Background

The impetus for undertaking the research was two-fold. First, it presented an opportunity to combine the differently positioned, but cognate, interests of the co-applicants; namely Hayden Lorimer’s work on cultures of nature in Scotland, and Tim Ingold’s work on environmental perception and place-making. The project was conceived as a means to explore correspondences between these areas of expertise through participative method and grounded research. Second, the ‘Pedestrian Geographies’ project was configured to produce alternative means for understanding Scotland’s mountains as a site of recreational practice. While “hill-walking” has undergone drastic changes in levels and modes of participation during the last three decades, conceptual and methodological approaches to researching this form of leisure-tourism have failed to keep pace. Our specific focus was on those walkers seeking to ascend the 284 mountains in Scotland that rise to a height of over 3000ft. Known popularly and collectively as ‘The Munros’, they are arguably the chief impetus for the marked upsurge of interest in mountain pedestrianism.

Objectives

Project objective: ‘To develop a clearer understanding of Scottish “hill-walking” as an embodied recreational activity by considering the influence of outdoor leisure identities, performances and knowledges in the negotiation of mountains as valued leisure spaces’

The project objective has been fully addressed, and met. Our work has developed “thicker”, more socialised accounts of hill-walking as an embodied leisure practice, and an understanding of mountain collecting – “Munro-bagging” – that destabilises simplistic explanations of acquisitive practice. Our starting point was a critical review of the existing literature on hill-walking in Scotland. We were dissatisfied with the presentation of walking by both social scientists and recreational managers as an activity determined by a crude and rational set of behavioural choices (route selection, time of day, landscape characteristics, ground and weather conditions, navigational ability). In response we have expanded these narrow parameters by considering the differently performed identities, sensed experiences and relational spatialities that emplace walking as a leisure activity (individual activism and institutional politics; agency and inter-subjectivities; landscape aesthetics; recording technologies; risk perception) (P1, P2, P3, P4).
i. project aim: ‘to situate contemporary approaches to hill-walking within historical and recreational contexts’

This objective has been successfully addressed within the parameters of the project; nevertheless it is worth noting that much work still remains to be done in the field. Our aim was to understand how popular formations of geographical knowledge and trajectories of embodied action connect communities of practice in the past and the present (P2). To make this possible, we undertook archival research on the origins of modern mountaineering in Scotland and its connections to cartographic endeavour, the promotion of scientific knowledge of the nation, and the development of survey and navigation techniques in the field. We also explored the early institutional settings for mountaineering, with a particular emphasis on the activities and archival publications of the country’s two oldest clubs, the Scottish Mountaineering Club and the Cairngorm Club. The choice of these clubs was intended to embed the research in a national context, and a more localised culture of walking. The accumulated institutional and biographical information was invaluable in helping us to better understand versions of contemporary leisure practice as performed on the mountainside, explained during in-depth interviews or discussed in a focus group setting (P1). During ethnographic research we were then able to explore the different values ascribed to a historical tradition of walking in Scotland and oral memories of a local walking tradition among practitioners.

ii. project aim: ‘to examine how normative behaviour and social practice on mountains are determined through institutional networks and discursive strategies’

This aim has been fully met. During the project we examined how social processes and cultural representations cohere into a recognisable community of leisure practice, and how that community is continuously re-worked by practitioners, and by a range of statutory, voluntary and informal institutions. Rather than treating hill-walking as a fixed category of contemporary leisure practice, we understand its constitution through a complex interplay of individual and collective identities, instructional guidebooks and magazines, wider institutional networks, and embodied acts in different settings (P2). To ground these concerns, we approached the practice of hill-walking from the very different perspectives offered by individual participants, the membership of local walking clubs, expert commentators, professional practitioners and policy formulators. Each of these encounters took the research project into different spaces of practice: the mountain slope, the repaired footpath, the “club-room”, the classroom, the outdoor equipment shop and the policy conference.

iii. project aim: ‘to devise innovative qualitative methodologies based on ethnographic and photographic techniques to analyse hill-walking practice’

The very specific demands of the project required continued and close attention to methodological design. We successfully combined participant observation in situ with archival inquiries, unstructured interviews and focus groups. Ethnographic practice, a technique ordinarily involving site-based immersion, proved a successful means to cope with the continuous movement of our research subjects, and the different sites in which ‘walking’ takes place (P3). We worked carefully to foster the social conditions that allowed for overt participant observation during long periods of the project. This was an iterative process, enriched by the critical contributions and responses of those
hill-walkers most regularly involved in the project activities. The creative use of a digital camera during different stages of the research allowed us to assemble an image-archive (P3). The archive was a crucial resource during data analysis and will continue to be used during the publication of project findings.

iv. project aim: ‘to review existing approaches to recreation management and propose alternative strategies for the sustainable and embodied use of Scotland’s mountains’

This was a consciously ambitious aim, but one designed to ensure our academic work has direct policy relevance. It has been fully addressed and, with research dissemination set to continue, already met in part. Our work has demonstrated how Scotland’s mountain landscapes must be understood in more adaptive and diverse terms by policy makers and researchers in government, in statutory organisations charged with a nature conservation remit and non-governmental organisations with a strategic interest in “wild land” (P4). The development of adaptive strategies will require new types of information, produced through different – sometimes sharply contrasting – types of research. It is evident from this project that clear ecological imperatives must be supplemented with national and local management strategies and actions that accommodate the social aspects of leisure practice and the complex value systems that are constituted through popular participation in an activity like walking. This need not imply the sideling of bio-physical science but instead can be achieved through a broadening of the research base in the policy community, and by creating the conditions for an improved dialogue between social and natural scientists involved in mountain research (P4).

Methodology

The study was carried out entirely by means of qualitative research methods. We utilised, and customised, a suite of complementary ethnographic techniques – participant observation (M1), focus group discussions (M2) and in-depth interviewing (M3) – that were combined with archival research (M4), and a critical review of policy documentation. These techniques were employed in different proportion during Phases 1 and 2 of the project. The two phases were scheduled to correspond approximately with summer and winter walking conditions in Scotland. A critical review of each specific method follows:

M1 Participant observation

Participant observation was the core technique in the project methodology, and consequently was the source for many of our key findings. Participant observation was carried out in three identifiable contexts:

i.  *in-situ* hill-walking on organised club outings, with small groups and individual walkers

ii.  among hill-walkers and with hill-walking clubs in social activities other than hill-walking

iii.  during two mountaineering instruction courses
i. Our participative commitment in research meant that ‘the body’ became a vehicle for experimenting with mobile methods (Urry 2001). Doing ethnography on the move was the best way to analyse the practice of walking as it happens. Consequently, over twenty “day-walks” were carried out with clubs, groups and individuals on mountains of different physical character across the Highlands of Scotland, and in sharply contrasting seasonal conditions. For practical reasons, extensive ‘fieldnotes’ were taken in the immediate aftermath of each walk. A digital camera was used in combination with the notes to record the process of walking, and to archive each event (see section detailing ‘Methodological Innovation’ below).

Moving and practising in the company of hill-walkers meant that our inquiries were purposefully routed through direct, embodied experience. The project benefited from grounded opportunities to learn about the performance and sociality of walking. Fortunately, we found the practice of walking to lend itself to ethnographic method. Our observations could be made in an unhurried fashion, while the patterns and rhythms of communication were actually constituted through different modes of movement. Hill-walkers themselves often explained walking and talking as a natural, and therapeutic, combination. Movement through the mountains was variously performed and described in terms of: ritual, pilgrimage, a “partner search”, bonding, liberation, inspiration, morality, functional fitness, goal-orientation, companionship, stress relief and individualism. The practice of walking clearly spilled over into other aspects of people’s everyday lives. Our doing of participative method, and the self-reflexive tendency of walkers, resisted any possible reductive interpretation of climbing the Munros as a starkly acquisitive exercise.

ii. During ethnographic research, it became quickly evident that we could usefully loosen the fixed parameters of the hill-walk as a studied event. By re-working the event as a series of encounters (Crouch 1999) that can happen before, or continue to happen after, the physical act of walking our ethnography extended into a variety of sites and spaces: car and bus travel between city and mountain settings; weekly evening club meetings; social events; weekend trips; lunch time conversations; promotional events in outdoor equipment stores; public lectures etc. The research project that underpinned our involvement was openly discussed in all appropriate settings. Based around conversation and the seemingly mundane activities of doing, this loosely structured approach proved invaluable for gaining insights into personal narratives and the operations of different hill-walking groups / clubs. ‘Field-notes’ from these walking encounters were kept in the form of a diary.

Parts i and ii of the participant observation occurred during Phases 1 and 2 of the project, and involved continued interaction with members from a range of hill-walking clubs in Aberdeen:

- The Aberdeen Mountaineering Club
- Aberdeen City Council Hillwalking Club
- The Cairngorm Club
- The Stocket Hillwalking Club
- The Aberdeen University Lairig Club

The range of clubs accessed was one means to ensure a diversity of research subjects and experience of differently embedded walking traditions. The clubs included
examples of the very traditional and historic (Cairngorm Club, established 1887), the
more recent, determinedly democratic and politicised (Aberdeen Mountaineering
Club, established 1976) and a workplace-based grouping (Aberdeen City Council

iii. Two mountaineering courses were attended: ‘Mountain navigation and hillcraft’
(ten evening lectures during Phase 1) and ‘Winter Skills’ (two-day outdoor event
during Phase 2). Participation served two purposes. First, the courses were an
effective means to learn how codes of conduct for mountain safety, technology-use
and bodily practice are inculcated, and how these connect to the popularised moral
values and cultural traditions of walking in Scotland. Second, the courses played a
direct and practical function, ensuring safe and informed conduct during participative
research. Both lecture notes, and field notes, were kept during both courses.

**M2 Focus group discussions**

Early involvement in club-organised outings secured an extensive network of hill-
walking contacts. These contacts were, in turn, a useful means to recruit focus group
participants, and to secure a convenient venue for these events. Our focus groups
were designed to bring together individuals from different club backgrounds and with
varying levels of experience to talk about their hill-walking activities. Four separate
meetings were organised. Three of these were single sex events – two all-male and
one all-female, to broadly reflect the sex ratio of active hill walkers visiting
Scotland’s mountains – and one comprising participants of mixed sex.

The first three focus group discussions were held during Phase 1. Each group
was moderated to orientate discussion towards an identified topic:

- Viewing and framing the “mountainscape”
- The place of technologies in hill walking
- The impulse to collect mountains

On each occasion, participants were invited to bring along a small selection of
personal photographs taken during their hill-walking outings. These were an effective
entry point to different discursive themes, and helped to foster a social and congenial
atmosphere from the outset. Moreover, our participants demonstrated their collective
comfort with stretching the apparently fixed space-time framework of the photographs
into much fuller, personal accounts of experience and memory.

The fourth focus group was convened during Phase 2 of the project. It was
intended as a forum for the research team to refine developing ideas and arguments
through a collaborative dialogue with active participants from the hill-walking
community. The event was favourably received. All of the focus group discussions
were recorded in full on audio cassette / digital “memory stick” and transcribed
shortly afterwards.

**M3 Interviews**

Through the combination of research methods employed in Phase 1 of the project, and
our analysis of the ethnographic notes and primary data produced, we identified a
number of critical themes for continued investigation. These were explored through
in-depth interviews. By choosing to expand our use of the interview format within the
methodology, we were conscious of the potential offered by biographical portraits as a mechanism to amplify broader research observations. Interviews presented a social setting suited to these intimate accounts of environmental perception, embodied practice, personal values, and emotional meaning.

Twenty interviews were completed during Phase 2, these varied from between forty minutes and two hours in length. Of the fourteen men and six women interviewed, all rated themselves as ‘experienced’ hill-walkers. Among their number were three individuals recognised publicly for their expertise and two with qualifications as professional mountain guides. These interviewees were treated as members of an ‘expert group’ with whom developing research ideas could be actively debated.

Each of the interviews was recorded in full on audio cassette / digital “memory stick” and professionally transcribed. The cumulated focus group and interview transcripts represent a substantial new qualitative resource for use in published research. During the course of completing M2 and M3 it became apparent that because of some of the personal issues covered during interview and in discussion it would be ethically unsound for transcripts to be lodged with Qualidata for open public inspection.

M4 Archives

Archival research was included in the methodological design as a means to secure knowledge of the longer historical trajectories embedded in contemporary walking practice. Archival consultation occurred throughout the project. The main archives used were the holdings of the Scottish Mountaineering Club (National Library of Scotland) and the Cairngorm Club (University of Aberdeen). A variety of materials – published club journals, walking diaries and private correspondence – was consulted. An unexpected but extremely valuable resource was identified in the very large collection of letters submitted to the Scottish Mountaineering Club’s ‘Clerk of the Tables’. Each letter notifies a personal completion of The Munros, and seeks official sanction for the achievement. Stretching from 1974 to the present day this ever-expanding file includes personal commentaries and reflections, while also documenting the explosion of interest in this leisure practice. Following an interview with a former Scottish Mountaineering Club ‘Clerk of the Tables’, a personal collection of further correspondence was kindly loaned for use in the research project.

Methodological Innovation

The digital camera was a crucial tool in our research methodology. It facilitated collation of an image-archive based on a selection of scenes, “happenings” and encounters recorded during each walk (See Figure 1). The images were a vital resource, functioning as a rapidly accessible aide-memoire during the writing, and analysis, of field-notes. A written commentary that attempts to narrate mobile, multi-sensual experience has been composed to complement each archived image. Here we built on recent work on visual methods in anthropology and geography (Pink 2000; Banks 2001; Crang 1999) by re-working the still-image through the episodes of practice that happen outside the fixed frame (see R3). Images from the digital archive are intended as central-points in our planned publications, where their careful
integration with textual material will be used as an effective means to narrate the embodied practice of walking (P3).

Active participation also revealed how digital technology can begin to usefully subvert conventional ideas concerning the powerful presence of the camera in research. While the camera, and certain picturing practices, were undoubtedly associated with the project, agency could, and did, shift towards those “caught” by the lens. Our images were available for collective inspection and (dis)approval by their subjects immediately on being taken, or during periods of relaxation and conversation after the walk. In specific cases, our camera prompted a range of different picturing practices in response (see R3). These instructive experiences suggest the potential for a wider application of photographic method in work on leisure-tourism, and at the interface between research and policy.

Figure 1: Framing visual experience in the mountains

Results

Our research results make evident how the practice of hill-walking creates different, and complexly-layered, versions of ‘social nature’ (Castree and Braun 2001). Each rendering is routed through the continually changing relations between knowledge of place, personal narrative, memory, technology-use, landscape and embodied action. Each rendering constitutes a mountain environment as perceived through practice:

R1 Collecting mountains and recording experience

Our research revealed the extent to which the contemporary leisure practice of climbing Scotland’s mountains is inextricably connected to the system of
classification originally devised by Sir Hugh Munro and published by the Scottish Mountaineering Club in the late nineteenth-century. ‘Munro’s Tables’ – his solo exercise in mountain measurement and cartographic survey – are now invoked in a wide variety of contemporary practices, and in settings both on the “hillside” and off it. During the early stages of ethnographic research, three activities were pinpointed for examination, namely collecting, archiving and reporting. The findings are briefly summarised below.

Many hill-walkers are avid collectors. While we acquainted ourselves with their specific terminology, field of expertise and sometimes acute reflexivity, we found it useful to consider these particularities of practice within wider literatures on cultures of collecting (Chatwin 1988; Belk 1995). As objects of fascination, mountain summits fall within a category of “collectibles” that cannot be physically moved, consumed or conventionally owned. Neither is there a suggested or preferred course to plot through “The Munros”. Progress normally occurs through a mixture of planning and opportunism, although outings can be ordered according to different regional sections and, in the most extreme cases, according to puritanical or subversive readings of the original documents. Whatever the route taken, many hill-walkers keep written and visual records of their own personal passage through “the Tables”. A range of activities informed our work on cumulative acts and summative collections: exploring autobiographies of collecting; occasional access to personal logbooks, diaries, lists, annotated maps and guidebooks; a specific focus group discussion on modes of collecting and recording; and an interview with a former ‘Clerk of the Tables’ appointed by the Scottish Mountaineering Club. In combination, these material objects, archives and oral sources helped us to better understand how a politics of mutual trust, testimony and legitimacy functions in the collecting of mountain experience, and how different protocols for accurate archiving are produced and negotiated (See Figure Two).

Our work on collecting, archiving and reporting, and on the material archives they produce, confirms that hill-walkers commonly conceive of themselves, and their actions, within a longer historical trajectory of practice. Our findings reveal how feelings of temporal connection are differently expressed and animated. These are sometimes localised (in relation to different generations of club members), sometimes iconic (in relation to the pioneering figures in Scottish mountaineering), sometimes competitive and urgent (in relation to the steadily growing list of full “Munroists”), and sometimes sited in place (in relation to traditional routes up or footpaths through the mountains). In this sense, the communities of practice that constitute hill-walking in Scotland are various, sometimes overlapping and can conscript activists from the past as well those walking in the present.
**R2 Geographical knowledges of the nation**

The practice of climbing Scotland’s mountains, and more specifically collecting the Munros, is one that walkers commonly associate with an accumulating, experiential knowledge of the nation as a physical landscape. Through active participation, our research showed how the Munro system of mountain classification offers both the apparatus, and the idiom, for this developing knowledge of ‘Scotland’. As a lifetime objective, the claim to have set foot on all of the highest points in the country holds a powerful territorial appeal. Feet, it seems, are unexpectedly meaningful and tactile points of connection (See Figure Three). In certain instances we found that an embodied geographical knowledge of the nation was freighted with different political meaning: for some individuals the act of walking can be an effective means to intervene in Scotland’s public access debate, or a way to animate strong nationalist sentiments.
The process of walking towards an ultimate goal of “full” knowledge is then to get to know the nation geographically. Knowing the nation, during any walk, is also to enjoy seeing it. Among the chief attractions in visiting “high places” is the prospect of a landscape panorama. For many hill-walkers an appreciation of mountain shape and form is demonstrated through an ability to identify, name and order summits, prominent points and distant features (cf. Lilley 2000). Summit cairns and shelters are very often the focal points for the practice of visual identification. “Peak-naming” provides a common point of reference for companions and strangers alike, and involves reflection, speculation, map consultation, animated debate and pointing. In such a fashion, embodied acts of locating are themselves locatable at specific sites on the mountain (See Figure Four).
Figure Four: The landscape panorama and the sociality of experience

If these ‘outlook geographies’ (Matless 1990) are dependent in the first instance on ocular identification, our research makes evident how an extensive vista can also offer an entry point to a multi-sensual, mnemonic realm. The peaks and “tops” identified by the hill-walker are sometimes those previously visited, collected, and are, as a consequence, the visual prompts for individual or shared memories. On such occasions the remembrance of physical presence shifts the walker’s knowledge from a simple appreciation of morphology into a more personalised topographical plane. One fellow walker captured this memorable process in succinct terms: ‘…you can say, well last year I was on that one, that one and that one and you can piece together the area you walked and it is like a big jigsaw because you are high up looking at the pieces of the jigsaw and trying to slot them into position.’

R3 Photographs and framing experience

By focusing on the place of photographic practice in hill-walking we further developed our connected observations on vision, memory and people’s efforts to capture (or potentially erase) embodied experience. Our findings are organised and summarised here around three main themes: embodied acts of recording and photographic context; framing, composition and photographic content; and the ongoing social life of photographs.

The presence and frequent use of cameras during hill-walks provided a focus for a close analysis of the micro-relations of photographic practice. Our observations of individual and group activity showed how a variety of physical settings are employed, and embodied postures or staged gestures adopted, to validate different
forms of “presence” in an archive of mountain photographs. Informed by Crang (1999) we are able to show how being attentive to a context of action transforms the ‘fixed’ image into an embodied event, and how specifically sited photographs are taken in anticipation of their possible future inspection. The regular appearance of our own digital camera prompted hill-walkers to volunteer views on best practice for image composition, preferable content, and to offer to take pictures that included, or centred on, the researcher (See Figure Five). These experiences, centring on issues of visual literacy, gave invaluable insights into the ordering of an aesthetic of “wildness” through landscape photography, and the more mundane, reflexive subject matter that can disrupt that same order, and consciously humanise the photographic archive.

Figure Five: The content and composition of the mountain photograph are surrounded by a contextual narrative of instruction and practice

Our work demonstrates that, in order to understand the sociality and materiality of photographic ‘events’, we must also consider their “afterlife”. By having hill-walkers discuss the various methods employed for the storage, cataloguing, display and re-inspection of photographs, we found that very different meanings are ascribed to an entire visual archive, to the specific images within it, and the mnemonic experiences that these can evoke. In sum, our work demonstrates how by collapsing together social context and text, and stretching the “time-line” of practice, the mountain photograph need not be simply understood as a static, visual product, but more usefully as part of an on-going process of, and pivotal prompt for, multi-sensual experience.
During outings on Scotland’s mountains, hill-walkers use an increasingly sophisticated range of protective, navigational and communication technologies. By scrutinising technical instructions for their use, and their practical implementation, our research demonstrates the social nature of these technologies and the impacts they currently have on modes of walking. Our findings are organised, and summarised here, around three main themes.

First, we considered how technology is being variously conscripted into performances of the ‘self’ and of ‘nature’. Observant participation during hill-walks, and on visits to outdoor equipment stores, revealed how an in-depth knowledge of products and their different capabilities can act both as an important marker of status and physical ability, and alternatively as an unwelcome intrusion into the authenticity of “natural” experience. Second, we examined the various impacts of technology on established protocols for encoding embodied action (Harvey 1997; Graves-Brown 2000). Original mountaineering methods for co-ordinating, and orientating, movement in the landscape rely on accepted bodily protocols that themselves require skilled practice with map and compass. Our research shows how the assimilation of Global Positioning Satellites and mobile phones into hill-walking has altered participants’ perception of outdoor practice, but that these technologies still need to be understood through a cultural context of use (See Figure Six). We contend that new technology disrupts traditionally understood modes of interactivity and relational conduct, but clearly does not disallow them. Third, we considered how hill-walkers’ attitudes to individual risk and collective responsibility are socially negotiated in the mountains, and are being re-worked according to the various capacities of new technologies. We considered how normative codes of conduct are based on a regulatory ideal of safe movement. The practised negation of this code requires careful cross-referencing of information from guidebooks and maps in relation to the conditions found, or footpaths encountered, on the ground. We contend that competence in the use of technology can be invoked in relative judgements of individual achievement, and to either defend or destabilise ideas of a gendered ‘division of leisure’.
R5 Practical implications

Our project findings differ markedly – in conceptual pitch, methodological orientation and empirical data – from the standardised survey-based research that has previously informed policy formulation on outdoor recreation in Scotland’s ‘wild land’ areas. By focusing on mountains as places where popular understandings of nature are interwoven and successively re-worked through different types of knowing, moving, narrating, remembering and practising, our findings offer a fuller, humanised account of contemporary environmental values.

The project can inform strategic decision-making on mountain conservation and recreational planning at both a local and a national scale. Emerging policy documentation acknowledges the need to better understand how familiar ecological and scientific imperatives correspond with the complex emotional, sensual and aesthetic qualities currently attributed to mountain landscapes (Scottish Natural Heritage 2002; Digney 2002). Our research points up the potential for more inclusive and adaptable management strategies that attend to the socialised versions of nature now popularly understood by active hill-walkers. Ultimately, on-going processes of rural change, and the increasing popularity of mountain leisure-tourism, necessitate adaptable, coping strategies for the sustainable use of Scotland’s mountains that better accept human presence (See Figure Seven). At a practical level, re-framed coping strategies can take material form in developments such as on-site information provision, amenity provision, and continued footpath maintenance and construction.
Activities

Opening and Closing project presentation events

i. Introductory workshop. In the first month of the project, invited representatives from different groups with an interest in “hill-walking” in Scotland attended an introductory one-day workshop. The event worked as a Forum for the identification of perceived research ‘needs’ by policy-makers and practitioners. The groups and interests represented were: National Trust for Scotland, Ramblers Association (Scotland), Scottish Natural Heritage, Scottish Executive (Environment and Rural Research), Scottish Mountain Forum, ‘The Angry Corrie’ (national hill-walking magazine), ‘Scottish Outdoors Newsletter’ (weekly e-magazine).

ii. Plenary presentation. The formal ‘reporting back’ presentation for representatives of user-groups, policy-making bodies and practitioner interests was arranged to coincide with a meeting of the ‘Countryside Recreation Network’, held at the Scottish Executive, September 2002 (see Appendix A for full list and contact details of attending representatives).

Presentations
Project findings were presented at different academic, and non-academic, events:


iii. ESRC thematic seminar on ‘Tourism and Performance’ co-ordinated by the Department of Management, University of Keele, the Department of Geography, University of Hull and Department of Marketing, University of Stirling, November 2002.

iv. Seminar presentations delivered to the Department of Anthropology, University of Manchester, and the Departments of Anthropology and Geography, University of Aberdeen.


Future presentations

Currently scheduled for:

i. Department of Geography, University of Durham, February 2003.


Outputs

Project Summary
3-page summary outlining methodological innovation and research results. This document is to be widely circulated to a wide network of contacts established during the project. Its dissemination has been specifically timed to maximise impact with user-groups and practitioners following the recent ‘People and Nature’ conference (see above). A press release is to be circulated to newspaper and media outlets simultaneously with the dissemination of the summary report.

Publications (current and projected)


P 3  ‘Digital technologies and mobile methodologies’, working paper at early draft stage, planned for submission to Progress in Human Geography in June 2003.

Impacts

A wide range of “user-groups” have requested a summary report of the project findings. The recent international conference at Pitlochry was a particularly useful event for profiling research results, and possible impacts for government agencies with statutory responsibilities for landscape conservation, and non-governmental organisations with a strategic interest in mountain areas.

Future Research Priorities

Two research initiatives based on themes arising out of the project are currently in an advanced state of preparation:

Forthcoming application to the ESRC-CASE studentship competition, ‘Open Air? Scotland’s ethnic minorities and leisure practice in the countryside’. Non-academic partner, ‘Equality Unit’, Development Department, Scottish Executive.

Forthcoming application to the ESRC Small Grants Scheme, ‘Culture from the ground: walking, knowing and place-making’, to focus on walking practice in urban environments.

Opportunities for a cross-national research project on ‘Walking Cultures / Walking Politics’ are also being explored with academic staff based at the Norwegian Institute for Nature Research.
References


Castree, N. and Braun, B. 2001 Social nature: theory, practice and politics Oxford: Blackwell

Chatwin, B. 1988 Utz London: Picador


Harvey, P. 1997 ‘Introduction: technology as skilled practice’ Social Analysis: Journal of Cultural and Social Practice 41 (1) 3-14


Scottish Natural Heritage 2002 Wildness in Scotland’s Countryside Perth: Scottish Natural Heritage

## Appendix A: Countryside Recreation Network

### Research dissemination - Agency representatives in attendance, Scottish Executive, September 2002

<table>
<thead>
<tr>
<th>Name</th>
<th>Position/Network</th>
<th>Contact information</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr Kevin Bishop</td>
<td>Senior Lecturer, Dept of City &amp; Regional Planning, Cardiff University</td>
<td>Tel: 029 2087 5308 Fax: 029 2087 4845 <a href="mailto:bishopkd@cf.ac.uk">bishopkd@cf.ac.uk</a></td>
<td></td>
</tr>
<tr>
<td>Caroline Brown</td>
<td>Department of Culture, Media and Sport, 4th Floor, Grove House</td>
<td>Tel: 020 7211 2185 Fax: 020 7211 2220 <a href="mailto:caroline.brown@culture.gov.uk">caroline.brown@culture.gov.uk</a></td>
<td></td>
</tr>
<tr>
<td>Mr Jo Burgon</td>
<td>Adviser on Coast &amp; Countryside, The National Trust, 33 Sheep St, Cirencester</td>
<td>Tel: 01285  884706 main/ 884706 direct Fax: 01285  657935 <a href="mailto:xeajpb@smtp.ntrust.org.uk">xeajpb@smtp.ntrust.org.uk</a></td>
<td></td>
</tr>
<tr>
<td>Ms Bridget Dales</td>
<td>Recreation and Access Officer, Scottish Natural Heritage, Recreation &amp; Access Group, Battleby, Redgorton, Perth, PH1 3EW</td>
<td>Tel: 01738  458577 Fax: 01738  458611 <a href="mailto:Bridget.Dales@snh.gov.uk">Bridget.Dales@snh.gov.uk</a></td>
<td></td>
</tr>
<tr>
<td>Liz Davies</td>
<td>Network Manager, Countryside Recreation Network, Dept of City and Regional Planning, Cardiff University, Glamorgan Building, King Edward VII Avenue, Cardiff</td>
<td>Tel: 02920  874 970 Fax: 02920  874 728 <a href="mailto:Daviese16@cf.ac.uk">Daviese16@cf.ac.uk</a></td>
<td></td>
</tr>
<tr>
<td>Dr Caro-lynne Ferris/Sylvia Watson</td>
<td>Network Manager, Countryside Access and Activities Network (N.I.), c/o Sports Council for Northern Ireland, The House of Sport, Upper Malone Road, Belfast, N. Ireland, BT9 5LA</td>
<td>Tel: 028 9038 3848/63/73 Fax: 028 9038 3849 <a href="mailto:caro-lynne@countrysiderecreation.com">caro-lynne@countrysiderecreation.com</a></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Position</td>
<td>Organization</td>
<td>Address</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------------------------------------------</td>
<td>-----------------------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Mr Andy Cousins</td>
<td>Sportscotland</td>
<td>Caledonia House South Gyle</td>
<td>Edinburgh EH12 9DQ</td>
</tr>
<tr>
<td>Campbell Gerrard</td>
<td>Policy Officer</td>
<td>Countryside Division</td>
<td>Department of the Environment, Transport and the Regions Zone 1-3a Temple Quay House 2 The Square, Temple Quay Bristol BS1 6EB</td>
</tr>
<tr>
<td>Ms Juliet Harvey</td>
<td>Head of Rural Research</td>
<td>Scottish Executive</td>
<td>Central Research Unit Room 005a, Pentland House 47 Robb's Loan Edinburgh EH14 1TY</td>
</tr>
<tr>
<td>Mr Geoff Hughes/ Jacqui Greenwood</td>
<td>Senior Development Manager</td>
<td>Sport England</td>
<td>North Region Aykley Heads Durham DH1 5UU</td>
</tr>
<tr>
<td>Dr Suzanne Martin</td>
<td>Social Forestry Project Leader</td>
<td>Forest Research</td>
<td>Northern Research Station Roslin Midlothian EH25 9SY</td>
</tr>
<tr>
<td>Mr Glenn Millar</td>
<td>Research Manager</td>
<td>British Waterways</td>
<td>Willow Grange Church Road Watford WD1 3QA</td>
</tr>
<tr>
<td>Name</td>
<td>Title/Position</td>
<td>Organization</td>
<td>Address</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>----------------------------------------------------</td>
<td>-----------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>Mr Sean Prendergast</td>
<td>Chief Ranger</td>
<td>Association of National Park Authorities</td>
<td>Peak District National Park</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aldern House, Baslow Road</td>
<td>Bakewell Derbyshire DE45 1AE</td>
</tr>
<tr>
<td>Mr Marcus Sangster</td>
<td>Policy and Practice Division</td>
<td>Forestry Commission</td>
<td>231 Corstorphine Road Edinburgh EH12 7AT</td>
</tr>
<tr>
<td>Mr Paul Smith</td>
<td>Map Development Manager</td>
<td>Ordnance Survey</td>
<td>Room C626 Romsey Road Southampton SO16 4GU</td>
</tr>
<tr>
<td>Ms Wendy Thompson</td>
<td>Senior Countryside Officer</td>
<td>The Countryside Agency, HQ</td>
<td>John Dower House Crescent Place Cheltenham Glos GL50 3RA</td>
</tr>
<tr>
<td>Mr John Thomson</td>
<td>Director</td>
<td>Scottish Natural Heritage</td>
<td>Caspian House 2 Mariner Court, 8 South Avenue Clydebank Business Park Clydebank, Glasgow G81 2NR</td>
</tr>
</tbody>
</table>