

REGIONAL INTERPRETATION
LINKING OUR NATURAL AND CULTURAL IDENTITIES

by

Gary Schwetz

A thesis submitted to the Faculty of the University of
Delaware in partial fulfillment of the requirements of the degree of
Master of Public Horticulture Administration

Spring 1996

©1996 Gary Schwetz
All Rights Reserved

It is incumbent on us to take special pains . . . that all the people, or as many of them as possible, shall have contact with the earth and the earth's righteousness shall be abundantly taught.

-Liberty Hyde Bailey, 1915.

ACKNOWLEDGMENTS

I would like to thank the Longwood Foundation, Longwood Gardens' Director Fred Roberts, and the remainder of the Longwood Graduate Program selection committee for providing me with the fellowship and support to carry out my research toward acquiring the Master's degree in Public Horticulture Administration at the University of Delaware.

I am grateful to my thesis committee--Dr. Edmunds Bunkse, Dr. Richard Lighty, Professor Gary Smith and Dr. James Swasey--whose valuable advice and guidance have greatly improved this thesis. I thank them for much appreciated inspiration, constructive criticism, and wisdom from the perspectives of cultural geography, landscape architecture, and regionally focused public horticulture: perspectives that I am humbly just beginning to grasp.

A majority of the credit goes to individuals from the case study institutions, listed in Appendix A, who graciously shared their time and whose thoughts are at the heart of this research. I can only hope that I have captured a portion of the true feeling and spirit with which they were offered. I offer special thanks to my primary contact persons--Mary Pat Matheson, Larry Pardue, and Bart Roselli--for arranging unrestricted access to the people at their respective institutions.

Finally, heartfelt thanks go to my family; Lauren, Adam, and my wife, Stephanie, for their faith, patience, encouragement, and support. It is to them that I dedicate this thesis.

TABLE OF CONTENTS

LIST OF FIGURES	viii
ABSTRACT	ix

Chapter

	INTRODUCTION.....	1
1	BASIC PREMISES OF REGIONAL FOCUS.....	5
	Definition of Region.....	5
	Loss of Rootedness	5
	Nature and Culture of Place.....	11
	Ecological Philosophy	15
	Community Connection.....	20
2	RESEARCH RATIONALE AND METHODS	25
	Qualitative Approach.....	25
	Selection Criteria.....	29
	Analysis and Validity	30
3	CASE STUDY FINDINGS	32
	Regional Context.....	32
	Ecological Context	66
	Community Context.....	84
4	ROLE FOR MUSEUMS	112

BIBLIOGRAPHY	125
APPENDIX A: CASE STUDY INTERVIEWEES	135
APPENDIX B: INSTITUTIONS CONTACTED	136
APPENDIX C: CASE STUDY MISSION STATEMENTS	140

LIST OF FIGURES

Figure 1	Great Camp Sagamore on Sagamore Lake formerly owned by Alfred Vanderbilt.....	46
Figure 2	Adirondack Guideboats at the "No-Octane Regatta" on the shore of Blue Mountain Lake.....	48
Figure 3	Pinecote's Pitcher Plant Bog in the midst of the Longleaf Pine Savanna	50
Figure 4	View of the Intermountain Basin of Utah from the foothill site of Red Butte Gardens.....	54
Figure 5	Summary of "Regional Context" Themes and Motives	65
Figure 6	Pinecote Pavilion set in a grove of <i>Pinus palustris</i>	74
Figure 7	Red Butte Garden Visitor Center	75
Figure 8	Transition of burned area in the Pinecote Savanna.....	78
Figure 9	Stone Quarry House in Red Butte Canyon.....	81
Figure 10	Summary of "Ecological Context" Themes and Motives.....	84
Figure 11	Elementary school children participate in experiential learning in Pinecote's savanna.....	108
Figure 12	Summary of "Community Context" Themes and Motives	111

ABSTRACT

As a horticulturist, it may be easier to be convinced that appreciation of land and place are at the root of our survival, or to borrow the title of Wes Jackson's recent book, that human identity pivots upon *Becoming Native to your Place*. Professionals in other fields are advocating similar philosophies as this quote from a landscape architect suggests:

Conservation of the regional landscape provides an integrative fabric that we need so that all places are not reduced to some woefully deficient common denominator--deficient in identity, aesthetic quality, and rational responses to environmental influences (Litton 1994).

The need for regional interpretation is underscored by the following conjectures about the present state of society from authors in diverse disciplines:

heightened indifference to the land, separation of nature and culture, incomplete ecological literacy, increased vulnerability of the land, and decline in community and civic integrity.

Interpretation of the cultural and natural aspects of a region is a fitting endeavor for public gardens and museums. They have a vested interest in and well matched physical resources for furthering community identity and stability. It is more than just a romantic notion to become native to your place: it is to

understand that physical and spiritual sustenance comes from the land. Regional interpretation can serve to elevate the role of a public garden as a more respected community resource.

This study utilizes qualitative research methodology to develop an understanding and description of regional interpretation. Programs, activities, and approaches of three exemplary institutions of regional focus are analyzed, communicating common themes and motivations of regional interpretation.

The case study institutions held up the following themes as pertinent to their actions: 1) involve and serve the local community, 2) instill ecological literacy and stewardship of the land, and 3) catalyze change on issues of regional importance. These themes are realized through a philosophy of uplifting and preserving the understanding of human connection to the natural landscape. Celebrating the local heritage, natural and cultural, is a prevailing objective in the rhetoric and activities of these regional institutions. In effect, the regional perspective becomes a common ground of learning and enjoyment for the audience and a niche of social good will and enlightened self interest for the institution.

The altruistic purpose of these and other public institutions is to enrich the quality of life for the long term. Regional interpretation accomplishes that through providing a grasp of the biologically and socially unique features of the environment to the particular region's inhabitants. Regionalism compels a philosophy of knowing the natural features of the land, its inhabitants and history,

and an obligation to live within the physical, ecological, and cultural boundaries defined by these factors.

INTRODUCTION

Interpretation of the character of a region is a rewarding and socially beneficial endeavor. Two factors in today's social atmosphere have converged to make regional interpretation particularly timely for museums and public gardens. The first is the state of economic affairs and its implications for these institutions. The second is a renewed appreciation of local character and resources.

The fiscal and social crises of the 1990s have created an urgent need for museums to justify their activities and effectiveness in contributing to society in general and to constituencies in particular. No matter how altruistic their purpose, institutions that are unable to demonstrate value to patrons, public agencies, and changing audiences will be in jeopardy. The current social relevance of the museum's purpose will dictate their relationship with the community and determine the institution's survival (Karp, Kreamer, and Lavine 1992).

The second factor contributing to the value of regional interpretation is a renewed appreciation of local landscapes and communities. A recent trend in public sentiment toward preserving the culture and nature of local and regional

communities is evidenced by the increase in number of organizations dedicated to conservation and preservation of regional character. For example, there are nearly 1000 land trusts functioning in this country to protect landscapes from what they define as incompatible development. More than half established themselves in the last decade, and new groups are forming at the rate of one per week (Wright 1993). Environmental and horticultural institutions are multiplying and expanding in the form of community garden organizations, city greening efforts, public gardens, and nature and environmental centers. These organizations are filling a niche to provide essential information on the local environment with the goal of improving local quality of life. The number of nature centers in the United States alone has increased by 150% since 1970 (American Association of Museums 1989).

A profusion of regional heritage projects such as the Blackstone River Valley initiative in Massachusetts and Rhode Island, and America's Industrial Heritage Project in Cambria County, Pennsylvania are thriving through substantial public support. These projects are premised on defining and preserving a sense of place and continuity from one generation to the next (Babbitt 1995). Together with natural history museums, county, state and national parks, living historical farms and agricultural museums, and historic trust organizations, these new organizations are striving to achieve strong

connections to constituents through interpretation of the natural and cultural heritage of the land and, specifically, of regions.

The increased public appreciation of regional character translates into an altruistic purpose as well as a rewarding incentive for museums to carry out regional interpretation. A museum's need to demonstrate social purpose provides the framework for interpreting the natural and cultural character of its specific region. In a synthesis of these needs, regional interpretation presents the perfect opportunity to define beneficial relationships between museums and constituents.

The purpose of this thesis is to: 1) examine the issues and motivations behind developing regionally oriented programs; 2) illustrate the methods and processes of regional interpretations in museums, especially public gardens; and 3) demonstrate roles for public gardens and museums to provide a greater social purpose for those organizations.

Chapter 1 discusses the premises and purpose for a regional focus in a public institution. The author draws from literature research of various disciplines and personal observation of regionally focused programs. He outlines the purposes and value of articulating a regional philosophy through a public institution.

Chapter 2 details the rationale and methods used in the process of this case study research. It explains the technique used in gathering and analyzing information from the three case study sites visited.

Chapter 3 contains the analysis of the results from the case study visits. This analysis draws on summaries of publications, personal observations, and interviews with personnel from the case study institutions.

Chapter 4 provides a summary and conclusion on the philosophy of regional interpretation, its motivations and relevance to museum professionals.

Chapter 1

BASIC PREMISES OF REGIONAL FOCUS

Virtually the whole landscape of our country is in the power of an absentee economy, once national and now increasingly international.
Wendell Berry (1993)

This chapter articulates the value of a regional philosophy as expressed by writers and thinkers in various disciplines including agriculture, ecology, economics, geography, history, landscape architecture, philosophy, and politics. The intended outcome is to establish a theoretical base upon which to build a case for the purpose of regional focus.

DEFINITION OF REGION

Man . . . is as much a territorial animal as is a mockingbird singing in the clear California night. We act as we do for reasons of our evolutionary past, not our cultural present. . . . If we defend the title to our land or the sovereignty of our country, we do it for reasons no different, no less innate, no less ineradicable, than do lower animals. . . . all of us give everything we are for a place of our own. Territory, in the evolving world of animals, is a force perhaps older than sex.

R. Ardrey, *The Territorial Imperative*.

A broad geographical definition of region would be an uninterrupted area possessing some kind of homogeneous features but lacking clearly defined limits. A natural region is a geographic area defined by common physical features such as land forms, elevation, climate, vegetation, animal life, and, in the late twentieth century, identified by assemblies of ecosystems and watershed boundaries. Each natural region is identified as a specific combination of physical materials and ecological processes that defines its unique environment.

From the perspective of human geography, region is defined as a specific set of cultural relationships between a group and a particular place. A region is further defined by the awareness, among its inhabitants, of their common culture and of their differences from other groups. This implies that cultural factors play an influential role in the definition of a region, based on the responses, behavior, and perceptions of the inhabiting human population.

Due to the lack of clearly defined boundaries, region is assumed to be an overlapping and interacting series of entities, real or perceived, delineated by both human and natural features. These are entities that are seldom found on ordinary maps; rather, as Zelinsky (1992) states, they are nearly unmappable cultural perceptions. They are fuzzy, generalized, or hard-to-define sorts of places, describing cultural as well as natural features.

Differences in regions may be underpinned by differences in physical environment, but human geographers will point out that similar physical

environments can be associated with very different human responses, and conversely, similar patterns of human organizations can be found in very different physical settings. In the human geographers' comprehension "the creation of regions is a social act; regions differ because people have made them so" (Johnston 1991). Thus, places differ not simply because their physical environments differ, but also because, for a variety of reasons, people have responded differently to the opportunities and constraints that those environments offer.

Recent changes in the organization of society in the United States and in the world are compounding the difficulty in recognizing regional distinctiveness. People are subject to the demands of an essentially placeless economic system. The social makeup of the landscape is beginning to reflect a homogeneous world of business and leisure, overriding the local differences. There are some who take the view that since some regional distinctiveness has been lost, the remainder is not worth pursuing. Many others are stressing the need to realize, study, utilize, and celebrate the earth's great diversity (Lopez 1979, Paterson 1984, Robertson 1996, Stoddart 1986, Wilson 1992). They believe the fact that all places are not the same place is a crucial ingredient to our human creativity and survival.

One of Webster's definitions for regionalism describes it as "devotion to one's own geographical region" (Guralnik 1972). Researchers have confirmed

the validity of region as a unifying theme or identity to which local inhabitants relate (Zelinsky 1992, Downs and Stea 1977, Reed 1976, Hale 1971, Brownell 1960). Considering this meaning, regionalism could be described as an intuitive recognition of the distinct natural features, inhabitants, and history of the region, and an obligation to live within the physical, ecological, and cultural boundaries determined by these criteria. From this context of region, as a commonality of the natural features and inhabitants, the author will explore the value in public institutions interpreting their regional character.

LOSS OF ROOTEDNESS

The more superficial a society's knowledge of the real dimensions of the land it occupies, the more vulnerable the land is to exploitation, to manipulation for short term gain.

Barry Holstun Lopez (1979).

The definition of region relies strongly upon an interdependence between humans and the physical character of the land. The following example from the field of agriculture begins to clarify the significance of region in the physical and social environment equation. Wes Jackson, in his book *Becoming Native to this Place* (1994), spoke of utility and beauty of plant adaptations coming together through the minds of farmers to fill the regional niche their land occupies. The site specific knowledge of local farmers determined their survival and existence. Jackson theorizes that a loss of "rootedness" in, and appreciation for, the land

equates with environmental disregard, homogenization of the landscape, a loss of natural and cultural diversity.

The assumption that Jackson makes is that the shift to an urban/suburban-based society has resulted in a loss of our land base of knowledge. Our societal understanding of land, nature, and ecology has declined because of modern priorities and technologies that have resulted in extreme mobility. David W. Orr (1994) used an illuminating analogy to show how the speed with which we move over the land has undermined our land intelligence. He compared a trip by interstate highway from Pennsylvania to Florida with a similar trip taken by William Bartram in the eighteenth century. Bartram's experience of careful observation in recording the many biological wonders, served to instruct and move his conscience. In contrast, modern travelers experience a sequence of "homogenized images and sounds moving through an engineered landscape all tailored to the requirements of speed and convenience." Our resulting contact with the land is superficial and increasingly "abstract". It becomes a lower priority to comprehend and therefore appreciate the subtleties of the region in which we reside.

It is not surprising that society is perceived as having developed a sentiment of indifference to the land, the region, and to the place we live (Conzen 1990). Land seems to be perceived by the general population as less and less relevant to our daily existence. Irrelevance notwithstanding, connection

with and appreciation of the land play a crucial role in society's well being. We no longer depend on the knowledge and familiarity with land that hunter-gatherer or agrarian societies did, but it remains a crucial part of our civic conscience and sustenance. Faith in technology may have lulled us into a sense of infallibility, or what Wes Jackson (Jackson and Piper 1989) calls a "cleverer than nature" attitude. Yet, we depend on the limited resources of the earth for sustenance, both physical and spiritual. As the opening quotation to this section by Barry Holstun Lopez so artfully implies, ignorance of the land and ill-considered individual priorities lead to exploitation of nature and actions contrary to the long term common good of society.

While the level of and reasons for stress are disputed, its existence and effect on our biological systems can not be denied. The earth has been stressed by emphasis on production and promotion of things that economists and politicians count. The American landscape has been mass marketed as a romantic package reduced to attractive scenery. Barry Holstun Lopez describes our understanding of the American landscape as a nostalgic "colonial vision of paradise imposed on a real place that is only selectively known, at best." The "real American landscape" is an intricate matrix of communities, climatic conditions, physical structures, plant and animal habitats, and human inhabitants possessing intimate knowledge and local expertise of the wonders and troubles

of the land. It follows that understanding the local environment is the basis for healthy communities of natural and cultural diversity.

As outlined in the "Definition of Region" section on page 5, region can be thought of as a mental fabrication held together by the cultural awareness of its individual character. To assure protection of the fabric of the American landscape, we must preserve an understanding of the local expertise of the inhabitants described by Lopez. Like these inhabitants, we must accept that land is more than politics and economics. Knowledge and appreciation of the local environment are essential ingredients to rejuvenating our social structure. Understanding of the tangible and intangible resources on a local basis can help to instill a civic conscience and shift attitudes from priorities of the individual to those of the common good.

As site specific institutions providing visual experiences, museums and particularly public gardens have a unique opportunity to counteract this type of naiveté about the land. As institutions devoted to the public good, they have a civic obligation to positively affect public attitudes. By interpreting the regional character, an institution is acting to overcome what Michael Conzen (1990) calls living "a life of visual and locational indifference."

NATURE AND CULTURE OF PLACE

The character and culture of people are intimately connected to the environment or region in which they mature. This assertion has been persuasively reasoned by individuals in various disciplines through history (Turner 1920, Leopold 1949, Nash 1975, Lopez 1989). We instinctively sense that people acquire certain customs and habits through interaction with a particular locale. Others would argue that most regions are deeply imprinted with the character of their human inhabitants (Mumford 1938, Jackson, J. B. 1984, Zube, Brush, and Fabos 1975).

Considering these assertions, culture and nature are recognized as being inextricably connected. Each plays a role in the composition and appreciation of the other. J. B. Jackson, through his years as editor of *Landscape* magazine, sought a redefinition of the prevailing views of "nature", debating the dichotomy between city and country, between the natural and artificial. He recognized that the world surrounding us affects every aspect of our being, and that far from being spectators of the world, we are intimate participants in a dynamic continuum (Zube 1970).

The previous section suggested that society's perception of its level of participation in the landscape has changed. A false dichotomy has developed between the nature and culture of place. This dichotomy can be directly attributed to a loss of rootedness or connection to the land. It is only since the dawn of the industrial revolution that nature has had to be interpreted to its adult

human inhabitants. The countless concerns over protecting the earth and preserving nature would be non-existent had a separation of nature and culture not occurred (Wilson 1992). In order for the citizenry to be concerned about natural systems they must first have awareness and comprehension of what they are and how they relate to human life. It therefore follows that reeducating society on the indivisibility of nature and culture becomes a necessary and, arguably, an urgent task.

The significance of the reciprocity of human culture with the natural regional landscape is beginning to be accepted in scientific disciplines. In 1982, the inaugural conference of the International Association of Landscape Ecology defined the newly established interdisciplinary science as a holistic approach to biological, geological and human systems (Naveh and Lieberman 1994). Landscape ecologists have come to realize that we are dealing mostly with a semi-natural *and* cultural landscape which has been “shaped in the past and driven presently by closely interwoven network of cultural and natural forms” (Forman and Godron 1986).

Growing out of this connection of land and culture is an understanding that region (place) provides the identity of a society's culture (Proshansky, Fabion and Kaminoff, 1983). When René Dubos wrote of “emotional richness” of humanized landscapes in *A God Within* (1972), he was criticized for mixing science and poetry. Twenty years later, “place” has become an accepted field of

inquiry. The American public is accepting the concept that "place" has a social value (Sauer 1992, Agnew and Duncan 1989). The appreciation of "place" is being tackled by our legislators. A recent Heritage Partnerships bill sought to preserve cultural places "where natural, historic, and scenic resources combine to form cohesive and distinctive landscapes arising from patterns of human activity shaped by geography" (Babbitt 1995).

These assertions suggest that interpretation of the regional landscape has an intrinsic value to society and to a public cultural institution. By interpreting the regional landscape, we can stimulate the insight which reveals and, ultimately, works to preserve the identity of place. R. Burton Litton, Jr. of University of California, Berkeley spoke of the recognition of regional character as one of the most important challenges to the field of landscape architecture:

The conservation of the regional landscape provides an integrative fabric that we need so that all places are not reduced to some woefully deficient common denominator--deficient in identity, aesthetic quality, and rational responses to environmental influences (Brown and Riley 1992).

The implication is that bringing forth regional character through interpretation of a region's physical and cultural facets helps to provide a common ground for inhabitants to reconnect nature and culture.

Mary Catherine Bateson warned of an "information crisis" ten years ago. She suggested cultural diversity is on a decline that parallels the decline of biological diversity. Physical scientists are coming to accept that cultural

diversity is as important to conserve as natural diversity. Wes Jackson uses Bateson's argument, along with the supposition that cultural knowledge is hard won, to extol the virtues of preserving and celebrating a region's culture as an indivisible part of the landscape (Jackson, W. 1994).

If it is true that degraded landscapes are a reflection of a society's attitudes, then to change them for the better we will need to change the perceptions and values of the society that created them. We will need to give emphasis to the connection and, in fact, dependance of a healthy society upon healthy landscapes. Teaching the uniqueness of a region's physical and cultural aspect will help a society learn stewardship of that region. Assuming that humans can derive joy from not only living in an improved landscape but also from understanding of how it came to be, regional interpretation will ultimately improve our quality of life.

ECOLOGICAL PHILOSOPHY

A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community -- it is wrong when it tends otherwise.

Aldo Leopold (1949)

Symbiotic relationships mean creative partnerships. The earth is to be seen neither as an ecosystem to be preserved unchanged, nor as a quarry to be exploited for selfish and short-range economic reasons, but as a garden to be cultivated for the development of its own potentialities of the human adventure. The goal of this relationship is not the maintenance of the status quo, but the emergence of new phenomena and new values.

-René Dubos (1901-1982)

Inscription at the entrance to "The Land,"
Epcot Center, Orlando, Florida

As discussed in the previous section, the issues of region, connection to the land, and linkage of culture and nature are being fittingly debated under the various disciplines. The adoption of a closely related concept--sustainability--is currently being debated by academicians and politicians. This concept is one that is solidly dependent upon ecology. The following example demonstrates the interconnection through an application by one of the longest standing ecologically inspired institutions in this country, the National Park Service (NPS).

NPS recently adopted ecologically sustainable design principles with respect to interpretation, natural resources, cultural resources, site design, building design, energy management, water supply, waste prevention, and facility operation. Along with the sustainable design philosophy, a concept called "bio-regionalism" is recognized as a corollary, stating that all life is established and maintained on a biological and social community basis. Sustainability, in regional terms, implies that all of these distinctive communities have mutually self supporting life systems on a self sustaining basis (National Park Service 1993). One of the consequences of this philosophy is that all new development is mandated to reflect the nature and culture of the region and to "promote spiritual harmony with and embody ethical responsibility to the native landscape." The NPS has placed priority on the surrounding context and conditions of a site and vernacular responses to these criteria rather than overlaying homogeneous patterns and solutions. This translates into actions such as incorporating native

plants into landscapes, indigenous materials and crafts into construction, and local customs and expertise into programs and operations. These physical manifestations of the region in site design help the users to achieve a connection to (and in the case of residents, a sense of ownership of) the place and the processes of the place.

A controversy lies in blind acceptance of the apparently altruistic motives behind the overused term, sustainable. Writers from various disciplines (Berry 1987, Daly and Cobb 1990, Lyle 1993, Orr 1992) assert that executives and policy-makers have opportunistically linked sustainability to economic growth. Individualistic motives of speculation and accumulation are disguised under the outwardly laudable premise of achieving a common ground. Sustainable growth, in Herman Daly's words, "implies an eventual impossibility" of unlimited growth in a finite system (Daly and Cobb 1990).

To remedy what they describe as a contradiction in terms, the concept is redefined by environmental historian David Orr (1992) as ecological sustainability and by landscape architect John T. Lyle (1993) as regenerative design. Ecological sustainability is qualified by its context--use in balance with what the region can supply through natural processes of photosynthesis, biological decomposition, and other biochemical processes. A process is said to be sustainable or regenerative if it draws only on the income or interest produced by the system, not extracting from the capital or principal. Design of

regenerative systems draws heavily on wisdom of the land, nature, and cultures to achieve what Wendell Berry calls a relationship that "does not deplete soils or people" (1987).

Regenerative technologies are not driven by large scale corporate economic factors but rather are responsive to local biotic communities. Lyle suggests that in its implication for social organization, this is perhaps the single most important difference between regenerative approaches and industrial technology. The experience of regenerative principles suggests that an intimate knowledge of the region will be more important than large-scale labor. This implies that locally based entities such as the family farm would have an advantage over large-scale, absentee-owned, and corporate organizations (Lyle 1993).

Defined in this way, ecological sustainability has a regional aim that is relevant to local inhabitants. The value of providing local relevance is realized in improving the ecological literacy of society. For example, regional energy conversion is an integral part of regenerative theory. The sun delivers enough energy to the earth's surface in 11 days to equal the energy of all fossil fuel reserves (Smil 1991). Solar collection equipment and windmills provide what Lyle calls "form manifesting theory." Although there is a public stigma with the appearance of this technology, it would be beneficial if the form were accepted as a visual representation of the regenerative theory and process (Lyle 1993).

Lyle and Orr argue that an even more critical mission than implementing one ecologically sustainable process is in the interpretation of that process to the public. An educational effort to get the public to accept the appearance of solar collection equipment or windmills would not only contribute to a region's self sufficiency, but also would build on the inhabitants' ecological literacy.

Interpretation of sustainable practices promotes understanding and awareness of the basic roots of sustenance thus providing a basis for changing the attitudes of society (Calthorpe 1992).

Understanding the source of sustenance provides a context linking humans, ecological processes, and the region. This human-ecological perspective assumes a connectivity between human values, human behavior, and the environment. Sound ecological policy requires the breadth of view that leads people to ask how human artifacts and purposes "fit" within the immediate locality and with the region. Motivation for this perspective becomes all the more germane as the world becomes more urban. Societal leaders and policy makers increasingly come from city backgrounds. Michael E. Soulé (1995) calls this shift from the rural background one of the "quietest and most profound changes in the consciousness" of the twentieth century. For all of the recent interest in environment and ecology, regional knowledge, which is a product of both local experience and stable culture, is fast disappearing.

The context of ecological interpretation through brochures, maps, slide programs, oral history demonstrations, etc. is one form of exchange within an institution which has the potential for reestablishing regional awareness. An interpretive program which, for example, describes local flora and fauna, indoctrinates visitors (and residents) to the opportunities and limitations of the region as part of a process of human adaptation . . . the interpreter, in this role, fulfills a specific ecological function (Machlis 1992).

Establishing an ecological philosophy has an intrinsic value to an institution, as well as the region it serves. Regional interpretation can serve to further that philosophy by enhancing the environmental literacy and ecological competence of the general public. Interpreting the region's cultural and physical aspects can serve to enhance the effectiveness of an institution as a respected community resource.

COMMUNITY PERSPECTIVE

Whereas most important problems of life on earth are fundamentally the same everywhere, the solutions to these problems are always conditioned by local circumstances and choices.
René Dubos (1901-1982)

Lewis Mumford, who is often considered the father of regional planning, understood the necessity of an active, competent citizenry. His approach was based on the need to "educate citizens: to give them the tools of action, to make

ready a background for action, and to suggest socially significant tasks to serve as goals.” Mumford believed the viability of society was dependent on regional devotion:

We must create in every region people who will be accustomed, from school onward, to humanist attitudes, co-operative methods, rational controls. These people will know in detail where they live and how they live: They will be united by a common feeling for their landscape, their literature and language, their local ways, and out of their own self-respect they will have a sympathetic understanding with other regions and different local peculiarities.
(Mumford 1938)

It is a powerful belief that knowing the details of your place has value to civic and social integrity as well as biological integrity. Region provides common ground around which a community can rally for its own posterity if so enlightened.

This line of reasoning provides a regional twist to the great Jeffersonian tradition of trusting the powers of society to the informed discretion of the people. It is a truism that national politicians and world leaders can think only as far ahead as the next election. Robert Sullivan, associate director at the National Museum of Natural History, Smithsonian Institution, has said that the only way we will be able to overcome this “nihilistic age of instant gratification” is to restore a public sense of common good on a community level. The well-being of future generations rests with educational institutions empowering society on a local level by restoring pride in the past and confidence in the future. As museum professionals, Sullivan says we need to effect “transformed, enlivened people

whose attitudes, beliefs, feelings, and knowledge of the natural world and their place in it is positively altered" (Sullivan 1993). Political scientist John Friedmann spoke of a localized solution to societal problems premised on the following conviction:

The great strength of American radicals is the self-organizing capacity of the American people on a local level, and the bastion of the nation state is too powerful and too remote from the centers of radical practice to become an arena in its own right. This is not to say that the struggle cannot occasionally be carried to Washington, but in this huge country, America, the political life that holds promise is, for the time being, better concentrated in the diversity of its many local communities and the fifty states of the Union (Friedmann 1987).

This approach proposed by Friedmann follows a grass roots process of rebuilding community connections, seeing an active and competent citizenry as the foundation for a world appropriately linked at the local level rather than the impracticality of a global order. Other writers have described and maintained the impracticality or "futility of global thinking" (Berry 1989, Hardin 1985, Maser 1992, Orr 1992). These authors uphold the premise that global problems originate through human culture and individual character. Biologist Garrett Hardin argues that most "global problems" are aggregations of national or local problems for which effective solutions can only occur at the same level. Chris Maser reminds us that any change must originate at home, where we feel the deepest commitment. It is not practical to propose international solutions separate from the context of where we live. Berry has asserted that solutions must begin with

competent, caring, and disciplined people “living artfully in their particular localities.”

Landscape architect Iain Robertson recently prescribed a “new regional horticulture” for botanical gardens to help define the style and aesthetic of our regional landscapes (Robertson 1996). He advocated adopting philosophies that grow out of our understanding of the processes and materials of the local environment. Instead of retrofitting European or other traditions, the ‘new regional horticulture’ would address the “functional needs, the local character, and [the] individual sensibilities” of the region and its inhabitants.

The role of an institution which evolves from a regional focus is to facilitate the community in exploring and celebrating their specific places. Through interpretation of the region, museums can impart lessons of how to live comfortably in the places we find ourselves. As Robertson suggests, this understanding becomes crucial so as not to “impose lifestyles or development patterns that are alien to the intrinsic genius” of the place.

Cultural institutions, by adapting to a regional focus, can serve as catalysts for moral improvement of society. Even without advocating a particular philosophy, museums can become a venue for dialogue. Edward Able, president of the American Association of Museums, spoke of museums as the valorizing agencies of society with an obligation to set a moral tone in our communities (Able 1994). Considering the basic justifications for a regional

focus-- stewardship, ecological sustainability, social identity, and civic responsibility--clearly museums have a recognized role in inspiring and initiating a regional consciousness. In the regional context, museums' activities can reflect a value to local community, both socially and biologically.

The purpose of the field research for this paper was to examine institutions committed to regional interpretation of their environment with the objectives of determining underlying issues, motivations, themes, and practices used. The next chapter describes how the case study institutions were selected, how information was gathered and how analysis was performed to that end.

Chapter 2

RESEARCH RATIONALE AND METHODS

The stated purpose of this case study research is to obtain, from exemplary institutions practicing regional interpretation, themes and descriptions of: 1) the components of the activities and programs of the institutions; 2) the processes by which programs work; 3) the objectives of the programs and the institutions; and 4) the success that the institutions have achieved for both individuals and society. This chapter will explain the methodology used to obtain such information. The details of these findings follow in Chapter 3. It is intended that the understanding of these findings be built upon the basic premises developed in Chapter 1.

QUALITATIVE APPROACH

A paucity of literature was discovered exploring and outlining the why, how, and who of regional interpretation in the museum and public garden field. The involvement of public institutions in this realm is apparently a phenomenon of relatively recent advent. For that reason, this study focused on discovering

and defining themes and concepts rather than surveying practices and organizations. A qualitative approach was chosen because it best matched the goals of the research, i.e., understanding and description rather than prediction (Rothe 1993). This study does not preclude, but could help define future quantitative research to determine other factors such as distribution and frequency of the themes brought to light here.

Broad categories of information helped to guide the study, but it was understood that the actual nature and definition of specific themes and categories of themes would develop and change during the course of the project. Unlike quantitative research, this study searches for patterns of inter-relationships among many categories rather than the sharply delineated relationship between a limited set of them. The goal of qualitative research is not to discover how many, and what kinds of people share a certain characteristic but rather to gain access to the categories and assumptions unique to a particular situation (McCracken 1988). That particular situation in this case is regional interpretation.

The primary program of research at each institution consisted of examination of the published materials, observation of the daily activities and events, and open-ended interviews with personnel. Staff members, administrators, directors and board members, as available from each of the three case study institutions, cooperated in one or two interview sessions. List of

participants can be found in Appendix A: Case Study Interviewees, page 135. A set of open-ended questions was used in the interviews to establish the direction and scope of the discourse and to establish consistency across respondents. Research objectives were not fully explained to each respondent beforehand in an effort to obtain spontaneous and unstudied responses and avoid the respondent's tendency to tailor responses to what he or she thought was wanted.

The general issues directing the case study questionnaire were defined by these questions:

- What were the motivations and objectives in the development of a regionally focused program?
- Who is behind the development, planning, implementation of regional interpretations?
- What are the individual and audience perceptions of locality as a distinctive "region"?
- Is there a significance to a natural and/or cultural focus?
- What is the history, experience with, and success of regionally focused initiatives?
- Who is the target audience for the institution? For specific initiatives?
- Is there evidence of value to the community from your regional initiatives?
- How do the regional initiatives relate to various purposes of the institution: social, financial, educational, etc..?

The questioning route was developed and tested with the help of a pilot case study at several institutions in New Jersey (see those institutions marked with asterisk in Appendix B: Institutions contacted, page 136.) The final themes

and the answers to these and subsequently raised questions are outlined in Chapter 3.

SELECTION CRITERIA

The selection criteria for case studies served to standardize parameters of exemplary institutions for the purposes of this research. The nature of qualitative methodology precluded construction of a "sample" of the necessary size and type to generalize to the larger population. Access to the situation and phenomena to be studied are determining issues rather than the data's potential to represent some part of the larger world (McCracken 1988). The object of this research is to get respondents to describe their individual institutions, noting their component parts, the processes by which they work, what their objectives are, how they really work, what they accomplish for the individual, what they accomplish for society. Unlike quantitative research, the qualitative findings need not be molded into a predictive formula or a matrix of results intended to represent the museum field. A qualitative method allows the investigator to capture ideas and motivations on an individual organizational basis and discuss their application to the larger field.

Exemplary organizations were chosen from a pool, including, but not limited to, public gardens, environmental institutions, historical societies, conservancies, and other museums. Initial contact was made with the institutions' highest level administrator available. Through this contact the administrator was provided with a description of the intended study and relevant

information, both verbal and published, was obtained on each institution. The list of institutions contacted can be found in Appendix B: Institutions Contacted, page 136.

Several factors identified organizations suitable for this study. The primary factor was an indication that they had addressed strategic plans and actions to interpret a region's natural and cultural features. This translated to an explicit objective of interpreting region for each of the three case study sites selected (see Appendix C: Case Study Mission Statements, page 140). Because of the interest in a region's natural and cultural features, it was important that case study initiatives represented both. Consideration was given to the number of collaborative ventures completed with community organizations and other outside connections. A reasonably diverse geographic distribution was sought to reveal potential regional differences in approach. Finally, a crucial factor in selection was willingness and ability of the institution to cooperate with, and provide timely access for, the study.

ANALYSIS AND VALIDITY

The analysis of the data involved identifying recurring themes and concepts of regional focus, determining which ideas go together, and establishing the "cultural logic" on which the ideas rest. An inductive approach is used in qualitative research to derive themes from written, spoken, and observed

behavior (Rothe 1993). The resulting analysis in Chapter 3 is the product of fitting the data into an overall conceptual theme.

Because there is no realistic opportunity for the replication and confirmation of data as exists in quantitative, natural science research, other considerations for data validation come into play. Two approaches already mentioned--verification of data on site through multiple interviews and observations, and not asking leading questions--impact the validity of the data. In an effort to obtain a broad cross section of representation within the institution, a number of individuals in various capacities were interviewed. The subjects were provided with copies of the final data analysis and interpretation. Comments about the researcher's wording were solicited and considered in compiling the final product.

The qualitative analysis and interpretation of case studies are subjective and dependent upon one investigator's judgment. For that reason it may not represent the actual motivations behind the interviewee's stated philosophy and approach. The raw data of interview tapes and notes is available in the researcher's files for reference or questions.

Chapter 3

CASE STUDY FINDINGS

The purpose of this chapter is to distill the detailed information gathered through case study literature and interviews and to illustrate the themes and opportunities involved in the interpretation of regional features. The findings concentrate on the three institutions chosen for in-depth study: The Red Butte Garden and Arboretum (Red Butte Garden) in Salt Lake City, Utah; The Crosby Arboretum in Picayune, Mississippi; and The Adirondack Museum in Blue Mountain Lake, New York. Chapter 1 provided a theoretical basis for a regional philosophy built on various academic disciplines. This chapter will present a discussion of findings from the case study institutions. By referring to the basic premises of regional focus, it is intended to gain a better understanding of the motives, purpose, and value of regional interpretation. The final chapter will compare, contrast, and summarize the role of regional interpretation for museums, discussing how the case study findings can be applied to different institutions.

REGIONAL CONTEXT

We were meant to roam, to wander, to migrate with the seasons and are therefore soon bored with the familiar miracles on our doorsteps. We call them "mundane," a word meaning "of the earth," now understood as belittling. J. Stan Rowe 1993

From initial impression, each of the three case studies is situated in a physiographically, geographically, biologically, climatically, and culturally distinct area. Each case study institution, through its own mission, is dedicated to interpretation and promotion of the nature and culture of their regions. The Adirondack Museum is focused on interpreting human cultural and social history of the area comprising the Adirondack Park. The Crosby Arboretum is dedicated to preserving, protecting, and displaying the natural heritage of the Pearl River Drainage Basin of Mississippi and Louisiana. Red Butte Garden strives to "foster an understanding of horticulture and ecology" of the Intermountain West of Utah and surrounding states. (See Appendix C: Case Study Mission Statements, page 140.)

Staff interviews and institutional literature from each institution revealed an understanding and appreciation of the region as physically, if not socially unique. In each case, the interpretation of region was embraced by staff as an intrinsic part of the organizational objectives. Several themes surfaced while exploring the organizations' commitment to a regional emphasis. In the interest

of synthesis, the themes of regional context will be divided into the following groupings:

- Human Response to the Environment: The respect for and connection to the land
- Uniqueness: The perception and representation of the region's features, cultural and physical, as distinct
- Social Dichotomies: A contrast of: 1) the view point of recent arrivals and long-term residents, and 2) the perspective of mundane and exotic, rural and urban, local and global, and their relevance to everyday life.

What follows begins with a brief description of the author's personal impressions of each case study region. This is followed by a discussion of the above themes in the context of the case study institution's literature and interviews.

Impressions of the Landscape

Red Butte Garden serves a region which elicits a dramatic first impression. From the air, it is obvious that Salt Lake City is a sprawling urban and suburban landscape spilling out into the surrounding desert basin, contained only by the foothills and mountains to the east, by the Great Salt Lake and more mountains to the west. The trip from the airport is reminiscent of many expansive metropolitan areas: intertwining ribbons of concrete overlying a structural pattern of progressively taller and taller steel and glass buildings. Residents are quick to lament that development has brought over a million

people to this 50 mile stretch of valley contiguous to Salt Lake City, and the expansive growth is obvious.

This region exhibits discrete differences from other sprawling urban and suburban areas in the United States. Salt Lake City and the surrounding valley have a unique perspective of scale. The foothills and their backdrop of rugged, snow-capped peaks are prominent on the horizon at any point in the obviously spacious valley. Other than the streamside vegetation of bigtooth maple (*Acer grandidentatum*), boxelder (*Acer negundo*), and gambel oak (*Quercus gambelii*), the flora is mostly below eye-level. The tree population on the foothills consists mostly of scattered patches of the contorted and stunted gambel oak. This gives the region an exceptional openness, allowing the eye to embrace grand vistas from horizon to horizon.

One of the names for the region, Intermountain Basin, comes from its geomorphic structure, giving the visual impression of a giant, flat bowl. Geologically, the valley was a prehistoric lake bottom which had its 'plug' removed, presumably by a violent geologic event. The structure of space, with mountains encompassing the valley, provides a sense of restriction counter to the typical appearance of unrestrained spread of urban growth on a desert plain. These mountains bear an ever present visual reminder of the limits to human growth, providing a boundary where human creation stops and natural beauty begins.

The city is also more open than a typical aggregation of skyscrapers. The width of the streets, as set out by Brigham Young, seems to be much more in scale with the massive buildings. Instead of being in a dark canyon of high-rise steel, you always feel the sun and see the distant horizon when traveling through the city. It seems much easier to breathe on these wide open streets; there is less feeling of being closed in than in Boston, Milwaukee, Las Vegas, or even Denver.

Considering the history of this predominantly Mormon settlement, one might expect a mono-cultural, conservative social climate. In reality, the streets are peppered with cultural enclaves from the Caribbean, Central America, Far East, Middle East, and Scandinavia to mention a few. The Anglo-European Mormon influence is blended with more recent migrations from every part of the world. This eclectic diversity is evident on the streets, through the restaurants and retail businesses, and in the daily newspaper. In addition to the juxtaposition of open, yet, restrictive physical features, this region is also a contrast in dominant and diverse cultures.

The Crosby Arboretum is encompassed by a region known as the Pearl River Basin. It is named for the river that carries the region's runoff the final leg in its journey to the Gulf of Mexico. In the fifty mile journey south from New Orleans, the flavor of a coastal plain region was strongly apparent. The monotony of the flat terrain is broken only by intermittent expanses of wetlands

with their resident water fowl and pine forests with their understory flora typical of the sandy soil. After crossing the massive Lake Pontchartrain above the New Orleans city boundary, the road cuts a straight swath through the flat terrain, where traces of human life have become mysteriously scarce.

The Crosby Arboretum is located on the outskirts of the city of Picayune. This municipality and surrounding area is said to have a population of 28,000, but you would never suspect that many based on a drive through. A rambling business district and residential area scattered between the clusters of loblolly and slash pine (*Pinus taeda* and *Pinus elliottii*) belies the actual population, giving the impression of a much smaller town. I was taken aback by the extensive number of fast-food franchises throughout the town. Restaurants with regional cuisine were also evident, but nearly half of the businesses along the main street belonged to national fast-food restaurant chains. The influence of the prominent timber family of L. O. Crosby is clearly manifested in the cultural structures of the town. Memorials to the Crosby family stand in the form of hospital, high school, and library.

My experience at a local festivity gives a good portrayal of first impressions of the Pearl River region. I attended the 12th annual Blueberry Jubilee, held a few miles north of Picayune in the Pearl River County seat of Poplarville, Mississippi. At 8:00 a.m. Saturday morning, Mayor Billy Spiers kicked off the event on the steps of the courthouse claiming "If you can't have

fun in Poplarville today, you just don't know how to have fun.” In spite of the oppressive 90° F plus temperatures and extreme humidity, various groups from cloggers to choral singers provided nonstop entertainment for the crowds on the courthouse lawn. Food vendors offered delicacies uniquely southern such as catfish and hush puppies, as well as the extremely competitive and proud ‘barbecue’ trade. The heat furnished an immediate explanation for a conspicuously slower pace often attributed to the South. This traditional small-town celebration reinforced the distinctive flavor of this region as part of the Deep South.

The Adirondack Museum is surrounded by a landscape of natural beauty that strikes you with a powerful impact upon entering the region. The sparkling blue-green lakes, the steeply wooded hillsides, and the cascading mountain streams affect the traveler in a way that quickens the heartbeat and boosts the spirit. When John Muir spoke, in 1898, of the mountains as “fountains of life” and as a place where “over-civilized people are finding . . . is like going home,” he was speaking of this landscape. Until you experience the primeval beauty and severity, it is hard to understand how something can be spiritually overwhelming time and time again.

My visit to the Adirondack Park came at a time when the roads and lake surfaces were nearly empty and I imagined very much like the environment early explorers experienced. It was near the end of June, and the rush of vacationers

had not yet arrived. The only thing encountered on the backwoods trails were black flies, ground squirrels, and toads. I was struck by the eerie silence as I hiked past ten foot boulders strewn among the massive sugar maples (*Acer saccharum*) and eastern hemlocks (*Tsuga canadensis*) to reach a remote lake. The lake's shore was scattered with the same disproportional granite masses. Only an occasional bird broke the sheer glass surface of this magnificently beautiful but somehow foreboding scene.

It was a wonderful opportunity to soak up the natural beauty in undisturbed peacefulness. At the same time, it helped me understand that the beauty and harshness that attracts adventure seekers today also provided the obstacles that prevented the region from being a human conquest prior to the nineteenth century. It is a testament to nature's severity that winter in the Adirondacks is still relatively free from human intervention. According to Sandy Bureau from the State Visitor's Interpretive Center, the summer season is a drastically different story. Some trails are so heavily overused that the state must run special dis-incentive programs to control overcrowding in popular areas.

The lack of commercial business inside of the Adirondack Park is a striking change from life outside the borders. One's feelings are divided between frustration from the lack of convenience and delight at the lack of garish strip malls and used car lots. The local papers carried the concerns and tribulations

of small-town politics, economic woes, environmental controversies, and their effect on the size of high school graduating classes as well as a seemingly disproportionate incidence of numerous cultural event announcements. An apparent spillover benefit of being a seasonal tourist destination is the existence of cultural facilities and artisans, e.g., those supported by the Adirondack Museum, for year-round cultural enrichment.

The next section begins the analysis of regional case study themes and motivations. The personal impressions outlined above can be viewed in comparison to this first section on respondents' impressions of their environment.

Human Response to the Environment

Respondents from the case studies exhibit an overall fondness for the their respective region, especially the natural landscape. Respect for the land is exhibited in different ways: aesthetic appreciation, environmental concern, cultural pride, and gratitude for the sustenance it provides, to name a few. These reasons for respect seem to be intricately interconnected and displayed in varying degrees, but in each case suggest a devotion to their particular place.

The aesthetic appeal and fascination with the perceived distinction of the physical environment were repeatedly cited as sources of pleasure and personal satisfaction. Respondents consistently mentioned the forest, mountains, water, and general wildness of the area as the first reason for liking their places. The

"large beauty of the mountains is something you never get bored with or take for granted" (Klass 1995). The case study respondents seem to hold the common feeling that "the beauty is in the integrity of the landscape, not [necessarily] in the features placed by man" (Brzuszek 1995). "The common ground is the aesthetic perspective. It's beauty that inspires art and literature" (Sprague 1995). "There is a great appreciation, among the resident population, of the tremendous aesthetic beauty" (Welsh 1995). The intention at each site was related to "providing humans with a peaceful place to marvel at the creator's creation" (Blake 1995).

Both Red Butte Garden and Crosby Arboretum contain natural areas, and each of the case study sites is in close proximity to large wilderness areas, prompting the assertion that much of "the aesthetic appeal might be attributed to a love of nature" (Klass 1995). This appeal may be a premise behind the regional institutions' altruistic concern for the environment. Each of the three case studies pointed to a respect for the environment as a basis for the institution's existence (discussed in "Ecological Context" section on page 66).

Each of the organizations' programs had an emphasis to "celebrate the beautiful natural heritage" of their regions (Matheson 1995). Red Butte Garden and the Crosby Arboretum focused heavily on guided walks, natural history programs, and environmental education classes using their respective sites and natural areas for *in situ* interpretation. In accord with the importance of

wilderness to the Adirondack region, The Adirondack Museum incorporates natural history lessons into its youth and adult programs and special events (for more specifics on programming, see “Community Context” section on page 84).

As the founder of Red Butte Garden and Arboretum, Dr. Walter Pace Cottam was a pioneer in promoting respect for the region (Matheson 1995). Dr. Cottam drew considerable attention in his region with the ecologically forward-thinking research paper *Is Utah Sahara Bound* and his role in founding the Nature Conservancy and the State Arboretum of Utah. The Adirondack Museum, through its founder, Harold K. Hochschild, has historically been an advocate of respect for the environment (Roselli 1995). Hochschild’s son, Adam, has carried on that tradition with his involvement at the museum and as founder and editor of *Mother Jones* magazine. In the case of the Crosby Arboretum, the founders are working to identify, celebrate and save the “best of our native culture and nature,” striving for a connection to the land through biological diversity (Gammill 1995, Crosby 1995).

An illuminating indication of respect for the land and region came through another common theme: the land’s connection to livelihood and social being. A parallel was evident between the respect for the region and apparent pride in the productivity of the land. The Crosby Arboretum benefactors, for example, were involved as “timbermen” in the lumber industry for several generations. A driving force behind the development and ongoing interpretation at the Arboretum is a

human-land connection, the fact that "our own back yards sustain us" (Crosby 1995, Blake 1995, Pardue 1995). Red Butte Garden pays special attention to interpreting the human history of its site. Present and planned interpretation of the history of the Garden site includes mining and grazing activities. Themes of sustenance from recreation and logging are the major attractions at the Adirondack Museum. Themes for programs and exhibits such as "Man in the Land" at Crosby Arboretum, "Life in the Woods" at the Adirondack Museum, and "Mountain Men and Women in the West" at Red Butte Garden are focused on uplifting and preserving the understanding of man's connection to and sustenance from the natural landscape.

There is value in a regional institution preserving "human understanding of how people respond and react to their environment" (Sprague 1995). Visitors come away from a provocative exhibit on tuberculin sanitariums at the Adirondack Museum or a class in ethnobotany at Red Butte Garden with a better comprehension of the social and human interaction with the environment. These regional museums embrace the priority of restoring lost understanding of, and instilling appreciation for, the land by teaching about human response to the environment (see "Ecological Context," page 66, for expanded discussion on interpreting human / environmental interactions).

Uniqueness

The word 'unique' is a part of the organizational rhetoric for each of the case studies. The perception of distinctness of the physical character of a place was obvious in the organizational literature, in the programs, and through the interviews. The perception of the social landscape as distinct was less obvious. This section discusses each case study institution's self-perception of regional uniqueness.

The terrain and the governing structure of the Adirondacks make it "a very different kind of park" according to Adirondack Museum Executive Director, Jackie Day (1995). It is the largest park in the continental United States at six million acres. The portion under New York State control, approximately three million acres today, was designated as "forever wild" by a state constitutional amendment in 1892. The Adirondack Park is unique in the fact that over a hundred thousand residents live intertwined with large blocks of wilderness. It has a colorful history of struggle between the forces of conservation and sustenance. Bill McKibben (1994) has described the Adirondack region as "a sort of vast social experiment testing the ability of man and nature to peacefully coexist." Whether or not these forces have created a distinctive people or culture is far from an unanimous concept.

Day affirms that

. . . the way the park came to be and the mosaic of forces that constitute the park . . . these are the stories that the Museum

wants to tell. People have tended to think that we are so isolated. But in reality the Adirondacks have always been well connected with the outside. Even in the mid-nineteenth century people could get from New York City to the heart of the Adirondacks in one daylight trip (1995).

The mid-nineteenth century happens to be one of the Museum's main interpretive settings. Various aspects of exhibits and interpretations tell the story of the "Gilded Age" when wealthy industrialists maintained summer camps on the lakes in the region.

This area of the Adirondacks contains a discernible human influence only from the past 150 years. The existence of pre-Columbian culture in this region is not a focus of the Museum, possibly because of poor documentation of its existence (Sprague 1995). Thus, the recent forces of recreation, logging, and other types of resource extraction are the influences that define the interpreted "culture". As the Museum's marketing director and lifetime Adirondack resident Ann Carroll states, the region "was and continues to be defined mostly by *outside* influences" (Carroll 1995). The people who immigrated to this area in the nineteenth century brought with them customs, ideas, and practices which they have adapted to the unique physical environment of the Adirondacks. Therefore, rather than a unique people, the inhabitants are perhaps better described as a degree of heterogeneous Americans with regionally adapted customs.

This does not imply that the social traits of the inhabitants and the region do not bear interpretation, or obviously, the Adirondack Museum would not be the thriving institution that it is. The justification for the museum lies in "interpretation of the human response to the Adirondack environment" (Sprague 1995). The Adirondack region has one of the longest histories of protecting wild areas, thus justifying McKibben's (1994) characterization of the region as a sort of nature/culture experiment. With its unique history of formation and rise to popularity, the Adirondack Park has had a major influence on the conservation ethic of the entire country. Therefore, this is a regional history that has relevance to a broad audience.

The immediate region of the Adirondack Museum is well known for a high

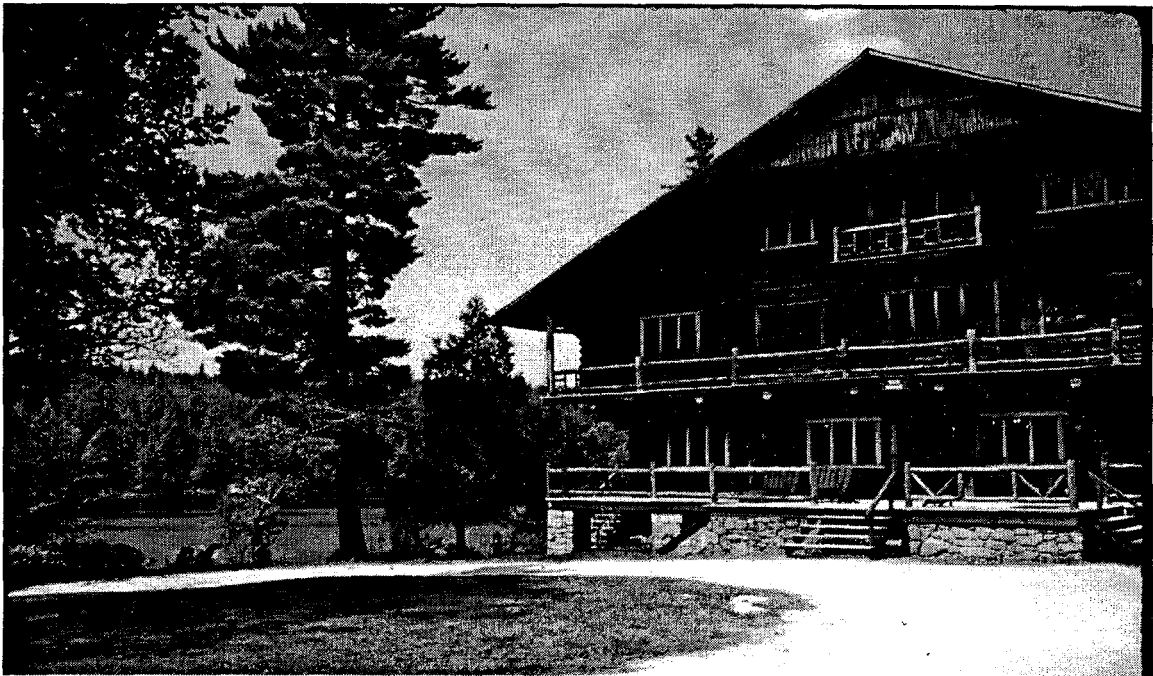


Figure 1 Great Camp Sagamore on Sagamore Lake formerly owned by Alfred Vanderbilt.

density of early resort hotels and summer camps, most being established around the turn of the century. Vast tracts of land were once held as recreational "Great Camps" by wealthy individuals, with an entire service industry growing up around them. This was a major historical factor in the settlement patterns and culture of the region, even though most of the original resorts and great camps are not currently occupied by those wealthy individuals. The predominant reason people have migrated and remained in the region is the beauty and recreational opportunities offered by the mountainous terrain dotted with clear blue lakes and streams. The respondents from the Adirondack Museum are obviously aware of the beauty as many can be found daily eating lunch in the Museum's restaurant set high on the hill overlooking Blue Mountain Lake. As the site of the former "gilded-age" resort, the Blue Mountain Lake House, it is hoped that the museum can become "a sort of case study of the Adirondacks in an analysis of what has happened and is happening here" (Day 1995).

This human story is told to children and adults through exhibits and programs with major focus on including people in the story. "Boats and Boating" tells the story of the indigenous Adirondack Guideboat, a craft that has evolved explicitly for the unique conditions found in the contiguous lake and stream transportation ways of the Adirondacks. The heritage behind this craft also serves as the theme of a special event for the community, the annual "No-octane Regatta" weekend. A cottage industry seems to be developing in this region

around the hand construction of museum quality replicas of wooden boats. This event offers an opportunity for wood boat aficionados and the local community to celebrate a regional craft.

Other exhibits such as "The Wilderness Cure" and "Logging the Adirondacks" provide insight on the regional heritage. The logging exhibit does not necessarily convey a uniquely Adirondack culture. The interpretation and artifacts of this exhibit could pass at similar settings throughout the country, for example, the upper Midwest. One distinction of the region's logging history is in its heyday coinciding with the awakening of the industry to Gifford Pinchot's sustainable practices, a controversial conservation issue today. The historical context of sustainability is sprinkled throughout the exhibit giving it a regional flavor.



Figure 2 Adirondack Guideboats at the "No-Octane Regatta" on the shore of Blue Mountain Lake.

Saranac Lake, in its central Adirondack location, was an exclusive center for recuperation from Tuberculosis, a disease that took a deadly toll in the late nineteenth century and happens to have made a recent reappearance. As you stroll through both of these exhibits, the human context is very real, if not haunting. The story is told through pictures and voices portraying the lives of real people. The Museum succeeds in presenting the regional heritage with dialogue that is relevant today.

As another example of interpretation of human connections, a project called "Peopling the Adirondacks" involves field work by a folk historian to record oral histories of the local people. Using the permanent exhibitions as a backdrop, the museum will present a living history based on real people. The intent of this type of program is to connect the past and the present, to celebrate "the social, natural, and cultural history of the region" (Adirondack Museum 1995). The degree of uniqueness of this history is not as important as the fact that residents and visitors can relate to and learn from the real human interactions with a unique environment.

The second case study, the Crosby Arboretum, is a part of a distinct physiographic region called the Coastal Plain, stretching from New Jersey to East Texas. The focus of interpretation at the Arboretum is on the "Piney Woods" and more generally the southern coastal plain. Director Larry Pardue clarifies the regional purpose: "Although we focus on the plants of the Pearl



Figure 3 Pinecote's Pitcher Plant Bog in the midst of the Longleaf Pine Savanna

River Basin, the lessons we have to teach pertain to the Coastal Plain” (Pardue 1995). These boundaries overlap another region known as the Deep South and, to some degree, coincide with activity of the lumber industry of the Coastal Plain forests. With this mixture of influences, case study respondents feel that the region definitely displays a uniqueness perceived by inhabitants and visitors alike (Gammill 1995).

Much of the Arboretum’s current interpretation of the physical features of the region is through guided and self-guided tours. The informal guide staff, maintained by personnel and volunteers, are quick to point out the distinctly “Piney Woods” features such as the pitcher plant bogs, the long-leaf pine savanna, and the deciduous gumpond lowland.

The arboretum promotes the uniqueness of the flora and ecological processes of the region through an exquisitely designed naturalistic display with microcosms of the local ecosystems all contained within the 64-acre Pinecote site. The Arboretum's programming calendar is filled with native plant and wildlife programs promoting the rich diversity of the indigenous biology. True to the mission of preserving the natural heritage of the region, the Crosby Arboretum also manages additional sites totaling over 1000 acres, representing the various ecosystems on a larger scale.

In a commitment "to uplift the regional culture", the Crosby Arboretum provides exhibits and programs that promote and celebrate the history of cultural uniqueness of the region (Gammill 1995). This history, like that of the Adirondacks, is a recent one and is shaped by a variety of influences. There exists very little in the way of artifacts or heritage before 1700 (Crosby 1995). It is theorized that the climate and terrain prevented extensive human settlement in this area of the coastal plain until the nineteenth century when the national demand for lumber justified settlements and railroads opened up the area's economic potential (Polk 1986).

Like the Adirondacks, the immigrants to the Piney Woods region have adapted their ideas and behaviors in response to the unique environment. Although this adaptation does not occur in isolation from the country as a whole, the human interaction with and response to the regional environment provides a

worthy and interesting interpretive theme. The Arboretum collaborates on this theme with various cultural connections in the Piney Woods region. They have sponsored successful conferences, symposia, and exhibits in partnership with the Center for the Study of Southern Culture at Ole Miss, the University of Southern Mississippi, and including various living and past authors and historians with ties to the local region such as Noel Polk, John Napier, William Faulkner, and Eudora Welty. Some examples of the Arboretum's programming with focus on regional heritage themes in the arts, sciences, and humanities include "Man in the Land" conferences, "Chataqua" living history presentations, "Highway 11: A Regional History" symposium, Fly Fishing seminars, and other programs which explore the customs of the region's inhabitants. These programs provide an opportunity for residents to celebrate and learn from historical human interaction with and response to the regional environment. The curator at the Crosby Arboretum, Bob Brzuszek, as a native of the Midwest, noted a great heterogeneity in the extended region of Southern Mississippi and New Orleans. "Down here, there is a strong cultural presence in food, language, music and traditions" (Brzuszek 1995). The Arboretum has actively sought collaborations in programming and interpretation to uplift those cultural traditions of the region.

At Red Butte Garden, the uniqueness of the physical site has predisposed the institution to pursue a regional ethic (Matheson 1995). The Garden is

perfectly situated to promote the uniqueness of geology, climate, and biology of the Intermountain West. They publicize their location as a transition zone of ecological diversity where the Great Basin Desert meets the Rocky Mountains. The garden and natural areas consist of a 160-acre site perched on a bench in the mouth of the Red Butte Canyon. Garden personnel make it a point to tell visitors that this canyon represents one of the few remaining undisturbed riparian ecosystems in the Intermountain West. The Red Butte Garden site has representation of ten floristic communities in all (Matheson 1995).

From nearly any point on the site, there is a spectacular view of the Salt Lake basin surrounded on all sides by mountain ranges. The site literally overlooks the Great Basin area upon which the Red Butte Garden mission focuses. A physical insularity of the region is evident in two ways. It is visually evident through the dramatic vantage point of the desert valley from its foothill setting. It is also evident in the staff's verbalized descriptions: "...The Great Basin is one of the largest insular geographic regions in the country . . . Salt Lake City is a hub for a large area . . . only major population center and only botanical garden for hundreds of miles in any direction" (Hildreth 1995, Matheson 1995, Klass 1995).

Consequently, the site and region are considered physically insular and notably unique. In the words of board member Steve Klass:

... for anyone who has spent any time here, this area is a real spiritual place. We have five national parks in less than a day's drive. The coming together of the Great Basin Desert and a spur of

the Rocky Mountains provides a pivotal point from the perspective of geology and biology. (Klass 1995).

Although the semi-arid environment may not evoke the impression of ecological diversity in everyone, it does seem to evoke a strong aesthetic impression. The leadership and staff of Red Butte Garden have grasped the

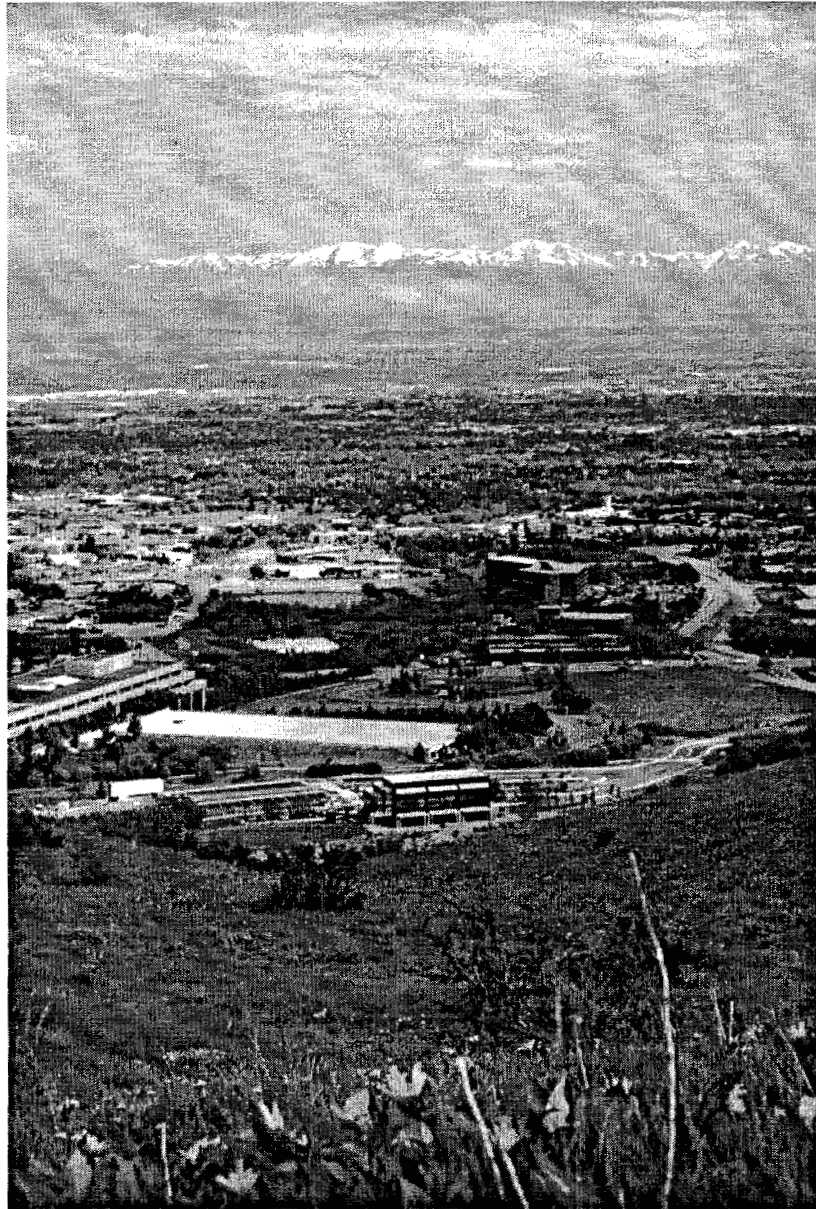


Figure 4 View of the Intermountain Basin of Utah
from the foothill site of Red Butte Gardens.

uniqueness of region as a natural niche for marketing a public garden (Matheson 1995, Klass 1995). The programs and interpretation consequently play heavily on the theme of the region's flora as well as geology, climate, and ecology. The best way to experience the Red Butte Staff's grasp of the region is to participate in one of the guided walks. Guides share with visitors extensive amounts of information on the region and the site. Being a horticultural institution, the first priority is conveying all the factors that effect plant life. That includes details about the Garden's location in a transition zone of climate and soil. This invariably leads to interpretation of the underlying geologic and physiographic features: the fact that the Great Basin was a immense freshwater lake not so many thousand years ago, and the garden sits right on the shoreline and sandy beach of that prehistoric lake. The pride is evident when guides trace the outline of the ancient shoreline of Lake Bonneville before the catastrophic geologic event that likely reduced it to a fraction of its former size, now known as the Great Salt Lake. The guides will also tell visitors the history of human influences on the Garden's site by pointing out evidences of stone quarrys, transportation lines, and cattle pastures. While many of the Garden's staff and associates are not native to the area they seem to have conscientiously adopted the area as distinctively theirs.

As with the other two case studies, outside influences on the social fabric of the Intermountain Basin have great impact on the regional interpretation at the

Red Butte Garden. The Mormon culture was solely responsible for the first settlements in the region, and "as part of their heritage they are very proud of finding Utah and establishing it as their base" (Matheson 1995). While the Mormon influence still exhibits certain homogenous characteristic of its own, it is a recent Anglo-European culture (Klass 1995), even more recent than that of the Adirondacks or the Piney Woods. While the Native American culture (e.g., Navajo) was an influence in this area, recent attempts to incorporate and celebrate that heritage through garden programming have not been successful. Attempts to use living history demonstrations of Navajo culture have been met by restrictions of the culture in sharing of their heritage (Hildreth 1995).

The customs and ideas that immigrants brought with them to the region are evident in the buildings, plantings, and lifestyles of the Intermountain Basin settlements. The architecture and horticulture is not appreciably different from Midwestern or Northeastern United States. Lifetime Utah resident and Manager of Environmental Education Pam Poulson described the influence as follows:

Even though 60 percent of us are 'natives', we had all come from New York and Missouri where the vegetation was green forest. People were used to having it green so they tried to make it look like Missouri (Poulson 1995).

There have been adaptations in response to the environment in the past century, but perhaps even less so than other areas of the country. Add that to the more recent immigration explosion responsible for the extreme urbanization of the region, and the culture becomes a heterogeneous mix of influences. The

Mormon culture has attracted converts from all over the world creating pockets of diverse cultures throughout Salt Lake City. The natural beauty and recreational opportunities of the region have attracted an even greater influx, for example, a substantial population element from California. Visiting the nearby community of Orem with its row after un-interrupted row of residential structures, it is understandable why one respondent finds a similarity in its appearance to the suburbs of Los Angeles.

Red Butte Garden looks at the outside influence on the social makeup of the region, which contributes to a lack of understanding of the physical characteristics of the region, as a compelling opportunity. This need further defines the position and purpose of Red Butte Garden in providing residents with a grasp of the biologically unique features of the region (Klass 1995).

There are, therefore, certain similarities in perception of the physical uniqueness at the three case study institutions. Physical character at each site was recognized by respondents as distinct. Conversely, the perception of uniqueness of culture of these particular regions was not as conclusive. The feeling of relative cultural isolation of the case studies was mentioned by respondents, but not held as a deep conviction. Overall, the regions' social issues are similar to almost any area of the country. Some respondents voiced a desire to protect their semi-isolated status: for example, the resistance to the Winter Olympics coming to Salt Lake City. The fact that most people are

exposed to the same products, literature, and TV programs makes it impossible for any place to be totally isolated today. Consequently, complaints are repeatedly voiced about the homogeneity of landscapes, houses, and gardens.

This may imply that today's cultures across regions of the country are more homogeneous than in the past. Another possibility is the existence of an ambiguity or difficulty in understanding and characterizing cultural differences. In either case, it becomes all the more worthwhile to explore and preserve remaining differences between regions. Regional adaptations and customs do not necessarily define culture but are contributing factors. One needs only to look to the unique human interactions with the physical environment to see value in the remaining heterogeneity of regions and in emphasizing it through regional interpretation.

Another possible explanation for the lack of uniquely perceived cultures at these case study institutions may be in the approach or blueprint by which museums of nature and culture operate. It could be that museums are operating from a universal or national museum perspective and that context does not permit them to discern the true uniqueness of the culture in their region. The next section looks at dichotomies that could potentially interfere with the interpretation of the uniqueness of a region.

Social Dichotomies

The individual perspective of the various stakeholders at the case study institutions has a significant impact on understanding and perception of the region. Several dichotomies surfaced that could interfere with the development of regional interpretive views. Disparities centered on the viewpoints of recent arrivals and outsiders versus long-term residents as well as the perspectives of mundane versus exotic, rural versus urban, and global versus local. These incongruities in the social climate tend to contradict the themes of interpreting regional distinction discussed earlier, such as “rootedness”, local expertise, and environmental awareness. The following discussion describes case study examples of these dichotomous relationships.

In each of the case studies, there was a concern expressed over the institution’s ability to relate to the local population. Red Butte Garden has experienced incidents that could be characterized as a love-hate relationship with its local community. For example, when they constructed a building on their site in the fragile foothills, there was an uproar from factions of the community despite the Garden’s excellent reputation of furthering the causes of conservation. The relationship was further agitated by the addition of a fence around the garden restricting hikers and mountain bikers from their accustomed routes. It did not matter that the fence was necessary to protect the habitats and facilitate charging admission. Red Butte Garden only recently began an

admissions policy and "the locals hate admissions. Non-residents are much less likely to complain about paying an admission charge" (Matheson 1995). Another paradox in the relationship with the local community lies in the fact that "many locals that live less than ten miles do not yet know that the Garden exists." This identity crisis exists even though the Garden has been hosting concerts and horticultural programs for nearly ten years (Klass 1995).

The Crosby Arboretum is a prime example of an institution having a greater recognition nationally than locally. L. O. Crosby, III (1995), an original board member of this institution commemorating his father, described the Arboretum as being "better known in the Northeast [United States] than on Main Street, Picayune." The founders are concerned about a lack of local support and "recent efforts to improve local participation seem to be gaining momentum" (Gammill 1995). On the other hand, "if the Arboretum's main contribution were to the local community, then I think we have fallen far short of the mark. But, then, academia doesn't have any geographic boundaries" (Crosby 1995). This philosophy seems contrary to the premise of region based knowledge and strength set forth in Chapter 1. In justification of this contradiction, a small committee has focused on and succeeded in creating a world class botanical institution, one that required reaching out to the world beyond the local, rural community. It remains to be seen if the limited involvement of local expertise

thus far, plus future efforts at achieving local involvement, will cement a consequential relationship between the Arboretum and the local community.

The Director at the Arboretum currently has a charge to attract clientele, and must therefore appeal to the urban markets. Consultants have told the administration that they will never be able exist by concentrating on a local, rural constituency (Brzuszek 1995). At the same time, this raises the question, how can you preserve the regional culture without the participation of the inhabitants? Associates of the Crosby Arboretum have said that Pinecote “should be a source of pride locally, but instead, it is a very well kept secret” (Rogers 1995). The implication is that there is need for a balance between attracting numbers and serving the locality. (For further discussion on local involvement at the Crosby Arboretum, see “Community Context” section, page 84.)

As with the other two sites, the Adirondack Museum respondents displayed an awareness of distance from local residents. Britt Warner, educator at the Museum stated:

... multi-generational locals have told me that we are not really representing the community. We employ local people, and many have a good feeling from that relationship, but most do not get the good, year around positions (Warner 1995).

Caroline Welsh, senior curator at the Adirondack Museum, describes the relationship as a “town and gown” sensibility. She suggests the distance is a vestige of a class issue defined early in the Adirondack’s history, at the time the first wealthy vacationer was served by the first caretaker residents. The fact that

the Museum has been involved for a longer period developing local relationships than the other case study institutions may be germane to the current relationship. There still exists a detachment from the community, but there is also a respect described here by Welsh:

The locals see [the Adirondack Museum] as a resource and a valuable thing to have the people it attracts. It would be nice to just vacation here. So you can see a bit of resentment toward the tourists. But there is not an animosity toward the museum. Within a 50-mile radius, the townies refer to it as the Blue Mountain Museum. They don't come here, but they regard it as a source of pride and an enormously important asset (Welsh 1995).

Whether or not the direction of these institutions could be considered elitist has been debated by the administrations of the museums, themselves. The encouraging thing is that they are moving forward to create dialogue and involve local people. The Adirondack museum is addressing the issue of how to "touch the lives of local people" in the development of their new interpretative plan (Adirondack Museum 1995). In early stages, staff have determined future themes will focus on why and how people have chosen to live in the Adirondacks; the expectations, hopes, values, and aspirations of the residents. The director and administration of the Museum are firmly committed to community service and recognize the need for interpretative principles which transcend class (Welsh 1995).

Red Butte Garden involved a broad cross section of the local community in a participative process developing their "Environmental Education Master

Plan" (1993). The expanding educational programming at Crosby Arboretum is increasingly focused on reaching local clientele and school children. The impending plans for construction of a new education center will go far to advance the local connection. (Further discussion on local interpretation can be found in "Community Context" section on page 84.)

Another rationale for lack of local interest in regional institutions might be described by the mundane versus the exotic. This was a recurring theme among respondents:

. . . harder to stimulate interest and appreciation in your own backyard . . . the people who grew up here take it for granted . . . when you live in a place you don't necessarily see it as unique . . . for some reason it's the exoticness [sic], something that's going on somewhere else, that intrigues us . . . (case study interviews.)

As an example, the Crosby Arboretum is an institution that is thoroughly ingrained in displaying the commonplace, everyday sights of the region. They have experienced negative visitor response related to the mundane factor. In some minor ways they have had "to shift their thought process to accommodate people." As Brzuszek explains, "people can't get enough color, because they are weaned on color. We've gone in and provided color in pots so people realize that they are in a garden" (1995). The traditional concept of a public garden and, in many cases, a museum is based on the exotic; therefore the 'mundane' does not meet with visitors' expectations. This concept obviously contributes to a weakness of regional consciousness.

As this section's opening quote by J. Stan Rowe implies, mundane has not always had a bad connotation. The fact that people are not immediately thrilled with the common, mundane sights does not seem to discourage case study respondents. They heartily extol the merits of interpreting the 'miracles on their doorsteps'. A sentiment of the value of local perspectives relates to the ecological importance of local versus a global perspective described in Chapter 1. Speaking to the issue of personal relevance, Brzuszek raised the question "Why are so many museums no more than containers that you look into, but can't really relate to?" He speaks of teaching the environment in context, showing people "why we have what we have in a way that will really set them on their ear" (Brzuszek 1995). Pam Poulson, manager of environmental education at Red Butte Garden, emphasizes the importance of relating interpretation to life that surrounds us:

... people know more about humpback whales and growth habits of mahogany trees than they know of what's right out their back door. Why should they do pen pal environmentalism when they can do environmentalism right here. The desert is just as fragile as the rain forest. (Poulson 1995).

In an effort to use regional interpretation to its greatest advantage, the case study institutions place the interpretation of the local into a human context. The justification for a regional museum, reasons the Adirondack Museum's Director of Development, Ken Sprague, is in "discovering how the creativity in different regions came together. There exists a huge potential for human

understanding and development in knowing how people respond and react to their environment” (1995). This relates to preservation of the “local expertise” needed for cohesiveness in the region. Such knowledge won through experience with the specific environment is the common ground of the regional community.

Awareness of dichotomous attitudes over issues of environment, social background or class, educational level, region of origin, etc., was exhibited at each institution. Museums have an opportunity to reconcile these dichotomies in the name of preserving human knowledge hard won through experience with unique physical environments.

Human Response to the Environment
<ul style="list-style-type: none"> • fondness for beauty and natural aesthetics • respect for the land • land's role in spiritual and physical sustenance • understanding human response to local environments
Uniqueness
<ul style="list-style-type: none"> • distinct physical character • local culture, customs vs. homogeneous overlay • distinctiveness as a perspective to familiarize inhabitants
Social Dichotomies
<ul style="list-style-type: none"> • ability to relate to local population • credibility locally vs. nationally • balance subsistence support and serving locality • regional consciousness vs. fascination with the exotic • museum practitioners immersion into the region

Figure 5 Summary of “Regional Context” Themes and Motives

Figure 5, above, shows a summary of the case study issues of regional interpretation discussed in this section. To play a mediating role, museum administrators must first overcome a potential lack of “connection” with region and local people. This means that representatives of museums will need to immerse themselves in the region to become aware of its character and the issues pertinent to its inhabitants. Only then will the institution be accepted as a credible authority in understanding the cohesive factors of the region. In that context, the next section looks at the specific issues of ecological attitudes and how they are translated through the regional interpretation of the case study institutions.

ECOLOGICAL CONTEXT

By virtue of the intense urbanization and random development the area is going through, the value of the Arboretum will increase in the long term. The best you can hope for is sensitivity, care, and forethought. It is healthy to have the influx of people and new ideas--it would certainly be more harmful to have a stagnant population.

Lynn Crosby Gammill, 1995.

Regional ecology is one of the unmistakable motivations behind the regional themes of the case study institutions. Chapter 1 described how appreciation of the environment and the concept of sustainability is intricately tied to understanding of the local ecology. The previous section on “Regional

Context” relates the strong environmental tendencies of the founding and sustaining forces behind these institutions. Concern for the environment is embraced by staff as an intrinsic part of everyday life. It follows that an ecological inclination will be reflected through the organizational objectives and activities of the institutions.

This section considers the development and use of interpretive techniques and activities specific to an ecological context. The discussion of each institution’s approach to ecological context is divided into:

- Public Attitudes; and
- Ecological Processes

Using these categories as a framework, the discussion again draws on literature and interviews from each of the case study institutions.

Public Attitudes

In the “Community Perspective” section of Chapter 1, it was suggested that museums play an influential role in shaping public attitudes. Although less than two thirds of the American public ever visit a museum, it is felt museum activities do affect what is acceptable in public behavior. Jackie Day affirms that

... museums have been in the forefront of the dynamic, contemporary, and significant issues of the day. It's risky, from the standpoint of maintaining friendships, but museums are in the middle of the fray, losing their old character as remote, elitist organizations (1995).

The environmental aspects of the case study mission statements are composed from the standpoint of public enlightenment and promotion of a particular standard of conduct, if not outright behavior modification (see mission statements, Appendix C, page 140). Words and phrases such as engage, preserve, protect, promote conservation, and encourage stewardship imply a commitment to activities directed at public behavior modification. The following discussion explores the responses from museum stakeholders, why and how these regional organizations might support a commitment to an ecologically appropriate philosophy.

It was a general consensus from the case study respondents that environmental responsibility should be projected through the programs and activities of a regional institution. Larry Pardue maintained that the Crosby Arboretum does inform the public on environmental issues because stewardship is at the core of their mission. "Almost any human would like to be an environmentalist," offers Lynn Crosby Gammill. "But how many people know what that means?" (1995) She sees herself as a practical environmentalist but believes that 'environmentalism' has become such a hackneyed word, we need to reeducate and redefine. These sentiments were mirrored by L. O. Crosby, III:

Environmental education, as a social purpose for a regional institution, is inevitable. If you're going to save pitcher plants from development, how can you help but acquire a social conscience. Show the facts and the results and people will draw their own conclusions (Crosby 1995).

Brzuszek makes the point that the environmental policy and actions of the 1970s, dealing with the tangible problems of clean air and water worked well in their time to achieve better conditions. After all, "we don't have rivers catching on fire so much anymore" (Brzuszek 1995). Today, subjective and intangible factors play greater roles in determining environmental policy. The knowledge gained through natural area management by scientists and educators like Brzuszek will weigh heavily in those subjective decisions.

Red Butte Garden takes seriously the role of informing the public on subjective and objective environmental issues. The mandate for the Garden, as expressed by board member Steve Klass is to give the residents of the region a

... better grasp of the physical aspects, the vegetation, the climate. Because the Anglo culture is so recent, this institution has a strong role in familiarizing the public with appropriate plants and practices. (Klass 1995).

The mission and ecological direction of Red Butte Garden evolved from the commitment of current staff. Many of the present staff members participated in a retreat during which they developed the framework for the mission and its regional emphasis. "The major impetus came from the staff," says Development Director Susan Kropf, "in defining what we wanted the garden to be" (1995).

From this beginning, the organization's commitment to promotion of regional stewardship has matured.

An example of Red Butte Garden's regional commitment is manifested in a comprehensive docent training program. Docents are required to attend eighteen, three-hour sessions to learn the basic environmental factors of region and how to relay that information to the public. In addition to plants, other topics covered include birds, mammals, reptiles, geology, ecology, and human history of the Red Butte Canyon and surrounding foothills. These courses are taught by trained biologists, ecologists, educators, geologists, historians, and horticulturists. The fact that Red Butte offers a comprehensive docent training course for just slightly more than the cost of membership is a testament of commitment to affect public attitude with regional interpretation and education.

As an organization, Red Butte Garden has chosen to target young people through their "Environmental Education Master Plan" (1993). They aggressively approach this task with the aim of making ecology a part of young residents' consciousness and awareness as they grow up (Matheson 1995). The Garden also provides thought-provoking lectures related to ecology for adults and the university population. "We gain a lot of support from people who are glad we are spreading that [ecological] message" (Kropf 1995).

"Celebrating Wildflowers" is an example of an environmentally focused youth program in which the Garden is involved. School children from across the

state are encouraged to create images of what wildflowers mean to them. The entries are competitively judged for prizes. The Director of the Garden, Mary Pat Matheson, talks about changes to this program to accentuate the environmental purpose. In her words, the program is "supposed to uplift the beautiful natural heritage, yet so many of the entries were flowers in a vase. That says to me we have a lot of work to do" (Matheson 1995).

The Adirondack Museum has played the role of environmental advocate to varying degrees throughout its history. The Museum assumed a role for teaching respect for the land as reflected in the exhibits and the board makeup. The founder, Harold Hochschild, was on the first commission and was instrumental in setting up the Adirondack Park Agency (Carroll 1995). The APA--as it is notoriously or affectionately known, depending on your viewpoint--is the driving force behind conserving the natural lands of the region.

Although he was considered an environmental activist, Hochschild purposely separated his political point of view from his activities at the museum (Day 1995). Today, the museum exhibits are relatively innocuous from the environmental standpoint, with both sides of ecological issues threaded through the displays on logging, mining, fishing, and hunting. An ecological sentiment is expressed by the Director of Interpretations, Bart Roselli: "It's the museum's role to inform . . . all those people in New York City who depend on the

Adirondacks as their watershed, because they don't understand that [connection] yet" (Roselli 1995).

The Adirondack Museum staff is cautious not to reach beyond the role of informing to one of advocating a specific public attitude. Most respondents at all three institutions made clear their desire to remain neutral on environmental issues. They voiced the founders' vision to maintain credibility with the broad public spectrum by playing the role of clearinghouse or forum for dialogue on the issues. Conversely, it may be impossible and undesirable to completely remove staff ethics and philosophies from interpretation when working in a subjective realm. Matheson said she could only hope that Red Butte Garden docents maintain a level of objectivity:

We can't tell the public that cattle grazing is bad, but we can certainly tell them that when they trample plants on a hillside that they are causing erosion (Matheson 1995).

It is only human to want to discuss the issues. Unfortunately, in this media-influenced world, even the act of talking about the issues can be seen as taking a political stand. This is reflected in one respondent's statement: "As a university professor, I should be able to take a stand . . . if I believe something, I've got to say it . . . and I happen to believe that tearing around in ATV's [all terrain vehicles] is not woodsy."

Another potential exception to the neutral perspective comes from the film produced by the Adirondack Museum during a time that Harold Hochschild's son,

Adam, was at the forefront of the museum's activities. The film has resulted in some negative reactions because it presents controversial information on pollution that could be perceived as one-sided, unfounded, or out of date. Clips from that film as well other hints of opinion come through in various places in the exhibits, usually balanced with opposing viewpoints.

While it is easy to take a side on environmental issues, and impossible to completely avoid the issues, the value of a regional institution's role is as a catalyst for exploring the issues. It is important for a public institution to gain credibility as a facilitator. Therefore, caution in maintaining a position of neutrality is justified. As Roselli states, there is a tricky balance in challenging people to think about the issues. "Museums need to be intellectually challenging in a liberal way . . . not for the purpose of taking a side or preaching but, rather, informing on a point of view" (Roselli 1995). In this way, the museum does a service to humanity in searching out the common ground in otherwise destructive, adversarial relationships.

Ecological Processes

Relating the social and human interaction with the natural environment was a persistent theme in the interpretive philosophies of the case study institutions. Importance is placed on revealing the interconnections of human

activities with nature. This endeavor provides a rational course for organizations dedicated to interpreting the uniqueness of their site and region.

The Crosby Arboretum's first director and planner, Ed Blake, expresses what he calls an "archetype" of the interconnection of humans and nature through his physical planning of the Pinecote site. In the word's of the "Pinecote Master Plan" (Crosby Arboretum 1994):

The organic architecture and location demonstrate how human needs of shelter, comfort, privacy and information find their expression in Pinecote's ecology . . . this interplay between man and the land organizes the thematic composition of Pinecote's landscape exhibits.

"This is the reason," explains Blake, "we put something as symmetrical as the pavilion in nature. Pinecote is an example of how we don't deny our rational



Figure 6 Pinecote Pavilion set in a grove of *Pinus palustris*

side. Human impact is superimposed on nature” (Blake 1995). He goes on to describe how the building’s architect, Euine Fay Jones, spent days “communing” with the site, to best capture the essence of the human and natural aspects in his structure. The location he chose, adjacent to a remarkable grove of longleaf pine trees (*Pinus palustris*), is reflected in elements of the building’s form. These world-acclaimed organic aspects of Fay’s design help the structure create a truly harmonious composition with nature.

With parallels to Crosby Arboretum’s Pinecote Pavilion, Red Butte Garden constructed a visitor center with a definite organic feel and integrative perspective of the surrounding outdoors. From its foothill perch, the



Figure 7 Red Butte Garden Visitor Center

predominantly glass building flawlessly merges the indoors with the site and the open feeling of the Intermountain Basin. The building has been successfully integrated to give its users the feeling of the aesthetics and ecology of the foothills.

An approach similar to the Pinecote Pavilion planning was used in the layout of the Pinecote site. As master planner, Blake incorporated nuances of the human impacts on the site into what appears to be a pristine, primeval site to the untrained eye. Blake delights in pointing out the signs of civilization and how they work with the ecological processes. Alternate phases of clear-cut logging and strawberry farming define the site's recent history. Human-made ditches and road beds were left in place and help to determine the structure of the landscape. Blake explains how the old road bed is more xeric or adjacent areas are consequently more mesic. Each sector emulates specific natural conditions. "Here will be the Beech / Magnolia forest, the most mesic environment. It's only 6 to 12 inches higher, but it's enough to change the ecotone." In these surroundings, Blake's extensive experience with the site and the region becomes apparent. Dialogue is obviously Blake's interpretive method of choice, as he relates information about the plants, how they relate to these micro-environments, their range in natural environments, and the human role in modifying the environment.

In the format of a walking ecology lesson, Blake relates theory on edge structure, canopy layers, companion plants, and succession. "We haven't come to terms with succession of the site yet," announces Blake. The original idea was to let the pond follow its natural course back to a meadow. If you compare photographs of the Pavilion from a certain angle, a dramatic change in the pond surface is evident. "It will be interesting to see how the pond plays out. It won't disturb me if they do or don't dredge it out . . . or if they create a new one over here, because it tends to move around in the natural mosaic anyway" (Blake 1995).

The lesson of how nature sustains and regenerates itself is prevalent theme throughout the activities of the Crosby Arboretum. Brzuszek tells of how the organization's aesthetics have evolved "to accept what the land has to offer." They have not only accepted man's impact, but in a way have actually elevated the human disturbance of the land to an artistic form of instruction. For example, Brzuszek uses fire to "transform and maintain spatial patterns in greater diversity," in effect, forestalling the forces of succession. Through practices perfected in working with fire ecologist, Cecil Frost, from Louisiana State University, a broad range of vegetation "ecotones" or habitats are differentiated by a distinct burning regimen. These artists of the land have realized, through management of the Pinecote site, that there are "a million ways" human actions create special signatures in the landscape. Each of the management techniques



Figure 8 Transition of burned area in the Pinecote Savanna

they use are site (and region) specific. According to Brzuszek, this is the critical message the Arboretum offers:

The number one thing is how man and culture fit into the Piney Woods landscape. We are trying to, not so much simulate, but emulate what occurs in nature. Understanding the processes that form it, what the sustainability and regenerative possibilities are. It's not that a lot of people ask those questions, they don't. But the real value is the worth to the landscape. Though our lands are disturbed, they have potential and it's very valuable to learn how we can regenerate with the help of ecological processes (Brzuszek 1995).

A similar theme of man's interaction with his environment emerges from the more culturally directed Adirondack Museum. The fact that nature plays a

major role in defining the social environment is accepted and embraced by the Museum. Literature published by the Museum acknowledges that “the Adirondacks is a place where nature and not humanity is the measure of things” (Adirondack Museum 1991). A defining focus in interpreting the region is the lure of nature; why and how humans interact with the natural environment. The interplay of humans and nature is inherent in the Museum’s location on the former site of a preeminent resort motel. The natural beauty as a resource of the environment is obvious from many vantage points on the site. Better utilization of the physical site holds a high priority in the Museum’s interpretive planning. Considering the goals of the Museum, interpreting the beauty is not an adequate end in itself. The natural environment and its relationship to the region’s social makeup were cited as a crucial purpose for the Museum. (Carroll 1995, Day 1995, Roselli 1995, Sprague 1995).

Many of the major exhibitions at the Adirondack Museum have been changed through the years to address human interaction issues. Two of the most recent permanent exhibits, “Woods and Water” and “Logging in the Adirondacks”, are not as much collections of artifacts as a historical dialogue of real human experiences with the natural environment. The latest temporary exhibit, “The Wilderness Cure”, provides an example of reaching the underlying connections of people to their surroundings. A reproduction of a fresh air porch from one of the sanitariums gives visitors the eerie feel of being quarantined in

the climatic and topographical extremes of the region. "It is not a display of how beautiful the Adirondacks are and why people came up here for a cure", remarks Sprague. "It's about the true horribleness of the disease and the real people inflicted with it. It's like walking into a hospital ward and coming away with some thought of the social and human interaction with the [specific] environment" (Sprague 1995).

The typical first-time visitor to the Red Butte Garden tends to think of the surrounding canyon as pristine and undisturbed. The Garden makes an effort to shatter that "illusion" by showcasing the human impressions on the site. Docents point to the residual signs: the open face of a quarry on the near mountain; the evidence of a railroad bed near the stream side; the vegetation-covered craters left in the ground from U. S. Army shelling; and the ubiquitous invader, cheatgrass (*Bromus tectorum*), moving into any area experiencing grazing activity.

Because of its status as the watershed of the U.S. Army's Fort Douglas, the canyon did receive greater protection than adjacent canyons. In 1970, the U.S. Forest Service declared the entire canyon a Research Natural Area and thus insured its protection for the future as a "bench mark of riparian and shrub ecosystems in the Intermountain West" (Ehleringer, et al. 1995). "This is why," according to the Garden's resident botanist, Alyce Hreha, "the study of ecology is perfect match with site" (Hreha 1995). Compared to other canyons along the

Front Range of the Wasatch Mountains, Red Butte Canyon has been relatively protected from human-impact activities and therefore, provides a good contrast for interpretation. The existing condition of this site is a prime example of the resilience of the landscape in recovering from human use. This is one ecological theme behind interpretation of the human history of the site.

The Garden is utilizing the canyon's protected status to demonstrate human effect on ecological processes in other ways. The education department



Figure 9 Stone Quarry House in Red Butte Canyon

is involving a high school class in comparing vegetation in the other canyons of the Wasatch Front with the Red Butte Canyon as a baseline. They have hired a historian to research the stone quarry house with the intent to restore it as an interpretive stop along the Garden's trail system. Matheson points out that, as one of the first quarries in the area, its transportation lines have historical connections with the city transportation system and the Union Pacific Railroad.

Red Butte Garden has naturally evolved into other areas of interpreting ecological processes. The fact that Red Butte Garden attempts to convey ecological processes as an essential principle was evidenced by the response to the Celebrating Wildflowers program mentioned in the previous section, Public Attitudes. Matheson was concerned by children's portrayal of wildflowers as picked and removed from their local habitats. She explains the approach they will take next year:

... we are going to get across to the kids why we celebrate wildflowers, where they belong and what contributions they make. We hope to make it more interactive--whether it's with a native hummingbird or bee or a human in the picture--to convey what that wildflower is doing out there where it lives (Matheson 1995).

In his role as education director, Dick Hildreth organizes a local garden tour of volunteer property owners in the community. Hildreth says that, without special solicitation, the tour has automatically migrated to advocating conservation and sustainable practices. "The first four homes on the tour had no lawns, so the message was obvious." Many of the participants want to be

present during the tour of their properties to pass on their water-saving, chemically frugal, organic practices (Hildreth 1995). Other examples demonstrate the commitment of Red Butte Garden in relaying ecological processes with respect to their region. These include a conference hosted by the Garden with landscape architects, private utilities, and the University research and experiment station on energy and water conservation and a course on water-wise landscaping. An unusual relic from the days of Brigham Young, in his layout of the region's cities, is a flooding type of irrigation system. It was used in the urban residential areas and controlled by neighborhood watermaster. Surprisingly, residents still have access to this somewhat productive, nevertheless, inefficient water system. The Garden is trying to convey a new sense of stewardship in the proper use of water for a desert region.

Ed Blake shares the following viewpoint of the need for understanding ecological processes with many of today's practical minded managers of natural and created sites:

There is only so much wealth to dispose of. We really have to focus in and prioritize. It's very practical to look at the ecological processes and the appropriate responses. It is much more efficient to work with nature and let nature work for us. . . . With the prevalence of human occupation of the landscape and the lack of any truly pristine landscapes, our real role is management. Our value as public gardens is in how we can demonstrate human management of the landscape. (Blake 1995).

Public Attitudes
<ul style="list-style-type: none"> • commitment to environmental responsibility • maintaining neutrality to establish credibility • function as a catalyst, facilitator of the issues • role in behavior modification
Ecological Processes
<ul style="list-style-type: none"> • ecological processes in relationship to human activity • nature's ability to sustain and regenerate • evidence of human impact on the landscape • knowledge of ecological/human interaction in management of our landscapes.

Figure 10 Summary of "Ecological Context" Themes and Motives

Figure 10, above, provides a summary of the issues of regional interpretation from an ecological context as discussed in this section. The section that follows will discuss themes relevant to local community interaction which surfaced through the case studies.

COMMUNITY CONTEXT

I think it is a basic tenet that if you can learn to respect what is around you then respecting the greater planet will come naturally. (Pam Poulson 1995)

Explicit in their charge as public institutions, museums and public gardens must seek to hold the people's trust. It follows that involving and being involved

in the community is logical course of action for any museum. As an active vehicle for community involvement and exchange, a museum justifies its existence through a valid contribution to society.

Chapter 1 related the importance of interpreting the region to an active and competent citizenry. Strength and integrity of community were equated with an understanding of and commitment to the integrity of the regional character. The theme of involving the community, dichotomies notwithstanding, is a significant priority at the regionally focused case study institutions. Interview responses and organizational actions provide substantial evidence of efforts to connect to the local community in a meaningful way. The prevalence of this theme may be an indication that regional focus of an institution provides both deeper motivation and greater opportunity for building a community rapport.

This section considers the motivations and activities of the case study institutions specific to a community context. The discussion is organized into three categories:

- Strategic Goals and Credibility;
- Collaborations; and
- Cultural, Educational, and Recreational Resources.

Strategic Goals and Credibility

A goal of community involvement serves certain needs of a public institution. As suggested above and in Chapter 1, the museum's goal to contribute to society is met through community involvement. The altruistic goal of building a better community can be met through the education of the citizenry. Assuming an institution's well-being is linked to that of its surrounding community, an improved community will in turn positively affect the viability of the institution. The community strengthening activities of the museum are therefore carried out in a sort of enlightened self-interest. Steve Klass speaks to this self-interest when he suggested that even without regional emphasis, "tying well to the community and the community's agenda is a natural niche for a public garden. . . . from a marketing standpoint it makes a lot of sense." Susan Kropf echoes this philosophy in her statement: ". . . stressing the appreciation of the [region's] uniqueness is a main tool for building credibility with every audience" (Kropf 1995).

Red Butte Garden has an apparent commitment to building credibility with the local community audience. Mary Pat Matheson was clear in describing their constituent focus: "We feel we are directed toward the community and the state" (Matheson 1995). While other institutions may have more of a world view, Red Butte Garden is committed to representation of their region. Matheson acknowledged that this was not always the easiest route. But there seems to be

a carryover of the ideals of the Garden's founding father, Dr. Walter Pace Cottam. As a professor of botany, it was his hobby to achieve community appreciation for the arboretum and the garden. Thus, Red Butte Garden's first inclination is not necessarily to go where the funds are, but to consider the needs of the community.

Another purpose for targeting the community was articulated by Dick Hildreth. He sees Red Butte Garden's role of education as a "continuous process . . . we'll always be involved with informing the community on a broad latitude. [The payoff is] once we get them involved, they take ownership, it's familiar, like home to them" (Hildreth 1995).

The altruistic motivation of these institutions to serve the community is further demonstrated by other examples. The fact that the Crosby family is committed to community service is evidenced by a consistent stewardship mandate reaching back through generations of the family. Lida Rogers, family friend and former Interim Arboretum Director, notes that the current generation has applied a tremendous amount of energy for the sole purpose of "uplifting the regional culture and heritage" through the Crosby Arboretum (Rogers 1995). When Lynn Crosby Gammill speaks of "bringing the community's total heritage into play and enlightening [the visiting public] on the aspect of the [local lumber-] millworker" she is obviously sincere about the Arboretum becoming a good community citizen. (Gammill 1995). The Arboretum's ties with the local

community include involving local craftspeople in construction of the Pinecote Pavilion and attendance of residents in events such as the annual Strawberries and Cream festival, Chataqua living history presentations, and other regional history presentations.

The goal of a regional institution in preserving the heritage of the region virtually compels the institution to involve the community. Rogers spoke of the potential of an institution like the Crosby Arboretum "to affect the entire region: rich, poor, black, white--everybody . . . but, I think that the people of the region have to be involved to preserve the culture. Hopefully that will be a goal" (Rogers 1995).

The Adirondack Museum is also addressing the need to connect with their local constituents and become a better utilized, community resource. Ann Carroll, an 11-year veteran of the Museum, suggests that this connection is a need because the Museum was originally

. . . organized by an outsider, staffed by outsiders, and interpreted by outsiders. The self perception was one of 'We are doing great things for this region. We are collecting all this stuff for you, you can come and see it if you want, but it's our stuff.' Other staff members are now saying that we have paid more attention to the wealthy folks and summer camps. We want to make a transition from that elitist perspective. We want to be sensitive to real people, at least balancing the story. So we are working toward the museum touching the lives of the local people. (Carroll 1995).

This philosophy has the potential of strengthening the regional perspective of inhabitants and visitors while building a stronger connection of the institution to its local community.

One of the ways that the Adirondack museum is making a local connection is through programs that target specific audiences. While tourists are the mainstay of the summer crowd, the local audience is targeted in the off season. Special events and projects are aimed at uplifting the local customs and crafts, including the No-octane Regatta and the Cabin Fever series of lectures and programs in the off-season (see "Cultural, Educational, and Recreational Resource" section on page 99). The director and staff at the Museum have a strong community service commitment as evidenced through the programming.

Another internal goal of the Adirondack Museum is one of giving their constituents a voice, especially those in the community who might otherwise not be heard. The environmental and wilderness debate presents an example where this goal would be achieved. Roselli holds this role as critical when there exists a "struggle between liberty and equality, the commonwealth and individual freedoms, local government and individuals. One of the roles the museum should play is to give those people [who are underrepresented] a voice" (Roselli 1995).

In addition to involving the community in the programming, these institutions have involved the community to varying degrees in planning. One of

the best examples lies in Red Butte Garden's "Environmental Education Master Plan" (1994). Through a team of consultants, the Garden facilitated a truly community-based planning effort. The study incorporated over 300 participants from local school districts, local college biology and continuing education departments, the state environmental education society, as well as uncounted community members in workshops, focus groups, and public open houses. With the environmental education master plan in its second year, the Garden is achieving a promising level of success measured by number of collaborations and program participants (see "Cultural, Educational, and Recreational Resources" section on page 99).

The planning of the Crosby Arboretum followed a different path according to the desire of the benefactors and board. They consulted a wide range of world class scholars and practitioners in the field and filtered the information through a smaller board. While the general region was well represented by the eight original board members, only one was a resident of the local community. By measure of the end product, this philosophy was not without merit. As described by Gammill:

In the end you need to sign off on the people that are the most qualified. It might be somewhat elitist, but we are going for the best that we can be. In the long run I think that's what creates a national treasure, rather than to be cliché like many of the national arboreta [with ideas] that have been done over and over again (Gammill 1995).

The founders of the Crosby Arboretum have accomplished the goal of creating an unrivaled treasure which has been recognized world wide with awards and critical acclaim.

To the credit of the Crosby Arboretum's local allegiance, they make a point to include the community when planning for programming. Only the original dialogue with the local community was sacrificed in the interest of purity of thought. For example, the community never fully understood the construction of the Pinecote Pavilion (Furr 1995). The family and the people involved considered its construction a labor of love with a vision of helping the general public. This raises the question of whether improved dialogue could have reconciled this disparity in understandings. The fact that the Arboretum is moving forward with current local community activities gives the importance of local credibility a vote of confidence. The staff believes this credibility has a consequential impact on their environmental message.

The next two sections look at the programs and activities designed to involve the community in each of the three case study institutions. Included are discussions on educational, cultural, and recreational initiatives, interpretive methods, consultations, and collaborations.

Collaborations

The collaborative activities of the case study institutions are comprehensive and prove to be beneficial to institution and community. The mission of Red Butte Gardens, as a University of Utah affiliate, parallels the University: education, research and community outreach. A top priority is serving as a bridge between the University and the community. Therefore, it becomes a directive of the Garden in planning activities to offer the University community things they wouldn't otherwise have. In collaboration with the University, the Garden offers programs in art, environmental science, biology, geography, recreation, and leisure.

While it is a University of Utah affiliate, the Garden is not prevented from making other linkages. Klass perceives a need to "stretch to reach our mission of environmental education and native horticulture, forcing us to make knowledge connections, partnerships outside of campus" (1995). Red Butte Garden collaborates with the land grant college, Utah State University, to provide the physical facility for research and horticulture education (they will soon be cooperating on credit classes in horticulture). The Garden works on other levels with U.S. Forest Service, the Bureau of Land Management, the Cooperative Extension Agency (radio program) and other private non-profits such as the Nature Conservancy, and the Center for Plant Conservation. Staff members were instrumental in starting up local organizations such as the Utah Native

Plant Society, the Rock Garden Society, and garden clubs. Klass sees the Garden's collaborative efforts helping "to establish critical mass on our own, achieve our own academic purpose, helping us to grow as a reputable entity, and creating greater accessibility to the public." (Klass 1995).

Red Butte Garden staff have taken the leadership role in uplifting the horticulture industry in the community. For example, they have helped the International Society of Arboriculture to set the standards in the region by initiating a program to certify arborists. Through their plant sales, they have worked to expand the palette of regional growers. By creating commercial partnerships, they have developed a supply of hard-to-find native plants. The area is beginning to see expansion in demand, as well as supply, of plants introduced by the Garden. The Crosby Arboretum has affected a similar response in the interest in native plants. There has been an exponential increase in demand since the Arboretum's efforts to inform the public about native plants, evidenced by the great participation in the native plant sales

Red Butte Garden staff also concentrates on community connections with other commercial concerns. Phyto-medicinal companies are a modern industry and major force in the Intermountain Basin region, sending products all over the world. The Garden is collaborating with these companies along with the University's medical and pharmacology school in creating their on-site garden featuring medicinal plants. With innovative support in researching the

appropriate plants, the medicinal garden will help to revitalize public knowledge of the value of plants to society.

Another opportunity for collaboration emanates from the exclusive and original status of Red Butte Garden in the region. The garden was one of the first to provide environmental education, in Poulson's words, "showing some of the others that it could be done, that there was a niche for that." By establishing themselves as an example, they now receive calls wanting to know how it is done. In some domains, you might find a competitive attitude in an effort to maintain the exclusiveness. Red Butte Garden works in the true spirit of collaboration. Staff members were able to name a half dozen or more new environmental centers along the "Wasatch Front" with which they "encourage sharing the wealth--we share methods, speakers, events, etc." (Poulson 1995).

The only hesitancy in collaborative efforts comes from administrators' concern with overextending their resources. Matheson summarizes:

We have to stay to our focus, at this point, so we don't get lost. We will work more to meet environmental and other groups' agendas with programs, conferences, and symposia. These kinds of connections make you a good community citizen . . . but they can run you ragged, so we need to limit ourselves somewhat" (Matheson 1995).

The Crosby Arboretum has networked locally with museums of art and nature. Pardue speaks of initiating a much needed museum association for Mississippi. They have also worked with other non-profit agencies. In one case, they work with the Nature Conservancy to save sensitive areas, e.g., a pitcher

plant bog. When asked if collaborations are a priority for the Crosby Arboretum, Gammill answers with a resounding "Absolutely! I see outreach to involve as many children and organizations as possible." (Gammill 1995). As with Red Butte Garden, the Arboretum is concentrating on collaborations that can be made to attract customers and improve the quality of life overall.

At the Adirondack Museum, the philosophy pursued by the Executive Director Jackie Day is "to work with [like-minded] organizations which agree we need to take a holistic approach to have a greater impact" (Day 1995). The Museum actively courts collaborations with various groups, and would like to do more. From the standpoint of cultural and economic benefit, museum personnel collaborate with a local environmental institution, Great Camp Sagamore, and a commercial tour boat, The W.W. Durant, in providing a 'Guided Age' tour. They work in various ways with the New York State supported Visitor Interpretive Centers. Together, they have developed an educational program for school children called 'Life in the Woods' which utilizes both organization's facilities. Each year, the Museum staff works jointly with the North American Indian Traveling College in planting and interpreting a traditional 'Three Sisters' garden. They recently worked with the New State Archives and Records Service, local historical organizations, libraries and other community groups in researching, documenting, and presenting a program on the ethnicity of Adirondack residents.

The staff at Adirondack Museum understands part of their contribution to the community as being subtle and indirect. The indirect benefit is the economic stimulus resulting from attracting people from all over the world. Relating to the intangible contribution, Ann Carroll gives her viewpoint:

The community sees the institution itself as being very well done. They look to the institution as uplifting, with a sense of pride in their own heritage, at that heritage being important enough to interpret (Carroll 1995).

Although large percentages of the people visiting the Crosby Arboretum and participating in programs are from New Orleans, there are many local people on the membership roll, and there is a feeling of loyalty to the local community.

L. O. Crosby, III sees serving the local community as a function of location.

"Since [the Crosby Arboretum is] in the country, one of the ways we serve the immediate local community is with the Pinecote Pavilion--outdoor concerts, weddings, services, etc.--and with field trips and classes" (Crosby 1995).

Another way the Arboretum serves the local community is by providing a special time to bring in plants for diagnostics and identification. Brzuszek asserts that "... people look to us to consult on problems." The Arboretum has established itself locally as an authority when it comes to natural landscaping, wetlands and mitigation of areas. They have capitalized on the uniqueness of the Pinecote site as a diverse natural habitat. As discussed earlier in the "Ecological Processes" section, the Pinecote site is ideally structured to interpret

sustainable processes. To a homeowner, this translates to a low maintenance, natural landscape. Brzuszek contends that

. . . the sustainability of a landscape is what we have to offer. I'm comfortable that if we walk away from this site, thirty years from now there will be visible manifestation of our design. . . . People are moving into this area, buying five acres, they have an environmental conscience, are interesting in saving the appropriate vegetation around them, so we provide a service (Brzuszek 1995).

Though some of the concepts may be esoteric on the homeowner level, on a professional level the Arboretum is a recognized resource for vegetation management and plant community development.

In addition to individual consultations, when the local community has called on the Arboretum, they have provided valuable advice. In one case the community leaders were told by an industry being wooed for relocation to Picayune that they would never locate in such a "dingy town". When the leaders came to the Arboretum for advice in beautification, the result was a new look for the city, much improved by the recommended plantings. The Arboretum administration connects this community activity with "being actively involved, it gives the arboretum a practical purpose" (Gammill 1995).

Red Butte Garden staff gets involved with the community in other credibility-building ways. They receive many consultation calls such as how to start a demonstration garden or, as suggested above, how to develop certain aspects of nature centers. The local impact of the Mormon community and their involvement with the Boy Scouts of America has created an avenue of

collaboration for the Garden. Poulson indicates that they “are certified at passing the kids on their merit badges; forestry, botany, naturalist--anything that we can help them with” (Poulson 1995).

Extracurricular activities of the staff are another practice contributing to the local credibility of these regional institutions. Typical applications included serving as officer of local trade organizations, speaking at industry related conferences, and writing articles for local publications. Matheson endorses Red Butte Garden’s Manager for Environmental Education, Pam Poulson, as “one of our best vehicles to get the word out, a wonderful, sparkling kind of folksy writer and radio personality.” Besides having two radio programs per week, Poulson participates in campfire programs for the forest service on her own time. Both Hildreth and Matheson have served as president of the local nursery association. (Matheson 1995).

At the Crosby Arboretum, Director Larry Pardue describes Bob Brzuszek as a “dynamic speaker and a smash hit” at the Native Plant Conference in Cullowhee, North Carolina. Brzuszek also applies his writing talent to a local gardening column, serves as president of the Mississippi Native Plant Society, and volunteers his time as a water quality technician with State’s Adopt a Stream program. Respondents from within and outside the immediate staff of these institutions attribute awareness of regional concepts, such as native plants, to the seemingly tireless, extracurricular efforts of staff in getting the word out.

Achievements such as Salt Lake City's new ordinance requiring 80% native plants in public construction are directly related to the efforts of Red Butte Garden and staff.

The final portion of this chapter will examine the educational purpose and techniques of the case study institutions and the interpretive philosophy applied to inform their audiences.

Cultural, Educational, and Recreational Resources

Education with a regional concentration is prominent in the mission or purpose statements of each case study institution. Recreation and/or entertainment is also evident in all three statements of purpose. The importance of attracting an audience was a distinct concern in more than one interview session. In most cases it was associated with showing the visitor an enjoyable experience. Pam Allenstein, through her thesis research on an advocacy role for public gardens, found garden professionals felt the need to "candy coat" educational messages, "to trick the public into learning" (Allenstein 1990). There seemed to be a similar inducement in the case study responses to mix motives of regional culture, education, and recreation. At worst, the purity of purpose could be compromised with too strong an inclination to commercial recreation. At best, a mix of education and recreation gives the institution a position as a more valuable resource to their respective community.

Red Butte Garden gave form to its seemingly diverse directions when "It became obvious that horticulture (education, research, etc.) was too limiting . . . [consequently], we broadened our scope, tying horticulture to environmental education and the performing arts" (Matheson 1995). L. O. Crosby, III talks about the constant struggle of forces when he was on the board of the Crosby Arboretum. He cites the recent award of a quarter million dollars from the state of Mississippi for an educational facility as a strong indication of educational direction. As intimated earlier, the Arboretum needs to weigh pure altruistic goals against concerns about level of patronage as well as other types of community services.

The Adirondack Museum seems to be resigned that

. . . we are, in fact, in the entertainment business, not in the sense of a water slide in the parking lot, but we do want to consider what the people want to see, what those who vacation in the Adirondacks will patronize. This entertainment thing is the antithesis of what the museum used to be. Our administration has become much more open. At least we are talking about these issues (Carroll 1995).

The Museum is glad for their 100,000 visitors, but they would like to see more of the 6 million people who come to the Adirondacks every year. While those people come to relax and have a good time, a museum is considered a traditional learning experience. Roselli believes that "if they are up here with kids, they come to the museum to learn, not to have a good time; it's not

Disneyland. . . . [Its a good opportunity] to let them know that the natural environment is important" (Roselli 1995).

The Crosby Arboretum has been designated as the number one attraction in Pearl River County, so it is obvious they are a commercial concern, both directly and indirectly. Crosby Arboretum is looking at entertaining alternatives with an open mind. Gammill's response to the prospect of a more commercial approach:

I don't see anything wrong with enhancing Pinecote. I think it has to come naturally and never deviate from the guidelines of designing with local nature, and not the Disneyland approach. In terms of a restaurant, yes, it seems to have become a necessity at a museum. But contrived shows, no, that's not my idea. (Gammill 1995).

In Gammill's response you can see the prospect of conflicting views between purity of purpose and attracting an audience. Pardue says they have discussed a few ideas to attract the numbers the board wants and have the least impact on the site. Some of the options include a contemporary layout, an auxiliary site, a "Lilliputian" hybrid pitcher plant display. He contends "the spectrum of possibilities is endless." From the regional purist standpoint, Lida Rogers said some might respond that they "really don't [care] about entertaining the tourists. . . .They are more interested in education, in processes appropriate to the region, and in awareness of the natural" (1995). But who is to say that you could not maintain a quiet, indigenous, "Zen" educational experience and support it with a commercial side.

The following point made by Klass applies equally to each of the case study sites:

Gardens are real pleasant places to be, whether practicing photography, painting, drawing, participating in classes, programs, or ceremonies, musical performances, or passive observation . . . it is therefore very useful to establish the facility as a cultural gathering place (Klass 1995).

Poulson has been giving tours of Red Butte Garden since 1983 and she says "when I came here. . . it was a day out, recreation, a 'park' . . . now we are conveying that this is a place where you can learn things" (Poulson 1995). The mix of culture, education, and recreation in a public institution seems to be inevitable as well as constantly evolving through their public presentation of programming and interpretation.

The specific purposes of the case studies helps to establish the techniques the institutions use to achieve a mix between education and entertainment. In this way, for example, the cultural-based purpose of the Adirondack Museum influences interpretation to the public. As a history museum, a wide range of disciplines--art history, folklife, cultural geography, etc.-inspire the organization's interpretation and programming. The Director of Interpretation, Bart Roselli, asserts that the Museum seeks to engage people by giving them an opportunity to participate in a cultural lesson. Through interpretation, they attempt to create "entry portals into the story, present people as living beings that today's visitors can relate to." Roselli states that by

"collecting contemporary things, we will connect or build a timeline from the future back to the landmark happenings of the past." He describes a philosophy of a universal story with characters, real or fictional as being much more attractive to follow than gross generalizations. "The Museum plans to continue to apply this philosophy in a set of principles guiding their exhibit and program development" (Roselli 1995).

In a strong affirmation by Gammill, involving people in interpretation is "exactly what we are trying to do at Pinecote." The Crosby Arboretum natural areas were selected to preserve their distinct representations of regional flora: beech-magnolia woodlands, gumponds, longleaf pine domes, pitcher plant bogs, and riverine plant communities to name a few. Because it is not practical to involve the public with direct interpretation of these areas, they have superimposed a depiction of each of the natural habitats into a concentrated area as a mass display at the Pinecote site. Brzuszek speaks of the unique engaging potential of ecological interpretation at Pinecote:

... we are able to talk about fire ecology and how it works, then walk out of the visitors center and see a blackened portion of the savanna right there with the wild flowers bursting out of it (Brzuszek 1995).

This philosophy is compatible with that projected by Ed Blake, first director and master planner for the Crosby Arboretum. In refining the conception and evolution of Pinecote, Blake maintains that he was driven by the appreciation of what is in our own back yard. He also speaks of the value of observing artifacts

and processes in context. The implication is that experiential learning through personal interpretation provides a lasting impression that cannot be achieved through books or any amount of technology (Blake 1995).

In the “Regional Context” section earlier in this Chapter, Brzuszek’s concern about teaching the environment in context was discussed. As the Pinecote site is transformed into the Crosby Arboretum’s interpretive center, Brzuszek hopes to use that principle “to put a spin on our interpretation to get an appreciation and interest from the public.” Brzuszek cites an example

Bill Nye, ‘The Science Guy’ is presenting to children in a way that interests and intrigues. I would like to be able to do that here. To take the common element we have here, the thing you see every day and twist it so people will say ‘I never thought of that before’ (Brzuszek 1995).

The Arboretum has already accomplished this transformation of the common into the spectacular through some aspects such as their architecture and their graphic design. With the resources of a site like Pinecote, the leap can be made more easily from interpretation to the actual environment. Brzuszek captures the concept well in his description of a fire ecology learning station where visitors can grasp and understand, and then see the fire blackened savanna for the actual experience in the wild. The benefits of experiential learning were extolled by other respondents. Dr. Alyce Hreha, Conservation Botanist at Red Butte Garden, said “I prefer to teach field oriented courses . . . students seem to learn better in that situation. The Garden is surrounded by

research natural area including the entire watershed of the Red Butte Canyon . .
. wonderful for study of ecology" (Hreha 1995).

Another opinion drawn from Blake's remarks is the importance of personality to interpretation. Brzuszek emphasizes that it is not the fancy or exotic that is important, but rather the simple, personal contact. He cites an impressive display at the Great Smoky Mountain National Park, that uses hand drawn images and naturalist's notes. The impact comes from the human understanding that is effectively conveyed to you through a personality.

Brzuszek reasons:

. . . that is why it's so much better to go on a walk with biologists or docents than with a brochure. A human element in interpretation always pays off very well through the personal view and the personal enthusiasm (Brzuszek 1995).

Red Butte Garden places similar faith in the value of personal interpretation as evidenced by the measure of resources invested in docent training. Poulson has a personal interpretive style and technique that would be impossible to duplicate, but it is most certainly relayed to the docents through her involvement in the many hours of docent training. As she masterfully engages the attention of a group of school children, she is able to convey new meaning to the word 'observe'. Poulson will tell you she is troubled by a decline in the art of observation and uses various techniques to convey that one concept to a group of children:

My personal goal is to make them aware that simple things like trees have different shaped leaves and different bark. One way we

hit the kids is to make sure that everything we tell them is something they can relate to. For example, if the mayflies are swarming around our heads, there is always a trout fisherman in the group who can explain the ecological value of mayflies (Poulson 1995).

The importance of simple observation was a theme implicit in other responses. Katherine Furr, former Crosby Arboretum Registrar and school teacher, was quick to point out the suitability of the benches to children's observation of the water feature at Pinecote. She emphasized the importance of designing features for easy public observation of different natural aspects and ecological processes, in this case, processes exhibited by the existence of the water. Furr explains how there used to be a 75 year-old turtle in the pond. Chris Wells, the resident botanist at the time, would fascinate the children with their own powers of observation. "He would get the children to stand so still, then tell them 'if you see a ring, that is a turtle or fish, but a snake makes a different motion' --he had them tightly wrapped around his finger!" (Furr 1995).

Brzuszek alluded to the concept that, in their innocence, children are more open minded and astute in observation than adults. He referred to a proverb: "While often we have to wear a big nose to get adults to notice, children marvel at the fact that we have a nose at all." Is it possible that basic power of observation has become a disregarded skill with the increasing prevalence of other technologies? This provides greater justification for the application of experiential learning, putting the artifact back into context.

The theme of children's education is prevalent in the goals and community influence of each of the case study institutions. Like the motivations for community involvement, the purpose for educating children is altruistic as well as self serving. This is obvious in the materialization of Red Butte Garden's environmental education master plan. Matheson describes the path the Garden is following and its rationale:

We're starting with the gap in the public education system in teaching the life sciences. We target the elementary level and reach them twice more in their careers. The idea is to educate the decision makers of the future on the issues of ecology. Often, adults do not understand, for example, why we should preserve endangered species; 'it's not big, it's not pretty, it's not something you take a picture of.' Many who make today's environmental policy really do not understand. So we're starting with the children and will later expand our classes to the adults (Matheson 1995).

The question of tangible value of Red Butte Garden's youth education programs to the community is answered with a "resounding yes". Teachers have been particularly responsive to the Garden's field classes. Poulson said they want to teach science, but they do not have proper training. The Garden reaches 10,000 elementary school teachers across the state. They have a regular mailing list of 600 teachers who receive information to help them teach about Utah's flora and biology. Youth education happens to be an especially relevant endeavor in this state where the median age is 25, almost 12 years younger than the rest of the country (Poulson 1995).

The Crosby Arboretum, founded with a predominantly educational focus, had the objective of supporting the state curriculum in science from the beginning. A major part of why Katherine Furr was asked to be involved was her experience as a teacher. Through the on-site visit program, the Arboretum is able to relate the entire year's science curriculum to students. Lida Rogers voices the value of their education program to the community and to the arboretum: "It's a great way of making our young people aware of what we have in this area. This is so unusual to the young, because it's teaching science [*in situ*] through something many have never even seen" (Rogers 1995).



Figure 11 Elementary school children participate in experiential learning in Pinecote's savanna.

Elementary education has also been an important vehicle of community connection for the Adirondack Museum. Day comments:

The most impact that we've had on the community has been through the school programs: The relationship is such that we are an extension of the local school. We are working on developing programs that involve not only the kids but the parents too. The value of community traditions and the history of communities has been emphasized (Day 1995).

Britt Warner, the Museum's resource person for over 8,000 student contacts annually, says there is a demand for education tying directly into the humanity curriculum for schools. "Answering that need definitely carries into the museum, because it's the mission" (Warner 1995). Warner is responsible for a program known as "Time and Time Again," running January through June, in which students can come back every week for a program on a different topic. The museum supplies pre-visit materials for the program, to give teachers a better understanding of the Adirondacks.

In another educational initiative, the Museum collaborates with the State Cooperative Extension agency on programs with high school students simulating land use planning. This interdisciplinary exercise in land use issues is one full day of group discussions involving high school kids from all over the park. The pertinence of these issues to contemporary Adirondacks politics makes this an effective lesson, exposing students to relevant local debates and concerns.

Children's education programs through museums can instill an empathy for the mission of the institution in addition to serving a need in the public

education system. This experience can be the beginning of appreciation of conservation, of native biology and ecology, of local culture and heritage, and of the general uniqueness of the region. Each institution hopes that its work with young people will eventually pay off on a larger scale and can therefore realize, through education programs, a level of enlightened self-interest.

The case study interviews revealed common methods and themes for best utilizing a mix of education and entertainment with the institution's resources in delivering the explicit message in their statement of purpose. A prevailing theme deemed important, if not essential, is to bodily engage people in the interpretation or programming. This is accomplished in different ways. Placing the subject into the context of something the visitor would be familiar with is one excellent technique. Another is to perform the interpretation on a human scale with a personal context. A third is to involve the visitor in an experiential learning technique. Through these processes, instruction in the art of simple observation is uplifted as a worthwhile and even crucial concept. Each institution applies these concepts to various extents in relating their message of regional awareness to the visiting public and the local community.

Figure 12, below, provides a summary of the issues of regional interpretation from a community context as discussed in this section. The final chapter will synthesize these themes and themes of regional and ecological context discussed earlier in Chapter 3 into an outline of issues and actions for

institutions to address in applying regional interpretation to their own individual cases.

Strategic Goals and Credibility
<ul style="list-style-type: none">• community improvement (enlightened self-interest)• community involvement to achieve resident buy-in• community voice through participative planning
Collaborations
<ul style="list-style-type: none">• consulting with like organizations, businesses, and public contacts• educational linkages (state, local schools, universities)• extra-curricular staff activities (clubs, societies, trade org.)• media involvement: writing, speaking, shows.
Cultural, Educational, and Recreational Resource
<ul style="list-style-type: none">• balance of education and entertainment• need to attract constituent supporters• involving people in experiential learning and <i>in situ</i> interpretation• interpretation through personal dialogue• instilling regional understanding in youth• fulfilling the needs of regional school curricula

Figure 12 Summary of "Community Context" Themes and Motives.

Chapter 4

ROLE FOR MUSEUMS

One place comprehended can make us understand other places better. Sense of place gives equilibrium; extended, it is sense of direction.
Eudora Welty, 1977

The purpose of this chapter is to provide a synthesis of basic premises of regional focus from Chapter 1 and the case study findings outlined in Chapter 3. The intention is to compare and contrast the themes and motives of regional interpretation in order that the ideas and principles gleaned from this research can be applied to regional interpretation at specific institutions.

The definition of regionalism presented in Chapter 1 sets the stage for this study and for regional interpretation as an objective. Region was defined as an area of physical and cultural commonalties as perceived in the minds of the inhabitants. Regionalism as a philosophy means knowing the natural features of the land, its inhabitants and history, and living within the physical, ecological, and cultural boundaries defined by these factors.

It was noted in Chapter 1 that modern industrial society has affected a loss in the regional distinctiveness of our landscapes. The discussion articulated

the value of interpreting the character of the region to its inhabitants. The need for this endeavor was underscored by certain interconnected suppositions about society derived from scholars in various disciplines: 1) loss of "rootedness"; 2) separation of nature and culture; 3) insufficient ecological literacy; 4) increased vulnerability of the land; and 5) an ancillary loss of civic integrity (Berry 1993, Conzen 1990, Jackson, W. 1994, Leopold 1949, Lopez 1979, Lyle 1993, Mumford 1938, Orr 1994, Wilson 1992).

A sentiment of indifference is attributed to society's departure from its former intimacy with the land. Society no longer perceives the land as directly connected to its sustenance and the result, as Lopez (1979) describes it, is "increased vulnerability of the land to exploitation." This loss of "common ground," if you will excuse the metaphor, is related to a social trend of elevated individual priorities and insistence on sustained growth irrespective of the long term and intangible limitations. Ecological theory suggests that long term, sustained growth is, in economist Herman Daly's words, "an eventual impossibility" (Daly and Cobb 1990). Ecological processes provide the defining framework of sustainability, of living within the physical and cultural boundaries of the land. To understand these processes requires an understanding of the tangible *and* intangible characteristics of the nature and culture of a region.

The "Community Perspective" section of Chapter 1 suggests that an understanding of region will result in enhancement of civic integrity and social

order. Political and physical scientists reason that global problems are mostly aggregations of regional problems for which effective solutions can occur only on the local level (Berry 1994, Friedmann 1987, Hardin 1985, Maser 1992, Orr 1993). The viability of an active and competent citizenry is inherently related to a “common feeling for their [region’s] landscape, literature and language, and local ways” (Mumford 1938).

Under these suppositions, regional interpretation provides an avenue through which stewardship of the land as a life sustaining entity can be instilled, ecological literacy can be uplifted as a critical pursuit, and nature and culture can be reconnected. It is not only the physical sustenance provided by nature that is conserved through its stewardship. The very identity of a society’s culture is closely affixed to the understanding of place. Improvement in the physical and social quality of life can be realized through teaching the uniqueness of a region’s natural and cultural aspects. Enhancing the quality of life embodies the fundamental rationale and motivation for carrying out regional interpretation.

Findings from the study of three regionally directed institutions of culture and nature revealed a congruency with the above premises of regional focus. The case study respondents felt the pressure of homogenization and also the need to resist that pressure. In accord with the argument in Chapter 1, they placed value on interpreting the character of their region to its inhabitants. The summaries on pages 65, 84, and 1 list the recurring themes of regional

interpretation, many of which were parallel to the suppositions found in the literature study of regional philosophy. The following summary, synthesizing the themes considered strategically important to regional interpretation at these institutions, will be divided into the following areas: 1) respect for the land; 2) distinctiveness of regional character; 3) ecology, humans, and the land; 4) fusion of learning and entertainment; 5) commitment to the local community; and 6) serving as a catalyzing force.

Respect for the Land

A consensus was conveyed that inhabitants have a general appreciation of the natural beauty of their settings. It was suggested that aesthetic appeal can be related to a love of nature. This appeal may be the premise behind the regional institutions' altruistic concern for the environment. An opinion expressing this concern from Lynn Crosby Gammill suggested that everyone, in their heart, wants to be an environmentalist, but it needs to be defined for them. The respondents spoke of their regional population's lack of understanding of the physical characteristics of the region as a compelling opportunity. This apparent lack of comprehension of what defines their environment is the same lack of intimate contact spoken of by authors quoted in the premises of regional interpretation. The case study institutions respond to this premise by placing

priority on restoring lost understanding of, and instilling appreciation for, the land and by teaching about human experience with the environment.

By uplifting and preserving the understanding of man's connection to, and sustenance from, the natural landscape, a museum provides the tools to enrich the quality of life for the long term in their respective region. The purpose of the institution in providing a grasp of the biologically and socially unique features of the region becomes altruistic as well as an enlightened self-interest.

Distinctiveness of Regional Character

The comprehension of physical distinctiveness of region by case study respondents was evident through personal descriptions of their surroundings. At Red Butte Gardens, the area was seen as the discrete Intermountain Basin, physically defined by an ancient lake bed and encompassed by spurs of the Rocky Mountains known by residents as the Wasatch Range. The Crosby Arboretum respondents recognized the Coastal Plain Piney Woods as the physically defining entity and the somewhat further ranging Deep South as the socio-political entity. The Adirondack Museum respondents recognized the mountain and lake wilderness region as both physically and politically defined thanks to the action of the New York State legislature in the nineteenth century.

The feeling of relative cultural isolation of the case study sites was mentioned by respondents, but was far less of a prevailing attitude. While the

physical character at each site was acknowledged as unique, the perception of uniqueness of culture of these particular regions was inconclusive. Overall, the regions' social issues are similar to almost any area of the country. This may support the premise that today's cultures across regions of the country are more homogeneous than in the past. Another possibility is the existence of an ambiguity or difficulty in understanding and characterizing cultural differences. In that light, it becomes all the more worthwhile to explore and preserve remaining regional differences in customs and adaptations. The value in regional interpretation lies in recognizing the unique human responses to and interactions with the distinct physical environment.

Another recurring theme among respondents was the difficulty in stimulating interest in the perception of mundane characteristics in residents' backyards versus more exotic perceptions. The fact that people are not immediately thrilled with the common, mundane sights does not discourage regional advocates. They heartily extol the merits of interpreting the 'miracles on their doorsteps'. A sentiment of importance of local perspectives relates to the ecological importance of local versus a global perspective described in the premises of regional interpretation.

Ecology, Humans, and the Land:

Relating the social and human interaction with the natural environment was a persistent theme in the interpretive philosophies of the case study institutions. Museum interpretation needs to be driven by this interaction as are these exhibits described in Crosby Arboretum's literature: "The interplay between man and the land organizes the thematic composition of Pinecote's landscape exhibits." An ecological theme characterized much of the interpretation at each of the case study institutions. The purpose of translating ecological attitudes into regional interpretation is one of practicality. As Ed Blake relates, the lack of undisturbed, pristine landscapes in today's world suggests that humans must assume a responsibility in managing all of our environment. In this task, each of us can learn from the history of ecological processes of, and appropriate responses to, the regional environment. The value of museums is in familiarizing "managers" with appropriate social and human interaction in the region through interpretation of ecological processes.

Fusion of Learning and Entertainment:

Iain Robertson, recently assessing the current state of public institutions, specifically gardens, said "One of the greatest strengths of botanical gardens is that in them education and recreation are indivisibly fused" (Robertson 1996). Education is a primary purpose of our public museums, and the case study

institutions were no exception. In balancing the needs to attract and serve an audience, the administrators recognized the necessity of offering a pleasant experience as well as imparting knowledge. The case study interviews revealed common methods and themes for best utilizing a mix of education and entertainment with the institution's resources in delivering the explicit message in their statement of purpose. The essential interpretive philosophies centered around bodily engaging people in the interpretation or programming.

Techniques to accomplish engagement included: 1) place the subject of interpretation into the context of that with which the visitor is familiar; 2) perform the interpretation on a human scale with a personal context; and 3) involve the visitor in an experiential learning technique. Each institution applies these concepts to various extents in relating their message to the visiting public and the local community, building credibility with their audience while enriching the quality of life in the region.

Children's education programs were a special focus of the institutions. Respondents felt they helped to instill an empathy for the mission of the institution in addition to serving a need in the public education system. The experiences are perceived as the beginning of appreciation of conservation, of native biology and ecology, of local culture and heritage, and of the general uniqueness of the region. The reasoning is that work with young people will

eventually pay off on a larger scale and will therefore, through education programs, yield another level of enlightened self-interest.

Commitment to the Local Community

Museums need to overcome an inherently elitist perspective to discern the true uniqueness of the culture in their region. They need to confront the social issues that could potentially interfere with the interpretation of the uniqueness of a region. Issues of environment, cultural background or class, educational level, region of origin, etc. were exhibited as social dichotomies in each case. These are difficult issues to address because raising them can generate conflict among the potential constituency and does not necessarily generate support from that constituency. The advantage of a regional approach is the common ground it furnishes. Museums have an opportunity to reconcile these dichotomies in the name of preserving regional knowledge, an aim that usually meets with cooperation from inhabitants. To play a mediating role in dichotomous issues, museum administrators must first overcome a potential lack of "connection" with region and local people. Strengthening this connection first requires that the institution's representatives have a clear understanding of region. The connection is vital to regional institutions because complicity of the inhabitants is essential to preserve regional knowledge and culture.

The goal of a regional institution in preserving the heritage of the region virtually compels the institution to involve the community. The theme of involving the community, dichotomies notwithstanding, is a significant priority at the regionally focused institutions from this study. The research provided substantial evidence of the efforts used by regional institutions to connect to the local community in a meaningful way. The prevalence of this theme may be an indication that regional focus of an institution provides both deeper motivation and greater opportunity for building a community rapport.

As with environmental and educational activities, community-strengthening practices of a museum are also carried out in an enlightened self-interest. "Tying well to the community and the communities agenda is a natural niche for a public garden," remarks Klass. "From a marketing standpoint it makes a lot of sense." Appreciation of the region's uniqueness becomes a tool for building credibility with your audience, particularly your local community. Interpreting the natural and cultural uniqueness of a region helps to get the community involved, from which point "they take ownership, it becomes familiar, like home to them" (Hildreth 1995).

Serving as a Catalyzing Force

While a museum risks alienating different factions by taking a side on environmental or social issues, it is impossible to completely avoid the issues.

The strength of a regional institution's role is as catalyst and facilitator in exploring the issues. To accomplish this role, a public institution needs to establish credibility and, therefore, caution in maintaining a position of neutrality is justified. Bart Roselli's statement about the need for balance between challenging and informing is appropriate: "Museums need to be intellectually challenging in a liberal way . . . not for the purpose of taking a side or preaching but, rather, informing on a point of view" (Roselli 1995). A museum needs to step out of the comfortable roles of deference to better serve humanity in searching out the common ground in otherwise destructive, adversarial relationships.

Conclusion

Regional interpretation provides an approach for museums and gardens to interact with their constituencies in a new way. Properly developed, regional interpretation can define what humans mean to their ecosystem in a coherent and cogent message. As Iain Robertson suggests, "Surely one of the main goals of botanical gardens [and museums] should be to find [and teach] better ways to sustain human habitation in local environments" (Robertson 1996).

To realize the benefits of regional interpretation, museums must place a priority on regional premises described in Chapter 1 when developing their exhibits and programming. In formulating a regional message, consider the

following recommendations, gleaned from the summary of case study motives and themes for regional interpretation:

- reintroduce inhabitants to the distinctiveness of physical and social character of their region;
- enhance the existing public respect for and aesthetic appeal of the land and nature;
- reemphasize the dependence of humans on the land for sustenance and social well-being;
- underscore the indivisibility of the relationship between humans and the land;
- accentuate an understanding of ecology, how nature sustains and regenerates itself, and how our ecological literacy can positively impact the integrity of the landscape;
- optimize the combination of learning and entertainment through techniques which experientially engage the visitor;
- understand and enlist the motives of altruism and enlightened self-interest in establishing a commitment to the local community; and
- catalyze and facilitate dialogue and action on issues affecting the integrity of the region.

The ultimate goal of a regional approach is to facilitate exploring, discovering, and celebrating the value of our specific places. For various reasons, museums often fall short of the ideal in defining what humans mean to their respective ecosystems. Institutions need to convey the ethic that the places we live are to be prized and protected. This is not accomplished by imposing the status quo of cultural norms on interpretation but rather by presenting the beauty of the region in a context relevant to the lives of the

inhabitants. Museums must be intimately involved with the region and local inhabitants to achieve credibility in regional interpretation.

When Steve Klass gives tours to the visiting public at Red Butte Garden, he likes to remind people, in an altruistic spirit, that they are “all gardeners of the globe”. This author believes the opening words from Liberty Hyde Bailey’s, *The Holy Earth* (1915) were written in the same sincere spirit of improving the common good of society as well as society’s quality of life:

It is incumbent on us to take special pains . . . that all the people, or as many of them as possible, shall have contact with the earth and the earth’s righteousness shall be abundantly taught. (Bailey 1915).

As any gardener will attest, the backyard is the place to start when earth contact or learning the “earth’s righteousness” is your desire. In our role as museum professionals, we need to start in the backyard. Passing on lessons of our local landscape from one generation to the next can truly translate to a more satisfying and fulfilling life for us and an improved quality of life for generations to come.

BIBLIOGRAPHY

- Able, Edward. "Museums in the Life of a City." *Museum News* (May/June 1993)
- Adirondack Museum. "Interpretive Plan [Draft], 14 March 1995," [photocopy].
- Adirondack Museum. *Museum of the Adirondacks*. Long Lake, NY: Adirondack Museum of the Adirondack Historical Association, 1991.
- Alderson, William T. "Standing out in the Crowd." *History News* 48 (May/June 1993): 14-17.
- Allenstein, Pamela. "An Advocacy Role for Public Gardens: Tropical Rain Forest Conservation." Master's Thesis, University of Delaware, Newark, DE, 1990.
- American Association of Museums. *Museums Count*. Washington, DC: American Association of Museums, 1993.
- Andruss, Van, Christopher Plant, Judith Plant, and Eleanor Wright. *Home! A Bioregional Reader*. New Society Publishers.
- Appleyard, D. "Place and Non-place: The New Search for Roots." In *The Land Use Policy Debate in the United States*, ed. J. De Neufville (New York: Plenum Press, 1981).
- Appleyard, D. "The Environment as Social Symbol." *Journal of the American Planning Association* 45 (1979): 145-153.
- Ardrey, R. *The Territorial Imperative*. London, UK: Fontana, 1969.
- Babbitt, Bruce. "Forging the Link between Past and Present." *Historic Preservation Forum* (Winter 1995): 5-9.
- Bailey, Liberty Hyde. *The Holy Earth*. New York, NY: MacMillan, 1915.
- Berg, Peter. "Putting 'Bio' in Front of 'Regional'." *Landscape Architecture* 84, no. 4 (April 1994): 59-61.
- Berry, Wendell. "Health is Membership, The Community is the Smallest Unit of Health." *Utne Reader*, no. 71 (September/October 1995): 60-63.

- Berry, Wendell. *Sex, Economy, Freedom, and Community*. New York, NY: Pantheon Books, 1993.
- Berry, Wendell. "The Decolonizing of Rural America." *Audubon* 95, no. 2 (March/April 1993): 100-105.
- Berry, Wendell. *What are People For?* San Francisco, CA: North Point Press, 1990.
- Berry, Wendell. "The Futility of Global Thinking." *Harper's Magazine* (September 1989): 16-22.
- Berry, Wendell. *The Landscape of Harmony*. Madley, Hereford, England: Five Seasons, 1987.
- Berry, Wendell. *The Unsettling of America*. San Francisco, CA: Sierra Club Books, 1977.
- Blake, Edward L., Jr. "An Arboretum for Native Woody Plants." *Garden* Bronx, NY: (July/August 1989)
- Blake, Edward L., Jr. Former Director and Master Planner, Crosby Arboretum. Interview by author, 8 June and 10 June 1995, Picayune, MS. Tape recording.
- Botkin, Daniel. *Discordant Harmonies*. New York, NY: Oxford University Press, 1990.
- Bowers, Janice Emily. *A sense of place; the life and work of Forrest Shreve*. Univ. of Arizona Press, 1988.
- Brown, Brenda and Robert B. Riley. "Most Important Questions." *Landscape Journal* 11, no. 2 (Fall 1992): 160-181.
- Brownell, Joseph. "The Cultural Midwest." *Journal of Geography* 59 (1960): 81-85.
- Brzuszek, Robert F. "Celebrating Water at The Crosby Arboretum. *Public Garden* 9, no. 4 (October 1994): 13-15.
- Brzuszek, Robert. Curator, Crosby Arboretum. Interview by author, 7 June and 10 June 1995, Picayune, MS. Tape recording.
- Bunce, Frank, Richard W. Lighty, Howard W. Locke, and John E. Voight. *Arboreta, Botanical Gardens, and Special Gardens*. 1971
- Bureau, Sandy, Program Director, Visitor Interpretive Center, Newcomb, New York, Adirondack Park Agency. Interview by author, 19 June 1995, Newcomb, NY. Tape recording.

- Byrd, Warren T., Jr. "Re-creation to Recreation." *Landscape Architecture*, January 1989.
- Calthorpe, Peter, Sim van der Ryn. *Sustainable Communities*. San Francisco, CA: Sierra Club Books, 1986.
- Carr, Stephen, Mark Francis, Leanne G. Rivlin, and Andrew M. Stone. *Public Space*. Cambridge University Press, 1992.
- Carroll, Ann. Director of Marketing, Adirondack Museum. Interview by author, 22 June 1995, Blue Mountain Lake, NY. Tape recording.
- Cashland, Adrian. Manager of Youth Education, Red Butte Gardens and Arboretum. Interview by author, 30 May 1995, Salt Lake City, UT. Tape recording.
- Cheney, Jim. "Postmodern Environmental Ethics: Ethics as Bioregional Narrative." *Environmental Ethics* 11, no. 2 (Summer 1989): 117-135.
- Columbia University, Institute for the Study of Science and Human Affairs. *The Prospective Role of an Arboretum*. Mentor, OH: Holden Arboretum, 1972.
- Conzen, Michael P., ed. *The Making of the American Landscape*. Boston: Unwin Hyman, Inc., 1990.
- Crosby Arboretum. "Pinecote Master Plan, A Guide for Long Range Development." The Crosby Arboretum, 1994.
- Crosby, L. O. III. Founder and Former Board Member, Crosby Arboretum. Interview by author, 1 June 1995, Park City, UT. Tape recording.
- Daly, Herman and John Cobb. *For the Common Good*. Boston, MA: Beacon Press, 1990.
- Day, Jackie. Executive Director, Adirondack Museum. Interview by author, 20 June 1995, Blue Mountain Lake, NY. Tape recording.
- Downs, Roger M. and David Stea. *Maps in Minds: Reflections on Cognitive Mapping*. New York, NY: Harper and Row Publishers, 1977.
- Dubos, René. *The World of René Dubos, A Collection from His Writings*. edited by Gerard Piel and Osborn Segerberg, Jr. New York, NY: The Henry Holt and Company, Inc., 1990.
- Dubos, René. *A God Within*. New York, NY: Charles Scribner's Sons, 1972.
- Eagan, David J. and David W. Orr, eds. *The Campus and Environmental Responsibility*. San Francisco, CA: Jossey-Bass Publishers, 1992.

- Ehleringer, James R., Lois A. Arnow, Ted Arnow, Irving B. McNulty, and Norman C. Negus. "Red Butte Canyon Research Natural Area: History, Flora, Geology, Climate, and Ecology." *The Great Basin Naturalist* 52, no. 2 (June 1992):95-121. Provo, UT: Brigham Young University.
- Forman, Richard T. T. and Michel Godron. *Landscape Ecology*. New York, NY: John Wiley & Sons, 1986.
- Francis, Mark and Randolph T. Hester, Jr., eds. *The Meaning of Gardens*. Cambridge, Mass: The MIT Press, 1990.
- Furr, Katherine. Volunteer, Crosby Arboretum. Interview by author, 9 June 1995, Picayune, MS. Notes on file.
- Gammill, Lynn Crosby. Founder and Former Board Member, Crosby Arboretum. Interview by author, 12 June 1995, Picayune, MS. Tape recording.
- Gould, Peter and Rodney White. *Mental Maps*. Baltimore, MD: Penguin Books, Inc., 1974.
- Grizzle, Raymond E. "Thinking of Biology, Environmentalism Should Include Human Ecological Needs." *BioScience* 44, no.4 (April 94): 263-267.
- Guralnik, David B. *Webster's New World Dictionary of the American Language*. New York, NY: The New World Publishing Company, 1972.
- Hale, Ruth Feser. "A Map of Vernacular Regions in America." Doctoral dissertation, University of Minnesota, Department of Geography, Minneapolis, MN, 1971. Quoted in Terry G. Jordan. "Perceptual Regions in Texas." *The Geographical Review* (1978).
- Hardin, Garrett. "Cultural Carrying Capacity: A Biological Approach to Human Problems." *BioScience* 36, no. 9 (October 1986): 599-606.
- Hart, John Fraser. *The Look of the Land*. Englewood Cliffs, NJ: Prentice Hall, 1975.
- Hénopp, Rebecca. Arboretum Horticulturist, Crosby Arboretum. Interview by author, 8 June 1995, Picayune, MS. Tape recording.
- Hildreth, Dick. Director of Education, Red Butte Gardens and Arboretum. Interview by author, 31 May and 2 June 1995, Salt Lake City, UT. Tape recording.
- Hiss, Tony. *The Experience of Place*. New York, NY: Knopf, 1990.
- Hough, Michael. *Out of Place*. New Haven, CN: Yale University Press, 1990.
- Hreha, Alyce. Conservation Botanist, Red Butte Gardens and Arboretum. Interview by author, 31 May 1995, Salt Lake City, UT. Tape recording.

- Hull, Karen. Office Manager, Crosby Arboretum. Interview by author, 8 June 1995, Picayune, MS. Tape recording.
- Jackson, John Brinckerhoff. *A Sense of Place, A Sense of Time*. New Haven: Yale University Press, 1994.
- Jackson, John Brinckerhoff. *Discovering the Vernacular Landscape*. New Haven: Yale University Press, 1984.
- Jackson, Wes. *Becoming Native to this Place*. Lexington, KY: University Press of Kentucky, 1994.
- Jackson, Wes. *Meeting the Expectations of the Land*. San Francisco, CA: North Point Press, 1984.
- Jackson, Wes and Jon Piper. "The Necessary Marriage Between Ecology and Agriculture." *Ecology*, 70, no. 6 (December 1989): 1591-1593.
- Johnston, Ronald John. *A Question of Place: Exploring the Practice of Human Geography*. Cambridge, MA: Blackwell Publishers, 1991.
- Jordan, Terry G. "Perceptual Regions in Texas." *The Geographical Review* (1978).
- Karp, Ivan, Christine Mullen Kreamer, and Steven D. Lavine, eds. *Museums and Communities: The Politics of Public Culture*. Washington, DC: Smithsonian Institution Press, 1992.
- Klass, Steve. Board of Trustees and Building and Grounds Committee, Red Butte Gardens and Arboretum. Interview by author, 30 May 1995, Salt Lake City, UT. Tape recording.
- Kropf, Susan. Director of Development and Fundraising Programs, Red Butte Gardens and Arboretum. Interview by author, 2 June 1995, Salt Lake City, UT. Tape recording.
- Kuzma, Greg. "The Home Place." *American Scholar* 45 (Autumn 1986): 521.
- Leopold, Aldo. *Sand County Almanac*. New York, NY: Oxford University Press, 1949.
- Lopez, Barry Holstun. "Mapping the Real Geography." *Harper's Magazine* 279, no. 1674 (November 1989): 19-24.
- Lyle, John T. *Regenerative Design for Sustainable Development*. New York, NY: John Wiley, 1994.
- Lyle, John T. *Design for Human Ecosystems*. New York, NY: Van Nostrand Reinhold, 1985.

- Machlis, Gary E. and Donald R. Field. "Thoughts on a New Interpretation" (1985) and "The Devil's Work in God's Country, Politics and Interpretation in the 1990s" (1989). In Machlis, Gary E. *On Interpretation: Sociology for Interpreters of Natural and Cultural History*, Corvallis, OR: Oregon State University Press, 1992.
- Maser, Chris. *Global Imperative: Harmonizing Culture and Nature*. Walpole, NH: Stillpoint Publishing, 1992.
- Matheson, Mary Pat. Director, Red Butte Gardens and Arboretum. Interview by author, 31 May and 2 June 1995, Salt Lake City, UT. Tape recording.
- McGavock, Carolyn. Marketing Coordinator, Crosby Arboretum. Interview by author, 7 June 1995, Picayune, MS. Tape recording.
- McHarg, Ian L. "Green the Earth, Heal the Earth." *Journal of Soil and Water Conservation* 47 (January/February 1992): 39-41.
- McHarg, Ian L. *Design With Nature*. Garden City, NY: Natural History Press, 1969.
- McKibben, Bill. "The People and the Park." *Sierra Magazine* (March/April 1994): 101-139.
- Meinig, Donald. *The Interpretation of Ordinary Landscapes*. New York: Oxford University Press, 1979.
- Meyer, Therese. Conservation Horticulturist, Red Butte Gardens and Arboretum. Interview by author, 31 May 1995, Salt Lake City, UT. Tape recording.
- Mumford, Lewis. *The Culture of Cities*. New York, NY: Harcourt Brace Javanovich, 1938.
- Nabhan, Gary Paul. "Replenishing Desert Agriculture with Native Plants and their Symbionts." In Jackson, Wes et.al. *Meeting the Expectations of the Land*. San Francisco, CA: North Point Press, 1984.
- Napier, John. *Lower Pearl River's Piney Woods: Its Land and People*.
- Nash, Roderick. *The American Environment: Readings in the History of Conservation*. Reading, Mass: Addison-Wesley, 1968.
- National Park Service. *Guiding Principles for Sustainable Design*. NPS, 1993.
- Naveh, Zev. "Landscape Ecology as an Emerging Branch of Human Ecosystem Science." *Advances in Ecological Research* 12 (1982):189-237.
- Naveh, Zev, and Arthur S. Lieberman. *Landscape Ecology: Theory and Application*, 2nd ed. New York: Springer-Verlag, 1994.

- Nelson, J. Gordon and Rafal Serafin. "Assessing biodiversity: a human ecological approach." *Ambio* 21 (May 1992): 212-218.
- Noss, Reed F. "A Regional Landscape Approach to Maintain Diversity." *BioScience* 33 (Dec-83): 700-706.
- Nozick, Marcia. *No Place Like Home: Building Sustainable Communities*. Ottawa: Canadian Council on Social Development, 1992.
- Orr, David W. *Earth in Mind: On Education, Environment, and the Human Prospect*. Washington, DC: Island Press, 1994.
- Orr, David W. *Ecological Literacy: Education and the Transition to a Postmodern World*. Albany, NY: State University of New York Press, 1992.
- Pardue, Larry G. Director, Crosby Arboretum. Interview by author, 9 June and 11 June 1995, Picayune, MS. Tape recording.
- Paterson, John H. "Writing Regional Geography," in C. Board et al. (eds.) *Progress in Geography*. London, UK: Edward Arnold, 1974, 1-26.
- Plant, Christopher and Judith Plant. *Turtle Talk: Voices for A Sustainable Future*. Philadelphia: New Society Publishers, 1990.
- Polk, Noel. *Mississippi's Piney Woods: A Human Perspective*. Jackson, MS: University Press of Mississippi, 1986.
- Posner, Ellen. "Botany or Business?" *Landscape Architecture*, January 1989.
- Poulson, Pam. Manager of Environmental Education, Red Butte Gardens and Arboretum. Interview by author, 2 June 1995, Salt Lake City, UT. Tape recording.
- Proshansky, H. M., A. K. Fabian, R. Kaminoff. "Place Identity, Physical World Socialization of Self." *Journal of Environmental Psychology* 3, no. 1 (1983): 57-83.
- Red Butte Garden and Arboretum. "Environmental Education Master Plan, July 1993," [photocopy].
- Reed, John S. "The Heart of Dixie: An Essay in Folk Geography." *Social Forces*, 54 (June 1976): 925-939.
- Robertson, Iain M. "Botanical Gardens in the Contemporary World." *The Public Garden* 11, no. 1 (January 1996): 16-21.
- Robertson, Iain M. "Botanical Basics (panel discussion)." *Landscape Architecture*, January 1989.

- Rogers, Lida. Former Interim Director and Board Member, Crosby Arboretum. Interview by author, 12 June 1995, Picayune, MS. Tape recording.
- Roselli, Bart. Director of Interpretation and Collections, Adirondack Museum. Interview by author, 19 and 22 June 1995, Blue Mountain Lake, NY. Tape recording.
- Rothe, J. Peter. *Qualitative Research: A Practical Guide*. Heidelberg, Ontario: RCI/PDE Publishers, 1993.
- Rowe, J. Stan. "In Search of the Holy Grass." *Environment Views* 16, no. 3 (Winter 1993): 7-11.
- Rowe, J. Stan. "Viewpoint." *Bioscience* 42, no. 6 (1992): 394.
- Rowe, J. Stan. *Home Place*. Vancouver, BC: NeWest Press, 1990.
- Sale, Kirkpatrick. *Dwellers in the Land: The Bioregional Vision*. Philadelphia, PA: New Society Publishers, 1985.
- Sauer, Peter, ed. *Finding Home*. Boston, MA: Beacon Press, 1992.
- Schlereth, Thomas J. "Local History as Universal History." In *To Know the Place*. ed. Krieg, Joan. Hempstead, N.Y: Hofstra University Press, 1988.
- Sloane, Eric. *Our Vanishing Landscape*. New York, NY: Wilfred Funk, Inc. 1955.
- Smil, Vaclav. *Energy, Food, and Environment: Realities, Myths, and Options*. New York, NY: Clarendon Press, 1987.
- Soulé, Michael E. And Gary Lease, eds. *Reinventing Nature: Responses to Postmodern Deconstruction*. Washington, DC: Island Press, 1995.
- Sprague, Ken. Director of Development, Adirondack Museum. Interview by author, 20 June 1995, Blue Mountain Lake, NY. Tape recording.
- Steiner, Frederick and Lois Brink. "Environmental Prospects." *Landscape Architecture*, March 1989.
- Steiner, Frederick, "On Living With the Land", *Journal of Soil and Water Conservation* 46 (November/December 1991): 388-389.
- Stoddart, Daniel R. *On Geography*. Oxford, UK: Basil Blackwell, 1986.
- Sullivan, Robert. "Lessons for the Ruling Class." *Museum News* (May/June 1993): 54-55, 70-71.
- Thayer, Robert. *Gray World, Green Heart: Technology, Nature and the Sustainable Landscape*. New York, NY: Wiley, 1994.

- Thompson, J. William. "Regionalism Reconsidered," panel discussion. *Landscape Architecture* 84, no. 4 (April 1994): 70-74.
- Tilden, Freeman. *Interpreting Our Heritage*, 3d. ed. Chapel Hill, NC: The University of North Carolina Press, 1977.
- Tuan, Yi-Fu. "Rootedness versus Sense of Place." *Landscape* 24 (1992): 3-8.
- Tuan, Yi-Fu. *Topophilia: A Study of Environmental Perceptions, Attitudes, and Values*. Englewood Cliffs, NJ: Prentice-Hall, 1974.
- Warner, Britt. Educator, Adirondack Museum. Interview by author, 22 June 1995, Blue Mountain Lake, NY. Tape recording.
- Watts, May T. *Reading the Landscape of America*. New York, NY: Collier/Macmillan, 1975.
- Weiss, Michael J. *The Clustering of America*. New York, NY: Harper & Row, 1989.
- Wells, Chris J. "The Crosby Arboretum." *Brooklyn Botanic Garden Record, Plants & Gardens*, 45 (Spring 1989): 90-91.
- Welsh, Caroline. Senior Curator, Adirondack Museum. Interview by author, 22 June 1995, Blue Mountain Lake, NY. Tape recording.
- Welty, Eudora. *The Eye of the Story*. New York, NY: Random House, 1977.
- West, Richard. "Cultural Rethink." *Museums Journal* 95, no. 6 (June 1995): 30-31.
- Wilson, Alexander. *The Culture of Nature*. Cambridge, MA: Blackwell, 1992.
- Wilson, Edward Osborne. *The Diversity of Life*. Cambridge, MA: Harvard University Press, 1992.
- Worster, Donald. *The Wealth of Nature*. New York, NY: Oxford University Press, 1993.
- Wright, John B. "Cultural Geography and Land Trusts in Colorado and Utah." *The Geographical Review*. [Land Trust Alliance. 1991. National directory of conservation land trusts, Washington, DC.]
- Zelinsky, Wilber. *The Cultural Geography of the United States*. Englewood Cliffs, NJ: Prentice Hall, 1992.
- Zube, Ervin. "The Advance of Ecology." *Landscape Architecture*, (March/April 1987): 58-67.

Zube, Ervin, ed. *Landscapes: Selected Writings of J. B. Jackson*. Amherst, Mass: University of Massachusetts Press, 1970.

Zube, Ervin, Robert O. Brush, and Julius Gy. Fabos, eds. *Landscape Assessment: Values, Perceptions, and Resources*. Stroudsburg, PA: Dowden, Hutchinson & Ross, Inc., 1975.

APPENDIX A: CASE STUDY INTERVIEWEES

Adirondack Museum and Associate Institutions

Bureau, Sandy. Program Director, Visitor Interpretive Center, Newcomb, New York, Adirondack Park Agency.
Caldwell, Ted. Tri-District Consortium, BOCES.
Carroll, Ann. Director of Marketing, Adirondack Museum.
Collins, John. Chairman, Adirondack Park Agency.
Day, Jackie. Executive Director, Adirondack Museum.
Pepper, Jerry. Librarian, Adirondack Museum.
Roselli, Bart. Director of Interpretation and Collections, Adirondack Museum.
Sprague, Ken. Director of Development, Adirondack Museum.
Warner, Britt. Educator, Adirondack Museum.
Welsh, Caroline. Senior Curator, Adirondack Museum.

Red Butte Gardens and Arboretum

Cashland, Adrian. Manager of Youth Education.
Hildreth, Dick. Director of Education.
Hreha, Alyce. Conservation Botanist.
Klass, Steve. Board of Trustees and Building and Grounds Committee.
Kropf, Susan. Director of Development and Fundraising Programs.
Matheson, Mary Pat. Director.
Meyer, Therese. Conservation Horticulturist.
Poulson, Pam. Manager of Environmental Education.

Crosby Arboretum

Blake, Edward L. Former Director and Master Planner.
Brzuszek, Robert. Curator.
Crosby, L. O., III. Founder and former Board Member.
Furr, Katherine. Volunteer and former Registrar.
Gammill, Lynn Crosby. Founder and former Board Member.
Henopp, Rebecca. Arboretum Horticulturist.
Hull, Karen. Office Manager.
McGavock, Carolyn. Marketing Coordinator.
Pardue, Larry G. Director.
Rogers, Lida. Former Interim Director and Board Member.

APPENDIX B: INSTITUTIONS CONTACTED

Adirondack Museum
Box 99
Blue Mountain Lake, NY 12812

Alberta Culture
Room 324, Legislative Building
Edmonton, Alberta Canada T5N 0M6

American Association for State and
Local History
1315 Eighth Avenue South
Nashville, TN 37203

American Association of Museums
1225 Eye Street N.W., Ste. 200
Washington, DC 20005

Association for Living Historical
Farms and Agricultural Museums
Rte. 14, Box 214
Santa Fe, NM 87505

* Atlantic County Park/Estell Manor
109 State Highway 50
Mays Landing, NJ 08330

Blackstone River Valley National
Heritage Corridor
One Depot Square
Woonsocket, RI 02895

Boyce Thompson Southwestern
Arboretum
Superior, AZ 85273

Brandywine Conservancy
P.O. Box 141
Chadds Ford, PA 19317

Cades Cove
Great Smoky Mountains National
Park
Gatlinburg, TN 37738

Calgary Zoo Botanical Garden,
Prehistoric Park
P.O. Box 3036, Station B
Calgary, AB Canada T2M 4R8

Callaway Gardens
U.S. Highway 27
P.O. Box 2000
Pine Mountain, GA 31822-2000

Canadian Museums Association
Ste 500, 56 Sparks Street
Ottawa, Ontario Canada K1P 5R4

Canadian Nature Federation
46 Elgin Street, 4th Floor
Ottawa, Ontario Canada K1P 5K6

Carroll Co. Farm Museum
500 South Center Street
Westminster, MD 21157

Catalyst Education Society
Box 189
Vancouver, BC Canada V6R 1X9

Chicago Botanic Garden
P. O. Box 400
Glencoe, IL 60022

Chippewa Valley Museum
P.O. Box 1204
Eau Claire, WI 54702-1204

- * Cooper Environmental Center
Cattus Island County Park
1170 Cattus Island Boulevard
Toms River, NJ 08753

Crosby Arboretum
1986 Ridge Road
P.O. Box 190
Picayune, MS 39466-O190

Delaware & Lehigh Canal National
Heritage Corridor
Room P-208
10 East Church Street
Bethlehem, PA 18018

Depart of Indian Affairs and Northern
Development
400 ouest, Laurier Ave., West
Ottawa, Ontario Canada K1A 0H4

Desert Botanical Garden
1201 North Galvin Parkway
Pheonix, AZ 85008

Dinosaur State Park
400 West Street
Rocky Hill, CT 06067

Fontenelle Forest Association
1111 North Bellevue Boulevard
Bellevue, NE 68005-4000

- * Fosterfields Living Historical Farm
Morris County Park Commission
73 Kahdena Road
Morristown, NJ 07960

Frank Slide Interpretive Centre
Crow's Nest Pass
Box 959
Blairmore, Alberta Canada T0K 0E0

Hashawha Environmental
Appreciation Center
Carroll County, MD 21223

Heritage Canada
P.O. Box 1358, Station B
Ottawa, Ontario Canada K1P 5R4

Heritage Park Historical Village
1900 Heritage Drive Southwest
Calgary, Alberta T2V 2X3

Hudson Gardens
2888 West Maplewood Avenue
Littleton, CO 80120

Indian Step Museum
RD # 1
Airville, PA 17302

Land Conservation Centers for The
Trustees of Reservations
572 Essex Street
Beverly, MA 01915

Louisiana Nature and Science
Center
PO Box 870610
New Orleans, LA 70817

Manitoba Museum of Man and
Nature
190 Rupert Avenue
Winnipeg, Manitoba Canada R3B
0N2

- | | |
|--|---|
| Manitoga
R2 Box 374
Garrison , NY 10524 | New Jersey Pinelands Commission
P.O. Box 7
New Lisbon, NJ 08064 |
| Matfield Green Project
Rural Route
Matfield Green, KS 66862 | North Carolina Botanical Garden
CB Box 3375, Totten Center
Chapel Hill, NC 27599-3375 |
| Metro Richmond Greenways
Committee
P.O. Box 492
Richmond, VA 23204 -0492 | Oakland Museum
100 Oak Street
Oakland, CA 94607 |
| * Monmouth County Parks System
Newman Springs Road
Lincroft, NJ 07738 | Office of Local History
State Historical Society
816 State Street
Madison, WI 53706 |
| Morton Arboretum
Route 53
Lisle, IL 60532 | Olmsted Center for Landscape
Preservation
15 State Street
Boston, MA 02109-3572 |
| Mt Cuba Center
P.O. Box 3570
Greenville, DE 19807-O570 | Ontario Historical Society
1466 Bathurst Street
Toronto, Ontario Canada M6J 2V4 |
| National Association for
Interpretation
P.O. Box 1892
Fort Collins, CO 80522 | Orland E. White State Arboretum
State Arboretum of Virginia
P.O. Box 175
Boyce, VA 22620 |
| National Coalition for Heritage Areas
PO Box 33011
Washington, DC 20033-0011 | Pine Jog Environmental Education
Center
6301 Summit Boulevard
West Palm Beach, FL 33415 |
| New England Wild Flower Society
Garden in the Woods
180 Hemenway Road
Framingham, MA 01701-2699 | Plains Indian Museum
Buffalo Bill Historical Center
Cody, Wyoming 82414 |
| * New Jersey Coastal Heritage Trail
P.O. Box 118
Mauricetown, NJ 08329 | Powell Gardens
Route 1, Box 90
Kingsville, MO 64061 |

Rancho Santa Ana Botanic Garden
at Claremont
1500 North College Avenue
Claremont, CA 91711

Red Butte Gardens
University of Utah
18A deTrobriand Street
Salt Lake City, UT 84113-5044

Renfrew Museum
1010 East Main Street
Waynesboro, PA 17268

Rio Grande Botanic Garden
903 10th Street, SW
Albuquerque, NM 87102

Royal Britttish Columbia Museum
675 Belleville Street
Victoria, B.C. Canada V8V 1X4

Royal Ontario Museum
100 Queens Park
Toronto, Ontario Canada M5S 2C6

Rye Nature Center
PO Box 435
Rye, NY 10580

Sir Alexander Galt Museum
Lethbridge, Alberta Canada T1J 0P6

Society for the Preservation of Wild
Culture
158 Crawford Street
Toronto, Ontario Canada M6J 2V4

Sonoran Desert Museum
2021 North Kinney Road
Tucson, AZ 85743-9719

Southwest Pennsylvania Heritage
Commission
PO Box 565
Holidaysburg, PA 16648

Steel Industry Heritage Corporation
338 East Ninth Avenue
Homestead, PA 15120

Strawberry Hill Nature Center
1537 Mount Hope Road
Fairfield, PA 17320

Strybing Arboretum & Botanical
Gardens
9th Avenue and Lincoln Way
San Francisco, CA 94122

The Hermitage: Home of Andrew
Jackson
4580 Rachel's Lane
Hermitage, TN 37036

The Trustees of Reservations
572 Essex Street
Beverly , MA 01915

TVA/Land Between The Lakes
100 Van Moran Drive
Golden Pond, KY 42211

Union Mills Homestead
Westminster, MD 21157

University of Wisconsin Arboretum
1207 Seminole Highway
Madison, WI 53711

Western Region, Parks Canada
3rd Floor, 134 Eleventh Avenue S.E.
Calgary, Alberta Canada T2G 0X5

* Wetlands Institute
1075 Stone Harbor Boulevard
Stone Harbor, NJ 08247

APPENDIX C: CASE STUDY MISSION STATEMENTS

Adirondack Museum

The Adirondack Museum explores and presents the history of the area within the State of New York known as the Adirondacks, the place and its people, in order to stimulate interest and curiosity about the past and to provide perspectives on the present.

The museum fulfills its mission through exhibitions, programs, publications, a research library, and other activities that engage and enlighten the broadest possible audiences.

To further this purpose, the museum collects, preserves, and interprets historical and cultural artifacts and other materials that document the complex interactions between people and the ecosystem over time that have shaped the nature of work, recreation, community, home life, and the creative imagination in the Adirondacks.

The Crosby Arboretum

The Crosby Arboretum is dedicated to educating man about his environment. It carries out this mission by:

- preserving, protecting, and displaying plants native to the Pearl River Drainage Basin, of Mississippi and Louisiana;
- providing environmental and horticultural research opportunities; and
- offering cultural, educational, scientific, and recreational programs.

Red Butte Garden and Arboretum

The mission of Red Butte Garden and Arboretum is to provide for the Intermountain West a world-class botanical garden, arboretum and pristine natural areas which will:

- foster an understanding of regional horticulture and ecology,
- create opportunities for research and education,
- promote responsible conservation and stewardship of the environment,
- offer an aesthetic setting for cultural and community events, and
- establish a retreat for personal enjoyment and relaxation.