've been packing and trying to finish my job and trying to get my dissertation data collected and everything and basically my life was going 100 miles an hour and this was going to be my first chance to just crash ...	141
So my first goal was just to sleep as late as I wanted to.	142
I always get up real early and historically if there are other people getting up real early I get up early too.	143
So really one of my goals was just let myself sleep and not feel guilty.	144
And so I did.	145
I slept to 8:30 for the first two mornings which is much later than usual.	146
And even took a nap the first day too and that was really nice just to sort of do that and not feel like I had to get up with the first people up.	147
So part of my goal was to get rested and not feel like I had to participate in everything.	148
And that happened and that was good.	149
And, you know, other goals were really pretty much people oriented. I was hoping to touch base with your mom a little more which I didn't really get to until just now very briefly.	150
So then I was hoping to get some outdoor recreation, and play a little tennis or move around a little bit because I've been a lot more sedentary, and hiking.	151
I've been real, graduate school has made me more sedentary, or not just graduate school, I've had surgery twice.	152
So moving around.	153
And I've gotten to do that.	154
I've gotten to play tennis only once and hike only once so I could have stood a little more movement but with all the visiting you've got to do, that's important too.	155
	156
	157
MP: Overall, how would you evaluate this particular experience.	158
	159
LC: Well it's been great for the things I that expected to happen here.	160
I mean, you know, when we start talking and I remember some, I think I could use sort of another experience for a little bit more of the peaceful thing.	161

For the things I wanted for visiting it's working pretty well. 162
 It just seems like with this many people you can't get maybe very in
 depth serious visits with that many people. 163
 So the visiting is working out well for getting to see my brothers,
 that's been really fun, for having a chance to see them. 164
 I have gotten a little taste like I was talking about earlier that
 sort of centeredness and serenity and in a way that's a more
 important goal almost than anything, and I've gotten less of that,
 only just a little bit of that. 165
 So, overall, if I plan a vacation again I might plan to come a day
 earlier, to stay a day later, to have a day to myself. 166
 That would be ??? in an ideal world. 167
 168

MP: Is there anything, of the things that you've done, is there
 anything in particular that's helped you feel more peaceful and
 relaxed or is it just sort of being in a different place where you
 don't have pressures? 169
 170

LC: Well, the being some place not having pressures. 171
 But I would say, I would say the view itself. 172
 Just being able, it's almost breath taking just to look out there,
 from somebody who has spent most of their life time in the flat. 173
 So that always kind of knocks me into, sometimes it's just a moment
 of remembering of where you are in the world. 174
 So the view would be. 175
 And I did go for one sort of semi-walk run the other day just around
 the to the tennis courts by myself and then around jogging on the
 road a little bit. 176
 And that was really nice. 177
 I mean I would call that really a more peaceful experience. 178
 Just to go down there and you get the view of the gorge down there
 from the end of the tennis courts. 179
 And being alone down there outdoors with trees. 180
 I don't know, maybe that would be ... 181
 A little bit, there were a couple of moments in the canoe when I
 went out in the canoe with your Dad for a few minutes and I was in
 the front end, you know, that just sort of ripple of the water
 coming by the front, the bow, of the canoe. 182
 That sort of sound when we were out there and it was just sort of
 quiet and really nice. 183
 Although we ended up chatting most of the time, but there would be
 little bits of quiet time so I would say those were some of the
 things. 184
 185

MP: If you were going to describe Pipestem to a friend, how would
 you do that? 186
 187

LC: I would say, I would say it's a place with a little something
 for everybody in that the golf players got something they wanted to
 do. 188
 And I would say, my first description would be it's a place with an
 incredible view and all the rooms have an incredible view and
 there's plenty of stuff to do in terms of outdoors activity for the
 times when you want to be active with tennis and running and golf
 and swimming and plenty of places to hike and be quiet. 189
 So I would say it's a really nice place to spend an outdoor time in
 terms of having a lot to do if you want to stay ... 190
 Unless you want to be in a more primitive place I'd say if you're
 not looking for primitive but you're looking for outdoor that it's
 really a good place to be. 191
 192

MP: How would a primitive place differ from this? 193
 194

LC: Well, there'd be just less conveniences so you would have to,

you know, dig your own, this is a lovely word for it, facilities and carry your own stuff in so it would be, that would be the down side of it, it would be harder work.	195
But the upside of it would be a little more isolated so it would be a little more peaceful and you could probably have a little more time when you didn't have people talking.	196
MP: And what did you mean, could you talk a little bit more about what you meant by more isolated?	197
LC: More isolated.	198
Well, I guess I'm thinking in particular of primitive places where I go, the most primitive, and I don't often go is on Cumberland Island. It's off the coast of Georgia.	199
It's almost Florida, you can see it from Florida.	200
I think it's Georgia, yeah.	201
And when you hike back into the primitive place.	202
I mean like everybody camps at the first campground and then the primitive campgrounds are just spread further apart and you hike back to them.	203
So I kind of think of primitive as just being farther away from groups of people.	204
It's a little more peaceful that way.	205
MP: And this is the next to the last question and it's pretty closely related to the last one.	206
You might not have a different answer to it.	207
Is there anything special about Pipestem that you think makes it distinctive from other places?	208
LC: Well, I don't guess I've ever been to a place that's exactly like this.	209
What is special about it?	210
Well, the other place that I've been that's sort of like this is that High Hampton place.	211
And this one has, it seems more spread out than some places.	212
It seems like there's more space in the whole park.	213
But other than that, and again the fact that all the rooms face the views, you can't get a bad view anywhere, I'm not sure I can think of anything that would make it different.	214
MP: Is there anything about the management of Pipestem that stands out in your mind?	215
LC: It stands out as kind of laid back to me.	216
There's several things about the management that have been kind of slow.	217
Like the ladder yesterday where they told me they would have the ladder at 5:00 and we got it at 5:30.	218
And the elevators getting stuck.	219
But in a way I've kind of taken that as kind of funny because it's a little bit nice.	220
Everything's so efficient around the university where I am and we're always working toward efficiency, so since I haven't been in a hurry it's been nice.	221
But it does stand out to me as a little bit on the laid back and a little bit inefficient.	222
But nice in that they get everything done.	223
So that's the indoor management.	224
Outdoor management it seems the parts I've been to seem really well taken care of.	225
I can't think of anything else management wise.	226
I haven't really been over a lot of the park, so I don't really know if I can describe anything else about that.	227
	228
	229
	230
	231
	232
	233
	234

MP: Ok, well thanks.

235
236

Son-in-law

MP: Get started. 1
What has this visit been like for you? 2
3
JM: Well, it's been very nice. 4
(Laugh). 5
Is that enough? 6
No it's been really a nice time out sort of. 7
I had a bad week last week in terms of, I was in Washington for a
training type thing but then I was working just about every night on
a case, so I had to come in after ?? but it was subsequently settled. 8
But I guess it's been a real change of pace from that. 9
It's nice just to be out in the pastoral, rural area to kind of take
it easy for a change. 10
11
MP: So you see this more as rural as opposed to wild? 12
13
JM: Yeah. 14
I think I wouldn't exactly call this primitive or roughing it or
anything like that. 15
But it's a change from what I'm accustomed to and it's been a nice
change of pace, like I said. 16
17
MP: Could you tell me a few of the things that you've done?
The activities that you've done while here. 18
19
20
JM: We, of course all the things that I have done have been
pretty much with the family. 21
We've gone down to the lake and walked around it a bit on the trail. 22
Also, we've done the paddle boat. 23
We did that yesterday and today. 24
We went to the nature center today to look at the exhibits and so
forth. 25
Mostly the other things we've done have been mostly of the taking a
walk type nature. 26
We played Koosh ball out here on the lawn. 27
That's about all I can think of at the moment. 28
(Laugh). 29
We've eaten a lot. 30
(Laugh). 31
32
MP: I'd like to ask you a little bit more about the walks that
you've taken around here. 33
I guess ... 34
First of all, you've taken them with your little ones? 35
36
JM: Right. 37
I took them with the children. 38
39
MP: When you're out there with the kids around here, what sort of
things are you aware of? 40
41
JM: Well, if not at the top most level certainly near the highest
priority is keeping them in line and out of danger so to speak. 42
Especially with Susannah, the youngest one. 43
But in addition to doing that I've been trying to kind of soak in
the being out in the woods and appreciating the beauty of what we're
seeing and trying to observe the flora and fauna I guess. 44
And also, trying to point out whatever things of interest I see for
the kids. 45
46
MP: This may be a little bit more uncomfortable to ask, but could

you give maybe some examples of the types of things you point out to the kids? 47

JM: Sure. 48
This morning we saw a deer. 49
Yesterday we saw a little sassafras bush and Grandad and the kids 50
and I got to talking about how he and I in the past had dug up the
roots and chewed on the roots and made sassafras tea and things like
that. 51
I'm just giving you random recollections here. 52

MP: Sure, that's fine. 53
54
55

JM: We saw the fish down in the inlet of the Lake yesterday. 56
We looked at the moss that was growing in some profusion in the
woods down by the lake. 57
What else did we see? 58
Yesterday when we took the tram down to the river, into the river
gorge and pointed out the cave that was there below the tramway
there to the river. 59
Those were sort of examples I guess. 60
61

MP: With like the flowers and stuff, do y'all try to identify
them or just sort of the ones that catch your eyes? 62
63

JM: What few I know I try to identify. 64
Of course Grandad is far more adept at that than I am. 65
So I guess there wouldn't be a great deal of identification from my
point of view. 66
But to the extent that someone was able to point out something
specific, we did that. 67
68

MP: This was one of the harder questions to figure out what we're
asking, but all things considered, what's the meaning of the visit
to you personally? 69
And that's for the whole, you know, time. 70
71

JM: Well mostly I guess it's a chance to be with both my
immediate family and members of the extended family. 72
In a setting where everyone is not distracted by the things that are
going on in their everyday life. 73
Nobody's at home, so to speak, so nobody's got the at home types of
worries to deal with. 74
And I guess that's the main thing. 75
Secondarily, like I was saying before, it's a chance to kind of get
out in nature again and enjoy those sorts of things which we don't,
I don't customarily get to do a whole lot of. 76
77

MP: Ok. 78
How valuable was this experience to you? 79
80

JM: I would say it was pretty valuable. 81
It was break when I needed it. 82
And it was, in a derivative sense, it was good for Linda to be able
to see all her family again. 83
I don't mind that myself, seeing all of you people again, you know
(Laugh) either. 84
So I'd say it was very valuable. 85
86

MP: What would be your overall evaluation of the visit here? 87
88

JM: In what scale are we talking about? 89
How am I to quantify that? 90

MP: Oh, I guess, oh you're wanting the scale?	91
Well, if, if you get back to work	92
	93
	94
JM: Or maybe you weren't asking for a scale?	95
Maybe I think in terms of, you know, a scale of extremely poor to	
extremely valuable with gradations in between.	96
But maybe that isn't the type of assessment you're looking for.	97
	98
MP: Well I guess I'm interested in what your immediate reaction	
to it was.	99
I mean if somebody at work asked.	100
I mean serious asked as opposed to just sort of a	101
	102
JM: Casual morning inquiry?	103
	104
MP: Yeah.	105
Casual Monday morning inquiry.	106
What might you respond?	107
	108
JM: I would say it was really good.	109
And I would probably, I probably will say that when people ask me	
even though it is a casual inquiry.	110
But I would be serious because it was just a good experience all	
around, you know.	111
The facilities were good and the company was good and the setting	
was good.	112
And I was just very, very satisfied here.	113
	114
MP: Did you have any strong expectations before you got here?	115
	116
JM: No.	117
I had some idea what the place was like from having seen some	
pictures and literature and things like that.	118
And I would say to the extent I had expectations they were met, if	
not exceeded.	119
No disappointments, that's for sure.	120
	121
MP: How would you describe Pipestem to a friend?	122
	123
JM: I'd say that Pipestem is a relatively modern resort.	124
Owned by the state in a state park in the mountains of rural West	
Virginia.	125
And that it has a lot of good features and amenities, a good natural	
setting that is dominated I guess by a river gorge down below.	126
And I, there are some nice mountain views which we are appreciating	
right now looking off the balcony.	127
	128
MP: Is there anything about Pipestem that you think makes it	
distinctive from other places you've been to?	129
	130
JM: Well, it's interesting that you mentioned that.	131
What Linda and I were comparing it to was the lodge at Old Faithful	
in Yellowstone National Park.	132
And generally speaking I would say that this is more satisfactory on	
most accounts.	133
It's a, the facilities are better, it's less crowded, it's more	
quiet.	134
I guess those were the major points of comparison that we were	
making.	135
I would say that it's a, with the limited number of places like this	
that I've been to, this is probably one of the better ones, if not	
the best.	136

MP: Is that better for you right now as a family as opposed to
maybe at some other point in your 137
138
139

JM: No. 140
I would say that would be, both that way and objectively as well. 141
I would put it both ways. 142
143

MP: How did, do you recall how Yellowstone lodge came up as the
basis for comparison? 144
145

JM: Well, it was a place that we'd been together as a family
recently on a trip. 146
I guess it was similar in that it was also a large hotel type
setting in a rural park environment. 147
And still I think the comparison is very apt. 148
I guess in fairness to Yellowstone, I guess the demands on it are
probably greater in terms of the number of tourists and things like
that. 149
But if you're just comparing the two I think this is right up there
or superior to it. 150
151

MP: Is that in terms of sort of the facilities and services as
opposed to, say, the natural setting? 152
153

JM: Well actually, the only thing in terms of the ... 154
Yes as to the facilities that would be true. 155
As to the natural setting I'd say that they are certainly different
in the sense that the Old Faithful Lodge that we're talking about is
primarily centered around the Old Faithful geyser and the associated
geyser feel that goes along with that. 156
But just to look around the scenery here is probably more
spectacular than it is there even in terms of mountain vistas and
things like that. 157
158

MP: Ok. 159
Is there anything, you sort of already addressed this, I don't want
to make you repeat anything if you've already answered it, but is
there anything you noticed in particular about the management of
this area that stands out in your mind? 160
161

JM: Yeah. 162
I would say that, again this is just a couple of random thoughts, it
seems pretty well maintained in terms of the facilities management
and things like that. 163
The concessionaire seems pretty good. 164
I've been thinking and comparing again to Yellowstone when we say
that it seems more favorable here than there. 165
In terms of the management or maintenance of the nonphysical
facilities, I mean the natural assets and so forth it seems very
well maintained. 166
All the places we've been, the nature center, the tramway, the lodge
down at the bottom of the river gorge, the lake, the golf course,
certainly. 167
All those things were in very attractive appearance. 168
Just what you would hope for and expect out of a place like this. 169
170

MP: And I guess I'm asking because I know a little bit about you.
Is it correct to say that you spent most of your childhood in
Virginia? 171
172
173

JM: Yeah, that's probably a correct statement. 174
Northern Virginia, suburban Washington, DC. 175

	176
MP: And I guess, I'm a little bit curious in that a lot of people who have spent time out west, as much time as you have, often it seems come back here and find the east far less impressive in terms of what they've seen out west and you don't seem to hold that.	177
	178
JM: Well, no.	179
I view them differently.	180
I mean they've each got their good points.	181
My negative impressions of the east after coming back from the west are mostly associated with the cities.	182
After having lived out in Wyoming I'm a lot less interested, I guess would be the term, in big cities than I was before.	183
Though I wasn't very interested before.	184
So I do prefer the rural areas.	185
But in their own way, the places in the east here are just as enjoyable as they are out west.	186
Although I like the one's out west too.	187
So they each have their positive attributes and I don't denigrate one at the expense of the other.	188
	189
MP: And this is the last question I want to ask you.	190
I probably should have asked a long time ago, but I want to get back in terms of the deer that y'all saw I think on the hike.	191
	192
JM: Yeah, we actually saw two.	193
We saw one on the hike this morning and yesterday we saw one from the car on the way from the canyon rim area.	194
	195
MP: Any	196
the one's that you saw closer up, any impressions or I guess thoughts or reactions?	197
	198
JM: Well, mostly relief.	199
We were hoping to see some because we had told Susannah that there were lots of deer here.	200
And we hoped that she would see one.	201
That was something you sort of say to a two year old to get them enthused about going to a place.	202
And of course she was very interested in seeing some, so we hoped she wouldn't be disappointed and luckily she wasn't.	203
It confirmed my hopes that there would be some deer in the park area and that they wouldn't be shying away from people so much.	204
	205
MP: OK, well thanks.	206

**APPENDIX D: ADDITIONAL TRANSCRIPT FROM LADY
MUSGRAVE ISLAND**

Camper 111

*QUESTION 1 2

1) Tell me about your visit to Lady Musgrave and what sort of experience has today been for you. 3

C111: The trip to Lady Musgrave was a family holiday. 4

It was planned well in advance. 5

It has been the trip to an island on the Barrier Reef where we could see the animal life, the sea life, the reef life and also to have a break away from work in a fairly relaxed quiet environment away from the machinery and hubbub of normal city existence. 6

I would rate it as fantastic. 7

*QUESTION 2 8

2) Thinking about the experience you have been having at Lady Musgrave what were some of the things that were going through your mind? 9

C111: Unfortunately holidays come to an end and we have to go home. 10

The dry ice in the esky has run out and it is back to work. 11

Just really the tranquillity and the quite clearly natural environment and also an environment that just isn't typical where we live. 12

*QUESTION 3 13

3) Could you tell me what you specifically have been doing while here? What was that like. 14

C111: The first activity was a trip in the glass bottom boat off the Lady Musgrave and that was a brief wizz around over the top of the reef near where the boat moored. 15

It was interesting. 16

It was a good first introduction. 17

The second activity would be some snorkeling off the reef. 18

My first attempt at snorkeling was far more interesting than the glass bottom boat. 19

A lot more things to see in detail closer up. 20

Then we had a night time walk around the island and that was interesting as well with a different look at the island, particularly at night. 21

Lots of turtles swimming around in the water and that was fascinating and interesting. 22

Next activity was reef walking at low tide. 23

That was fabulous and fascinating. 24

Again another much closer view of all the forms of life that are on the reef. 25

The next activity has been a number of dive trips in the zodiac and they have been absolutely fabulous. 26

You get definitely a close up view of what's going on under the water, far better than even snorkeling or walking around the reef. 27

The only difficulty with diving is you have to bring your own air and you also have to find a buddy sometimes so it makes it a little bit harder. 28

It was fantastic. 29

A different form of diving than I have ever had before. 30

Fabulous. 31

One night dive also. 32

That was interesting but not as interesting as the day time dives which surprised me. 33

I thought there would be a lot more night life, a lot more activity with the coral but it was very quiet and calm. 34

There was no current. 35

Fabulous visibility.	36
Very little fish and very little activity on the coral which I found rather surprising but that was only one night dive.	37
We have had one attempt at fishing.	38
We went over the far side of the lagoon in the zodiac.	39
All we did was lose all the bait.	40
 *QUESTION 4	 41
4) How would you describe the physical environment at Lady Musgrave to a friend planning to visit it?	42
C111: It is a small island on the edge of a lagoon with quite a heavy internal vegetation and trees with heavy green leaves.	43
Lots and lots of birds flying in and out of the trees.	44
There is a 50 meter wide grassy area with a number of trees on it leading down onto the sandy beach.	45
The conditions are I suppose moderately natural and moderately - just look out on a superb site over the ocean and the edge of the reef where we are camping. *QUESTION 5	46
5) Is there anything special about this place that you think makes it distinctive from other places?	47
C111: I think the distinctive part is being able to camp right on the foreshore.	48
It is the million dollar view that you would pay trillions for if it was anywhere else in the world.	49
You only need to walk out into the water and either snorkel or reef walk or scuba dive or just sit and relax and enjoy the scenery.	50
That's what makes it unique.	51
There are other places that you can do that but this is the first we have been to that you can do it on the reef and you have the sheer variety of things that go with the reef.	52
 *QUESTION 6	 53
6) Was there anything about what you saw in the environment that increased or decreased your enjoyment of the place?	54
C111: Being the first trip here it is very hard to rate something that would increase or decrease it.	55
Obviously it would be a lot nicer if there were fewer people here but that is virtually an impossibility, if one person can come, others must be able to so you have to live with that and it is all discrete in places so it is not too intense or disconcerting even with the numbers that people here are on Sunday and Monday.	56
Given the nature of the camping ground some concern that we might have put our tent over a site that some turtles were about to produce - there was some concern for that.	57
Other than that, no it is a wonderful natural environment.	58
 *QUESTION 7	 59
7) How important are natural environments to you during your leisure time? Tell me why?	60
C111: Living in the city the natural environment is one of the alternative places that you can go and relax.	61
There are lots of things that you can pay lots of money to and go to that are all manmade and I suppose they are all enjoyable, but the natural environment, particularly when it is natural or as close to natural as it can be, is just that extra special difference for someone who lives in the city.	62
 *QUESTION 8	 63
8) How would you describe the people and their behavior that you met at Lady Musgrave to a friend planning to visit it?	64

C111: One of the advantages of natural environments particularly where a small number of people go, people tend to be very relaxed and friendly, they are there to enjoy the environment rather than to cause a disturbance so they want to blend in and enjoy themselves. The people we have found have been incredibly friendly and incredibly relaxed and incredibly happy.	65 66
*QUESTION 9	67
9) Was there anything about these people and their behavior that increased or decreased your enjoyment of the place? (enhanced or detracted from your experience?)	68
C111: The numbers here aren't that high that you get negatives from the number of people here.	69
Given that they are all relaxed friendly people who are here to enjoy themselves and enjoy the environment, it is a plus as well.	70
*QUESTION 9A	71
9(a) Was there anything in particular about the day-trippers or yachtees or other campers that increased or decreased your enjoyment?	72
C111: The day-trippers only seemed to want to get off the barge and stay in the one spot so if they are there you can be elsewhere so there is no positives or negatives with that.	73
The number of people that have walked around the island haven't been noticeable given their number and their propensity to stay on the pontoon or sit on the beach opposite the barge landing.	74
*QUESTION 9b	75
9b) Different people bring different types of gear to the island. How do you feel about the use of motors (e.g. generators, compressors) in the camping area?	76
C111: Being a scuba diver I would dearly like to bring a compressor, it saves having to lug five scuba tanks around.	77
I always believe things like compressors shouldn't be on from tea time until after breakfast but if they are run discretely and away from the main area where people are, I have no objection.	78
But I do have an objection to generators that are used to power lights at night that go on and on.	79
So basically I am happy with them as long as they don't start until after breakfast and they are turned off before dinner and there is not a lot of them.	80
*QUESTION 10	81
10) How did you feel about the numbers of people you encountered on the boat and pontoon? Were there too many? OK? or too few?)	82
C111: It was probably too crowded for our taste but we were coming out for basically a five day stay so a little bit of the large numbers of people weren't a problem.	83
George seems to have them pretty well organized so they go through the rituals with the sense and brutality from the leadership.	84
Not a problem.	85
As I said before they tend to want to congregate together anyway so it doesn't seem to cause any problems from our point of view anyway.	86
*QUESTION 10a	87
10a) (for all people who went to the island including day trippers, yachtees and campers) How did you feel about the numbers of people you met on the island?	88

C111: It is satisfactory.	89
It has been neither too high and it would be unreasonable to expect it to be substantially lower.	90
*QUESTION 10c	91
10c) Did you encounter day trippers within the campground, toilets, on the tracks and/or on the beach and how did you feel about this?	92
C111: Once you get away from the landing area it is very hard to distinguish day-trippers from campers so I wouldn't have noticed any.	93
*QUESTION 10d	94
10d) This boat is capable of carrying 150 and today there are _____.	95
How do you feel about the number of people here? The numbers were about 130.	96
C111: It is a fairly large boat so it doesn't cause any problem with crowding on the boat.	97
As I said before he has people scheduled in shifts when they come off so all that seemed to me to be manageable.	98
Our preference obviously is lesser numbers than that but given the economics and the nature of the reef it is very hard to see it being justifiable with less than that.	99
*QUESTION 10e	100
10e) The Parks Services has established a limit of 50 people camping on the island at one time. Now there are _____. How do you feel about this quota of 50?	101
C111: Obviously as long as we can be part of the smaller quota we would prefer the quota to be smaller.	102
Again it is one of those ones of compromise.	103
I think the camping area is large enough to handle 50 people.	104
so I see that as a reasonable balance.	105
The preference is to have it smaller but you have to trade that off against access particularly as we had to book quite some time ago, it was November of last year and there had been cancellations and we had some ourselves so it may make it easier but it is something you have to plan for a long way ahead.	106
*QUESTION 10g	107
10g) How did you feel about the group sizes of other campers?	108
C111: The larger the group probably the easier it is to handle because they tend to be more disciplined and more organized so they tend to go together so that generally means there are fewer people elsewhere so you can go somewhere else.	109
We are a small group, probably have a preference for other people to be in larger groups so they keep right away from us.	110
That's probably a personal preference.	111
*QUESTION 11	112
11) How do you feel about the number of people you saw in relation to what you expected ?	113
C111: In terms of the boat out, it is a large boat and obviously going to carry a large number of people so that was in line with expectation.	114
In terms of the camping area with the maximum of 50, the numbers that have turned out to be close to 50 and down to 30 after the weekend was over is sort of in line with expectation.	115
In terms of boats in the lagoon, I expect there to be quite a lot	

more given that it is one of the few sheltered anchorages in the area, particularly after Monday, the holiday day was over. 116
There has only been 3 or 4 boats in the lagoon and I would have thought it would have been much more than that. 117

*QUESTION 12 118

12) How did you feel about the facilities at Lady Musgrave Island and reef? 119

C111: In terms of the camping ground we are camping natural so the environment is as it is and you leave it that way after you go to the fewer the facilities there the better. 120
I think the toilet facilities are a good idea given the number of people - I think 50 is too much to handle so they are a necessity. 121
They have obviously been well looked after and well maintained in what is a difficult area so that's a plus there. 122
Having had a boat and knowing the damage that anchor chains does to the bottom I also would have expected there to be more forms of safe environmentally safe moorings rather than having to rely on people to drop anchors and drag chains around the bottom. 123
In terms of sign posts on the island given the size of it, you probably only need a delineation between camping and non-camping. If people can't find the way to the toilets on an island this size, they have a serious problem anyway and the sign is not going to help them. 124
In terms of the information that is on the wall of the toilets, I probably think there would be more detailed information about the environment and maybe charts on different types of fish and the different types of coral because at least us when we come here, we are not totally familiar with all the species of fish and all the species of coral and that's a convenient, non-obtrusive place to put it. 125
You have a wall there so you might as well use it. 126
In terms of the pontoons and glass bottom boats moored in the harbor, again as long as the moorings are safely constructed with chains that don't drag all around the place destroying things, they are part of the compromise of having large numbers of people come off the boat. 127
The glass bottom boat viewing seems much better than having people trampling all over the reef in large numbers so that helps to get to the economy of getting a large number of people coming out that gets the damage that they do down to a reasonable level. 128
I note that the low tide area of the reef here isn't as active as other areas of reef that I have seen before so the people walking here obviously I think would do far less damage than other parts of the reef where there is a lot more active coral life growing in those areas. 129
The zone A sign and zone B sign is obviously fairly primitive and in fact for anyone who didn't have the information sheets beforehand would be totally meaningless and therefore irrelevant so I am not too sure it serves any worthwhile purpose. 130
You either know that area is a special zone or you don't know. 131
I don't think the sign particularly helps. 132

*QUESTION 13 133

13) What sort of information did you get about Lady Musgrave Island and Reef prior to your visit? 134

C111: We got a pack which showed a zone of the National Park and the different areas in it so we could distinguish the yellow part of the zone on the island. 135
There was also brochures on the bird life on the island and some details about camping conditions and climates. 136
We also received from the Lady Musgrave people a fairly detailed

brochure on what to bring, what not to bring and how to manage that
with very strong emphasis on don't go anywhere near the boat until
after 1.30 which was repeated about 12 times in two pages. 137
Again very little information on the marine life and coral life. 138
Nothing on that. 139
A lot of emphasis on the birds but not on other forms of life that
are here which from our point of view find far more interesting than
the bird life. 140
And also the map with details of the island and lagoon are fairly
minor, it is more a rough plan or sketch rather than more detail on
the nature of the island, the nature of the lagoon and those areas
that are good for snorkeling or scuba diving or swimming. 141
There is no detail on that. 142
Again the flip side of that is part of the enjoyment of a place like
this is working out for yourself where the nicest places are to go,
so maybe plans and detailed maps can be a little bit on the
negative. 143
*QUESTION 14 144
14) What sort of information about the place did you get during your
trip and visit to Lady Musgrave? 145
C111: Given we have rangers and the National Parks people in
abundance, the information overload which has been great. 146
Given our knowledge of the marine life and coral is fairly limited. 147
That has been fabulous. 148
Again on the flip side of that, that information tends to be
imparted in large groups which takes away a little bit of the
enjoyment - the large groups is a negative, but on the flip side you
get more information than you would have if you just sat in your
tent and snorkeled around yourself. 149
*QUESTION 15 150
15) How did you feel about this information? Very interesting, very
enjoyable. C111: It gives you a level of information and
knowledge about the reef that we ourselves wouldn't have and nor do
we have access to the books or the information that goes with it. 151
And even having access to some of the books you don't get down to
the detail and there is a lot of problems with identification and
recognition even from photos because it is a unique environment. 152
*QUESTION 15a 153
15a) (Contingent on 15) Is there anything else you would like to
know about Lady Musgrave? 154
C111: I look at it as an increment experience. 155
We have had a first taste of Lady Musgrave and we can read a bit
more and ask a bit more the next time we are here. 156
I wouldn't mind a bit more information detail on the best scuba
diving spots so we can get there a bit quicker, a bit easier, but
there is no sort of obvious question that springs to mind. 157
*QUESTION 15b 158
15b) The Q.NPWS would like to provide further information about the
natural environment at Lady Musgrave. What do you think would be the
best way of providing that information? 159
C111: I think it is a continuation of the information sheets that
you have that cover the far wider spectrum of animal and marine and
coral life that is available here and maybe more detail up on the
walls of the toilets, for example the different colored photographs
of the fish which is probably too expensive to put in a brochure
that is going to get distributed in large numbers. 160

*QUESTION 16	161
16) The Great Barrier Reef Marine Park Authority and Queensland National Parks and Wildlife Service have complementary zoning plans that determine how the Marine Parks should be used. Do you know what you can or cannot do at Lady Musgrave Reef? (if yes ask to elaborate)	162
C111: In terms of zoning, there is the restricted zone from the corner of the island down to the entrance marker which is basically a don't touch, don't collect.	163
The remaining area as I understand it is you can be a little bit more active but again the basic principals , you can collect up to 5 specimens but other than that it is try and leave it as much in the natural state as we would probably do anyway.	164
*QUESTION 17	165
17) How do you feel about boats anchoring in the lagoon?	166
C111: Given that it is a lagoon and it is a protected area I think it is essential, it is a must.	167
Also given that it is an island that's off shore and that a boat is the only way that you can access it, again I believe that it is a must.	168
It does become a bit of a trade off in terms of the numbers.	169
There must be a number of boats that places it at saturation.	170
What that level is I don't know but I think as there is a limit of 50 campers on the island, there is probably some formal limit for the number of boats in the lagoon.	171
I think it is also a function of the mooring facilities that are available there.	172
Again obviously the boats dragging chains around, there are problems there and they get exacerbated the more the number of boats that are there.	173
*QUESTION 18	174
18) Commercial and recreational fishing is allowed on most of the lagoon. How do you feel about this?	175
C111: Commercial fishing within the lagoon I don't see much relevance in.	176
In terms of recreational fishing, there are meant to be bag limits and fishing limits.	177
Again as long as they are followed reasonably prudently I wouldn't see that was damaging to the environment.	178
It is not as if people can get in their dinghy and run out and have thousands of people fishing here day by day.	179
It is in sense a remote area.	180
So I have no objection to commercial fishing.	181
Maybe with the fish feeding off the pontoon it might limit the fishing there or prevent fishing there.	182
That is almost part of the zone area anyway.	183
*QUESTION 19	184
19) How do you feel about the size, level and type of tourist operations here?	185
C111: Again given the economics.	186
I think the level of commercial activity here has been very unobtrusive given the nature of the island, so it has been much lower and in fact I would expect it - there has only been the Lady Musgrave and it hasn't come every day.	187
the 1770 was only here during the Easter weekend, it hasn't come back.	188

I would have thought given the nature of the island and its attractions that the tourist activity would have been much heavier than it currently is.	189
*QUESTION 20	190
20) Is there anything you noticed about the management of this place that you would like to talk about?	191
C111: Nothing explicitly.	192
I still have the concern that we camped on top of a whole lot of baby turtles that are about to hatch.	193
Apart from that particular issue, there is nothing that really stands out as being an issue of concern.	194
*QUESTION 21	195
21) Have you any thoughts about how the National Park Service and the Marine Park Authority should manage this place in the future?	196
C111: There has obviously been a lot of thought put into the current planning process.	197
Again it probably would be nice to have an island where there is no planning and you don't have to have bureaucracies but it adds to the natural environment.	198
The more restrictions and controls and zones that there are, the less the environment actually feels to be natural because you have that psychological impact of planning around it.	199
But that I suppose, given the commercial realities, and the interest in protecting the area, it is part of the compromise that goes with an island like this I would imagine.	200
*QUESTION 22	201
22) All things considered what was the meaning of the visit to you personally? (if explanation is required say this: How important was this experience to you and in what ways?)	202
C111: It is just a holiday away from the hustle and bustle and city life.	203
A very pleasant environment with a fantastic variety of marine life and water life around you.	204
Just a very relaxed, very pleasant holiday.	205
should have more of them.	206
*QUESTION 23	207
23) Why did you decide to come to Lady Musgrave?	208
C111: There is two answers to this question.	209
I wanted to come and drag the family or they wanted to come and they forced me to go.	210
Both versions are correct.	211
It is just a pleasant holiday.	212
*QUESTION 24	213
24) What were you hoping to get out of this trip?	214
C111: To get away from bureaucracy and city life, all the tensions of work and have a relaxed holiday which probably means this questionnaire doesn't help.	215
*QUESTION 25	216
25) Do you have any comments about this study and how do you feel about being interviewed on this trip?	217
C111: Again I would see that as a necessary evil.	218
Obviously an environment like this isn't going to survive if it	

isn't managed and looked after in one shape or form. 219
some form of questionnaire or surveying of people who are here is
part of that process. 220
I don't support in any way the view that environments should be
totally isolated from people and their use because people are part
of the environment and I think they should have access to all of the
environment. 221
I think it is probably important to maintain testing zones, or
sampling zones where you can see and measure the level of change or
damage or impact that people are having on the environment so it can
be maintained at reasonable levels. 222
The trick to me seems to have a willingness to examine a compromise
rather than to apply it in an absolute sense. 223
People's views are only part of that. 224
We don't have the detailed and professional and scientific knowledge
about the environment here so I think our views on a lot of the
issues are purely personal ones and probably shouldn't carry much
weight. 225
I think it is still important that people have access to the
environment because we are part of it. Again about being interviewed
that is part of that compromise, you have an opportunity to state
your views, it is a bit like voting in an election. 226
Again you are probably getting a biased sample because you are
getting people that are actually on the island and I am not sure how
you can interview people who aren't here, what their views are and
how you would rate them as well. 227
Interviews are now a part of life. 228

VITA

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