Domestic Tourists 4WDing in Central Australia: Implications for Desert Aboriginal People

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Candidate Declaration

I hereby declare that the work herein, now submitted as a thesis for the degree of Doctor of Philosophy of the Charles Darwin University, is the result of my own investigations, and all references to ideas and work of other researchers have been specifically acknowledged. I herby certify that the work embodied in this thesis has not already been accepted in substance for any degree, and is not being currently submitted in candidature for any other degree.

Damien S Jacobsen

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Abstract

The question of what being a domestic tourist might actually mean has attracted limited inquiry despite the volume of research dedicated to tourists and tourist experiences in the literature. The present study engages with this dilemma because it sought to understand challenges domestic 4WD tourists travelling in desert Australia may herald for desert Aboriginal people involved in tourism. The study implements a research design combining Gadamer's philosophical hermeneutics and visitor employed photography to consider how Being a domestic tourist may involve an ontological situation characterised by constitutive belonging. Using interpretive findings from a small sample of domestic tourists on a 4WD tag-along tour in Central Australia, this study acts as a step towards broader future inquiry. The findings suggest that the agency of the domestic tourists in this study reveals and upholds an idealised manner of historically constituted Being inherited from their dwelling within a broad community: Australia. As such, the domestic tourists in the study are proposed to uphold an inalienable relation with Central Australia. The study suggests that their Being is characterised by a situated freedom of perceiving Central Australian landscapes in accordance with their broad understanding and sense of belonging to Australia. The findings highlighted their avoidance of Aboriginal cultural landscape meaning that may have been intrinsic to their manner of Being. Further, the findings suggest that the domestic tourists in the study may have perceived 4WDing as symbiotic with idealised landscape conditions (the Outback), while also emulating a historically conditioned agency they perceived was available to them in Central Australia. The study findings raise various implications to inform future inquiry into the involvement of desert Aboriginal people in tourism, domestic tourism and desert 4WD tourism.

Chapter One: Introduction

1.0 Introduction to Chapter One

It seems unusual that despite the volume of tourism literature theorising tourists and tourist experiences, there remains only intermittent research attention to understanding domestic tourists. Domestic tourists are travellers in their home lands but the question of what being a domestic tourist might actually mean remains unclear. The present study took up this dilemma as a matter of necessity because it sought to understand domestic 4WD tourists travelling in regions of desert Australia, especially to identify challenges for desert Aboriginal people involved in tourism. Hence, the understanding sought in the present study is related to these two main themes. To seek this understanding the present study employs a qualitative hermeneutic phenomenology (utilising Gadamer's philosophical heremeneutics) design that facilitates emergent insight into domestic 4WD tourists travelling in regions of desert Australia, while it also conceptualises them as ontologically situated in destination surroundings. Philosophical heremeneutics implicates the researcher in the process of understanding and thus recognises the historically conditioned nature of the research. The present study may be considered as Postcolonial, in part because it delves into a situation of Aboriginal people and domestic tourists in desert Australia, but also in part because the researcher (hitherto referred as the Researcher) is of Aboriginal descent. This does not mean that this study is a text of "Aboriginal" voice, rather it serves as text projected from interstitial vantage, with the philosophical underpinnings of hermeneutic phenomenology designed to keep open the possibilities of Being and understanding.

Chapter One introduces the theoretical aims of the study by clarifying the lacking conceptual and theoretical attention given to domestic tourists. The reader is then introduced to the research setting chosen for the present study, which is a domestic 4WD tourism experience in desert (Outback) Australia. The philosophical heremeneutic research approach is then laid out, including the interpretive process and visual (photographic) method employed for textual development. After setting out this overall research design, Chapter One then specifies the key phenomenological research question pursued in the present study. The chapter poses

assumptions, implementation challenges, expected implications of emergent findings for key parties and then closes by describing the overall structure of the thesis.

1.1 Background to the Study

While the majority of travel in Australia is domestic tourism (see Exhibit 1), lacking theoretical underpinnings of domestic tourist experiences has meant that the social, cultural, political, even historical implications of this activity has remained unclear. For Aboriginal people in desert Australia, this ambiguity presents a challenge because understanding the social, cultural, political or historical implications heralded by domestic tourists can assist in devising considered approaches to capitalising on the volume of domestic tourism in Australia. The present study was conducted on behalf of the Desert Knowledge Co-operative Research Centre (DK CRC) for whom, because of their efforts to boost desert Australia's tourism industry, such considerations may be a valuable step in their overall strategies. As such, two overall concerns are intrinsic to the research presented in this thesis, hence:

> *The purpose of the present study is to increase understanding of domestic tourist experiences and shed light on domestic market issues facing desert Aboriginal people involved in tourism.*

A brief account of the relevant background underlying each of these parent concerns is outlined below.

1.1.1 Theoretical Aim

The main problem when considering domestic tourists is the lack of existing theory and research in the literature (Hudson & Richie 2002; Aramberri 2004). Under extant tourist experience theory, domestic tourists are bundled in with foreign visitors with no attempt to distinguish between the two (see Brent Ritchie & Hudson 2009). Conceptualisations of who is a tourist in tourist experience theory often imply that a

Exhibit 1 Domestic Tourism in Australia and in the Outback: An Overview

Domestic tourism describes travel within a country by residents of that country (Mena et al. 2004). Domestic tourism is the most common form of travel in Australia, with research by Tourism Australia indicating that in 2006, Australians accounted for 286 million visitor nights compared to 43 million nights for international visitors (TA 2008, TRA 2008a). Australian domestic tourism growth has been static for many years (TRA 2008g) with some trends showing that overseas expenditure by Australians is increasing at the expense of domestic spending (Levine 2006). This trend, accompanied by decreasing travel activity and travel spending, are major factors underlying the poor performance of domestic tourism in Australia (Maurer et al. 2006).

Recent statistics suggest that domestic Outback travel accounted for around 6 percent of overall national visitor nights in 2004 (NCSTT 2005). There is slight variation in the proportion of domestic visitation in Outback tourism regions. The tag-along tour selected in the present study covers three Outback tourism regions: Australia's Golden Outback (2007 figures suggest 1,528,000 domestic compared to 53,000 international visitors); Alice Springs (2007 figures suggest 266,000 domestic compared to 172,000 international visitors); and, Petermann (2007 figures suggest 169,000 domestic compared to 212,000 international visitors) (TRA 2008c; 2008d; 2008f). The Petermann region (containing Uluru and Kings Canyon) is an exception, especially considering other Outback regions. For instance, Outback Queensland reported 1,434,000 domestic compared to 33,000 international visitors in 2007, while Outback NSW received 655,000 domestic compared to 12,000 international visitors in the same year (TRA 2008b; 2008e). Overall, domestic visitation far outweighs international visitor numbers in Outback regions.

Outback destination marketing and development has grown in recent years with agencies such as Desert Knowledge Australia (NCSTT 2005), Tourism Queensland (TQ 2007), Tourism New South Wales (TNSW 2004) and Tourism Western Australia (TWA 2004) rolling out new development strategies. While these can be seen as efforts to encourage domestic visitors into Outback Australia, domestic visitor nights in Outback regions such as Alice Springs, Australia's Golden Outback, Outback Queensland and Outback New South Wales have declined from 1999 to 2005, while few regions, namely Flinders Ranges and Australia's North West, have experienced growth (Maurer et al. 2006). Outback visitation must be considered against the overall national domestic market climate, which is challenged by a lack of growth, increasing overseas travel by Australians, increasing transport costs, changing consumer behaviour (also across generations), ageing population and changing technology (TRA 2008g). These trends point towards a challenging future for growth in domestic Outback travel.

"tourist" is someone visiting a foreign destination and culture (Lengkeek 2000; Hudson & Ritchie 2002; Aramberri 2003, 2004). This perspective is evident in Selstad's (2007) notion that tourist experiences are characterised by a "middle role" status where the transitional nature of tourism means that tourists are not "…intrinsically embedded in the local mesh of life" (Selstad 2007:28). As outlined in Exhibit 2, tourists are conceptualised by Selstad as total outsiders, only temporarily visiting destinations. This way of conceptualising tourists contradicts the growing body of literature on tourist agency, including: power in tourism (Hollinshead 1999a;

Church & Coles 2007); colonialism (Palmer 1994; Hall 1998; du Cros 2004); national identity (Palmer 1999); and, domestic/international visitor dichotomies (Young 1999; Ryan & Pike 2003; Bonn, Joseph & Dai 2005). Spaces for tourism produce spaces of social agency, yet Selstad's (2007) theory seems to demarcate tourist agency and experiences as relatively monadic and dis-embedded, thus conceptualising tourist selfhood as differentiated from destination societies.

While Selstad's (2007) theory may help conceptualise experiences of tourists visiting foreign countries it becomes problematic when considering domestic tourists. Where foreign tourists may be characterised by impartial engagement with social, political, historical and cultural narratives of place, some literature suggests that domestic tourists are performatively embedded in those narratives (Palmer 1999; Walsh & Byrne Swain 2004). Subjective experiences of place may be similar between foreign and domestic visitors (e.g. Ingram 2005), but destination narratives of place are, by and large, everyday discourses for domestic tourists, while they are not part of the everyday for foreign visitors (Lengkeek 2000). Previous studies show that domestic tourists have richer knowledge and insight into places and sites of tourism (Young 1999; Ryan 2002; Ryan & Pike 2003). Rojek (1997) reminds us that tourists do not shelve their sociological knowledge when they travel and that tourism often mobilises the embedded social agency of individuals towards confirmatory practices. While this is linked to the notion of tourism being more of an "everyday" activity as Uriely (2005) discussed, domestic tourists are travellers within their homelands and should be considered to remain enmeshed in their own, rather than unfamiliar social, cultural and political contexts. The "middle role" of tourist experiences theorised by Selstad (2007) is problematic when domestic tourists are considered against such possibility and this constitutes the theoretical issue considered in the present study.

1.1.2 Domestic Tourists and Aboriginal Tourism: the Challenge in Desert Australia

As Exhibit 1 reveals, domestic travel accounts for the majority of tourism in desert Australia, a region colloquially known as the "Outback". Around 32 percent of

Exhibit 2 Selstad's Tourist Experience Theory

Selstad's (2007) theory is based on a social anthropology of tourism experiences. The theory embraces the premise of interaction and the notion that tourists are actively involved in tourism settings. The manner of that involvement is based on knowledge, principally what is acquired through the point of tourism encounters, that which contravenes preconceptions. Selstad maintains that tourists typically enter a setting with limited knowledge and adds that the act of being a tourist, particularly in ethnic settings, is marked by interestedness and learning. Selstad claims that the voice of tourists is obscured by the narrating of places – performances – and it is the tourist voice which provides insight into experiences and the social nature of tourism. This is a valid point, what is contentious, however, is Selstad's conception of "tourist roles". A tourist, Selstad explained, is "…an observer and conversation partner in local events…[often] directly involved in discussions of traditions and authenticity" (2007:30). The tourist is mobile, a temporary visitor

> **…normally outside the tensions and on-going concerns in the host society. This enables the tourist to adopt a "middle role", without being intrinsically embedded in the local mesh of life. The tourist is then privileged to observe local culture without having to make a lasting commitment to the ups and downs of life (2007:28).**

Selstad adds that this transitory nature is beneficial because tourists assume a communicative role "…and more or less bear witness to the problems of the global community" (2007:29). Tourists have multiple interactions with a spectrum of parties related to tourism. Tourists have relevant comments on local affairs and Selstad argues that it is no longer sensible to conceive tourists as passive in the unfamiliar contexts they find themselves through tourism. Selstad concludes with a further valid point that the experiences of tourists are an important component in understanding the social nature of tourism.

domestic tourists in the Outback drive 4WD vehicles (NTTC 2004), a market regarded by the DK CRC as important in developing tourism for desert Aboriginal people. Broad statistics, however, reveal limited overall domestic market interest in Aboriginal tourism (SATC 1998; Pitcher et al 1999) and that domestic tourists often consume such products incidentally (Ryan & Huyton 2000). Tourism Research Australia (TRA 2009) indicated that in 2008, 0.6 percent of domestic tourists participated in "indigenous activities" (456,000) as opposed 15 percent of international visitors (785,000). Similar low participation emerged in recent DK CRC research which revealed that Aboriginal cultural experiences ranked among the lowest activities preferred by Australian 4WD enthusiasts in desert regions (Coghlan & Prideaux 2009; Carson & Taylor 2008). These statistics posit 4WD market challenges to DK CRC desert Aboriginal tourism development aspirations, and highlight how such development is situated within much a broader context.

Tourism development for desert Aboriginal people is challenged by remoteness, social factors, limited development opportunities, poor understanding of domestic markets and a sense that Aboriginal involvement in tourism is limited to land and culture (Pitcher et al. 1999; Ryan & Huyton 2001; NCSTT 2005; Kunoth-Monks 2006; Stafford Smith 2008). A great unknown about Australian domestic markets is the extent to which tourism engagement between Aboriginal and non-Aboriginal Australians is fashioned by historical conditions, especially colonial legacies (Jacobsen 2005; see Exhibit 3). If domestic tourists are middle role, as Selstad (2007) theorised, then historically conditioned contexts like colonial legacies would have no bearing on statistics identified above. Ancillary research into such historically constituted influences on Australian domestic tourists has been done by Jacobsen (2005) and explored indirectly by McGrath (1991), Simondson (1995), Waitt (1997), Zeppel (1999), Lane and Waitt (2001), Hollinshead (2004a, 2004b), Winter (2007) and Waitt et al. (2007), but more expansive groundwork specifically related to domestic tourists is needed. Indeed, a proposal mobilised in the present study is that colonial legacies may characterise low interest reported in existing DK CRC research and, as such, offer insight into the predicament on a broader level.

Existing studies show that Australians travelling to Outback desert regions often do so for self-actualisation, namely identity and belonging to landscape and nation (White & White 2004). According to Hollinshead (2004b) the representational discourse attached to agency in relation to Outback Australia is marked by a powerful and complex set of symbolic practices servicing hegemonic imperatives (see Exhibit 7). Part of the challenge in the Outback myth is the idea that colonial settlement "allowed" Aboriginal cultures in arid Australia to remain largely untouched (see Thomas 1994; Exhibit 3). The Outback myth leads visitors to believe that they can encounter "real Aborigines" in Outback places (McGrath 1991) - a common social myth held by many Australians (ATSIC 1998), including domestic tourists (Jacobsen 2005). If misconceptions of Aboriginal people remain unchanged then inequalities and residue of colonial legacies will continue to linger in Australian society (see Thomas 1994). Domestic tourists in desert Australia may have far reaching consequences for Aboriginal people because they may promulgate colonial legacies which subjugate Aboriginal people in desert regions and Australia in general.

Exhibit 3 What is Meant by Colonial Legacies?

Colonial legacies implicate past mistreatments as ultimately maintaining Aboriginal disadvantage, be it economic, political or otherwise. Providing an explanation of colonial legacies in Australian society is a difficult proposition. As Thomas (1994:171) maintained, "…colonialism's culture should not be seen as a singular enduring process, but rather as a series of projects that incorporate representations, narratives and practical efforts", and that "…these projects are best understood as strategic reformulations and revaluations of prior discourses, determined by their historical, political and cultural contexts". So, to understand colonial legacies we must revisit 1788, when the British proclaimed the continent as *terra nullius* and devoid of inhabitants (see Frost 1981). The precedent set by this doctrine effectively legitimated and embraced the pushing aside of Aborigines from their land, treatment as inferior beings and an overall economy of power over all those identified as Aboriginal. The physical violence, massacres and mistreatment of Aboriginal people is well documented (Reynolds 1976; Morris 1992; Day 2001). Times do change, as Thomas (1994) maintained, and Australia gradually recognised Aboriginal rights, yet even the 1992 overturning of *terra nullius* resulting from the *Eddie Mabo vs. the State of Queensland* case, a victory for Aboriginal people, eventuated in hegemonic-servicing narratives (Chandra-Shekeran 1998).

Perhaps one of the more poignant accounts illustrating colonial legacies was set out in findings by the Royal Commission into Aboriginal Deaths in Custody (1991). In tabling recommendations in response to the premature death of 99 Aboriginal and Torres Strait Islander people in police custody from 1980 to 1989, Commissioner Elliot Johnston QC traced the historical treatment of Aboriginal people in Australia and then stated that:

> **The consequence of this history is the partial destruction of Aboriginal culture and a large part of the Aboriginal population and also disadvantage and inequality of Aboriginal people in all the areas of social life where comparison is possible between Aboriginal and non-Aboriginal people. The other consequence is the considerable degree of breakdown of many Aboriginal communities and a consequence of that and of many other factors, the losing of their way by many Aboriginal people and with it the resort to excessive drinking, and with that violence and other evidence of the breakdown of society. As this report shows, this legacy of history goes far to explain the over-representation of Aboriginal people in custody, and thereby the death of some of them. (RCIADIC 1991:1.4.19)**

In outlining further extraneous factors of Aboriginal disadvantage Commissioner Johnston stated in reference to non-Aboriginal dispositions towards Aborigines that:

> **Non-Aboriginal Australia must face the fact that for a very long time we have proceeded on the basis that Aboriginal people were inferior, were unable to make decisions affecting themselves, that we knew what was best for them, that we had to make decisions affecting them; it became second nature for us to have that attitude. It is very easy for us to adopt that attitude without even being aware that we are adopting it.….until I examined the files of the people who died and the other material which has come before the Commission and listened to Aboriginal people speaking, I had no conception of the degree of pinpricking domination, abuse of personal power, utter paternalism, open contempt and total indifference with which so many Aboriginal people were visited on a day to day basis (RCIADIC 1991:1.7.23)**

From these passages it is evident that "legacies of colonialism" have a far-reaching role in defining Aboriginal disadvantage. Some common discriminatory attitudes about Aboriginal people were itemised by ATSIC (1998), including: the denial of Aboriginal history; that Aboriginal people get "special treatment"; Aborigines fabricate land rights; Native title is a threat to progress; Aborigines are lazy, predisposed to criminality and alcohol problems; and, real Aborigines are only found in the Outback.

1.2 Desert Tourism Context

The desert tourism context investigated during the present study was a 4WD tag-along tour visiting Central Australian regions from Alice Springs to Kalgoorlie (see Section 3.6 and Appendix II). The tour comprised a group of 4WDers, primarily domestic tourists with an itinerary including various Central Australian destinations and activities, as well as opportunities for Aboriginal cultural experiences.

1.3 Research Approach

Section 1.1 revealed that the two concerns intrinsic to the present study are characterised by under-research. This situation underscores that the purpose of the present study was to increase understanding in these two fields of interest. In the opinion of the Researcher, the two antecedent problems required far more attention than a PhD can provide, principally because of the impoverished state of domestic tourist theory and the complexity of colonial legacies (Hudson & Richie 2002; Aramberri 2004). Hence, it is not sensible or appropriate to make consummate claims in the present study, which instead, served as a step in moving towards understanding by highlighting considerations for future research.

The present study employed a qualitative approach of the nature recommended by Jamal and Hollinshead (2001) and Hollinshead (2004c), who argued that there is a need for in-depth, interpretive study into the situated and contextualised worldmaking influences of tourists, a position contrary to that of Selstad (2007). The situation raised in the background suggests that existing ambiguity resides in the ontological situation of Being a domestic tourist, both in terms of existing theory and the situation of Aboriginal tourism in desert Australia. From the theoretical position, the "middle role" status postulated by Selstad (2007) directly refers to the situation of tourists ontologically "being there". Hence, it is from this perspective that the present study proceeded: the question of domestic tourists was fundamentally an ontological one and therefore was a phenomenological matter. Phenomenology was selected because it is ideal for research designed for building understanding while it is also ideal for generating in-depth understandings of Being (Arnold & Fischer 1994;

Prasad 2002; Thompson 1997; Webb & Pollard 2006; Fleming et al. 2003). Indeed, phenomenology has attracted support in tourism literature (e.g. Hollinshead 2004, 1996; Jamal & Hollinshead 2001) as useful for building in-depth understandings of tourists.

Phenomenology is centred on the notion of attempting "…to reconstruct the worlds of individuals, the phenomena in those worlds which are there as repositories of meaning" (Johnston 1986:63). Phenomenology is often presented as method, but it is important point out that "…phenomenology is, first and foremost, a philosophy or a variety of distinctive, yet related philosophies" (Ray 1994:118). Heidegger's (1962) position is that phenomenology is a derivative of "phenomenon" (that "which shows itself") and "Logos", which "…is discursive (from "discourse") thought (whether stated or not) through which "things are discovered."" (Fuenmayor 1991:2). Fuenmayor further added how ""Logos" can be directed so as to produce a discourse capable of throwing light on the being of objects", and summated that in enjoining the two terms ("phenomenon" and "Logos"), "*Phenomenology, then, is the search for a phenomenon – that which shows itself in itself – through "logos"*" (Fuenmayor 1991:3). Based on this rationale, Becker stated that phenomenology simply refers to "…the study of phenomena, of things or events, in the everyday world…[typically of] situations in the everyday world from the viewpoint of the experiencing person" (Becker 1992:7). A consideration for researchers is that there are various streams of phenomenological thought, including: transcendental; essential; of appearances; constitutive; and, hermeneutic approaches (see Johnston 1986). Each variant, as Johnston (1986) maintained, accordingly considers the question of phenomena differentially.

Only two primary forms of phenomenology which have appeared in the tourism literature (transcendental and hermeneutic) were considered here (see Table 1). Transcendental phenomenology, based on Husserl, aims to identify essential components of lived experiences through descriptive analysis and casting aside preconceptions of the researcher (see Creswell 1998; Laverty 2003) and various researchers have found this approach useful in tourism (e.g. Mitchell 1999; Ingram 2005; Pernecky 2006; Little & Schmidt, 2006; Blichfeldt 2006; Curtin 2006; Andriotis 2008). As Table 1 shows, hermeneutic and transcendental phenomenology

Table 1 Transcendental and Hermeneutic Phenomenology – Key Similarities and Differences

	Transcendental	Hermeneutic
Founder	Edmund Husserl (1859-1938)	Martin Heidegger (1889-1976), developed further by Hans-Georg Gadamer (1900-2002)
Area of interest	Lived experience	Lived experience
Philosophical thrust	Objects known through consciousness	"Being" in the World – self & object co-constituted
	Focus on essences of experience	Historical grounding of experience – Being is revealed through language
Broad methodological issues	Descriptive	Interpretive
	Bracket researcher prejudice	Recruit researcher prejudice
	Broad data forms – texts	Broad data forms – texts
	Varied sample size	Varied sample size
	Structures within text	Interpret hidden meaning– move beyond the text itself

Source: Annells (1996); Maggs-Rapport (2001); Prasad (2002); Laverty (2003)

can both provide insight into lived experiences, but there are major philosophical and methodological diversions, including the hermeneutic position that prejudices (see Table 1 & Section 3.1.3) can be productive, as opposed to transcendental bracketing out of prejudice. The transcendental approach places emphasis on experiential subjectivity, while hermeneutics directs attention beyond subjectivity towards the historical condition (primarily socially determined) of dwelling within the World. As Chapter Two reveals, however, emphasis on experiential subjectivity addresses underlying universalities of tourism experiences and consumption, but the differentiation of domestic tourists becomes problematic as a result (see Section 2.4.3). Given the potential that Australian domestic tourists dwell within a situation influenced by colonial legacies, hermeneutic phenomenology was chosen because it can assist in uncovering such Being.

1.3.1 Hermeneutic Phenomenology

Hermeneutic phenomenology, primarily as predicated in Gadamer's (1985) "extension" on Heidegger's (1962) understanding of Being, is research driven by the

desire to expand knowledge (Gadamer 1976f). The key goal of hermeneutic phenomenology is achieving interpretive understanding, or, to be more specific, the intention of Gadamer's (e.g. 1985) philosophical hermeneutics is to "…illuminate the human context within which scientific understanding occurs…" (Linge 1976:xvii). Hence, the researcher is implicated in the research process as a historically conditioned instrument of understanding. In tourism studies the notion of "voice" is rarely raised (see Hollinshead 1999a), but the application of Gadamer's hermeneutics in the present study is an attempt to foreground that the Researcher is of Aboriginal descent (see Exhibit 4), while targeted respondents (domestic tourists) are specifically non-Aboriginal Australians.

Further to Exhibit 4, it is important to note that the Researcher is situated in an Aboriginal society consisting of localised diversity throughout the continent, a diversity inherited from hundreds of language groups practised at the time of European settlement. Without acceptance among Aboriginal diversity it is audacious to claim one "Aboriginal voice", it is even more audacious to claim authority above Aboriginal Elders. The Researcher is neither an Elder, a claimant of broad "Aboriginal voice", nor of desert Aboriginal stock. This "historical situation" of the Researcher necessitates that the present study avoids portraying a unified "Aboriginal voice" and making boisterous claims about courses of action for Aboriginal people. As an Aboriginal descendant not from desert Australia, the Researcher is also required to not speak on behalf of the needs or situation of desert Aboriginal people. Their situation is theirs to speak of. With these protocols in mind, the present study builds understanding by deliberating domestic 4WD tourism in desert Australia and offering some suggestions desert Aboriginal people may find instructive.

Gadamer's view of understanding is premised on, among other sources, Heidegger's (1962) notion of people existing (Being) in the World among others, the World encountered and intelligible through language (Gadamer 1986; Leonard 1994). Language is the central vehicle of meaning, it is constituted by the past which "….determines our possibilities of understanding" (Wachterhauser 1986:9). It is meaning carried within language that provides a window for interpretive

Exhibit 4 Postcolonial Nature of the Present Study

Given the concern with domestic tourists in relation to Aboriginal people, the present study can be termed as Postcolonial. Postcolonial studies seek to rupture dominant hegemonies, particularly those born from the colonial occupation of native peoples. Postcolonial Australia has increasingly distinguished itself from Britain and recognised Aboriginal rights, but it is important that de-colonising involves individuals, as Bhabha (1994) maintained, to open the interrogation of pre-given social realities.

Countries like Australia have experienced processes reflecting de-colonisation, but "…in spite of the incongruities, contestations and specificities of colonial relations and histories, there are continuities, a constancy of succession, *a perpetuation of relations similar enough to necessitate their theorisation*" (original emphasis, Biccum 2002:37). Modern colonial States exercise subtle forms of subjugation (Thomas 1994), some devices of which include referential myths such as those detailed by ATSIC (1998). Moran (1998; 2005) and Chandra-Shekeran (1998) have identified subjugating discourses in modern Australia, while writers like Andrew Lattas (1989, 1990, 1991) detailed non-Aboriginal Australian strategies to "become Other" (to create Australianness in an Aboriginal mould). Bhabha claimed that "…to exist is to be called into being in relation to an Otherness, its look or locus" (1989:138). There is closeness between how Australianness has evolved and how Australians have constructed Aborigines as Other – the latter informing, constituting the character of the former. To be understood, Australianness may "need" this juxtaposition, a requisite of Postcolonial Australia whose by-product sustains rather than amends the subjugation of Aboriginal people.

Another characteristic distinguishing the present study as Postcolonial is that the author is a descendent of the human inhabitants of the continent before Australia. As a member of those Bhabha refers to as of dissident history and voice, the present author is in a position "…to translate, and therefore reinscribe, the social imaginary of…" domestic tourists in Australia relative to Aboriginal people (Bhabha 1994:9). As a successor of Othered Aboriginality, the present author can speak in similar fashion as Gean Genet whose text as Other, Birch (1990:14) maintained, glare into texts of hegemony and "…starkly illuminates our [hegemonic] culture's oppressive structures and practices".

The space and vision from which the present study is projected resonates with that of Bhabha who urges for "…the space of invention emerging in the cultural interstices that produces creative invention into existence" (1994:12). While Hodge and Mishra (1991) demonstrated that Postcolonial texts are not new in Australia, recent publications like *Blacklines* (Grossman 2003) demonstrate the continuing relevance of these matters. Fourmile, Langton, Behrendt, Dodson and Pearson are prominent in a list of contemporary Aboriginal thinkers. Texts originating from Aboriginal voices are more powerful than those from non-Aboriginal people, *speaking of* Aborigines (see Langton 1999). Such an approach, undertaken in the present study, is rare in the Australian tourism realm. The interrogation of the "transparency of social reality" (Bhabha 1994) undertaken in the present study falls in line with the broad claim that "…tourism…needs enhanced levels of awareness about the difficult intersections of culture, being and desire which the world's in-between people, places, and pasts awkwardly 'inhabit'" (Hollinshead 1998:152-3). A tenet of the present study is to procure rare insight from tourism for the betterment of Aborigines and non-Aboriginal Australia.

understanding. That hermeneutic phenomenology has been described as a means of understanding masked phenomena (Pickles 1988), illuminating the silent lifeworld of texts (Platenkamp 2007) and seeing everyday human engagements in an enriched way (Van der Zalm & Bergum 2000), highlights the usefulness of hermeneutics in investigating meaning behind tourist actions (Hollinshead 2006). Platenkamp (2007) noted that a hermeneutic approach to tourism pays homage to the historically conditioned nature of research, especially by taking into consideration perspectives other than nominal biases of Westernised vantage.

Gadamer sets out various conditions of understanding, a "framework" (figuratively speaking) reflective of the hermeneutic stance of how to approach interpretive situations and the historically contingent nature of meaning and understanding. Gadamer's conditions of understanding include: prejudices; effective history; tradition; questioning; conversation; context; fusing horizon; and hermeneutic circle. Greater detail of these conditions is provided in Chapter Three. The process of understanding is as much about the researcher/interpreter as it is about the discipline or tradition framing the research (Gadamer 1985). Gadamer (1985) espoused that prejudices be incorporated into and challenged through hermeneutic reflection, a process detailed in Chapter Three. Hence, the research setting has been defined in light of the Researcher understanding that domestic 4WD tourism in Australian deserts is an interface of Aboriginal and non-Aboriginal Australian relations (identified in Exhibit 4). Such pre-understanding, an effective history and source of prejudices in Gadamer's terms, is acknowledged in hermeneutic phenomenology because understanding is a situation of one's Being within the World among others (Gadamer 1985). This centrality of the researcher in the process of understanding is an important recognition of the research design and as the introduction below reveals, such centrality permeates this entire thesis.

1.3.2 Research Design

Gadamer's conditions of understanding do not offer researchers a method or overall process, an issue which has attracted criticism from various authors (see Section 3.2.1). Gadamer's position was highlighted by Linge (1976), who explained that:

> Gadamer's principal contribution to hermeneutics is to be found in his concerted effort to shift the focus of discussion away from techniques and methods of interpretation, all of which assume understanding to be a deliberate product of self-conscious reflection, to the clarification of understanding as an event that in its very nature is *episodic* and *trans-subjective* (Linge 1976:xxvii)

What Gadamer offers is a means to strengthen the nature of understanding sought through research. Because he did not necessarily offer a "method", Gadamer's conditions of understanding can be recruited to ground the nature of a study and are non-contingent enough to be used concurrently with a particular (qualitative) method (Gadamer 1976d). This is what de Witt and Ploeg (2006) termed as seeking a balanced integration where philosophical concepts are intertwined with study methods. Existing studies offer an overall framework to arrange the present study into coherent phases. Various processes were sourced in areas such as consumer research (Arnold & Fischer 1994), management (Prasad 2002), marketing (Thompson 1997) and information systems (Webb & Pollard 2006). The research design implemented in the present study was adapted from Fleming et al. (2003), but incorporated a more stringent application of Gadamer's conditions of understanding and interpretation. This design is shown in Figure 1.

The aim of the research design is to set a pathway to move towards understanding by intertwining Gadamer's conditions of understanding with a particular method. Figure 1 shows that the research design emerges from a formative situation, then fieldwork, interpretation and emergent understanding. Gadamer emphasises that researchers are proponents of a particular tradition (see Section 3.1.8) and a question cannot be lodged without implicating that historical influence (Wachterhauser 2002). Our effective history (see Table 2 and Section 3.1.2) shapes interest in something to propel us towards questioning, hence, self-reflection is critical from the very beginning (Gadamer 1976c). As Figure 1 shows, however, this situation of the researcher permeates the entire process to assert how tradition, prejudices and effective history are definitive of our dealings within the World – a situation Gadamer believed researchers cannot escape. The research process, therefore, involves constantly revisiting and re-evaluating researcher prejudices throughout the research (see Section 3.1.3).

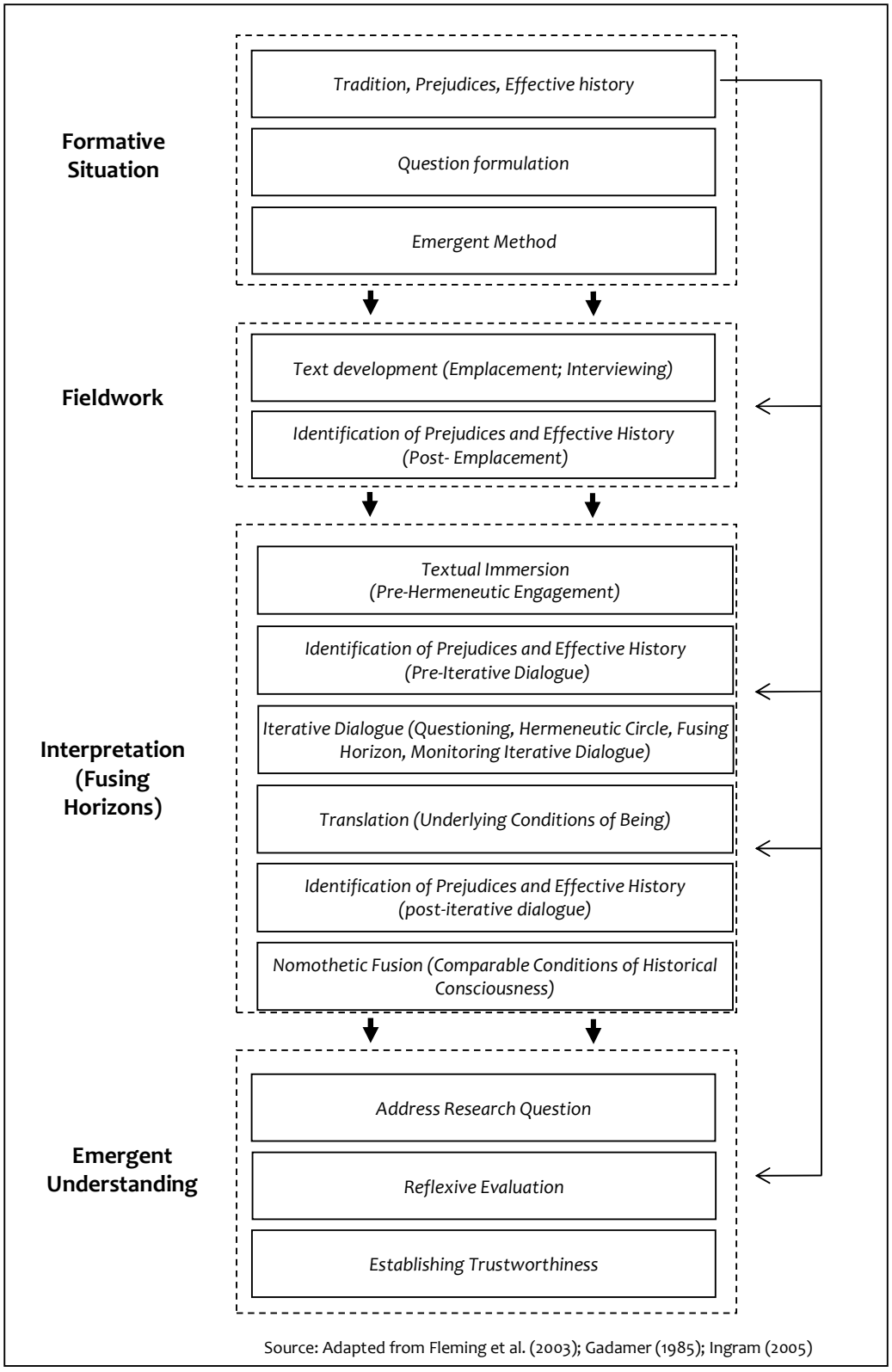


Figure 1 Gadamer's Conditions of Understanding: Interpretive Research Process

The formative situation specifies an emergent method because the replication of existing research can be detrimental if it is inconsistent with the problem at hand (McManus Holroyd 2007). As Patterson et al. (1998:428) maintained, "[w]ithin hermeneutics, methodological procedures are an emergent characteristic of the research, dependent on the questions being asked, the phenomenon being studied, and the understanding of the phenomenon which initially guides research". The method chosen for the present study was Visitor Employed Photography (VEP), which directs participants to capture their own photographs of an experience and also involves interviewing participants about those photographs (Ziller 1990). VEP was chosen because photography is a common activity for tourists like 4WDers, it acquires language (Gadamer's vehicle of meaning) and it also generates texts driven by the world view of photographers. This approach is also in line with recent arguments by Hollinshead (2006) urging tourism studies to embrace emic (participant centred) research approaches. Chapter Three introduces VEP in more detail.

Chapter Three also details the fieldwork during the present study, the next component of the research design shown in Figure 1. Fieldwork involves emplacement, a situating of the Researcher in the context under investigation. This is predicated on the notion that, in subsequent findings emergent from the study, "…every purportive of indicative interpretive truth that is gained can only ever be won in painstaking fashion in the local setting in which the researcher has to embed himself/herself" (Hollinshead 2006:53). Emplacement situates the Researcher in the historically constituted present of the study setting, providing scope to piece together the ontological situation (a totality Gadamer (1985) noted is always just out of reach) in the best possible way.

The interpretation component shown in Figure 1 involves several steps incorporating Gadamer's conditions of understanding. It commences with textual immersion, based largely on the process of reading and re-reading recommended by Van Manen (1990). Iterative dialogue is a key component of the interpretive process, it embroils the Researcher in conversation with the text, an exchange based on questioning characterised by considering parts in relation to the whole (hermeneutic circle). The goal of iteration is to achieve a situation where the historically constituted

understanding of text and researcher become fused, hence a "fusion of horizons". Chapter Three covers these conditions of understanding in more detail. The notion of translation identified in Figure 1, is a step based on Gadamer's idea of interpretive understanding and involves a rewording of text into a common language so that something remains the same (Weinsheimer 1985). Original words do not get lost, rather they become fused into translation of something "new" but the same. Such "translation" paves the way to reveal unsaid historical consciousness characterising intelligibility of the World. These underlying conditions of Being are definitive of existence in the World among others, the World encountered and intelligible through language.

As Figure 1 reveals, interpretation is punctuated by ongoing attention to researcher prejudices and effective history. Indeed, the research design reflects Gadamer's notion that hermeneutic reflection is a reassessment of consciousness. MacManus Holroyd (2007) refers to this event as a learning experience of the finite nature of pre-understanding and the infinite possibility of language. In this regard, Gadamer's conditions of understanding intrinsically embrace reflexive practices (Davies et al. 2004) and bricoleurship (Hollinshead 1996). As Hollinshead (2006:53) maintained, hermeneutic researchers "…need to pay attention not only to the procedural nature of how they supposedly capture natural events, but also to the reflexive nature as to how they themselves individually and explicitly engage in that very sense-making". As noted above, Gadamer (1985) reminds researchers that they not only participate in a broad historical tradition, they effectively, through activity, are the tradition to which they claim.

Iterative dialogue culminates in nomothetic fusion, which involves identifying comparable conditions of historical consciousness in common between individual texts. This is an important step in understanding the "whole" phenomena in question because it can reveal conditions of historical consciousness characterising study participants' dwelling within a common quotidian realm. What is encountered through language is *the* World through our position as historical Beings (Gander 2004), hence, Gadamer (1985) argued that the World experienced is the same as that encountered communally (Wachterhauser 1986). Based nomothetic fusion findings, the present study should be in a position to fulfil the purpose identified in Section 1.1

and lodge an account of emergent understanding. Finally, establishing transparency in the research process is of concern in light of Gadamer's aversion to method and criticism from various sources in the literature (see Section 3.2.1). Whitehead (2004) argued that to increase the transparency of a hermeneutic research process it is advisable to clarify when and how key decisions impact on the study (particularly in Chapter One). From the outset, however, Gadamer's conditions of understanding have been exercised here (identifying Researcher effective history and tradition in Exhibit 4) in an attempt to, as Draucker (1999) recommended, ensure that the present study remains oriented to the philosophical underpinnings of hermeneutic phenomenology.

1.3.3 Research Question

Hermeneutic research gains validity if it explores a little known topic in need of understanding (Whitehead 2004). For the present study, key preconditions were that domestic tourism is under-researched and domestic markets for Aboriginal tourism are a neglected area in Aboriginal tourism research. The twofold rationale, however, presents a challenge because it proposes different streams of inquiry. Hermeneutic questioning is of Being within the World, emplaced in a particular context. The chosen study context of a 4WD tag-along tour situated Being in many contexts, but it crucially situated Being as a domestic tourist (travelling in one's homeland) and dwelling within the historical situation inherited from ones' homeland. Such understanding may emerge from inquiring broadly and posing a question identifying the desired understanding this study seeks to move towards (Fleming, Gaidys & Robb 2003). The key research question was:

> *What are underlying hermeneutic conditions of being a domestic tourist 4WDing in desert Australia?*

This question sets a context for the present study (Gadamer 1985): asking domestic tourists about what their Being was focused on whilst 4WDing in desert Australia. It does not specify an "endpoint" since, as Gadamer insisted, absolute interpretation is beyond reach because it is "always on the way" (Gadamer 1987, as cited in Annells

1996:707). As Gadamer (1985) argued, the essence of a question is to keep open the possibilities of meaning.

The openness of Being (i.e. being a female/male, being a retiree, a journalist, a tour participant, a 4WD enthusiast, etc.) is problematic only if context is ambiguous (Gadamer 1985). While the tourism and Aboriginal background of the study have been raised, the context of Being needs clarification to help explain why the research question has been considered plausible here. In no specific order, the rationale underlying the context of Being involves:

(a) as a response to Selstad (2007), the question pursued here is about tourists in relation to destination communities;
(b) it is a condition that in order to travel within one's homeland one must remain in one's homeland, so;
(c) the overarching context of their Being (which as a friend, spouse, group member etc.) is the situated freedom of (in the opinion of the present study) travel within their homeland.

The research question highlights another aspect of formative situation: it is an attempt to challenge the perspective of the Researcher as an Aboriginal descendent. The question is not specifically about relations between non-Aboriginal Australians and Aboriginal people in domestic 4WD situations, but it accommodates this possibility (indeed, highlighting why a critical studies approach was avoided). The question provides direction that filters down into data generation by requiring participants to engage with a question about their entire experience rather than elements specified by the Researcher. The effective history defining the vantage of the Researcher, identified in Exhibit 4, has been acknowledged and implicated in the research question, a stance embracing Gadamer's philosophical hermeneutics.

1.3.4 Key Research Assumptions

Because language refers to the World, domestic tourists visit upon the World known as a universalised conglomeration (Gadamer 1985). In which case, through language and the context of physical emplacement in a destination, the present study assumes that:

Domestic tourists engage with storied meanings of place, consciously and sub-consciously

Leading from this assumption is the necessary recognition of the heterogeneity of vantage people have of the World, brought about by their effective history, tradition and horizon of vision (see Chapter Three) (Gadamer 1985). If, however, meaning is influenced by context as Gadamer (1985) maintained (see Section 1.3.1), then we could presume that travelling within one's homeland creates a context where understandings of the World and meaning are strongly influenced by one's being within the communal history, place etc. to which one belongs. Hence, the present study makes a second assumption that:

The observed ontology of domestic tourists relates to embedded social contexts observable in Australia.

Therefore, hermeneutic reflection on the question of being a domestic tourist becomes reliant on the extent to which language, history and tradition allow the Researcher to engage in dialogue with texts on terms of being a domestic tourist (which is in the present study speaking as if creating meaning of "Australianness"). Gadamer maintained that hermeneutic dialogue with texts calls upon evoking the spirit in which a text was lodged, which underlies the assumption that:

The Researcher can sufficiently comprehend the context in which a text was lodged, in terms of the contextual background of the author that frame their understandings of the World. Of course, a totalised comprehension of this background is impossible, but since travelling in one's homeland is an inalienable component of domestic tourism, an ability to comprehend the context of homeland (Australia) should be an advantage. The present study assumes that a shared Australian identity between research participants and the Researcher will aid the Researcher's comprehension of what it means to be travelling in Australia as an Australian.

1.3.5 Key Research Implementation Challenges

Given that the Researcher is relatively new to phenomenology, there is a challenge of achieving a level of competence in this field. In particular, the exercise of researcher prejudice can influence all stages of the study, since researcher prejudices are withheld in alternative forms of phenomenology and interpretive research, the balance between laying bare, exercising and questioning the role of researcher prejudices will be a challenge. Because the Researcher is the research instrument some necessary skills (in project managing participants or interpretive analyses) may be lacking and so affect carrying out research activities. Hermeneutic phenomenology has also attracted criticism of over-subjectivity, presumption about the nature of experiences and for being case specific and contrary to the development of theory (Holden 2006; Cohen & Omery 1994).

The present study is also limited by the potential that the tag along tour experience may not be parallel to any other desert 4WD experiences in Australia. Indeed, the present study does not claim to explore experiences to represent all desert 4WD travel, hence it is not possible to compare this case with any other 4WD tracks in Australia. The participant-driven method used in the present study carries the possibility that participants may misinterpret what the study asks of them and provide texts that may not be useful in the study. In reference to hermeneutic results, it will be difficult to identify the relative importance of essential elements implicit to the experiences domestic travellers have of 4WD travel in desert Australia in relation to each other. The hermeneutical approach outlined here suggests that each component of experience is as important as the next.

1.4 Expected Implications from the Research

1.4.1 Contributions to Tourism Research

The study seeks to diversify understandings of domestic tourists and the influence they have on destination communities.

Phenomenological perspectives of tourist experiences are increasingly discussed in the tourism literature, such as existential authenticity (Wang 1999; Steiner & Reisinger 2006; Kim & Jamal 2007). Despite recognising the historical grounding of tourists, existentialists often overlook their political, social, cultural and historical agency, focusing instead on self-oriented concepts. Tourists are conceptualised as differentiated from destination communities (Steiner & Reisinger 2006; Wang 1999), authentic in anti-tourist terms (Steiner & Reisinger 2006) and differentiated from everyday life (Wang 1999). Existentialists do not appear to fully embrace what Hollinshead (2004b) called the "worldmaking" nature of tourism. The hermeneutic approach in the present study conceptualises domestic tourists as visiting agents performing broad political, social, cultural and historical contexts constitutive of those communities. This approach can provide insight about the de-differentiation of domestic tourists in relation to everyday life and destination communities.

1.4.2 Contributions to Aboriginal Tourism Research

In the Australian context, the study adds to limited research and understanding of domestic markets for Aboriginal tourism (see, for example, Tremblay et al. 2005). Previous studies have shown that while actual consumption is often incidental (Ryan & Huyton 2000) there is limited overall domestic market interest in Aboriginal tourism (SATC 1998; Pitcher et al 1999). The present study builds on previous work of McGrath (1991), Simondson (1995), Waitt (1997), Zeppel (1999), Lane and Waitt (2001), Hollinshead (2004a, 2004b), Winter (2007) and Waitt et al. (2007), but specifically Jacobsen (2005) into how hegemonic social contexts shape domestic traveller dispositions in relation to Aboriginal people. For Aboriginal operators in tourism, this knowledge can be invaluable in understanding engagement with domestic markets and the role tourism can play in pro-social agendas (see Higgins Desbiolles 2003).

This research departs from the norm in Aboriginal tourism research and development which urges Aboriginal involvement in tourism based on culture. Opportunities for Aboriginal people in tourism should correspond with the breadth of all tourism opportunities, rather than just the domain of culture, landscape and Otherness. Aboriginal people have the potential to offer much more than this. Indeed, this is in

line with recent assertions by Venn (2006), who Hollinshead, Ateljevic and Ali (2009) argue illuminates the potential for colonised populations to mobilise the worldmaking potentialities of tourism to procure new opportunities of political, social and economic development. Some Aboriginal Elders are recognising this need, such as Ms Rose Kunoth-Monks during the *Desert Knowledge Symposium*, 2006, held in Alice Springs (Kunoth-Monks 2006).

1.4.3 Contribution to Desert Tourism Development

4WD tourism was identified by Tremblay (2006) as an important component of Australian desert tourism development. The present study is a component of the DK CRC *On Track* 4WD Tourism project, whose overall aim is to develop frameworks to enhance community livelihoods though 4WD tourism markets. Among a suite of research interests including responsible travel practices, 4WD tourism systems and GIS-based information systems, the present study contributes to *On Track* by taking a market-based approach to understanding economic opportunities for Aboriginal people arising from 4WD (domestic) tourism activity in desert Australia.

The general challenges of tourism development in Australian desert regions include: first, that the arid frontier environment has limited affordances to host diversified experiences (Laing & Crouch 2005), with 4WDing a key component of destination product capabilities; while, secondly, 4WDs are the second most common form of travel in these regions, with most activity by domestic travellers (NTTC 2004:16). The dominance of domestic travellers 4WDing in desert regions is a challenge because, as shown in Exhibit 1, domestic travel is in decline in most Outback regions. Unique insight into actual experiences can help tourism industries in desert Australia highlight what attracts visitors in a declining market.

This project aims to contribute necessary information to help desert Aboriginal communities build an understanding of the complexities of domestic tourism markets. Through developing a deeper understanding of where Aboriginal themes fit into the mosaic of elements involved in desert 4WD tourism, there is scope to make judgements on the merit of Aboriginal people developing culturally-based tourism products for domestic 4WD tourism markets.

1.4.4 Contribution to Postcolonialism

The present study aims to gain a glimpse of contextual Australia, after Postcolonial achievements like the 1967 Referendum, Mabo and the Reconciliation movement, in the minds of some travelling Australians. Reconciliation must take place in the minds of individuals, as Commissioner Elliot Johnston QC noted in the Royal Commission into Aboriginal Deaths in Custody (1991):

> …perhaps non-Aboriginal Australia needs to take some time to think through its position in relation to Aboriginal people, to ask ourselves whether we have not stereotyped Aboriginal people, whether as noble savages, scroungers, horsemen, child-like persons, servants or people addicted to alcohol. (RCIADIC 1991:1.7.32)

The social and cultural investments underlying much Aboriginal involvement in tourism are often high. The present study looks into how ordinary Australians relate to Aboriginal people while travelling within Australia and the extent to which they demonstrate reconciliation with Aboriginal people.

1.5 Structure of the Thesis

Following the introduction tabled here in Chapter One, Chapter Two provides a review of relevant literature in an attempt to conceptualise domestic tourists as ontological Beings. Chapters One and Two address the formative situation in the interpretive research design identified in Figure 1. Chapter Three covers the Interpretation and Fieldwork components identified in Figure 1, while also specifying the emergent method employed in the research design. Chapter Four and Five present emergent findings from iterative dialogue, to subsequently culminate in Chapter Six with a section covering Nomothetic Fusion based on Chapters Four and Five. Chapter Six then engages in discussions of the findings and moves towards answering the central research question. Chapter Seven provides a conclusion for the thesis by specifying how the research had fulfilled its aims. Throughout the text, readers will encounter exhibit boxes that provide relevant information to supplement

key points raised in the study. Appendices and a glossary of key terms are located at the very end of the thesis.

1.6 Conclusion

Chapter One has introduced the present study as work intended to move towards understanding domestic tourists and the involvement of Aboriginal people in tourism. As a study intended to increase understanding, the present research should be viewed as a minor component of broad research needs associated with both of these themes. Deficiencies in the present literature in both of these (linked) areas rationalised the implementation of a qualitative hermeneutic phenomenological approach, which was anticipated to serve practical means by raising understanding and building knowledge. The adoption of Gadamer's conditions of understanding, which has received limited (if any) attention in tourism, has underscored the tone and structure of Chapter One, an approach maintained throughout the present thesis and defined with much greater detail in Chapter Three.

Chapter One began by identifying the theoretical and epistemological underpinnings of the present study, features which serve as evidence that Gadamer's conditions of understanding have and must be implemented from the outset. The domestic 4WD tourism experience in desert (Outback) Australia was introduced as the research setting chosen for the present study, while the chapter also provided some preliminary tenets of philosophical hermeneutics, most of which are discussed at length in Chapter Three. Importantly, Chapter One has identified the historically conditioned nature of the research and the situation of the Researcher embroiled in this process of understanding. As well as some key assumptions, Chapter One identified challenges in implementing the study and a range of practical and academic fields that stand to benefit from the research. The notion of striving towards understanding reflects regard the Researcher has afforded to domestic tourists and Aboriginal tourism, themes which are argued in this research to have escaped concerted investigation in the tourism literature.

Chapter Two: Literature Review

2.0 Introduction to Chapter Two

The purpose of Chapter Two is to move towards a formative understanding of Being for domestic tourists. This is achieved by reviewing relevant literature addressing the contextual relation between domestic tourists and a tourism destination, as well as the manner in which this relation may be understood. From the standpoint of Gadamer's conditions of understanding, an exploration of this literature constitutes delving into (a) what being a domestic tourist (a traveller in one's homeland) might mean, and (b) providing insight into effective history and tradition mobilised by the Researcher. The review commences by exploring key factors in recent literature to expand on domestic desert 4WD tourism issues highlighted in Chapter One. The next section consolidates an existing pool of domestic tourism literature to demonstrate the loose connections and pre-supposed ideas evident in existing research. Chapter Two recognises that the limited body of domestic tourism literature (Section 2.2) can provide indicators for conceptualising domestic tourists socio-politically from a philosophical hermeneutic perspective. Admittedly, Section 2.2 is cursory and illustrative in approach, however it achieves a purpose for remaining sections of the literature review by setting an agenda to understand how domestic tourists may be considered as outsiders that "belong to" a destination.

Section 2.3 recognises that domestic tourists are embroiled in the consumption practices and spaces procured for tourism. Domestic tourists are tourists after all. Section 2.4 highlights that recent tourist experience theory offers precedents for researching relations between domestic tourists and a destination as an ontological engagement. Limitations of recent tourist experience theory help reiterate that to understand domestic tourists, subjective agency should not be considered as an endpoint, rather it provides a window into the fabric of being in relation to a destination. Moving from this understanding, Section 2.5 draws on literature in an instructive manner to proceed towards understanding domestic tourists as ontological. Theories of self and place, particularly noting conditions like national identity, agency and the past, are posited as indicators of a unique bind between domestic tourists and a destination. From these accumulated understandings, the review introduces the term "constitutive belonging" as a descriptor of why domestic

tourists may be considered as outsiders that "belong to" a destination. In keeping with Gadamer's conditions of understanding, Chapter Two serves to identify key researcher prejudices indicative of the formative situation component of the interpretive process identified in Figure 1. These prejudices are synthesised in Appendix I.

2.1 Prelude: Domestic Tourists 4WDing in Desert Australia

There is limited existing research on 4WDing, let alone on domestic tourists in desert regions of Australia (Carson & Taylor 2008). Existing research has explored the negative environmental impacts from off-road driving (e.g. Buckley 2004) while there is also literature focusing on the corporate influence underlying sports utility vehicle sales (Rollins 2006). Some studies have identified 4WDers among a range of market segments (e.g. Ryan & Sterling 2001), but there is a tendency of existing research not distinguishing between domestic and international visitors in their data (e.g. Williams & Soutar 2000; Ryan & Sterling 2001) or not specifically inquiring into 4WD tourism (e.g. Williams & Soutar 2000; Webb 2002; Lane & Waitt 2007). These studies seemingly recognise contexts of 4WDing in relation to tourism, yet fail to pinpoint 4WDing as an object of study.

Similar recognition was afforded to 4WDing as tourism via a report into road usage in the Kimberly region of Western Australia, which focused primarily on trip characteristics of 4WDers (length of stay, accommodation etc.) (KDC & DT 1999). The study was initiated for consultancy purposes which seemed to limit it to research of basic descriptors (KDC & DT 1999). This kind of recognition seems to have increased in recent years, with studies about the economic value of 4WDing in the US (e.g. Silberman & Andereck 2006) and research undertaken by the DK CRC in Australia (Tremblay 2006; Carson & Taylor 2008; Schmallegger & Carson 2008; Taylor & Prideaux 2008; Coghlan & Prideaux 2009). Some key factors arising from this recent spate of DK CRC research, and other studies, relating to domestic 4WDers in desert Australia are identified below.

4WDers: Explorer-Travellers in Desert Australia "Exploring desert areas" is the most common motivation for desert 4WDing among domestic travellers (Carson & Taylor 2008). Taylor and Prideaux (2008) maintain that Australian 4WDers are heterogeneous, but desert 4WDers are best thought of as an "Explorer-Traveller" segment. Bishop (1996) suggested that 4WDer "exploring" in desert regions is reflective, even imitative of early European "frontier explorations" in desert areas. Explorer-travellers are typically over 50 and often travel for personal fulfilment and solitude. This is reflective of White and White's (2004) study raised in Section 1.1.2, which indicated that older Australian long-term travellers in the Outback desire to "connect with" the land because it is important to identity formation and life stage.

4WDers and the 'Outback' Part of the lure of 4WDing in desert Australia is that the challenging terrain, remoteness and environment test their skills and capabilities (Taylor & Prideaux 2008). Indeed, Outback landscapes offer domestic 4WDers an opportunity to get away from their everyday surroundings, which is often an urban setting (Coghlan & Prideaux 2009). Waitt and Lane (2007) argue that Outback 4WDers seek out pristine and remote wilderness experiences. As indicated in Exhibit 5, there is historical and symbolic connotations bestowed upon Outback landscapes and, for 4WDers, this setting is often perceived as somewhere to test skills and capabilities (Coghlan & Prideaux 2009). Haynes (1998) noted that 4WD vehicle technology has allowed a perceived mastery over conditions in desert regions. There are numerous desert 4WD tracks through the Outback, ranging from relatively short to the some of the longest and most challenging treks in the world (Hema Maps 2001). Such tracks are often a key destination for 4WDers (Taylor & Prideaux 2008), with some examples including the Birdsville Track (Leader-Elliott 2002) and the Canning Stock Route (Hema Maps 2001).

4WDers Seek Immersion in Landscapes Explorer-travellers usually take extended but infrequent trips in desert regions and often visiting multiple areas and places during their journey (Taylor & Prideaux 2008). Carson and Taylor (2008) indicated that average desert 4WD trips are longer than other desert visitor categories, suggesting that domestic 4WD tourists tend to immerse themselves in desert places and landscapes. Further support for this proposition is Carson and Taylor's (2008) finding that domestic desert 4WDers prefer non-commercial activities (bushwalking,

Exhibit 5 Outback Australia: Some Common Conceptions

Deserts as Frontier Landscape

Arid Outback regions are marked by a history beginning with being alienated and avoided by non-Aboriginal Australia. The journeys of European explorers in desert regions are viewed as feats of endurance, survival and triumph, albeit often fated by tragedy (McHugh 2004). Today it is a quintessential landscape – the symbolic anterior of Australia (Mueke 1999; Haynes 1998). Growing popularity of desert areas is highlighted in the work of authors such as Haynes (1998), who attributed a growing reverence of desert landscapes to shifting ideas of landscape in popular Australian culture. The imaginative power of the Outback myth, as McGrath (1991) called it, is shown by a description made public by the Australian Outback Development Consortium Ltd., who stated "…that the Outback is not confined to any geographic area but is symbolic of the entire Australian continent - a unifying national symbol embracing all Australians" (AODC 2008).

Landscape Symbolism

Arid and desert Outback regions draw domestic and foreign travellers under mythic notions of landscape, culture and history. Symbolic Outback landscapes are harsh, remote, vast, rugged, empty, uninhabited, dramatically coloured (as in the "Red Centre") and portrayed as ancient (McGrath 1991). Landscape symbolism has been an ever-present theme in Australian literature (Foord 2003; Falkiner 1992), art (Haynes 1998), identity (Lattas 1989) and television (Carter 1998). Social researchers found that "Ayers Rock" (Uluṟu) and the Outback were the highest nominated "Australian" places by Australians (Phillips & Smith 2000). Because it is a means of imagining Australian landscapes, Outback representations service and are implicated in various political narratives, including reconfiguring Australia's connections to landscape, colonial background, national identity and discursive constructions of Aboriginal people - a cocktail whose ingredients strike to the core legitimacy of the nation (see McGrath 1991; Lattas 1989; Jacobsen 2005). Research has shown that tourism representations of the Outback are saturated with these socio-political narratives (Winter 2007; Waitt 1997; Simondson 1995; McGrath 1991), indicating that desert Australia is a setting where these contexts can unfold through tourism.

Outback as Aboriginal Landscape

Often portrayed as ancient, desert landscapes are infused with an ancient Aboriginal sense of place, so much so that deserts are perceived as Aboriginal. Aboriginal names, stories, art and culture persists in many desert regions giving a sense that colonialism allowed "traditional" culture to survive (McGrath 1991). A visit to desert Australia is an opportunity to come into contact with "real Aborigines", a romanticised notion of pre-European settlement Aboriginality (Haynes 1998). This conception, however, contrasts with Waitt and Lane (2007) who argue that upholding notions of the Outback as "wilderness" requires emptying people from the landscape. Desert as Aboriginal landscape is a spiritual one, intrinsically connected with the land by bonds inherited from ancestral occupation dating back thousands of years. The danger of desert as Aboriginal landscape is that it procures essentialism and wrests control over Aboriginality away from Aboriginal people, perpetually maintaining colonial legacies identified in Exhibit 3 (see Jacobsen 2005).

photography, swimming), which allow time and emplacement in the areas they visit. They "get to know" places for themselves.

Domestic 4WDers: Spontaneous and Savvy Research by Schmallegger and Carson (2008) shows that domestic 4WDers tend to be spontaneous during their journey, and engage in low levels of pre-booking behaviour. Pre-trip planning is usually more focused on equipment rather than activities and itineraries. In spite of this, things like road conditions and maps are important elements of pre and during-trip activity. Aside from the Internet, word of mouth (typically from other 4WDers) is their most common source of information (Coghlan & Prideaux 2009). More than half of domestic 4WDers in desert Australia travel in privately owned vehicles, while around half are also repeat visitors (Carson & Taylor 2008).

Domestic 4WDing: Opportunity for Social Fulfilment Taylor and Prideaux's (2008) explorer-travellers usually take trips with family, friends or with social groups, such as 4WD clubs. Coghlan and Prideaux (2009) found that an important motivator of domestic 4WDers in desert regions is social and learning-related aspirations. White and White (2009) reinforced this social dimension by arguing that the landscape character of the Outback (as a predominantly arid environment) is a context in which domestic 4WDers seek out transitory social interaction with fellow travellers. White and White (2009) suggest that sharing experiences and knowledge of Outback landscapes is a focal point, but such interaction, however, is often a measure to curtail immersion in landscapes perceived as threatening. White and White (2009) raised a similar feature observed by Coghlan and Prideaux (2009) that word of mouth is a common means of information exchange among 4WDers.

Domestic 4WDers: Low Consumption of Aboriginal Tourism Work by Coghlan & Prideaux (2009), as well as Carson and Taylor (2008), show that the consumption of Aboriginal-related products by domestic 4WD travellers in desert Australia is low. This corresponds with earlier research by Lane and Waitt (2001) highlighting that domestic tourists in Outback regions are relatively disinterested in Aboriginal culture, a point also reported by Tremblay et al. (2005) in a broad review of Aboriginal tourism demand literature.

These key factors identified from recent research reinforce the challenge of domestic 4WDers facing desert Aboriginal people involved in tourism. Existing research illustrates the lack of Aboriginal tourism-related consumption among domestic 4WDers, yet simultaneously highlights landscape immersion, social and background knowledge factors associated with these travellers. Why would such travellers display this disparity in a landscape that (as suggested in Exhibit 5) is widely proclaimed as Aboriginalised space? Existing literature suggests that for domestic 4WDers, ontologically Being in desert/Outback regions seems to involve an activity-landscape relation excluding Aboriginal engagement, an exclusion Section 1.1.2 revealed as common for Australian domestic tourists broadly. The domestic desert 4WD tourism scenario highlighted in recent literature, it would seem, may be symptomatic of a situation of Australian domestic tourists broadly. The question is whether there is something about the situation of domestic tourists in Australia that eventuates in the reported aversion from Aboriginal engagement in tourism (see Section 1.1.2). Thus, to explore domestic market issues facing desert Aboriginal people involved in tourism it seemed necessary for this study to engage with this broad concern. In order to address this, but given the gaps in existing literature identified in Section 1.1.1, it seemed unavoidable that the present study explored the notion of Being a domestic tourist, especially if ontological Being may provide crucial indicators about the "situation" of domestic 4WDers and challenges they herald for desert Aboriginal people involved in tourism.

2.2 The Literature Review Agenda: Existing Domestic Tourist Literature

As stated in Section 1.1.1, existing domestic tourist literature lacks theory, consistency and a definition of domestic tourists. Early literature by Archer (1978), and then Jafari (1986), considered domestic tourist characteristics like language, culture, family connections and nationality. Since then, however, limited work has expanded on these ideas, contributing to the lack of theory reported by Hudson and Richie (2002) and Aramberri (2004). Particularly overlooked in existing research, as Aramberri (2004:3) remarked, is that "…domestic travellers, one thinks, must trigger some complex economic, cultural and environmental dynamics…[yet] they are

cavalierly neglected by researchers". There is, therefore, no firm point of departure for a socio-political perspective of domestic tourists (Ghirmire 2001). In order to illustrate this gap in the literature, Section 2.2 considers existing domestic tourism literature by exploring the depth that existing research can inform socio-political understandings of domestic tourists. The areas covered in Section 2.2 include shallow understandings of markets, presupposed (but ill defined) differentiation of domestic from international tourists and an emphasis on economically driven research.

A useful starting point is Mena et al. (2004), who highlighted that domestic tourism literature principally falls under country-specific discussion and Visiting Friends and Relatives (VFR). This list, however, should be extended to accommodate four other forms of literature, including: economic inquiry; comparative studies; interpretive studies; and, discussion papers. Strictly speaking, country profile and VFR studies fall under the broad arm of economic inquiry. Profile studies have focused on countries such as China (Aramberri & Xie 2003), Kenya (Sindiga 1996) and Turkey (Seckelmann 2002). These papers primarily discuss economic, development factors and statistics associated with domestic tourism in the country of interest. VFR studies (e.g. Moscardo et al. 2000; Hu, Morrison & O'Leary 2002; Hu & Morrison 2002; Hudson & Ritchie 2002) are concerned with the dynamics of VFR as an important domestic travel segment, alongside holiday/leisure and religious pursuits (Ghirmire 2001). While the nature of VFR travel is complex and studied to varying degrees in the literature, VFR travel highlights social bonds domestic visitors can have in destinations and the role of these ties as travel motives. However, researchers have directed more attention towards trip patterns (e.g. Hu et al. 2002; Hu & Morrison 2002), a trend symptomatic of what Ghirmire (2001) labelled as the market-driven nature of tourism publications. VFR studies seem to have overlooked issues like social bonding, so while VFR alludes to instances where domestic tourists may be viewed as bound to a destination through family histories and friends, such bonds have not been sufficiently followed up.

Domestic tourism literature falling under the economic inquiry theme, as Ghirmire (2001) maintained, is ultimately market-driven because it primarily highlights economic potential and consumption behaviour. Studies in numerous countries have

addressed issues such as demand (Athanasopoulos & Hyndman 2008), forecasting (TRA 2008g), tourism flows (Lundgren et al. 2006), choice behaviour (Huybers 2003), consumption systems (Spurr et al. 2004), motivations (Bogari et al. 2004) and specific domestic segments such as long haul caravan travellers (Prideaux & McClymont 2006), desert 4WDers (Taylor & Prideaux 2008) and leisure markets (Huang & Xiao 2000). The study conducted by Bogari et al. (2004) in Saudi Arabia indicated that domestic tourist motivations were primarily religious and culturally-based. Bogari et al. (2004) provide useful indicators of the socio-political relationship of domestic tourists with a destination and state that socio-political factors are important for domestic tourists. Overall, however, economic inquiry research offers few other points relevant to the present discussion because they lack the necessary depth to probe the potential social, political, cultural and spatial contexts of domestic travel.

A notable exception in the economic literature is a study conducted by Mules et al. (2007) who, like Bogari et al. (2004), tap into the socio-political nature of domestic tourists in relation to a destination. Mules et al.'s (2007) study on domestic visitation to Australia's national capital, Canberra, showed that domestic visitation is linked to a sense of national belonging. In formulating their destination image variables to explain pre-existing representations of Canberra as a destination, the researchers exercised the idea of a presupposed bind between Canberra and domestic tourists (the nation). The researchers conceded, however, that "affective", "value" and "political" factors need further consideration, particularly in light of changing perceptions in differing visitation levels. Also in Australia, a study by Spenneman et al. (2007) argued that limited media exposure may help explain why domestic tourists are seemingly "unaware", according to the authors, of "indigenous cultural tourism" products. In concluding their analysis the authors identify that understanding underlying social contexts may be useful in explaining poor media exposure. Each of these two studies rely on conceptualising a relationship between destination and domestic tourists in destination image terms (i.e. "tourism attraction"), but is this sufficient? Or it is the case that these studies have probed into this issue and reached the limits of their inquiries? Both studies are of merit because they identify the contextually embedded nature of domestic tourism, yet they fall

short because they appear to limit relations between domestic tourists and a destination to being an economic engagement.

Moving on to domestic tourism literature described as comparative, such studies seek to demonstrate the uniqueness of domestic tourists in light of differences from foreign tourists. Work in this area includes: domestic and foreign visitor perceptions of tourism development in border zones (Young-Sun 2006); differing reactions to images of Aboriginal culture (Lane & Waitt 2001); differing knowledge of cultural and environmental values of a destination (Young 1999); differing festival attendance motivations (Lee et al. 2004); and, knowledge of safety flags on Australian beaches (Ballantyne et al. 2005). The unique insight of domestic tourist understandings and knowledge was substantiated in each of these comparative studies. A variation of comparative studies found in the literature is to compare tourists of the same nationality but of different source origins. For instance, Carr (2002) found behavioural differences between young British tourists who reside abroad and those who reside domestically. Hou et al. (2005) compared the attachment to a destination by Taiwanese domestic tourists according to differing ethnic backgrounds. The authors found that both groups formed emotional attachments to place, a finding the authors used to challenge existing work that legacy tourists (defined as belonging to the same ethnic background) are those most likely to form emotional belonging (see McCain & Ray 2003). Upon review of Hou et al. (2005), however, the prerequisite of simply being Taiwanese, rather than of derivative Taiwanese ethnicity, could be sufficient to forming an emotional attachment with the domestic destination. This possibility may require broadening the Hou et al. (2005) conceptualisation of relation between domestic tourists and a destination to more than ethnicity. Comparative studies provide evidence that domestic tourists may implicate unique knowledge, understanding, attachment, ethnic and socially embedded factors. Yet little is known of what that uniqueness may be, almost as if comparative studies consistently exercise a presumption about the existence of some form of bind between destinations and domestic tourists.

Other discussion papers on domestic tourists come in various forms. Archer (1978), and then Jafari (1986), urged greater recognition of domestic tourism, yet it still remains a neglected area of tourism research (Hudson & Ritchie 2002). In 2004 the

academic journal *Tourism Recreation Research* released a special edition on domestic tourism in Asia. The special edition contained eight papers: four of them are socio-economic while the remainder are considered as ethnographic (Aramberri 2004). Two of the ethnographic papers, by Walsh and Byrne Swain (2004) and Xie and Xu (2004), took the position that domestic tourism acts as a site for cultural production. A third ethnographic paper by Askew and Cohen (2004) took a comparative approach and explored cross-cultural issues in border tourism zones. The Editor maintained that the special issue covered a range of themes primarily related to the East Asia Pacific because of expected growth in this region (Aramberri 2004). Elsewhere, the book, titled *The Native Tourist: Mass Tourism in Developing Countries*, is based on a similar motive, but also highlighted that more emphasis should be placed on domestic tourism in developing countries (Ghirmire 2001). The book offers seven papers, primarily covering development, economic, policy and demographic issues in China, Brazil, Mexico, Nigeria, India, South Africa and Thailand. *The Native Tourist: Mass Tourism in Developing Countries* serves as a collection of country profiles, yet pinpoints religion (see also Bandyopadhyay et al. 2008), VFR and leisure as the main forms of domestic tourism. Ghirmire (2001) pointed out that domestic tourism is heterogeneous (market diversity) and often informal (not reliant on tourism service industries), which creates problems in collecting domestic tourism statistics. Ghirmire (2001) also pointed out that existing domestic tourism research has overlooked socio-political factors and that the definition of domestic tourism and domestic tourists may need further development.

Another form of discussion paper are those produced by National Government Agencies to assess the state of domestic tourism activity and industries in their country. Tourism Research Australia (TRA), for example, recently produced a series of publications to assess the state of domestic tourism in Australia (Maurer et al. 2006) and provide domestic tourism forecasts (TRA 2008g). Some of the key findings of these studies were highlighted in Exhibit 1. While such publications provide considerable insight into demographic, economic and social factors they fall short on detailed contextual debate about the relation between domestic tourists and a destination. Elsewhere, Higgins-Desbiolles (2003) discussed how tourism may facilitate reconciliation between Aboriginal and non-Aboriginal Australians. In her paper Higgins-Desbiolles (2003) highlighted, perhaps unwittingly, a characteristic of

domestic tourists that may provide useful insight. The history of Reconciliation as an embedded social and political context is uniquely shared by Australians and Aboriginal people in Australia. Indeed, it is possible that this shared history resembles a form of bind domestic tourists in Australia may have with a destination. It is important to note, however, that being a domestic tourist in this instance may be insufficient, because Australians residing outside Australia must be considered in a similar vein, as Carr's (2002) research suggests. This means that defining domestic tourists as residents of a country travelling within that country is of use in statistical terms, but the spatial origin and physical boundaries of a country are unlikely to be sufficient in describing what it means to be a domestic tourist (Ghirmire 2001). Perhaps describing visitors in terms of the destinations they visit may be more apt than the domestic tourist conceptualisations accepted in the tourism literature. Questioning the actual definition of domestic tourists in tourism literature is not an intended purpose of the present study; however the suggestions raised here point towards issues in need of attention.

The social, political and historically embedded issues raised by Higgins-Desbiolles (2003) correspond with the themes explored by many qualitative papers on domestic tourism. The notion of cultural production highlighted by Walsh and Byrne-Swain (2004) and Xie and Xu (2004), identified earlier, is central to the qualitative work of, for example, Healy (1999), Pretes (2002), White and White (2004), Palmer (2003, 2005), Hall (2006), Bandyopadhyay, Morais and Chick (2008), and Goulding and Domic (2009). Out of these qualitative works, both Palmer (2003, 2005) and Pretes (2002) drew on Anderson's notion of imagined community to demonstrate how particular places evoke complex factors that contribute to and maintain national identity (see Section 2.5.1). As Palmer (2005) argued, nationally significant places help domestic tourists affirm belonging to their nation by distinguishing "us" apart from "them". These places are experienced through imagination and define characteristics of nationhood, in the same manner that Canberra should for domestic tourists in Mules et al. (2007). Palmer (2005), in her study of English heritage sites, stopped short of using the term "domestic tourist", opting instead to describe Englishness, one's belonging to the nation and the social production of identity carried out at these sites. The production of identity by domestic tourists was also explored in the work of White and White (2004) of older Australian long-term

travellers in the Outback whose desire to "connect with" the land is important to identity formation and life stage. In these qualitative studies the notion of a bind between domestic tourist and destination is more suggestive, in that a given place is representative of existing internalised states of identity and belonging that are satisfied during actual travel.

What this belonging may be, however, is unclear. Palmer (1999, 2003, 2005) and others have explored notions of national identity, but is this sufficient in moving towards an understanding of a relation between domestic tourists and a destination? Consider the following excerpt from *Australian Traveller*, a magazine which proclaims to be the most popular domestic travel magazine among Australians. The June/July 2008 edition on travel in Australia's Outback opened with the Editor's attempt to identify where the Outback is supposed to be. His conclusions on this matter are:

> When it comes to true descriptors of this region so deeply entwined with our national psyche, there was no greater proponent than bush poet Henry Lawson. In his 1906 poem *the Never-Never Country*, he nailed the Outback in its purest sense. Not just as parts of the NT and Qld as it's perceived today, but the whole glorious, forbidding lot. And by god it resonates: *Where lone Mount Desolation lies, Mounts Dreadful and Despair. 'Tis lost beneath the rainless skies in hopeless deserts there. It spreads nor'west by no-man's land, where clouds are seldom seen. To where the cattle stations lie three hundred miles between.*
> Something profound happens to you once you've spent time in Lawson's Outback. And it might not even be possible to say that you're a true Australian if you haven't. (Barton 2008:10)

This passage, written for domestic tourists in Australia, seems to capture much about what visiting the Outback can mean for Australians: it raises issues of national identity; alienation; place myth; belonging; heritage; performing agency; hegemonic views of landscape; and, the promise of becoming, to name a few. What it means to be a domestic tourist in Outback Australia is presented by Barton as something easily called upon, yet when dissected, it becomes complex and difficult to define. This elusive character resonates with the domestic tourism literature briefly covered here

– domestic tourists are presupposed as having a particular character but the content of that character is unclear.

Domestic tourists are, in the destinations they visit, strangers to those places since their normal place of residence is elsewhere and their visit is temporary. The domestic tourism literature alludes to a presupposed bind between domestic tourist and destination. The bind can be proposed because, by definition, a domestic tourist will always be someone travelling within their own country. It is common in the literature surveyed here for researchers to presuppose that domestic tourists are somehow bound to their destinations, taking this either as a given in conceptualising domestic tourists or arriving at a conclusion that merely provides suggestion of this status. Presupposed belonging between domestic tourists and destinations may be reflected in VFR travel and national identity, through to unique knowledge, understanding, attachment and being socially embedded. Indeed, belonging and acculturation were two factors raised by Jafari (1986) in his early paper.

The literature reviewed here demonstrates that relations between domestic tourists and a destination are reflective of some form of belonging but the nature of that belonging is unclear. The review revealed, however, that belonging to the same country is not the same as residing in the same country. Perhaps the term "domestic tourist" is vague and problematic. Perhaps this is the case when considering visitors who share the social, political, cultural and historical background of the destination. Perhaps "domestic tourist" is a convenient descriptor with statistical (Ghirmire 2001), not social applications. A more relevant question for the present study, however, is the status of domestic tourists as outsiders that "belong to" a destination. Ryan (2003) explored the notion that tourists were outsiders of a destination, a relation exemplified by the host-guest relationship, but a position not in question here. What is suggested in the present study is to recognise that for domestic tourists there may be more than mere subjective consumption at work (McIntosh & Prentice 1999; Palmer 1999, 2003, 2005; Chambers 2005). The literature reviewed here lacks consolidated focus, but it provides indicators of how to think of domestic tourists in terms of their socio-political relations with a destination. Following this direction, the remainder of Chapter Two attempts to develop ideas that help move towards understanding the socio-political nature of domestic tourists.

2.3 Preliminary Understandings: Being a Domestic Tourist Means Participating in Tourism

2.3.1 Tourism Space, Representation and the Gaze

Domestic tourists are tourists and, as such, it important to recognise that the activity of domestic tourists and domestic tourism unfolds within tourism spaces (Meethan 2001). Space seemingly acts as a presiding background that, according to Foucault (1999), "…is fundamental to any form of communal life" (Foucault 1999:140). Henderson and Frelke (2000:19) maintained that spaces are characterised by "…absolute and relative dimensions, and concrete boundaries". Physical space and the reference of physical space can be regarded in terms of one's finding oneself in space, while being in a space constitutes performance of spatial activity (Hughes 1998). Indeed, Being and spatiality are constitutive (Heidegger 1962). This constitutive nature is implicit in Lefebvre's (1991) theory of social spaces, which maintained that discursive political intent, the concealment of such intent and the communal existence driven by these conditions underlies the central proposition of social space. To Lefebvre, social space is a social product produced by every society in a manner where the social and mental fabric of that society is stretched out over physical spaces of vested interest. As such, the communal constitution of Being is marked by encounter with other beings, encounters that Lefebvre described as spatial practice, representations of space and representational space. Space is a tool for social production, it only seems to be a background because it is produced and staged through activity. In this sense, tourism not only unfolds within space but it is also constitutive, highlighting that Being a domestic tourist involves dwelling within and contribution to the production of socially vested spaces.

If domestic tourists "dwell within" socially vested space, then the notion of being in a particular space refers to the movement of a domestic tourist within physical settings. The spatial organisation of tourism is evident in Leiper's (1995) theorisation of "tourist generating regions", "destination regions" and "transit routes". Similarly, MacCannell (1989) illustrated the geographical nature of tourism by highlighting that tourist activity involves the mobility of people from global centres out into peripheries. This geography of tourism underlies recent theory developed by Suvantola (2002), who maintained that the spatial nature of tourism can be

conceptualised as movements involving centres, paths and domains. Centres are nodal points in the geography of existential space, they are connotative and assume the character of MacCannell's (1989) centre and periphery. Centres can be public, private, or of social, political, environmental, spiritual or spatial character (Suvantola 2002). Centres are connected by paths (both of which exist in broad spaces of domains), in much the same fashion as Leiper's transit routes. Tourists move geographically from one physical setting to the next in order to, importantly, return to their place of origin. It is this physical movement between place of origin and destination that underlies the simple typification of dissimilarity between a tourist and a destination. It appears that this distinction provides a basis of reasoning for Selstad's (2007) theory of tourists as "middle role" visitors (Exhibit 2). For domestic tourists this is true and explains why they should be thought of as "outsiders" of a destination, but such spatiality is social, as Lefebvre's theory remind us, which means that the present literature review should focus primarily on the social character of that physical movement to discuss the status of domestic tourists as outsiders who may belong to a destination.

Destinations are the primary spaces where domestic tourists exist as domestic tourists. Meethan (2001) noted that tourism spaces emerge as a result of complex practices, where hosts and guests, plus the material environment, converge in a way where attributes of a destination are assigned aesthetic and symbolic value rendering them open for consumption practices. In being transformed into consumable space, as Hughes (1998) maintained, attributes within a destination are re-contextualised, not so much from original meaning, rather they are "displaced" from that construction to something other than originally intended. Destination attributes become "hyper-real", or in Lefebvre's (1991) terminology, they become part of representational space with appeal in light of aesthetic or symbolic qualities (Meethan 2001). The representational quality ripens destination attributes for consumption, transforming a locale into something resembling a system of production (Shaw & Williams 2004) or a "manufactured good" (Voase 1999). In this sense, tourism destinations are commonly viewed in the literature as being "worked on" by tourism industries (Hughes 1998). As a space for destination consumption, tourism space is sometimes viewed as something aside from the everyday spaces occupied by destination communities (Suvantola 2002). Differences in economic

status, behaviour and familiarity, as well as what Suvantola (2002) calls directedness and insularity, contribute to distance and separation of tourism space from others. Distance and separation is rarely absolute, but it is as applicable to domestic tourists as it is to any other visitors because they are typically there to "consume" a destination rather than reside in it.

Social spaces conceal their constitutive political intent, as Lefebvre (2001) theorised, but for tourism, part of the discursive intent is revealed in the nature of production and consumption of activity (Meethan 2001). Tourism can re-assign the source of place production to such an extent that it leads to the displacement of local identity and assume centrality for defining those local populations (Hall & Tucker 2004; Hollinshead 2004c). Saarinen (1998) followed this perspective in a study tracing how tourism has transformed Finnish Lapland from a pristine ethnic territory to a tourist destination. Saarinen used the term "institutionalisation" to describe the production of tourism space which marginalised local histories and identities. This perspective of tourism as a central productive force behind destination character is a common theme in the tourism literature (e.g. Meethan 1996; Saarinen 1998; Shaw & Williams 2004; Hall & Tucker 2004). More than this, as Hollinshead (2004c) argued, "…tourism indeed today serves as the worldmaking medium of our time through which the poetics and aesthetics of our cultural and natural lives are politically contextualised…as particularly dominant visions of seeing and knowing…" (Hollinshead 2004c:30). As sites of consumption, the social spaces of destinations are peddled and produced through such exchange (Shaw & Williams 2004). The spatiality of being a domestic tourist is caught up in this consumption of destination societies and participates in the (re-) contextualisation of a destination for tourism purposes.

Tourism has been treated thus far in this review as a burgeoning force, subsuming a destination under a consumptive will. An important point is that this nature is in part attributable to the "tourist gaze". The tourist gaze refers to the consumptive nature of tourists, viewing themselves onto destinations in a fashion defined by difference which import the tourists' own worldview onto that which is viewed (Urry 1992). This comportment onto destinations privileges viewing upon Others in destinations, be they the objects of travel or otherwise (Urry 1992). According to Strain (2003),

the tourist gaze in modern terms is highly conditioned by consumerism and moulded well before a tourist actually is a tourist. The gaze manifests as an act of making sense, but more so in assimilating objects, people and surroundings according to one's pre-existing vantage (Strain 2003). Thus by importing one's worldview onto a destination, a tourist privileges their own perspective and objectifies the surroundings.

The gaze highlights the centrality of images in tourism and the vantage of tourists. The role of images in tourism will be discussed in Chapter Three, but here it is important to note that tourism representations thrive via images, the central currency through which destination attributes are re-contextualised (Minca 2002). Re-contextualisation through images is a hallmark of modernity: seeing the World objectified and in referential totality (Strain 2003). To view the World objectified and totalised is to position interpretation as absolute, hence viewing upon an "…object through the filter of one's shadow is assurance of one's dominant position…" (Strain 2003:25). Viewing the World through imagery illuminates the mastery of one's vantage in knowing of that which is viewed upon. The gaze feeds on representation, both of which succeed in re-contextualisation, are constitutive of tourism space, which in turn acts as a politicisation of social spaces. According to Strain (2003), the visual nature of modern gazing mobilised through tourism creates a distancing of the gazer from that which is gazed upon. Crang (1999) argued that it is this production of meaning through the performance of place engagement that can reveal the enframed nature tourists view the World, hence their Being in the World. Tourism can become a vehicle of confirmatory mobility, as studies on colonialism in tourism, for instance, have shown (Crick 1989; Bruner 1991; Hall 1998; Echtner & Prasad 2003). Domestic tourists are, again, not immune to such process, the fabric of which calls upon an ever-present suggestion of power, which is explored further in Section 2.3.2.

2.3.2 *Power in Tourism*

Having only thus far touched upon some broad modalities of tourism, it already appears that conceptualising domestic tourists according to Selstad's (2007) "middle role" status is too limiting. Meanings recruited into tourism are grounded in power

relations (Morgan & Pritchard 1998). While prospective power capacities may manifest irrespective of a tourist's origin, Section 1.1.1 maintained that domestic tourists should be thought of as possessing power-status capacities that are constitutive of the destination itself. The direction taken in the present study is that domestic tourists remain embedded in their own social, historical, political and cultural contexts, which are also the very conditions that constitute the everyday (but probably not immediate) contexts of a tourism destination. This direction will unfold further in Section 2.5.

The multi-faceted marriage between tourism and power is highlighted in the book *Tourism, Power and Space*, which assembles a number of papers demonstrating some of these manifestations. The Editors of *Tourism, Power and Space* verify that tourism and power are interconnected because of the role tourism plays in organising social life (Coles & Church 2007). The book maintains that power is under-developed in tourism studies and also points out that the theorisation of power is problematic, largely due to the plurality of the concept. Despite these shortcomings, Coles and Church (2007) clarify that there is an existing body of tourism research which demonstrates "…that power and power relations are frequently invoked as pivotal features in the production of tourism, the negotiation of tourist experiences, and the administration of governance of tourism…" (Coles & Church 2007:6). Given this finding, to claim that any tourist, domestic or otherwise, be characterised as "middle role" in relation to destination communities may be problematic from the outset.

Some authors suggest that meanings in tourism are grounded in power, it does not just exist, but is created and often manifests spatially in activity (Morgan & Pritchard 1998; Cheong & Miller 2000; Cole & Church 2007). This spatiality of tourism corresponds to Foucault's understandings of power, maintaining that "…space is fundamental in any exercise of power" (Foucault 1999:140). The theorisations of Foucault have been applied frequently in the tourism literature (e.g. Simondson 1995; Morgan & Pritchard 1998; Cheong & Miller 2000; Hollinshead & Jamal 2001; Chambers 2005; Coles & Church 2007; Winter 2007). To Foucault, power is spatially constitutive because, rather than being conceptualised as centralised "A" exerting power onto "B", knowledge capital is understood as institutionalising

individuals as agents and subjects (Coles & Church 2007). What this implies is "…the dominant overall organization of discourse which makes certain forms of existence of objects and ways of speaking about them possible" (Hirst 2004:384). "Ways of speaking" refers to the dynamics of discourse, which Hollinshead and Jamal surmised to:

> - …conceivably play a significant part in *holding social groups/communities together*…
> - Just as people "make" discourse, *so discourse helps "make" people*…
> - *Objects do not have a perpetual meaning in nature or language*: meaning is created for them within different and respective discourses…
> - *Groups in power in given situations are inclined to use discourse…to subjugate other groups…*to "individualise" people, places, and pasts in their own preferred ideality…
> - Meanings of and about things within discourse evolve…*by contending against* other presentations of peoples, places, and pasts proffered by competing discourses… (Hollinshead & Jamal 2001:65)

Hollinshead and Jamal (2001) added that discourse acts to estrange the organic meaning of objects to naturalise discursive constructions as fluid entities, a proposition which helps comprehend the character of representations. In tourism, Hollinshead and Jamal (2001), as well as Coles and Church (2007) acknowledge that the intersecting interest groups make it challenging to pinpoint power brokers, but Foucault's approach can aid in arranging this layered character coherently.

In tourism, power-laden discourses are often uncovered in advertising material. Simondson (1995) for instance, studied visual representations of Aboriginal people by Australian tourism marketing agencies and found that images serve as an apparatus of power in constructing hegemonic definitions of Aboriginality and Australian landscapes. Morgan and Pritchard (1998) contended that tourism images and representations often operate through circuits of power by using signifying practices that "speak to" tourists about desirable destination attributes. Signifying practices draw on existing power networks, which means tourism recruits existing power discourses to "speak to" hegemony so that destinations can be "produced" for

consumption. Palmer (1994) explored how promotional material of the Bahamas obscure the reality of place and instead draw upon colonialist constructions. Stereotyped images of the colonised and images of the destination moulded by imagining it as its past, procure a mode of viewing the Bahamas consistent with legacies of colonialism (see Exhibit 3). To Soguk (2003) such modes of viewing are politically driven "tourist orders", which orchestrate discursive ways of narrating and viewing destinations. Soguk's study of Hawaii reveals that the idealised image of the pacific as "paradise" obscures and writes out a troubled colonial past. Images reinforce power networks and the literature here provides examples of how local identities are displaced and re-contextualised through tourism.

A vehicle for the diffusion of politicised power, tourism also has historical grounding as an apparatus in constructing Otherness. This is evident in the work of Simondson (1995), Palmer (1994) and Soguk (2003). Indeed, each of these studies delves into classificatory modes of categorisation, where hierarchies of social standing are determined by the presence or absence of desirable traits (skin colour, promiscuity, etc.) (Brown 1993). Ideological representations emerge as statements of what one is not, a central current of colonialist constructions of colonised Others and inferior societies (Brown 1993). Categorisation of Otherness plays a key role in the marketing of what Echtner (2002) describes as "third world" tourism destinations. For the three dominant clusters of third world tourism marketing imagery of Oriental, sea-sand and primitive, "…host people are fixed into archaic, subservient or savage archetypes" (Echtner 2002:432). Constructing destination populations as static is a denial of voice and they become, as Hollinshead noted, "…a traditional object of desire, and are readily positioned as exotic, primitive, and immutable objects of longing or of 'trophy'" (Hollinshead 1998:133). In this vein, Strain (2003) elided tourism with anthropology in its ritualised practices of gazing upon other people, other cultures, and collecting the exotic to bring the world (e.g. difference) into objectivised and totalised form. Indeed, Bruner (1991) illustrated that despite creating conditions for contact and learning about other cultures, tourism serves as a confirmatory mode of politicised viewing.

The literature on tourism as a spatial and social activity helps to recognise that domestic tourists are subject to, and participate in, the representational and discursive

hegemonic consumption spaces and practices of tourism. This literature helps to clarify that domestic tourists should not be privileged above these conditions, which ultimately set them apart from destination communities. Domestic tourists are visitors after all, yet even in these generalised terms Selstad's theory of "middle role" experiences becomes problematic because it overlooks issues of representational power and the like. The nature of tourism discourse suggests that visitors to a destination, regardless of place of origin, are implicated in socio-political contexts.

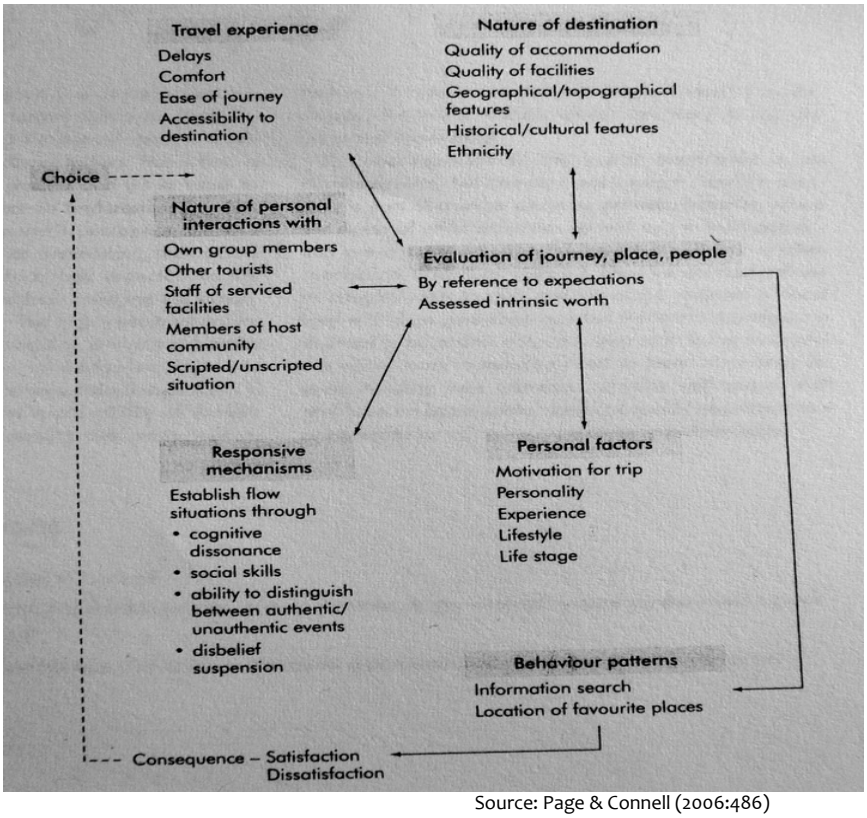
2.4 Ontologically "Being a Tourist": Recent Tourist Experience Theory

Existing tourist experience literature is robust and diverse (see Exhibit 6), but the purpose of the present study is not to interrogate tourist experiences in general, rather it is to increase understanding of the nature of domestic tourist experiences in relation to a destination. Recent theorisations of tourist experience as existential and embodied activity challenges the notion that tourism discourse and space are central in procuring a state of Being a tourist. Both perspectives view tourist experiences as ontological and are drawn from well established philosophical underpinnings, yet contrary to the position asserted in the present study, subjective engagement is viewed as an endpoint because it is the individual who engages creatively with place and context. The position of embodiment and existential authenticity are reviewed below, following which, some guidelines are posed in approaching the issue of socio-political relations between destinations and domestic tourists.

2.4.1 Embodiment

The writings of David Crouch (1999, 2000, 2005, 2007) on embodiment are at the forefront of thinking on tourist experiences in that embodiment reflects the complex engagement with place, self, contexts and tourism that come together when an individual is subjectively "doing" tourism. While some previous theories conceptualise tourist experience as a multi-phase process (e.g. pre-travel, actual travel, post travel) (see Moran 2000), embodiment focuses on the dynamics of

Exhibit 6 The Complexity of Tourist Experiences



Source: Page & Connell (2006:486)

The question of what is and how to define a tourist experience has occupied many tourism researchers for decades (Larsen & Mossberg 2007). To consider a tourist experience in totality a study would cover things like external stimuli, mechanisms of influence and tourist responses (Larsen & Mossberg 2007). The complexity of tourist experiences was illustrated in Ryan's (as cited in Page & Connell 2006:486) model above.

Ryan's model is too complex to explore here, but the model illustrates the diverse body of tourist experience literature, including: consumer research (e.g. Knutson et al. 2006); psychology (e.g. Jackson et al. 1996); postmodernism (Ryan 1997); marketing (Mossberg 2007); and, economics (Andersson 2007). The personal nature of tourism experiences has been explored using themes like: interpersonal interaction (Wearing & Wearing 1996); learning (Ryan 2000); intimacy (Ryan & Trauer 2005); personal authenticity (e.g. Obenour 2004); narrative (Hom Cary 2004); identity (Desforges 2000; and, well being (Gilbert & Abdullah 2004). Some studies focus on the role of destinations (e.g. Pocock 2006; Richards & Wilson 2005) in shaping experiences, while others highlight that tourist experiences involve pre, during and post trip occurrences (Moran 2000). Elsewhere Ek et al. (2008) pointed out that tourist experiences are characterised by the mobility of tourists.

To Uriely (2005) the tourist experience literature covers four conceptual developments (see also Brent Ritchie & Hudson 2009). These shifts include increasing de-differentiation of tourism from the everyday, pluralised approach to experience modalities, increased emphasis on the subjective and the contingent nature of experiences. The lack of theorisation on domestic tourists emphasised in Section 1.1 applies to tourist experience theory as well, indeed, as discussions in review articles by Uriely (2005) and Ritchie & Hudson (2009) have illustrated. Selstad's (2007) theory has been useful in raising concern about the status of domestic tourists in relation to destination communities, particularly in light of the seemingly homogenised conception of tourists as outsiders of a destination.

performing and being a tourist. Crouch (2005) rejects the notion of tourists as mere sightseers by arguing that they are actively engaged in constructing destination spaces. Tourism provides the raw material, which Crouch (2007) terms as non-representational geographies, where the enactment of expressive mobility enables tourists to inter-subjectively engage with the World.

Tourism provides the structure for spatial practice and imagination. Tourism places are less "pre-figured" and more "re-figured" through the performances and creation of meaning by tourists (Crouch 2005). Tourism is something that is done and the performances of "doing" tourism can highlight much of what being a tourist is about. Tourists are viewed by Crouch as engaged in spatial encounters that are more actively constituted than consumption behaviour because it fosters identity construction through expressive engagement. Expressive practices, according to Crouch (1999), include activities such as taking photographs. The role of photographs in place construction has received increasing attention in the literature and will be discussed further in Chapter Three. In performing expressively, tourists create their own lay geographies of place (see Li 2000). This knowledge is ontological and amassed through doing and performance (Crouch 1999) so that experiences depend on how tourists decode and perform place (Crouch 2000). Hence, despite the emphasis on the individual, embodiment theory recognises the role and influence of place in tourist experiences.

The central position of Crouch is his claim that, contrary to much writing on tourism experiences, the "power" of tourism (discourse, representations and the like discussed in Section 2.3) is unfounded and most likely to be limited (Crouch 2007). In other words, Crouch's argument is to estrange the tourist from being a tourist subject into being a subject moving within and creating their own meaning through tourism domains. In doing so, however, Crouch does recognise that tourists are "socialised beings" (Crouch 1999) influenced by context (Crouch 2007), but Crouch only goes so far as to state that such influences are "complicated" and should not be ignored (Crouch 1999). He does add, however, that "…the socialised subject can deploy expressive tactics in subverting, or merely in unsettling contexts, reflexively making them work" (Crouch 1999:8). In a later paper, Crouch explained that a tourist "…emerges as less conditioned and determined by surrounding contexts, but

engaged in taking those contexts and acting, thinking and feeling in relation to them" (Crouch 2007:46). The "contexts" Crouch (2007) refers to are those implicated in the production of tourism (see Section 2.3.1). Engaging in tourism appears to be a means to an end though, because through the practices of doing tourism an "…individual negotiates the diverse components of his or her life" (Crouch 2007:47). Hence, an embodiment approach "…enables us to re-engage the often disenfranchised individual (tourist) in processes of making tourism…how it may refigure the world, as well as contemporary lives" (Crouch 2007:46-7). Crouch places emphasis on the idea that doing tourism provides opportunities for self-negotiation and self-change.

2.4.2 *Existential Authenticity*

The emphasis on tourist subjectivity and the act of "doing" tourism argued by Crouch is comparable to some conceptions of existential authenticity. Existentialists follow a similar understanding to embodiment in that tourist experiences are ontological and are best understood as the practice of doing tourism (Jensen & Lindberg 2002). Jensen and Lindberg (2002) view existentialism as tourist subjectivity phenomenologically within the World. Similarly, Suvantola (2002) also viewed the relation between tourist and the World from an existential phenomenological position of referential totality where meaning is created by the individual through ontological engagement. As Curtin (2005) pointed out, existential authenticity is concerned with how tourists become "…in touch with the 'real' world and with their 'real' selves… rather than the authenticity of toured objects" (Curtin 2005:7). This position reflected in the former, as Curtin indicated, is a leap forward from original conceptions of authenticity forwarded by MacCannell, whose position is reflected in the latter. Existential authenticity (the moment of real self) can be attained through tourism because:

> …liberation enables the participant to develop new social worlds and experiences that lead them towards an authentic sense of self rather than being lost in public roles…the relaxation of norms or de-control of usually controlled behavior leads the participants towards behaviors and self-understandings they perceive as being true to themselves. (Kim & Jamal 2007:184)

The form of existential authenticity raised here was championed (although not exclusively) by Wang (1999), who drew conceptual grounding from Heidegger. Wang argued that existential authenticity suggests that the "authentic" nature of objects is irrelevant, what is important is whether tourists attain a sense of "authentic being" that is "true to oneself". The desire for existential authenticity, according to Wang (1999), is a product of the self-alienating effects of modernity, which compel people toward nostalgic and romantic ideals. The freedom and lack of constraint accessed through tourism is considered fertile for tourists to pursue their own sense of authentic self.

Other sources in the literature offer differing views of existentialism. Cohen (2004), for instance, views existential tourists as those seeking an "elective spiritual centre" in cultures other than their own. Steiner and Reisinger (2006) criticise Wang (1999), among others, for setting out a simplified understanding of existential authenticity which "…simply transfers the essence of the concept of object authenticity (genuineness, realness) to human authenticity so that the self becomes just another object that can be real or not" (Steiner & Reisinger 2006:302). Steiner and Reisinger (2006) further criticise Wang (1999) for failing to explore Heidegger in great detail and misreading what Heidegger meant by "existential". As Steiner and Reisinger (2006) explained, most existentialist theory in tourism discusses:

> …what Heidegger calls *existentiell* rather than existential. For him, *existentiell* understanding is attained by simply being, by doing, by experiencing the world…In contrast, *existential* understanding of oneself comes from appreciating the ontological makeup of human beings that allows *existentiell* existence… (Steiner & Reisinger 2006:313).

Despite these differences, Steiner and Reisinger (2006) do agree with Wang (1999) that heritage provides people a link to the past and the opportunity for self-understanding. In addition, Steiner and Reisinger (2006) also agreed with Wang (1999) that existential authenticity has intra-personal (the attainment of "authentic" bodily feelings) and inter-personal (the quest for social identity) manifestations. Moreover, the differing interpretations of existential authenticity highlighted here

also appear to support Crouch's (1999, 2000, 2005, 2007) belief in the limited "power" of tourism industries in constructing tourist experiences.

The existential authenticity ascribed to by Steiner and Reisinger (2006) draws more heavily from the writings of Heidegger than the subjectivity-oriented position of Wang (1999). Steiner and Reisinger (2006) contend that authenticity must be conceptualised in relation to states of inauthenticity. In outlining Heidegger's notion of *Dasein* (there-being), the authors explained that being authentic "…means to exist according to one's nature or essence, which transcends day-to-day behaviour or activities or thinking about self" (Steiner & Reisinger 2006:303). Inauthentic self, on the other hand, means "…pursuing the possibilities of anyone and consequently have the experiences of anyone rather than their own experiences" (Steiner & Reisinger 2006:306). While being inauthentic is characterised by conformity, authentic self is a product of being within the World as a Being constituted by one's unique heritage (individual past) and destiny (communal past). People exist within the World, whose things are foreknown because of the history which constitutes the World where people dwell. Because of one's unique heritage and destiny, one's dealings in the World will therefore be unique: the possibilities of *Dasein* are its own as it exists within the World. Steiner and Reisinger (2006) argue that if tourists are not exercising their self as authentic then, in being inauthentic, "…they are not fully themselves" (Steiner & Reisinger 2006:306). By thinking of tourists as authentic or inauthentic, Steiner and Reisinger (2006) suggest that tourism decision makers can have a better understanding of tourist needs and make better product development decisions.

In spite of their purported in-depth reading of Heidegger, there are some inconsistencies in the existentialism of Steiner and Reisinger (2006). Firstly, the distinction made between authentic and inauthentic by Steiner and Reisinger (2006) ends up in a kind of duality. On the one hand there are authentic tourists, who "…would not welcome opinions about quality or value…would find every experience a unique situation valuable in itself, thus not needing a lot of catering to…" (Steiner & Reisinger 2006:307). While on the other hand, inauthentic tourists "…would gravitate to guided tours and mass tourism experiences…not expect or welcome too much excitement…are likely to be obsessed with object authenticity…"

(Steiner & Reisinger 2006:307). These categorisations were posed in spite of introducing their argument with "…there are no authentic or inauthentic tourists…" (Steiner & Reisinger 2006:303). This may be a by-product of conceiving "inauthentic" as an inferior state of being (e.g. inauthentic tourists "are not being themselves"). For Heidegger this is not the case, instead "…the inauthenticity of Dasein does not signify any "less" Being or any "lower" degree of Being" (Heidegger 1962:68). Being inauthentic means that self is known in relation to others ("They") and is far more a part of everyday existence that authenticity is more "…a matter of the way in which one relates to one's roles, not a rejection of any and all roles" (Mulhall 2005:73). Under this reasoning, tourists being "inauthentic" far outweigh those being authentic, neither of which are of greater or lesser Being than the other. A final observation in regards to Steiner and Reisinger (2006) is their insufficient treatment of "heritage" and "destiny". The unwillingness of Steiner and Reisinger (2006) to shift their debate into the realm of philosophical hermeneutics (see Section 1.3.1), thus avoiding the importance of history, suggests that, contrary to their criticism of Wang (1999), they too may have fallen short of an in-depth reading of Heidegger.

2.4.3 Lessons from Embodiment and Existential Authenticity

Embodiment and existential authenticity, in positioning tourist experience as a phenomenon of ontological interest, provide a means of understanding domestic tourist experiences in whatever form they manifest. Understanding domestic tourists in relation to destinations ontologically avoids the discipline-oriented approaches (e.g. marketing, economic, psychology) pervading existing tourism experience literature (see Larsen & Mossberg 2007). Moreover, embodiment and existential authenticity recognise the role of place and heritage in ontological engagement – two crucial factors that are likely to be important in understanding relations between domestic tourists and a destination. Embodiment and existentialism show that understanding domestic tourists ontologically recognises that they are thinking, creating beings who engage with their surroundings.

Understanding tourists subjectively, "at the point of experience", however, must be considered against the literature of Section 2.3, which suggests that domestic tourists participate in subjective tourism consumption like any other tourist. Understanding domestic tourists subjectively, therefore, would be insufficient if the objective is to distinguish domestic tourists from others. While Steiner and Reisinger (2006) criticised other existentialists for being fixated on subjective experiences, the present review showed that Steiner and Reisinger (2006) also showed a lack of attention to the contextual background of tourists, a point recently raised by Belhassen et al. (2008). Hence, while an ontological approach to understanding domestic tourists appears supported in light of embodiment and existential authenticity, preoccupation with tourist subjectivity is at the expense of viewing domestic tourists as historically determined Beings. From the standpoint of the present study, had Steiner and Reisinger (2006) expanded their application of Heidegger in tourism to include his role in philosophical hermeneutics (see Section 1.3.1) then it is possible that recent tourist experience theory could have set sufficient precedent to open understanding of domestic tourists.

2.5 How Might Domestic Tourists be Outsiders that 'Belong to' a Destination?

Having recognised that domestic tourists are tourists (Section 2.3) and that we must also consider that being a tourist is about ontological existence (Section 2.4), Section 2.4.3 raised the issue that ontological subjectivity has the danger of universalising tourist Being, thus detracting from the proposition of domestic tourists as outsiders that may belong to a destination. Because domestic tourists are tourists, their Being tourists should not mean that they shelve their everyday sense of Being in the World. The question, then, for developing pre-understandings in the present study, is what kind of historically constituted socio-political relations within destinations might distinguish domestic tourists from other visitors. Section 2.5 develops ideas that may assist in addressing this gap in knowledge.

2.5.1 National Identity

It was earlier noted that Foucault's conception of power views it as de-centralised, that is, it is difficult to trace discourse to any particular author. In tourism there are, however, some centralised sources that seek to procure discursive narratives and desired agency. Indeed, to return to Hollinshead and Jamal (2001), groups use discourse to subjugate others, while discourse can also be used for discursive narration. A useful example in the literature is the mobilisation of nationhood tropes through tourism (Osborne 1996; Palmer 1999, 2005; Pretes 2003). Anderson's notion of "imagined community" is central here, namely in that nationalist discourses are characterised as a broad program of discursive interests that:

> …function in material and psychic terrains that have often been nurtured to reinforce their identification with specific social constructs. These terrains are often rendered in terms of symbolically charged time and space. (Osborne 1996:25)

According to Palmer (1999), nationalist discourses in tourism help sacralise national signifiers in advertising material and because of high visibility generated by marketing, some signifiers become "…*the* main definers of the nation" (Palmer 1999:319). Such defining attributes are imbued with narrative and symbolism, both of which draw individuals into imagining national pasts, the present and national identity into the future (Palmer 1999; Pretes 2003). Indeed, this point that membership of an imagined community is fruitful in discussing the status of domestic tourists as outsiders that may "belong to" a destination. National identity was merely introduced in Section 2.2**,** and requires further expansion. Membership to an imagined community is relevant here because national symbolism is a common fixture in representational tourism spaces (Osborne 1996). The "nation" acts as an identifier of places, things and events, or even religion as Bandyopadhyay et al. (2008) discussed. Given the identity-categorisation nature of national identity, as Mules et al. (2007) indicated for Australia's national capital city (see Section 2.2), mere consumption may not go far enough to describe domestic visitor experiences of nationally imbued destination attributes.

There are some instances in the tourism literature where the centralised and propagated view of nationalist power seems clear, while other sources show that drawing such distinction is difficult. This issue needs to be explored further to clarify many themes covered thus far (e.g. power & representations) to fertilise ground for the forthcoming elements of the present literature review. The task will involve reviewing three separate studies: Du Cros's (2004) discussion institutionalised discourse of Hong Kong; Winter's (2007) study of the Ghan in Australia; and, the case studies of three US nationalist attractions by Pretes (2003). Firstly, Du Cros (2004) explored the situation facing Hong Kong following the 1997 British handover to China of control over the city. Du Cros explored the complexities involved in how Chinese Hong Kong would create an identity after long being presided over as a British colonial outpost. Du Cros found tension between the long British presence and the new identity of Chinese tradition desired for Hong Kong by China. Du Cros found that in forging a new identity for Hong Kong, the Chinese preferred to avoid signs of British colonialism and instead focus on Chinese background and tradition, as well as overlook many popular tourist attractions in favour of remote sites because these were devoid of signs of British colonialism. In addition, the idealised nationalism desired by China conflicted with the destination image nurtured by the Hong Kong Tourism Bureau, who emphasised cosmopolitanism, multiculturalism and the convergence of East and West in the city. As Du Cros explained, Hong Kong has evolved from a Chinese-British background and shelving that identity is counter-progressive, in tourism development terms and in that present Hong Kong is constituted by that background.

In the second study, Winter (2007) adopted Foucauldian perspectives to examine the articulation of Australian national identity through narratives of the Ghan train and the power relations involved in these constructions. The Ghan transports passengers through the centre of Australia on a journey connecting Adelaide in the south and Darwin in the far north. The journey covers Outback landscapes (see Exhibit 5), while the train is themed with symbolism of the Ghan, the Outback, Aboriginal cultures and the Afghan/cameleer history in Australia. In reference to the Ghan, Winter maintained that it is symbolic of being in the Australian Outback, with attendant landscape signifiers of ancientness, harshness and drama identified in Exhibit 5. Representing the Outback in this manner, Winter suggests, works in

tandem with physical distance created by viewing from within the train – the timelessness of the landscape becomes accentuated by displaced vantage. Symbolic representations of cameleers (as "survivors of the landscape") and Aboriginal people (as "ancient survivors representing antiquity of Australia as a nation") merge smoothly into this mode of landscape consumption. According to Winter the mistreatment of both groups in the years of colonial expansion are left aside from constructions of Australian history on the Ghan, which instead paid homage to Anglo exploration of Outback regions. The Ghan, according to Winter, provides an example of tourism as a technology of power moulding ways of viewing in accordance with discursive self-definition, reconfigured pasts and idealised marking of territories.

The third study of interest here is the exploration by Pretes (2003) of US national identity in three American tourist attractions: Mount Rushmore National Memorial; Wall Drug Store; and, Rapid City Dinosaur Park. The Mount Rushmore Memorial consists of large sculptures of four former US Presidents: George Washington; Thomas Jefferson; Abraham Lincoln; and, Theodore Roosevelt. The scale of the monument itself signifies a major engineering triumph over nature, but the true symbolism of the monument, however, is national values and American virtues, bound within numerous narratives of each figured President and the associated eras of American history. Pretes (2003) included Wall Drug Store in his study because of economic success built on grass roots advertising (road-signs) which evolved into a pseudo-phenomenon known around the world through clever billboards and stickers. The story of success is remarkable because the store was founded and has remained in the same poor location, a small town in South Dakota, since the 1930s. The store resembles a tourism centre today, with restaurants, a variety of stores, as well as a museum, all of which are staged among the central theme of Western small town paraphernalia. Wall Drug Store evokes sentiments of American free enterprise, small town character and work ethic. The Rapid City Dinosaur Park, containing dinosaur artefacts and life sized replicas, is, according to Pretes, testimony to the antiquated reach of America into the past. Pretes also pointed out that the larger than life scale of dinosaurs is reflective of the American way of doing things. All three locations, according to Pretes, even though each site has only a short history on the American landscape, are vestiges of nationalism because they speak to "guiding fictions of the nation".

The studies by Du Cros (2004), Winter (2007) and Pretes (2003) draw attention to the composition and functional aspects of national identity, including: the importance of the past; the discursive remembering and forgetting of national pasts; the need for symbolic spaces; the mobilisation of myths and narratives; and, that belonging highlights conditions of inclusion and exclusion (Anderson 1983). The last point was raised by Du Cros in that the new nationalism bestowed onto Hong Kong by China only impartially corresponded with historical background. Abizadeh (2004) argued that national identity is the product of imposed political will, which in a sense it is, but Du Cros demonstrates that Foucault's notion of institutionalising individuals as agents is vital if political power is to materialise. The notion of belonging is important here because national identity is entangled with cultural identity: the "…resources and repertoires and the ways in which we use them…" which influence our understanding of the World (Pickering 2001:80). The recruitment of national identity imperatives into tourism:

> …goes far beyond the commercial[,] it goes to the heart of a people because it serves to define their cultural identity…it communicates the past and present traditions and mores of a people, thus enabling them to be identified as a distinctive group. (Palmer 1999:316)

This is a clear indication of the role tourism plays in organising social life and the role social life has in organising tourism (Coles & Church 2007). The function of myths and narratives as vehicles to communicate cultural belonging is revealed as vital in each study, including tendencies of discursive memory and forgetting. In this way, national identities also bring about their own forms of power (Anderson 1983) and as Winter (2007) demonstrated with the Ghan, the use of politicised romanticism to "sell" symbolic national attributes enables the power within discursive narrative to mould imagining and experiencing of that nation. National identity narratives propagate a discursive agenda (Abizadeh 2004) to facilitate vantage in modes of viewing, marking out symbolic spaces for consumption and defining parameters of nationhood. These representations are mobilised in tourism spaces for consumption, but the literature here suggests subtle, but important distinctions between what they represent for those who consume them.

To revisit literature reviewed earlier: tourism space is based on what already exists, tourism representations implicate discourses that already exist, likewise tourism also implicates power that already exists. Tourism is an apparatus to deploy these contexts into packages of destination attributes open for consumption. The literature shows that any question of separable realities, independent of tourism is unclear because of the nature of tourism to procure, deploy and materialise such contexts geographically. Tourists, irrespective of origin, are immersed in these conditions in tourism spaces which, in a sense, is an immersion that may confirm things they already perceived about a destination (Bruner 1991), or enable learning towards self-understanding (Ryan 2000). National identity literature highlights that this is true for domestic tourists, but the literature implies confirmation at another level: immersion in contextualised tourism spaces, but as constituting things they already perceived about themselves. This is a subtle, but important difference. As Palmer (1999) suggested, national identity themes provide opportunities to explore terms of belonging, setting about what Pickering (2001) described as boundary maintenance – marking symbolic boundaries over landscapes which define and exalt a collective to being bound to the territory. National identity themes raise the notion of co-constitution for domestic tourists because the destination falls within the boundaries of who they already know themselves to be (e.g. Palmer 1999). This implies that there will always be a bind between destinations and domestic tourists because of continuity in defining who they are (as members of a broad community - the nation). It is this sense of place that may help explain why domestic tourists may be thought of as "belonging to" a destination.

2.5.2 *Sense of Place*

The symbolic settings offered by destinations are dependent on attributes of place to produce those spaces. Like tourism spaces, representations and power regimes, domestic tourists join other tourists to engage in parallel forms of place consumption. Place refers to locality, the physical setting in which one finds oneself, particularly inasmuch as spending time there, attributing it meaning and developing affective attachment (Tuan 1977; Henderson & Frelke 2000; Bærenholdt *et al*. 2004). Pocock (2006) added that places:

> …also include experiences, memories, histories, language and thought. The temporal sequence through which these are ordered in human experience allows the (re)presentation of places to be controlled and understood, and for different people to build their own particular sense of place from the same location…derived from the particular way that localities are described and narrated in time and space. (Pocock 2006:96)

Tourism draws on a collection of attributes, services and qualities within a place that are proffered in tourism production (Meethan 2006). The nature of tourism is figured by "affordances" of the physical environment to accommodate given activities (Degen 2001). Tourism places come into being "…'tourism places' when they are appropriated, used and made part of the living memory and accumulated life experiences of people performing tourism…" (Bærenholdt et al. 2004:3). Tourism places can be described in terms of: the physical environment; embodiment (the performance of place narratives); sociality (social practice and interaction); memory; and, image (significations, representations) (Bærenholdt et al. 2004). The notion of being lived means that a sense of place can be constructed by ontologically being there, place is therefore open for interpretation or being occupied by any tourists emplaced there.

The conceptualisation of place in the literature as ontological means that being there opens the possibility of engaging in the storied and narrated aspects of place. Places are meaningful, according to Bremer (2006), and become differentiated from other places by distinctive markers. Being sites of social relations, Bremer further added, means that groups often develop vested interests in a place. To Stokowski (2002) place is a social construct in a constant state of creation, a point which draws attention to the political nature of social activity raised in Section 2.3.2. For instance, Leisure Studies researchers have found that special interest users of outdoor places become attached to particular places through bonding and come to know such places through the activities they perform there (Hammitt et al. 2006). In tourism, Lee and Allen (1999) highlighted that visiting a place because of traditional travel behaviour corresponded with a sense of attachment to place. Place becomes known according to the mode of relating to place, which in Lee and Allen's study was family tradition. Storied ways of knowing place become temporal: "…places include pasts, presents

and futures" (Bremer 2006:27). Temporal narration is personal and collective, which gives place distinctive character. Bremer further explained that subjective agencies in relation to place are exercised through locative or itinerant means. Locative refers to permanence, as in a conception of stable linear place history, while the itinerant destabilise the nature of place, exposing it to "…the dynamic forces of time…" (Bremer 2006:28). Interventions of place enacted by the representational and re-contextualisation practices of tourism highlighted earlier illustrate collision between the locative and itinerant dynamics of place in practice.

The suggestion is that tourists of any origin become immersed in places "worked on" in various ways by tourism. The question is how might the subtle uniqueness of domestic tourists raised in the national identity literature manifest in place if it is a shared tourism space? Moreover, if tourism is itinerant in place constitution, as Bremer (2006) suggests, then so too is a tourist. Bremer's work discusses why sacred places may hold qualities that set pilgrims to religious and sacred places apart from "other tourists", an approach which delves into what Stokowski (2002) referred to as the political construction of place (see also Singh 2006). Importantly, Bremer avoids the conceptualisation of "cultural tourists" in his discussion, a term used in other studies of visitors to sacred places desiring a cultural experience, who "…are torn between the desire to be [at]one with the local culture and the desire not to intrude upon it" (Du Cros & Johnston 2002:38). Bremer (2006) outlines that sacred places contain an enduring permanence implicitly tied to particular social groups, so much so, as Hetherington (1996) also discussed, they become shrines and markers of the social denomination. Bremer (2006) argued that narratives of sacred places bind social groups to a place, which in turn means that such places are important in identity construction. As Bremer explained, "[t]he meaningful content of an individual's being depends on her or his association with various social groups as imagined in her or his own cultural and historical contexts" (Bremer 2006:33). Becoming socialised through collective identity in relation to places sacred to the group distinguishes pilgrims from those who are also immersed in these conditions of tourism spaces, but to only confirm things they *perceived* about a destination, rather than undergo specific rites of passage implicit to their social identity.

Domestic tourists, particularly in reference to national identity, are *like* pilgrims (McKercher & Du Cros 2000) – they belong to communal groups to which a place comes within the umbrella of defining territory belonging to that group. Hence, visiting place contributes to socialisation as a member of that denomination. Other examples already raised in this review are the older Australians in the Outback (White & White 2004), while Barton's (2008) statements also make the same reference for Australians of any life stage. Again, domestic tourists fall under Bremer's (2006) idea of being itinerant to place, they are outsiders, but they also align in the locative through their status of belonging to a broad community that includes the destination, a point illustrated by national identity. To recall Anderson's theory of nation as "imagined community", Pickering specified that places provide "…symbolic settings, imaginary landscape. They act beyond immediate situations as a metaphor for the nation itself, giving visible shape and distinction to the way we conceive it" (Pickering 2001:85). Domestic tourists are linked to the locative, the permanent histories of place, through the position of place within broader auspices of social, political, cultural, historical and territorial contexts of the nation in which it is found. Other forms of links, such as those identified in Section 2.2, with locative dimensions of destinations may include VFR because of the social and identity-maintenance goals of such activity. Indeed, given the prevalence of domestic VFR travel noted in the literature (Ghirmire 2001), VFR is a good example of how domestic tourists may be considered outsiders that belong to a destination: domestic tourists are enjoined to a destination by the locative presence of family and friends.

2.5.3 Agency and Belonging: a Constitutive Engagement

The mechanics of the constitutive relation between place and identity was explored by Malpas (1999). Malpas maintained that the structure of the human mind is such that it requires being rooted to locality, hence an investigation of one's place constitutes an investigation of self. Since all engagements are carried out in place, the inner self becomes reflected in one's outer sense of place. Malpas attributed the mechanics of human relation to place primarily as an interconnection between agency, spatiality and objectivity. To be:

> …an agent, understanding oneself, as engaged in some activity is a matter both of understanding the agent as standing in certain causal and spatial relations to objects and of grasping the agent as having certain relevant attitudes, notably certain relevant beliefs and desires, about the objects concerned. (Malpas 1999:95)

Agency is central to carrying out symbolic national identity, yet "[t]o be an agent, a person must be a self-governing, autonomous actor…" (Menon & Ho-Ying Fu 2006:24). To be enacted:

> …agency is itself dependent on the agent being possessed of an organised field of experience within which to act, on experience itself being organised in a way that connects with the agent's grasp of its own possibilities for action as well as with the possibilities available within the world. (Malpas 1999:129)

This requires, according to Malpas, fluency in the material and objective nature of the spatiality in which an agent can identify as the "…complex spatio-temporal that is the very frame of action" (Malpas 1999:134). Self-identification with a collective is implicated in agency in this sense because the objective elements mingling in spatiality, to again quote Pickering (2001:85), "…act beyond immediate situations as a metaphor for…" the categorised collective identity. Menon and Ho-Ying Fu (2006) cite such agency as calling up interdependent selfhood. Malpas (1999) clarified that subjectivity is the *result* of agency, "…and the nature and identity of individual persons in particular, is to be understood only in relation to place, and in relation to particular places in which the subject is embedded…" (Malpas 1999:174). A locative relation to place, an enduring embedded immersion, is hence constitutive of identity. If the notion of homeland (Tuan 1977) were introduced here, then a destination can be conceptualised in terms of agency described by Malpas (1999). Domestic tourists, as such, may be considered as agents of homeland movement because destinations contain objects and contexts which (at minimum) call upon understanding of self in relation to membership of a broad community (e.g. a nation) that constitutes, but transcends, place itself.

The idea of domestic tourists as agent has received relatively little discussion in the tourism literature. One source identified by the present literature review was

Hollinshead's (2004b) discussion of tourism representations and socio-political constructions of the Australian desert. According to Hollinshead, tourism representations lead a "double life": on the one hand they figure in the symbolic machinery of tourism, while on the other hand representations are involved in the socio-political histories of place making. As discussed earlier, tourism representations mobilise discourses, be they discursive, symbolic or otherwise. Hollinshead illustrates the socio-political nature *and* tourism guise of representations by drawing on the work of Haynes (1998), who explored the evolving relationship non-Aboriginal Australians have had with desert Australia. As highlighted in Exhibit 5, desert Australia has become a quintessential landscape symbolic of the present-day nation, yet there is an irony in this contemporary reverence, as Hollinshead mused:

> …we have a consolidating nation of sophisticated, cosmopolitan, urban-industrial coast-huggers routinely announcing themselves to the world as fortitudinous and spiritual creatures of the primeval distant and elemental inland bush!! (Hollinshead 2004b:273-4)

Hollinshead argued that Haynes, through exploring how desert Australian landscapes have been imagined by non-Aboriginal Australia, reveals how these landscapes are the scene for a complex entanglement of power relations (Hollinshead 2004b; see also Exhibit 5). In bringing to light the symbolism of desert Australia, according to Hollinshead (2004b), the work done by Haynes illustrated ten different modes of agency (listed in Exhibit 7) implicit within discursive discourses of landscape which service non-Aboriginal Australia. Hollinshead points out that these agencies are not only restricted to the discursive socio-political realm, but they are also agencies mobilised in tourism. Some of these agencies have been raised in the literature reviewed above, such as discursive formations (e.g. Du Cros 2004) and regimes of representation (e.g. Winter 2007). Hollinshead (2004b) argued that the work of Haynes shows how the socio-political *and* tourism seamlessly merge into a co-production of place:

> …tourism can routinely help normalize visions of "place", help naturalize visions of "place", and help fashion new visions of the "past". Through the work of Haynes we can witness how tourism does not so much sanctify the

Exhibit 7 Hollinshead's (2004b) Modes of Symbolic Agency in Representations

Appropriation	"…an act of cultural theft…[which] commonly occurs where a colonizing power helps itself to the music/history/myths/whatever, of a colonized population…" (281).
Denotation/Connotation	"…denotation is that simple foundational level of description that all or most of the cultural population would understand, while connotation is a deeper level of meaning or association which the said object stand for or represents…" (282).
Discursive Formations	This refers to discourse being a "…political concept about the manner in which a subject/a topic/a thing gets "normalized"…" (282).
Dominant Representational Paradigms	This refers to "…the ways in which certain ideas about a thing become connected over time as they are held to constitute systematic and internally consistent representations (or discourses) about that given or found entity" (283).
Identification	Two modes of identification are discussed: "…how individuals take on board identities for themselves, or other solicit particular *identifications*" (284).
Magisterial Gaze	"…the manner in which an institution sees, interprets, and understands the things it is in a position to regulate…constitutes a panoptic logic that becomes a power-laden way of not only looking at the world, but *knowing* the world…" (285).
Meaning (Preferred Meaning)	"…when a sign or symbol is taken to mean something, the resultant meaning is not assumed to be held by the object or thing itself, but is relational – it depends upon the relation or differences between things, not of the nature of the things themselves, as determined by a particular group's cultural or in-group code…" (287).
Reading Competency	"…embraces the manner in which our ability to give and (notably) receive communication is built into specific frameworks of understanding, bias, and social engagement that individuals absorb as a member of social groups and community bodies" (288).
Regimes of Representation	"…"subjects" are produced within the particular discourse that distinct institutions, communities, and groups have developed and that apply at a given time, in a given setting" (289).
Symbolic power	"…the situational capacity to represent a thing, an event, a population *in a particular or preferred way* (through a dominant "discourse", or via a distinct "regime of representation")" (291).

> hypnotic presence of the desert, but sanctifies esteemed or dominant presuppositions about the desert. (Hollinshead 2004b:280)

In this passage Hollinshead concedes that while tourism should be recognised as what he terms a "worldmaking force" (Hollinshead 2004c), tourism "comes after" the socio-political history of place: the locative nature of place (Bremer 2006). In being itinerant, tourism representations discussed in Section 2.3.1 are no less forceful, rather it alludes to the existence of realms other than tourism, of which

tourism enjoins and creates consumption settings for socio-political context to unfold in place. This subtle, often obscure division, as Hollinshead (2004b) showed, may be related to the sense domestic tourists belong to the same broad community as a destination.

The work of Haynes (1998) regarding the lure of the desert in Australian imaginings is reflective of displacement. Not so much a displacement of people, rather a displacement of identity and belonging in the emplacement of people. Recall, for instance, Barton's (2008) claim in his Editorial note on Australians travelling to Outback regions that "…it might not even be possible to say that you're a true Australian if you haven't [visited the Outback]" (Barton 2008:10). In sifting through the cultural artefacts serving as a by-product of non-Aboriginal Australia's imagining of the desert, Haynes (1998) traverses the terrain of non-Aboriginal politics of belonging to Australian landscapes (Falkiner 1992; Byrne 1996; Miller 2003a). Belonging can have various connotations: belonging to a particular locality; belonging to multiple localities; belonging because of descent, family roots, ethnicity; belonging to a broad collective which stakes claim over a particular territory (see Lovell 1998). To "truly" belong to landscape, according to Trigger and Mulcock (2005:307), "…is to be born in that place and to have many generations of ancestors born there as well". Alternatively, belonging to a community may evoke attachment to a specific locality, yet be founded upon connections to the past and people, as well as place (Edwards 1998). The notion of place acting as a territorial reference point for belonging is important (Lovell 1998) because the terms of agency are bound by place (Malpas 1999) which contributes to self-understanding as being within (places in) the World.

Belonging to place is often conceptualised in the literature as socially and politically constructed. Trudeau (2006) outlined his view on the "politics of belonging", which can serve as an extension on sacralised place identified by Bremer (2006). Trudeau explained that the politics of belonging refers to "…the discourses and practices that establish and maintain discursive and material boundaries that correspond to the imagined geographies of a polity and to the spaces that normatively embody the polity" (Trudeau 2006:422). An example of this political nature of belonging is tourism serving as a vehicle for national identity as discussed in Section 2.5.1.

Elsewhere, leisure researchers have maintained that belonging to place is dependant on a communal social element, while also falling within the parameters of self-identity (Hammitt et al. 2006). The notion that acceptance (personal and interpersonal) is important in belonging was raised by Palmer (2003) who explained that people "…must understand why they belong, and must also *feel* that they belong" (Palmer 2003:427). Belonging communally (Palmer was referring to national identity) is based on being fluent in the relevant place/polity discourses and having an affective connection with them in self-identity conception (Palmer 2003). As Palmer (1999, 2003, 2005), Pretes (2003) and others have illustrated, tourism is a means to perform agency that affirms communal belonging. This suggests that belonging, in the sense of relations between domestic tourists and a destination discussed here, has much to do with factors (social, political, cultural, historical) sourced from everyday understandings of self.

As the various manifestations of belonging noted above show, a sense of belonging to place can be acquired over time. The notion of "becoming" was explored by Bond (2006), who found that newness can be overcome by "becoming" to belong: becoming acquainted with/known as/known among the local community or place within the contexts of local ways of life (a process often equated with multiple place belongings of modern cosmopolitan individuals) (see Hannerz 1990). Becoming implies that, over time, familiarity will increase, bonds should form and lead to an accepted sense of belonging, a process also noted in the leisure research literature (e.g. Hammitt et al. 2006; Kyle et al. 2006) for enthusiasts whose pursuit leads to an enduring involvement and attachment with a place.

While becoming does complicate the matter of "assumed stewardship" of the past (i.e. why should a newcomer assume responsibility for deeds performed before they arrived) the relevance of the place's past brings a place agent in relation to that past. At a broad level, Miller (2003a) synthesised belonging in relation to one's community, locality and history to simply being in a state of "correct relation", that is, "…a state of being from which our well-being is derived; a relation that makes us feel good about our being-in-the-world; a relation that is fitting, right or correct" (Miller 2003a:218). Miller's (2003a) notion of correct relation is based on Kierkegaard's contention that Being within the World is a state of ontological

condition as situated and historically constituted relatedness. One's historical ontological situation as correct relation is a state of living in accordance with one's historical situation, hence living in authentic accordance with the truths of one's inheritance (Miller 2003a). Transparency and integrity towards one's historical situation is tantamount to practise belonging of "correct relation", ontologically Being "…in accordance [with]who we are in ourselves as well as who we are in-the-world" (Miller 2003a:220). As such, "correct relation", according to Miller (2003a) is an ontological state of Being.

Miller claims that accepting a Postcolonial Australia, with revised histories which embrace, rather than conceal, atrocities against Aboriginal people, is paramount for Australians to step into "correct relation" of belonging. Exhibit 8 contains a general introduction to the politics of non-Aboriginal belonging in Australia underlying Miller's (2003a) propositions and, indeed, potentially relevant for domestic tourists 4WDing in desert Australia. The agencies identified by Hollinshead (2004b) in the work of Haynes should be thought of as strategies of coming into correct relation to affirm a sense of belonging to desert landscapes. Importantly, Miller (2003a) warned that where strategies of relating are based on appropriation or other misplacements (such as those identified in Exhibit 7), sense of "belonging" is rooted in misrelation and agencies only serve to reaffirm the original source of estrangement. A recent article by Nettelbeck (2007) confirmed that, for Australia, coming into correct relation with the past can be an ongoing process, particularly when history is marred by atrocity.

Although Miller (2003a) did not discuss correct relation belonging in tourism terms there is a parallel use for the term in helping to understand domestic tourists. A domestic tourist will always be someone travelling within their own country, an outsider who can be thought of as "belonging to" a destination. The nature of that belonging, as the literature has revealed, includes an understanding of (socialised) self, typically in relation to a communal body of people (nation, family, social groups etc.). This is the composition of constitutive belonging, a term used in the present study which describes: to domestic tourists, a destination is a place that constitutes the same broad community they also call their own. As Jafari (1986) discussed, issues like social bonding, common language, belonging and increasing national

Exhibit 8 Non-Aboriginal Australia: Politics of Belonging

The issue of non-Aboriginal belonging to the Australian landscape is as enigmatic as it is complex. Indeed, as a realm of debate usually waged by cultural, political and social commentators, brevity on the issue in the present study is merely introductory compared to those fields of literature. For a general overview, the matter of non-Aboriginal belonging to the Australian landscape stems from colonisation in that prior to 1788 there is no history of European occupation in the continent. This lack of historical depth is coupled with: unfamiliarity of the landscape to settler society; the antiquity of Aboriginal presence in the same landscape; and, landscape colonisation marred by atrocity towards Aboriginal people. This historical situation has created for Australia what Ryan (2006) described as an "unhomely home", imparting a sense of anxiety of one's situation in the World. Anxiety spawned from this non-belonging is epitomised in non-Aboriginal Australia's historical relation with the interior of the continent, long regarded as an empty, hideous blank (Haynes 1998). From around the 1930s non-Aboriginal Australians gradually became more acquainted with the interior through travelogues and anthropological writings in the wake of explorations in the mid-1800s, but it was not until the 1950s that Central Australia became more accessible, albeit through intrepid effort (Berzins 1998). Contemporary Australia inherits this historical situation of a contentious and alienated presence in the landscape.

Because of the inherited situation of presence in the landscape, many non-Aboriginal Australians, according to Miller (2003a), dwell within a state of despair: an ontological state of Being in misrelation to history and themselves. Failure in coming to terms with the inherited historical situation of presence in the landscape is a state of misrelation with oneself (Miller 2003a). The difficulty with contemporary non-Aboriginal Australia is that several generations claim legitimate indigenousness, but in a land acquired through colonialism. How to reconcile legitimate claims of contemporary non-Aboriginal Australians with their inherited historical situation is central to the debate of belonging. There are several strategies noted in the literature. One is acquiring the antiquated presence of Aboriginal people in the landscape as Australia's heritage (Byrne 1996). Here archaeological findings become edifices of the colonial usurpation of Aboriginal history.

Another view is of Aboriginal history in the landscape as a universalised human condition and therefore open to acquisition (Stockton 1995). This is closely entwined with the appropriation of Aboriginality by becoming indigenised. As Thomas (1994) noted, appropriation is common among coloniser societies because the colonised dwell within a state of landscape symbiosis desired by the colonisers. Art and spirituality are two key areas non-Aboriginal Australians have appropriated Aboriginal cultures (Lattas 1989; 1991). Elsewhere, authors such as Peter Read argued that Aboriginal people and non-Aboriginal Australians share a common situation of landscape displacement, thus paving the way for a shared belonging (Miller 2003b). Some commentators are critical of Read, with Gelder (2006) calling it self-fashioned indigenising, while Miller (2003b) argued that Read's approach eventuated in appropriation. This issue of contemporary non-Aboriginal Australian claims of belonging to landscape overlapping or appropriating Aboriginal sentiments was noted by Trigger and Mulcock (2005) as an unavoidable undercurrent of any debate of non-Aboriginal Australian belonging. Indeed, interwoven with belonging is the notion of Reconciliation as well, implementing feelings of guilt and shame about history and settlement in the landscape (Gooder & Jacobs 2002). As Cerwonka (2004) noted, non-Aboriginal Australian belonging implicitly implicates the historical displacement of Aboriginal people from the landscape. How non-Aboriginal Australia come to terms with their belonging in the landscape may be a matter of Millers' (2003a) "correct relation" noted in Section 2.5.3, but it is a very complex and ongoing debate.

awareness are important factors shaping the experiences of domestic tourists. Domestic tourists expand their experience of the broad community to which they belong. Evidently, then, domestic tourists enter a destination with a great sense of familiarity because they never leave their communal "home". Alternatively, looking from the point of view of a destination, the presence of domestic tourists is a reminder that it is a place constituted as part of a community broader than itself (e.g. a region, state, nation). A study reinforcing this notion is Van Broeck (2001) who raised the issue that local communities expect domestic visitors to share the same national values. Indeed, the possible commonalities are overwhelming (economic, politics, current affairs, technology, values, attitudes, national myths, literature, arts, to name but a few), all of which serve to enjoin domestic tourist and destination as constitutive agents in an enduring manner disentangled from tourism. Existing within the same imagined community (Anderson 1983) is sufficient to constitutively belong: tourism provides the vehicle for individuals to exercise that belonging. Hence, domestic tourists are constitutive of the same broad community that the destination calls its own.

The importance of one's broad community in constitutive belonging raises the issue that what it means to be a member of that community is important. To expand this idea further, it is useful to draw on an example in the literature about the conflicting place narratives of Uluru, one of the Central Australian destinations visited by the 4WD tag-along tour investigated in the present study (see Exhibit 9 and Appendix II). The large monolith is a striking feature of the flat expanses of Central Australia (the Outback) and is a place of tremendous cultural and spiritual centrality for local Aboriginal people. These qualities constitute the core of Uluru, yet over time, emergent place meanings have proliferated, including: being named Ayers Rock; becoming a World Heritage listed National Park; becoming the "Heart of Australia" (national identity symbolism); becoming a symbol of the Outback; an iconic tourism destination; a site of modern secular pilgrimage; and, a meeting place of "ancient and modern knowledge", to name but a few. The tension surrounding tourists climbing the rock (local Aboriginal people prefer that this did not happen) has been addressed in numerous papers (e.g. Brown 1999; Digance 2003). The ongoing metamorphosis of Uluru (see Berzins 1998) reflects the locative and itinerant dynamics of place –

over time the permanence of geography and Aborigines has endured cumulative interjections of place meanings from other sources.

Assignation of varying place meanings reflects that Uluru has become a setting for different forms of agency. For visiting Australians, Waitt et al. (2007) conceptualised Uluru as a moral terrain that presented them a setting to engage with historical narratives of being Australian in relation to the colonisation of Aboriginal people. The researchers recorded experiences that coastal-dwelling Australians had during their visit to Uluru. The researchers were interested in the emotional responses from engaging in activities (such as climbing Uluru, walking, joining an Aboriginal guided tour) and coming into contact with Aboriginal people, culture and versions of history. The researchers used the term "moral gateways" to describe emotional states more, or less conducive to opening possibilities of reconciliation between non-Aboriginal and Aboriginal people. The researchers found that common responses of guilt, nationalist pride and disillusion generate different moral possibilities, but primarily suggested unlikely terrain for reconciliation. A sense of shame about past treatment of Aborigines, and enduring colonial legacies (see Exhibit 3), coupled with appreciating the plurality of histories contributed to positive terrain for reconciliation. The researchers also illustrated that visiting Uluru called attention to national identity, whiteness and belonging, due in the most part by place symbolism as Aboriginal, a marker of the nation and as a politicised landscape.

Although Waitt et al. (2007) make no reference to this issue, from the outset of their study they posed a clear presumption that Australians visiting Uluru act as agents of the socio-political history of relations between non-Aboriginal and Aboriginal people. Waitt et al. (2007) presumed that the presence of domestic tourists at Uluru was sufficient to consider that these historically determined contexts are activated. The researchers indicated that national belonging was frequently invoked, but another form of belonging is also apparent: through agency, domestic tourists belong to the same socio-political past as the destination which position it as a place within a broader community (the nation). Waitt et al. (2007) presupposed domestic tourists to belong constitutively to Uluru because place, its past, narratives and future (primarily as part of a broad community, in this case "Australia") is part of who they are. By interpreting their study from this perspective, it is apparent that Waitt et al. (2007)

seamlessly presumed that as an "Aboriginal landscape" (see Exhibit 5), the history of colonial legacies between Aboriginal and non-Aboriginal Australians (see Exhibit 3) is hitherto presupposed.

Because Uluṟu and the Outback constitutes part of the same broad community non-Aboriginal Australians call their own, Waitt et al. (2007) presupposed that non-Aboriginal Australians are agents of the broad community of Australia, which in their study specifically related to colonial legacies between Aboriginal and non-Aboriginal Australians. This provides support for the position argued by the present study. Waitt et al.'s (2007) study clarifies how constitutive belonging refers to agency in relation to one's broad community, particularly drawn from legacies of the past. The narratives and past (present and future) of the destination, as part of a broad community, become activated by the presence of domestic tourists. Domestic tourists are agents of the broad community in which a destination is found, whatever those social, political, cultural or historical contexts may entail. While the capacity of a domestic tourist for certain kinds of agency will naturally be limited, they remain agents of their broad community and whatever diversity (of the past, present or future) that involves. The nature of constitutive belonging between domestic tourists and a destination is characterised by relations that are framed within the narratives of the past, present and future of the broad community to which they belong.

2.5.4 *Performing Heritage, Performing the Past*

The nature of belonging of domestic tourists as outsiders of a destination implies a sense of past, memory and a function of place that depends on temporal dimensions. The presupposition of that agency, as Waitt et al. (2007) showed, blurs distinction between conscious or unconscious effort on the part of a domestic tourist to relate to a destination as if they constitutively belong. As suggested above, domestic tourists, from the destination perspective, act as a reminder that the destination is constituted by a broader fabric of social, cultural, political, economic, historic and environmental contexts. A shared past, therefore, is crucial to constitutive belonging and underscores place agency (Malpas 1999). The past is embedded in the physical attributes of place which Malpas (1999), drawing on Proust, illustrates by pointing

out that memories of people are inextricably linked to the place of encounter. Malpas adds that:

> Particular places enter into our self-conception and self-identity inasmuch as it is only in, and through our grasp of, the places in which we are situated that we can encounter objects, other persons or, indeed, ourselves. (Malpas 1999:177)

The performative nature of place means that through performance, memories are formed (Bærenholdt et al. 2004). Memories are "…the socially framed property of individual minds, the neurologically inscribed traces of past events" (Bell 2003:72). Memories are retrospective, making up self-telling lives in narrative (Bruner 2004). Retelling through narrative melds memories together with a coherence, "…particularly in so far as it draws its very existence from endings – results in there being a kind of deceptive…smoothness, consistency and coherence to the stories told" (Freeman 1993:225). Since the past is fixed into objects, the connection between the past and place is self-evident (Tuan 1977). Places witness social encounters.

In regards to the itinerant status of domestic tourists as outsiders that may belong to a destination, if the bind were limited to national identity alone, how might memory operate in such purely itinerant circumstances? Two possibilities are found in the literature. The first relates to the functional role of collective memory, where a:

> …person's memory needs to be understood within a framework of human interaction…a framework that results in the formation of social groups constructed for the purpose of remembrance, the often unofficial organizations and webs of associations through which those who experienced the event being remembered gather to share their memories… (Bell 2003:72)

Given that places temporally evolve, an event fixed within the past reaches further from the present, which means that for collective remembrance (a term used by Bell instead of "collective memory"):

> …it is necessary to view such memories as bounded by both space, in that the sharing must occur in comparatively limited groups, and time, as the shelf-life

> of the memory is only as long as the lives of the individuals who engage in the acts of remembrance. (Bell 2003:72)

Bell (2003) argued that thinking of memories as handed down through generations is problematic because memory itself is the property of the individual and members of democratic societies often embrace different representations of the past. Hence, collective memories are recruited vicariously because they evoke emotional responses tied to collective identity (Bohlin 1998). The second possibility in the literature relates to the affordances of place (Degen 2001), in that historical narratives and place attributes mark out particular modes of agency that correspond with place (Malpas 1999). Hanna et al. (2004) argued that in tourism such agency can be difficult to avoid, especially given that tourism workers are often part of such historically conditioned place performance.

One of the more poignant examples of connections between place pasts and domestic tourist belonging is heritage tourism (see, for example, Kirshenblatt-Gimblett 1998). The prevalence of heritage themes in tourism is a result of the fixity of the past in places and the importance of historic themes in developing tourism products (Trotter 2001; Chambers 2005). Heritage, according to the National Heritage Conference (1983) refers to "…that which a past generation has preserved and handed on to the present and which a significant group of the population wishes to hand on to the future…" (as cited in Trotter 2001:144). In Australia, as Trotter discussed, heritage relates to historic, natural, cultural, tangible and intangible elements, which means that heritage can refer to a broad range of features of place, which in tourism also includes retracing of routes and journeys (Moulin & Boniface 2001; Blair et al. 2002; Prideaux 2002). The notion that heritage is "produced" in tourism is discussed widely in the literature (Meethan 2001; Staiff 2003; Harrison 2004; Poria et al. 2006; Hagen 2006), often invoking debate on authenticity (Waitt 2000; Meethan 2001; Harrison 2004; Chharbra 2008) and that tourists engage in heritage to contravene the self-alienating tendencies of modernism (Meethan 2001). The recruitment of place heritage in tourism requires balance between education and entertainment (Breathnach 2006), a point which highlights the ease with which the locative integrity of place can become overwritten by consumptive practices.

The heritage tourism literature is more established than national identity in tourism literature, but the two themes are closely related (Palmer 1999, 2003, 2005; Chambers 2005) and recent conceptualisations in heritage tourism literature can offer much to the present discussion. The link between heritage and nation was discussed by Chambers (2005), who maintained that heritage objects within destinations open scope for the comprehension of national identity. The work of Chambers (2005) reflects how some recent heritage tourism researchers have moved away from the production-based treatment of heritage tourism towards performative and demand conceptualisations. From a demand perspective of heritage tourism the emphasis is on a tourist in relation to place. Such an approach considers that "…the main *motivation* for visiting a site is based on the place's heritage characteristics according to the tourists' perception of their own heritage" (Poria et al. 2001:1048). Using this rationale, Poria et al. (2001) distinguish between three types of visitors:

> …those visiting what they consider a heritage site though it is unconnected with their own; those visiting a place they deem to be part of their heritage, even though it may not be categorized as a heritage site; and those visiting a site specifically classified as a heritage place although unaware of this designation. (Poria et al. 2001:1048)

In a later paper, Poria et al. (2003) researched visitors to Israel's heritage (mainly religious) sites and found that by conceptualising visitors according to those who consider a heritage site as part of their own heritage and those who may not, "…those who manage sites could usefully be aware that there are differences between *heritage tourists* and *tourists at heritage places*" (Poria et al. 2003:249). Heritage tourists include McCain and Ray's (2003) legacy tourists who are motivated by coming into direct relation with their ancestors and "family roots" (see also Mitchell 1999). The conceptualisation of heritage in this sense, according to Poria et al. (2001, 2003) becomes less about specific place attributes and more about the relationship between tourists and those attributes.

There are numerous studies in the literature reflecting the idea of heritage tourists, as opposed to tourists at heritage places. For instance, the relationship between place attributes and tourists was raised by Bruner (1994), who argued that place

authenticity is a product of tourists constructions rather than place attributes. Breathnach (2006) urged that heritage should be viewed from the perspective of experiencing an authenticity of self, a point echoing earlier discussion by Meethan (2001) that tourists actively participate in heritage consumption (see Voase 2002). Palmer (1999) makes it clear that heritage tourism is instrumental in constructing, maintaining and engaging national identity. Chambers (2005) pointed out that heritage agendas procure social antagonisms where definitions of inclusion and exclusion are of particular importance in accentuating special relations domestic tourists have to place. In this vein, Atkinson (2003) raised the notion that understanding one's relation to heritage involves rejecting Lowenthal's notion that "the past is a foreign country" and instead recognising the "persistence" of the past in configuring precedent, ordering power relations and shaping social relations of the present. To Chambers (2005), heritage tourists, in the sense described by Poria et al. (2001, 2003), can bring into realisation discursive formations of self in relation to heritage and nation articulated at particular heritage places.

The link between heritage places and domestic tourists is particularly explicit in the research of McIntosh and Prentice (1999). The researchers surveyed domestic tourists at British "period theme parks" (Blists Hill Open Air Museum, the Black Country Museum, and New Lanark World Heritage Village), each of which are constructed on notions of heritage to provide links to the British past. The researchers found three psychological processes that linked tourists with their past: "reinforced assimilation, cognitive perception, and retroactive association" (McIntosh & Prentice 1999:608). In this order, the researchers described that the:

> …first distinct one…represents the psychological process whereby new ideas or insights are gained through comparing the experience with the existing content of the mind; in this case, comparisons between past and present lifestyles. The second… represents the reported acknowledgement of improved comprehension or new insights or additional information gained. The third process, retroactive association, represents the action whereby a new experience is changed or assimilated into a familiar experience, or in this case, drawing personal meaning through nostalgic refection on past personal experiences or memories. (McIntosh & Prentice 1999:600).

The researchers discuss the notion that encounters at heritage sites for domestic tourists are centred on learning and that the psychological processes identified above are implicit in that engagement. From this standpoint the researchers offer the concept of "insightfulness", which reflects how "…tourists at heritage attractions assist in the production of their own experiences through their imaginations, emotions, and thought processes, and imbue objects in the setting provided with their own personal meanings" (McIntosh & Prentice 1999:607). Heritage attractions provide a setting for domestic tourists to engage in their own social development, a process the researchers depict as beginning with pre-figured "cultural imaginings", leading into complex insightful personal engagement with heritage to facilitate a discursive state of self-authenticity.

The recent heritage literature reviewed here suggests that domestic tourist agency and belonging to place pasts moves beyond the cognitive towards affective and emotional relations to place. As McIntosh and Prentice (1999) concluded in their study:

> …the benefits realized by visitors were found to constitute not just new insights into the past, but the reaffirmation of identity through an understanding of a person's place in time and space…cultural heritage settings were appreciated most for the personal, familiar, or affective responses generated from the attainment of insight. (McIntosh & Prentice 1999:608)

The relation to one's past evoked by a heritage site as part of their own heritage was further elaborated by Palmer (2005), who discussed that history is intuitive and felt, reflecting intimate non-rational bonds "…illustrated by the intermingling of phrases and images of home, family, kinship, ancestors and common blood…[an] intermingling that enables the internal, intimate function of national identity to promote a sense of belonging, a sense of place" (Palmer 2005:22). As non-rational, these bonds place domestic tourists in social, historic, political and cultural realms outside of tourism. Indeed, they are enjoined with locative histories of place, not in the sense of immediate local contexts, domestic tourists are typically outsiders after all, rather there is a belonging that is constitutive, inescapable yet difficult to define. The heritage tourism literature demonstrates that constitutive belonging becomes

realised in destinations by domestic tourists as an intimate sense of shared past, present and future, in relation to common identity as members of a broad community (a nation). Such ties to the past (and one's broad community) are posited in the literature here as intuitive and non-rational, illustrating that an extension of constitutive belonging for domestic tourists is an understanding of (socialised) self in relation to a communal body of people which becomes intimately and non-rationally activated through narratives and past shared with a destination.

2.6 Constitutive Belonging: Summary and Implications for the Present Study

In summary, constitutive belonging refers to the nature of relations between domestic tourists and a tourism destination, specifically in that domestic tourists are agents of the same broad community as a destination and their presence in destination communities signals a continuation of the narratives and discourses (e.g. historical, political, social & cultural) of that broad community. The agency of being a domestic tourist calls upon a level of self-reflection about what it means to be a member of that broad community, a signification prompted by the nature of the destination. The present study proposes that the nature of domestic tourist agency in relation to a destination (constitutive belonging) is marked by a privileged locative relation. These characteristics call attention to the diverse, complex interdependent factors that constitute the "broad community" both destination and domestic tourists call their own. The inaugural summation of these propositions offered below is vague and somewhat speculative, but the ideas are an attempt to broaden the formative understanding of being a domestic tourist posed in the present study.

Central to the notion that constitutive belonging is based on privileged locative relation is that as a place intrinsically linked to the same broad community as domestic tourists, a destination calls attention to pre-supposed histories and narratives tied to location and objects (e.g. "heritage" discussed in Section 2.5.4). In effect, since domestic tourists are transitory outsiders, the agency of place is dependant on social remembrance of myths, narratives and meanings of place (Section 2.5.4). Destinations provide domestic tourists with such markers of

socialisation within the broad community that both share. Perhaps equally as telling as providing a past explaining who they know themselves to be and an ontological present of agency framed by that conditioned past, is the knowing of the continuity of being a member of that same broad community in the future. There is, therefore, for domestic tourists a consistency of agency from the past, present and future in relation to the same broad community both destination and domestic tourist call their own. In effect, this relation is intimate and non-rational, as Palmer (2005) contends, and it is no secret that tourism allows for social mobility (e.g. Coles & Church 2007), but another key point is that constitutive belonging should incorporate sensed feelings of self-affirmation. To what degree, however, is open to question because the contingencies of place and individual tourist are infinite. This provides domestic tourists with a privileged relation with the locative histories and narratives tied to locations and objects of a destination.

Constitutive belonging corresponds with conceptualising domestic tourists as ontological agents. Indeed this is consistent with the hermeneutic approach that Being is only comprehensible in the World among others (Section 1.3.1). The importance of the past and pre-conditioned agency in constitutive belonging corresponds with the centrality of history in Gadamer's conditions of understanding, so too does the non-rationality of affective ties raised by Palmer (2005). The agency of constitutive belonging based on characteristics of privileged locative relation should be, in light of the literature review, approached based on the status of relation between domestic tourist and destination evoked by the contingencies afforded by the destination. In desert Australia, this includes notions of the Outback raised in Exhibit 5 and related narratives identified in literature covered throughout Chapter Two (e.g. McGrath 1991; Haynes 1998; Hollinshead 2004b; Winter 2007; Waitt et al. 2007). Hence, the question of domestic tourist agency 4WDing in the desert, in the opinion of the Researcher, may be agency predicated on relations presumed to reflect constitutive belonging.

Constitutive belonging is part of the researcher's formative situation as specified in Figure 1 and is recruited in the present study as a point of departure in the process of understanding being a domestic tourist. The key pre-understandings derived from Chapter Two are specified in Appendix I. These perspectives serve as prejudices and

effective history pre-understandings of domestic tourists that are consistent with the tradition of viewing tourists as performative agents (see Section 1.4.1). They are clearly propositions in their infancy, but in the opinion of the present Researcher the ideas spawned from existing literature correspond with the question of being a domestic tourist and therefore offer some insight and depth into the process of understanding participated in by the present study. Based on this formative understanding, can it be expected that domestic tourists 4WDing in desert Australia ontologically dwell within a situation of constitutive belonging as proposed here? Hence, is their Being there predicated on historically conditioned contexts intrinsic to Central Australia and themselves as constituted by "Australia" as a broad community? Moreover, to what extent would colonial legacies identified in Exhibit 3 be implicated in the situation of domestic 4WDers in desert Australia? Can constitutive belonging help delve into such matters?

2.7 Conclusion: Domestic Tourists and Constitutive Belonging

The purpose of Chapter Two was to explore the relevant literature addressing the contextual relation between domestic tourists and a tourism destination, as well as the manner in which this relation may be understood. The question of domestic 4WD tourism in desert Australia implicated the broader question of domestic tourist Being, hence the chapter reviewed the limited body of domestic tourism literature to shed light on how domestic tourists may be considered as outsiders that "belong to" a destination. Section 2.3 recognised that domestic tourists are participants in the consumption practices and spaces procured for tourism. Hence, the subjectivity of being a domestic tourist is parallel with any visitor. The usefulness of existential authenticity and embodiment theory was then explored to highlight that understanding domestic tourists may be a question of ontological Being. Section 2.5 discussed relations between domestic tourists and place, particularly noting that conditions like national identity, agency and the past are good indicators of a unique bind between domestic tourists and a destination. From these accumulated understandings, the review introduced the term "constitutive belonging" as a descriptor of why domestic tourists may be considered as outsiders that "belong to" a

destination. The concept of constitutive belonging was expanded following review of further literature.

Constitutive belonging not only sets out a key source of effective history pre-conditioning the approach of the Researcher, it also corresponds with the tradition among some tourism researchers who view tourists as performing agencies onto a destination (community). Under this tradition, tourism is viewed as a scene to mobilise discourses where pre-figured imaginings frame the dealings of tourists in the destinations they visit. While learning and discovery may characterise subjective experiences, the literature has shown that tourism serves to leave many tourists entrenched in pre-conditioned understandings of the World. As a concept, constitutive belonging is open to interrogation and indeed put at risk in the present study. For instance, the terms emerged in Chapter Two based on consolidating existing literature, but following hermeneutic reflection with participant generated texts of being a domestic tourist in the desert 4WD setting (Chapters Four and Five) this position may alter.

Chapter Three: Research Design

3.0 Introduction to Chapter Three

The interpretive process implemented in the present study combined Gadamer's conditions of understanding with visitor employed photography to explore study participants Being as domestic tourists on a 4WD tag-along tour in Central Australia. Chapter Three covers the philosophical and research design processes implemented to carry out this work, a task which largely involves elaborating on the philosophical hermeneutics of Gadamer introduced in Chapter One. This is undertaken under the premise that Gadamer has received little attention in tourism while, in addition, taking into account suggestions by McManus Holroyd (2007) that research of this nature is challenging and dependent on proper appreciation of philosophical hermeneutics. Given these factors, the Researcher deemed it necessary to explicate Gadamer's conditions of understanding in a manner that is relevant to the present study and accessible to readers unfamiliar with philosophical hermeneutics.

The present chapter begins by providing readers with an overview of Gadamer's conditions of understanding to provide philosophical substance to the hermeneutic approach implemented in the present study. The tasks of text development and the subsequent interpretive process are laid out, both of which are characterised by tenets of Gadamer's conditions of understanding to ensure the hermeneutic underpinnings permeate through the entire study. These sections correspond with the interpretive research design specified in Chapter One (see Figure 1). The concluding section of the chapter identifies the overall fieldwork strategy and the various issues resolved to procure participant-generated hermeneutic texts based on study participants Being on the 4WD tag-along tour in Central Australia explored in the present study. Overall, this chapter sets out the cornerstones that structured the present study as work oriented to Gadamer's hermeneutic conditions of understanding.

3.1 Gadamer's Hermeneutic Conditions of Understanding

In *Truth and Method*, part of Gadamer's intention was to illuminate the hermeneutic problem – that of interpretive understanding. Gadamer's notion of understanding is premised on, among other sources, Heidegger's (1962) notion of people (Being) existing in the World among others, the World encountered and intelligible through language (Gadamer 1986; Leonard 1994). Language is the central vehicle of meaning, it is constituted by the past which "….determines our possibilities of understanding" (Wachterhauser 1986:9). It is meaning carried within language that provides a window for interpretive understanding. Gadamer's philosophical hermeneutics is primarily concerned with interpreting texts (see Section 1.3.1) and researchers attempting to reach hermeneutic understanding strive to do so through dialectic engagement interplayed by conditions of language and history.

According to Gadamer, a researcher dwells within the World and in the process of understanding is historically constituted as Being part of that World. In their participation in language, a researcher is engaged in a process of understanding *the* World but also of their making (e.g. effective history and tradition). Gadamer's conditions of understanding are identified in Table 2, which provides a brief description of each condition and indicates implications arising for the present study. As Table 2 shows, these conditions guide the interpretive process and present implications for research activities. Each condition is detailed below, following which, some practical concerns and definitive implications for the present study are raised.

3.1.1 Language

Language is central to Gadamer's conditions of understanding. It is not a "condition" per se, rather it is what is essentially at stake. This is so because language reveals meaning and makes things intelligible (Wachterhauser 1986). Gadamer, following Heidegger, positions philosophical hermeneutics against the classical views of language as an instrument at one's disposal (McManus Holroyd 2007). To Gadamer,

Table 2 Gadamer's Conditions of Understanding

Tradition	Broad ongoing, historically sourced standpoints frame and underscore the possibility of inquiry (Gadamer 1985). As a moment in the evolution of tradition, inquiry is subsumed by and constitutive of these dialogues.
Language	To Gadamer, language is more than a tool, it is ontological, in that "…our world gets constituted in and through our language" (Prasad 2002:20).
Prejudices	Prejudices refer to one's socio-historical realm which demarcates their potentialities of (pre)understanding (Prasad 2002). Gadamer maintained that understanding is not possible if one's prejudices are withheld from interpretation.
Context	The speculative nature of language transpires within definitive situations, so while meaning may be unsaid, the context in which words are lodged alludes to possibilities of those meanings (Figal 2002).
Effective History	The historic-cultural background of a researcher plays a role in how texts are understood and interpreted. Effective history refers to "…the relation of past and present in which the past constitutively determines the present through an interplay by bringing its tradition to bear upon it" (Gander 2004:125). Effective history has a constitutive role in shaping prejudices and understanding.
Iterative Dialogue	Iterations of questioning and dialogue encourage deeper and more sophisticated insight into the texts. Subtleties at first unclear can emerge in successive iterations, hence the nature of the text and unsaid within language within itself has more opportunity to present itself.
Questioning	Questioning text is an essential part of the interpretive process, extending horizons and possibilities for new understanding (Laverty 2003).
Hermeneutic Circle	Annells (1996:707) described the hermeneutic circle as "…the dynamic movement between the parts and the whole of a text within the seeking of understanding" and further added that "…the circle represents the art of understanding". The hermeneutic circle structures dialogue with the text – fusing horizons and questioning.
Fusion of Horizons	According to Gadamer, a horizon reflects "…the wide superior vision that the person who is seeking to understand must have" (1975, *cited* Annells 1996:707). Dialogue involves questioning the text to reach a state where the text constitutes the answer, thereby challenging researcher prejudices. Understanding unfolds when "…the interpreter expands her or his horizon of prejudices to integrate the horizon of the text" (Prasad 2002:20).
Understanding	Understanding is viewed by Gadamer as interpretation, thus interpretation constitutes, instead of leads to understanding. Understanding has as much to do with the interpreter as it does with the text and is most apparent when the horizon of the researcher is transcended (Arnold & Fischer 1994).

language is not an instrument because "Learning to speak does not mean learning to use a preexistent (sic) tool for designating a world already somehow familiar to us; it means acquiring a familiarity and acquaintance with the world itself and how it confronts us" (Gadamer 1976b:63). Through language the World is encountered, ourselves included, in which case it is our ontological Being in the World (Linge 1976; McManus Holroyd 2007). What is encountered through language is the World, not our own, but that of being with others and things (Wachterhauser 2002).

Gadamer's belief of being born into language means that one's native language is learned laterally, from usage to usage (Weinsheimer 1985). It is a linguistic interpretation of the World that one "grows into" which means that "…language is the real mark of our finitude. It is always out beyond us" (Gadamer 1976b:64). Wachterhauser (1986) further noted that one's finitude is a function of one's grasp of language, which illustrates that what is intelligible is a by-product of one's access to the World through language.

Language, according to Gadamer (1976b), has three functional elements. First, language is self-forgetting, which means that "The more language is in living operation the less we are aware of it" (1976b:65). Secondly, language is "we", not I-centred, hence "To speak means to speak *to* someone" (1976b:65) and, thirdly, language is universal, which means that "There is nothing that is fundamentally excluded from being said, to the extent that our act of meaning intends it" (1976b:66). The notion that language is self-forgetting refers to the speculative structure identified in Chapter One. Indeed, Gadamer infers that infinitude of meaning about things within the World is at the core of his understanding of understanding. Recall that meaning about things is what is in the unsaid, hidden within text and seemingly ambiguous to inquisition. A thing meant, *within the World*

> …is of such a nature that of itself it offers itself to be understood. Here too is confirmed the speculative structure of language. To be expressed in language does not mean that a second being is acquired. The way in which a thing presents itself is, rather, part of its own being. Thus everything that is language has a speculative unity: it contains a distinction, that between its being and the way in which it presents itself…
>
> What comes into language is something different from the spoken word itself. But the word is a word only because what comes to language in it. It is there in its physical being only in order to disappear into what is said. (Gadamer 1985:432)

The thing meant is presented in language, but its presentness lies within the unsaid and, even though Gadamer maintains that it presents itself, it takes on infinitude because it is revealed through, even though it is presented as, words (Figal 2002).

Gadamer's direct reference to finitude quoted earlier relates to linguistic frameworks moulded by historical effects (Wachterhauser 2002). Historical effects are exercised (through intentionality) through, but are not reducible to, language (Wachterhauser 2002). According to Gadamer our being in the World is conditioned according to historical effects (see Section 3.1.2) taken through in language.

The second feature, language as "we", draws attention to the reciprocal, dialectic nature of language. Language occurs in the spaces between people, it emerges in conversation and is characterised by Gadamer's (1976b) metaphor of back and forth movement of game. It is important to clarify the terms of this relation, however, so that interpretation unfolds based on correct dialectical understanding. In proper relation,

> …the I not only recognises the Thou to be a person but also listen to what the Thou has to say. The I is open to the Thou and to the truth of what the Thous claims. Ready to experience the limitations of its own original understanding of that which is called into question by the Thou, the I is a questioner open to questions; it is open minded and prepared to change its mind. The truth is that which emerges in the course of this conversation. (Wright 1986:201)

This identifies an important point affecting the course of the present study. The notion of embracing the position of the researcher (effective history, prejudices) is reflected in the "we" dialectic relation (Wright 1986). The present study attempts to understand being a domestic tourist (see Section 1.1), a question also motivated by the researcher's desire to understand relations between Aboriginal and non-Aboriginal Australians in a desert domestic tourism setting. Recall that the question is not about this relation, rather it attempts to move beyond pre-understanding towards being a domestic tourist in itself. In engaging in dialogue with text, the "we" nature of language must emerge in spite of this recognition, meaning that pre-understandings, even though they have been superficially excised in the key question in Section 1.3.3, must be put to task during the dialectical process.

The third feature of language, universality, means just as Gadamer explained: "There is nothing that is fundamentally excluded from being said, to the extent that our act

of meaning intends it" (1976b:66). Indeed, such is the universality, "Any attempt to distance oneself from language can only take place in language…" (Figal 2002:105). In speaking and in written word exist a speech event, "Meaning is not "beyond" the words but rather just what happens when speaking words is performed" (Figal 2002:113). Risser (1994) used the analogy of language as like an image (not a copy) in that what is intelligible is presented in it. As Wachterhauser (1994:18) explained, "…true speech functions like an image; it "reminds" us of an original but not in the sense that the images corresponds to the original but in the sense of making the original present again". Words are carriers of meaning and in the course of tradition (Section 3.1.8) and historical effects (Section 3.1.2), such meaning is procured through iteration, which is grown into, but perhaps more decisive is the notion that language makes the World intelligible. In the speech event lies an infinity of ongoing dialogue (Gadamer 1976b) and what can be accounted for in language is without limit.

Gadamer illustrated the task of hermeneutics by drawing attention to a quandary he believed would be familiar to anyone. As he described, "…we are familiar with the strange, uncomfortable and torturous feeling we have as long as we do not have the right word. When we have found the right expression…" it comes to stand for what we sought to express (Gadamer 1976f:15). The insight from this scenario is that the strangeness of a new encounter is in some way encompassed by a familiarity. As Gadamer later explained:

> There is always a world already interpreted, already organized in its basic relations, into which experience steps as something new, upsetting what has lead our expectations and undergoing reorganization itself in the upheaval…only the support of familiar and common understanding makes possible the venture in to the alien, and thus the broadening and enrichment of our own experience of the world (Gadamer 1976f:15)

Clearly, Gadamer's reasoning implies the self-reflective and dialectic nature of interpretation, but he also appears to highlight the structured (historical) nature of language while simultaneously alluding to the creative, non-logical nature of speaking (see Weinsheimer 1985). Thus, through the back and forth of dialogue,

moulded by context, "…the words we find capture our intending, as it were, and dovetail into relations that point out beyond the momentariness of our act of intending" (Gadamer 1976c:56). Through this activity of play, which Gadamer stresses is possible between people because they speak a common language, words and meaning become what is at play. A possibility, according to Gadamer, born only by one's grasp of the historical finitude of the language they speak.

The notion that language is contextual and creative is an important point for interpretive engagement. Indeed, the notion of play implies the recruitment and exercise of wordplay, especially metaphor. Metaphor is a displacement and renewal of word meaning which is dependent on word relationships within a statement (Vedder 2002). Vedder (2002) highlighted that metaphor is instrumental in the play of language because it creates new meaning, allowing things to be spoken of in new ways. To recognise meaning, an interpreter quite often must recognise metaphor. The key, according to Gadamer, is connection between the tradition in which metaphor is lodged and tradition of the interpreter. This being the case, "Hermeneutics must start from the position that a person seeking to understand something has a relation to the object that comes into language in the transmitted text and has, or acquires, a connection with the tradition out of which the text speaks" (Gadamer 1989, as cited in Vedder 2002:205). Leading from this, Gadamer discussed temporality, primarily in that (recalling that interpretations must correspond with the "thing meant" as it is) language and metaphor are lodged within particular contextual settings, which clarifies the requirements of application (identified in Section 3.1.4) in hermeneutic reflection.

3.1.2 *Effective History and Horizon*

The relevance of history in Gadamer's conditions of understanding has been highlighted at various points of the present study (e.g. Section 1.3.2). Language is the vehicle through which history is transposed into the present (Wachterhauser 1994). Indeed, the role of history should not be underestimated, as Gadamer explained, since:

> …before we understand ourselves through the process of self-examination, we understand ourselves in a self-evident way in the family, society and state in which we live. The focus of subjectivity is a distorting mirror. The self-awareness of the individual is only a flickering in the closed circuits of historical life (Gadamer 1985:245)

History is the medium in which we carry out our lives, our biography represents history, so much so that a false representation of history is a false understanding of self (Gander 2004). To Gadamer, understanding is largely determined by "…the relation of past and present in which the past constitutively determines the present by bringing its tradition to bear upon it" (Gander 2004:125). We are always within a condition of historical consciousness, in which case one's capacity for seeing (horizon) is a function of effective history because one's situation is defined by one's history (Gadamer 1985). Wachterhauser (1986) illustrated this "situation" by pointing out that:

> …who we are is a function of the historical circumstances and community we find ourselves in, the historical language we speak, the historically evolving languages and practices we appropriate, the temporally conditioned problems we take seriously, and the historically conditioned choices we make…In short, hermeneutics defends the ontological claim that human beings *are* their history (Wachterhauser 1986:7)

But to comprehend one's historical situation is difficult because, like understanding, it is always on the way.

Gadamer (1985) maintained that one's effective history determines in advance what is worth questioning. To again quote Wachterhauser, "…hermeneutic philosophers concur that we never see anything in historical vacuum but rather from the standpoint of a present that has been irrevocably shaped by the past and that carries within it implicit interests in the future" (Wachterhauser 1986:9). Indeed, Exhibit 4, for instance, is an example of communicating and identifying an effective history that has shaped the present task. The function of effective history (also as it has in the present study) is born out of temporal alienation – what becomes an effective historical meaning is something remote from one's present situation (Gadamer

1985). One's consciousness of effective history is conditional, because, as highlighted above, the "…effects are refracted through language, even if they are not reducible to language" (Wachterhauser 2002:66). As in language, effective history cannot be fully realised, but "…in the strict sense exists only to the extent that – and only as long as – there is a correlative consciousness of it" (Gander 2004:123). Because history is tied to biography, knowledge is tied to self-understanding.

An important component of effective history is the identification of one's horizon. Horizon is based on the notion of one's historical finitude or, more specifically, a given situation is curtailed by its finitude (Gadamer 1985). Gadamer defined that "…horizon is the range of vision that includes everything that can be seen from a particular vantage point" (Gadamer 1985:269). The significance of horizon is that a person without horizon "…does not see far enough and hence overvalues what is nearest…" while, on the other hand "…to have an horizon means not to be limited to what is nearest, but to be able to see beyond it" (Gadamer 1985:269). A key task of hermeneutic reflection is the identification of one's historical horizon, not in terms of one's present situation, but in terms where consciousness is of the historical itself (Gadamer 1985). The purpose of such a task is that by not positioning "…ourselves in this way within the historical horizon out of which tradition speaks, we shall misunderstand the significance of what it has to say to us" (Gadamer 1985:270). Gadamer, however, draws distinction between this horizon of the past and horizon of the present, which is constituted largely by prejudices that, as Gadamer also insists for historical horizon, are (or should be) continually under scrutiny (Gadamer 1985). Drawing this distinction, as McManus Holroyd (2007) explained, is an important prelude to questioning because it draws attention to varying influences on one's position and limitations.

The idea of past and present horizons being distinctive should not be taken literally, because as Gadamer explained, in considering the horizon of the present one cannot overlook the constitutive influence of the past (Gadamer 1985). There exists, therefore, a tension between the two and Gadamer's conditions of understanding advise that this tension be exposed so that both can become fused. Continual scrutiny will not allow either position to become fixed: historical horizon is historical and therefore will be continually subsumed (but not erased) by the present (Gadamer

1985). Such fusion is also replicated in relation to text, which has its own horizon that hermeneutic dialogue and questioning seeks to expose (Prasad 2002). Through the speech of the text (Gadamer 1985), the task is to bridge across with the horizon of interpreter that which is the object of speech. As highlighted in Section 3.1.4, the task is to change the original into something that is the same so that meaning and horizon of text and interpreter become fused. As Taylor illustrated, "…the new language we're using, which places "opinions" alongside other modes of believing, as possible alternative ways of holding things true, opens a broader horizon, extending both beyond the original ones, and in a sense combining them" (Taylor 2002:134). This indeed reflects the iterative nature of understanding, a state in which interpreter and text come into mutual "conversation", each with historical horizon, each with common language, each with the same object at stake. What is to be fused is meaning of the thing meant.

3.1.3 Prejudices

According to Gadamer our pre-understandings and pre-judgements, despite dominant claims of science, are more telling of our Being than judgements. The recruitment of prejudices is central to Gadamer's conditions of understanding. Prejudices are "…a judgement that is given before all the elements that determine a situation have been finally examined" (Gadamer 1985:240). Gadamer further elaborated that "…the historicity of our existence entails that prejudices…constitute the initial directedness of our whole ability to experience. Prejudices are our biases of our openness to the world" (Gadamer 1976f:9). The way in which prejudices, as a hermeneutic condition, influence understanding is based on the recognition that "…we are possessed by something and precisely by means of it we are opened up for the new, the different, the true" (Gadamer 1976f:9). Hermeneutic reflection requires that relevant prejudices are recognised because "Reflection on a given preunderstanding brings before me something that otherwise happens *behind my back*" (Gadamer 1986:294). Prejudices manifest in language, usually hidden, and are those influences that guide pre-conditioned ways of talking about things (Gadamer 1976e). Given this apparent inalienability, Gadamer is critical of any science which claims to proceed free of prejudice.

The task of hermeneutic reflection is to make prejudices productive, but not in the sense of self service or irrationality. Exposing one's prejudices opens them to reflection or, more specifically, the process of hermeneutic reflection puts prejudices at stake (Gadamer 1976d). Prejudices mark a beginning of an interpretive process (Gadamer 1985). Hermeneutic dialogue recruits prejudices in questioning text, but likewise seeks questions posed by text which put prejudices at risk to ultimately shift pre-understanding. Indeed, distinguishing between useful and false prejudices is dependent on one's historical consciousness, particularly in that temporal distance of one's position helps filter prejudices that are productive in understanding from those that are unproductive (Gadamer 1985). The critical point clarifying this process is that historical consciousness and prejudices are contextual, which means that they are in the form of the thing meant – which here is being a domestic tourist, but *in* the specific setting of domestic 4WDing in desert Australia. By isolating prejudices pre-conditioning the anticipation of being a domestic tourist 4WDing desert Australia, the Researcher must bring to mind pre-understandings of the context in question.

3.1.4 Hermeneutic Dialogue, Translation and Hermeneutic Circle

The following description of iterative hermeneutic dialogue, translation and hermeneutic circle is implicit to components of the interpretive process shown in Figure 1 and specified later in Section 3.4. In reading Section 3.4 it may be necessary to refer to explanations provided here in Section 3.1.4.

The "we" feature of language (Section 3.1.1) shows its true character through dialogue. As highlighted in Section 3.1.1, the back and forth nature of dialogue is not a product of will, rather it is carried along by the object of discussion. This Gadamer illustrated by stating that:

> …the more fundamental a conversation is, the less its conduct lies within the will of either partner…it is generally more correct to say that we fall into conversation, or even that we become involved in it. The way in which one word follows another, with the conversation taking its own turnings and

> reaching its own conclusion, may well be conducted in some way, but the people conversing are far less the leaders of it than the led. (Gadamer 1985:345)

In order to engage in conversation there must be a presupposition that participants speak a language in common and that they have sufficient mastery so that they can even raise the possibility of making each other understood (Gadamer 1985). Thus, in engaging dialogue with another, language is lodged as meaning and one's capacity to understand is, again, that "…which the said *brings to mind*" (Davey 1999:9). In which case there is a form of agreement for, in being constituted through language, Being presupposes an always already relation with that which is spoken (Linge 1976). This relation is a by-product of language constituting Being, the medium through which the World is always already known. But also crucial to meaning is the situation in which words are spoken as they come into play, so the "…determination of word meanings grows, as it were, in a playful fashion from the value of the word in the concrete situation" (Gadamer 1976c:56). Thus, as in unravelling meaning in metaphor (Section 3.1.1), a conversation partner must have a grasp of language and situation in order to engage in and agree about meaning.

The dialogue Gadamer specifically considers (which is of concern in the present study) is that between interpreter and text. Gadamer views dialogue between text and interpreter similarly to that of spoken conversation. In understanding the text both the text and interpreter are led by the subject matter, of which Gadamer (1976c) used the expression that "texts speak to us". Here Linge (1976) posed a reminder that what makes this possible is that "…our possession *by* language, is the ontological condition for our understanding of the texts that address us" (Linge 1976:xxix). From such recognition, an interpreter enters dialogue "…based on mutual understanding, respect, a willingness to listen and risk one's opinions and prejudices…" (Bernstein 1983:163). It is important to point out that only listening and responding to the other has a danger of straying away from hermeneutic reflection, a criticism Paley (1998) levelled at lived experience research (see Section 3.2.2). The task "…is more properly a participation in the Saying of language, which, in its distinctive formulation by Gadamer, is haunted by nonpresence" (Risser 2000:80). By "non-presence" Risser is referring to the speculative structure of language, the infinitude as the unsaid.

To engage in conversation with another, or in text, is to encounter something foreign to oneself (Grondin 2002). The task of an interpreter, who remains oriented to their own effective history, is to engage in dialogue with text in a manner where an outcome is something, changed into something familiar to the interpreter but still that of the text (Linge 1976; Gadamer 1985). Hence, Gadamer's notion of interpretive understanding has been described as like translation, a rewording of text into a common language so that something remains the same (Weinsheimer 1985). Original words do not get lost, rather they become fused into translation of something "new" but the same.

Gadamer's position that understanding resembles an act akin to translation is embodied in his idea of application. According to Grondin (2002), application involves: (a) the ability to grasp/comprehend something; (b) a practical know-how in relation to that something: and (c) an agreement (achieved linguistically and based on tradition and history) as to the nature of meaning of the "thing meant". Thus, to be presented with something to be understood, understanding calls upon the application of one's capacities to understand. As Grondin (2002) explained:

> The meaning (event, person, monument) that is to be understood is always one that needs to be translated…What I seek to translate (understand, apply) is always something that is at first foreign to me, but that is in some way binding for my interpretation…Understanding is thus always a challenge, but I can only raise up to it if I succeed in finding words for what needs and cries to be understood. (Grondin 2002:43)

Recall, however, that the "thing meant" (being a domestic tourist) is that which is to be understood. The act of application is evident in the importance of dialogue (questioning) in the interpretive task. Through questioning the interpreter actively engages in meaning by seeking to transcend original preconceptions as per the dialogue (Gadamer 1985). If an interpreter has horizon that embraces the limits of pre-hermeneutic reflection to comprehend the "thing meant" in its own situation (thus, being a domestic tourist), moving towards understanding is more probable because the nature of the "thing meant" has been better clarified. By "making text one's own" (which differs from mere copying, which Gadamer (1976b) equates with

flatness and loss of meaning) through translation, an interpreter moves in the direction of reflective insight about what is masked within text.

This notion of bringing back hermeneutic dialogue to language itself is a defining characteristic of Gadamer's conditions of understanding. It provides the reasoning behind reading text from a non-authorial perspective (Arnold & Fischer 1994), while placing emphasis on meaning of the text. Gadamer illustrated how conditions of understanding converge as follows:

> …one is understanding the text itself. But this means that the interpreter's own thoughts have also gone into the re-awakening of the meaning of the text. In this the interpreter's own horizon is decisive, yet not as a personal standpoint that one holds on to or enforces, but more as a meaning and a possibility that one brings into play and puts at risk, and that helps one truly to make one's own what is said in the text. I have described this above as a 'fusion of horizons'. We can now see that this is the full realisation of conversation, in which something is expressed that is not only mine or my author's, but common (Gadamer 1985:350)

Gadamer emphasised that by making the text one's own, one is not destructing the text itself (Gadamer 1976e). What is at stake is the matter at hand and to set the possibility of such dialogue, research must ensure that text and interpreter are in agreement about the thing meant (Figal 2002). The overall question of the research (of what is being reflected on - being a domestic tourist), therefore, must draw out the question of being a domestic tourist.

The process of dialogue can undergo many iterations, especially given that the object of translation is heralded within text to be awoken through dialogue (Fleming et al. 2003). Iteration is discontinued when interpretation belongs to that which has been interpreted (Weinsheimer 1985). Confirmation of prejudices is not the aim of iterative dialogue, rather disconfirmation is pursued through the iterative process of re-questioning so that alternative interpretations emerge that bear closer resemblance to the thing meant (Whitehead 2004). Gadamer maintained that coming into something considered as truth attains greater weight if questioning has been attentive to what is at stake and, importantly, approaching dialogue with a "posture" akin to

taking one's time with that to be understood: that of tarrying (Dostal 1994). Iterative dialogue can facilitate a process to gradually reveal the subtleties of speaking, in demonstration that Gadamer's notion of tarrying during the interpretive process can recover implicitly (un)present meaning by facilitating the "happening" of insight.

In dialogue the back and forth motion of exchange is characterised by a positioning of vantage in relation to what is spoken of. Such positioning, or posture, emphasised by Gadamer is that of engaging in a hermeneutic circle of reasoning, which refers to "…the constant process that consists of the revision of the anticipations of understanding in light of a better and more cogent understanding of the whole" (Grondin 2002:47). Prasad illustrated how hermeneutic circle dialogue may work in practice:

> Consider, for instance, the task of understanding a paragraph in any piece of writing. The paragraph in question must, of course, be understood by means of understanding the individual sentences that make up the paragraph. On the other hand, it is often the case that the meaning of individual sentences in a paragraph becomes clear only when we already have an understanding of what the paragraph as a whole is trying to convey… (Prasad 2002:18)

It is this "…dynamic movement between the parts and the whole of a text within the seeking of understanding" that places the researcher in an epistemological situation (Annells 1996:707). Through iteration, Gadamer maintained that anticipations of the whole become revised and adjusted, such does iterative questioning increasingly acquaint the researcher with meaning of the text. In this regard, hermeneutic circle is an important component of iterative dialogue because emergent understanding is cogent but situational.

3.1.5 Questioning

Central to hermeneutic reflection with text is questioning. Language makes text an object for interpretation because concepts are opened to question and answer exchange (Rapport 2005). Questioning brings an object into speech (Figal 2002) and Risser (2000) pointed out that the interpreter opens a text to questioning with a

question, to which the meaning of the text responds posing another question. The exchange is one where "…questions put by the text challenge the truth of the interpreter's prejudices. The goal…is to find those questions to which the text constitutes the answer…" (Prasad 2002:19). "The real power of hermeneutical consciousness" according to Gadamer, "is our ability to see what is questionable" (Gadamer 1976f:13). Again, what is at stake is not the intention of the author, rather it is the meaning within the text. In this relation one's horizons come into play, including one's prejudices and mastery of language. As Linge explained:

> We understand the subject matter of the text that addresses us when we locate its question; in our attempt to gain this question we are, in our questioning, continually transcending the historical horizon of the text and fusing it with our own horizon, and consequently transforming our own horizon. To locate the question of the text is not simply to leave it, but to put it again, so that we, the questioners, are ourselves questioned by the subject matter… (Linge 1976:xxi)

In Gadamer's terms, interpretation is an event of understanding that is universal: researcher and text are enjoined by the speech event (Gadamer 1976f). Therefore, in questioning, the interpreter must recognise that the text is "…only the *occasion* for the interpretation and the task is to dissolve its status as an object" (Figal 2002:112). In this way text finds expression in the interpreter's own language, which is the by-product of interpreter and text being bound by meaning in language and the object of the question.

Through questioning and putting one's pre-understandings at risk, there is a likelihood of experiencing disappointment, which comes about when we "…discover quite by accident that our beliefs about the phenomenon of concern were, at best, questionable" (McManus Holroyd 2007:9). To Gadamer (1994), what can be thought of as meaning of the "thing meant" (truth) is a function of the language in which it resides. Moreover, substantial reasoning through critical questioning gives force to a claim. In addition, as Wachterhauser (1994) explained, what comes to be considered as an "interpretation" is that which prompts more questioning, is reflective of the infinitude behind what is said and, importantly, iterates participation in the tradition

interpretation is held (Mazlish 1998; Gander 2004). The suggestion is that an interpretation is not absolute, rather it stands to prompt further discussion.

3.1.6 Context

Context, Gadamer emphasised, is an important factor of meaning generation in language. Everything that is said is said within a linguistic context. The creative and contextual nature of language means that uncovering the intention of words is dependent on grasping the context in which words are lodged (Gadamer 1976c). Indeed, the notion of game Gadamer used to illustrate the conversational and "we" nature of language is played out in what he terms as definite context (Gadamer 1976c). Context, as Figal (2002) explained, marks the present nature of something said and in doing so bears significantly on the "unpresentness" of the unsaid. Gadamer used the term "occasionality" to describe the "…dependency on the situation in which an expression is used" (Gadamer 1976e:88). Here what is lodged is a function of motives related to the situation at hand, in which case the meaning of the thing meant is occasioned by its inference in a given context. This occasionality, Gadamer continued, "…constitutes the very essence of speaking" (Gadamer 1976e:88). Such a position, however, does not limit the infinity of the unsaid, rather it grounds language in its relation to the World, hence context is as much a question of effective history and tradition as it is on the immediacy in the act of speech.

Context is directly linked to Gadamer's finiteness of situation and horizon of understanding. Gadamer's concern, as noted in Section 1.3.1, is that of text and understanding. This means that to accommodate context as a condition of understanding, the present study must account for contexts of the study itself, the researcher and the text (participants and experience). Thus, to approach a given research problem from one's historical pre-understanding is to set a context in carrying out research (Gadamer 1985). A particular research question presents a context in which that to be understood is investigated. Further, as Whitehead (2004) pointed out, where data collection is an issue, personal and social characteristics of the researcher create a context in data collection, so much so that these influences need to be recorded and accounted for. Other contextual dimensions that need clarification in the present study include the text (the nature and implications of the

text), the experience in question (the nature of domestic desert 4WD travel under investigation) and data collection (participant-driven and interviewing). The notion of context raises the reliance on the research question to guide the research and create a setting that is oriented towards the thing meant – being a domestic tourist.

3.1.7 The Nature of Text

In formulating his notion of hermeneutic conversation, Gadamer defined texts as "…'permanently fixed expressions of life'…" (Gadamer 1985:349). Warnke (2002) maintained that texts typically reflect the historical character of being that "…in one way or another, are the narratives in which we find ourselves" (Warnke 2002:80). The fixed nature of text means that, as identified in Section 3.1.4, it is something in which an interpreter enters conversation with by bringing it to life with questioning and reflection (Risser 2000; Prasad 2002). As noted above, however, text is "…only the *occasion* for the interpretation and the task is to dissolve its status as an object" (Figal 2002:112). Text, therefore, is the vehicle of language and meaning. Meaning, as also discussed in Section 3.1.1, resides in the infinitude of the unsaid, a function of language from Gadamer's perspective that ultimately minimises the actual intention of the author and positions text as an artefact moulded by cultural and historical tradition (Gadamer 1985; Prasad 2002). As an expression of life, what is laid down in text is an object held in dialogue the text itself expresses, which substantiates it as an instance where the creativity and infinitude of language had once carried along participants in dialogue.

Gadamer's definition of text is open and reflective of his knowledge that cultural forms like art and literature are vestiges of meaning (see Dostal 2002). Van Manen (1990) maintained that the sources of phenomenological texts are varied, including: interviewing; observational techniques; biographies; art (including photographs); journals; and, literature. Writing with lived experience research in mind, Van Manen (1990) emphasised that texts should be reflective of the ontological nature of human activity. Indeed, there is a general acceptance among hermeneutic researchers that retrospective interviewing is a key avenue for generating texts (Laverty 2003). Texts based on lived experiences, as Plager (1994) pointed out, are developed after the event, which means that informants are individuals who can speak of the thing meant

(e.g. they engaged in being a domestic tourist in a specific setting). Prasad (2002) added that hermeneutics, in the search for meaning within language, also considers "…the term *text* to include organizational practices and institutions, economic and social structures, culture and cultural artifacts…" (Prasad 2002:23). Elsewhere, Arnold and Fischer (1994) foreground the ontological nature of human activity by noting that photographs are also a useful textual medium. Texts must offer an interpreter language that enables dialogue according to the overall question, in which case, as Mazlish (1998) pointed out, it must be fitting to the research by also preserving the context of text generation.

3.1.8 Tradition

Tradition refers to an authority recruited and endorsed by someone which grants their position (e.g. moral) in relation to things because that authority provides grounds for that position (Gadamer 1985). Tradition is a way of interpreting things because it sets normative boundaries to guide modes of viewing and questioning (Zuckert 2002). Tradition is something acquired from the past but at the same time it is produced and participated in. Traditions are not "imposed" but are instead freely taken on by people in their dealings with the World (Wachterhauser 2002). This may be so and is closely related to Heidegger's concept of situated freedom, where "…although the self also constitutes her world, she is constrained in the possible ways she can constitute the world by her language, culture, and history, by her (constitutive) purposes and values" (Leonard 1994:47-8). As Linge explained, hermeneutic reflection:

> …is a moment in the life of tradition itself, of which interpreter and text are subordinate parts. It is trans-subjective in that what takes place in understanding is a mediation and transformation of past and present that transcends the knower's manipulative control. (Linge 1976:xxvii)

This means that someone is always already situated within "ongoing dialogues" that are part dependence (on what is inherited) and part reflective of humans as rational, intentional beings (Wachterhauser 2002). One's authority in tradition is such because it is accepted and recognised (Gadamer 1986). Alternatively, tradition determines the

nature of text, so much so that it marks the finitude of interpretation, as Weinsheimer (1985) explained, "…unless there is some difference to be integrated…the interpreter will have nothing to say and no interpretation will be possible…interpretation is situated within an ongoing process which it did not originate and will not complete" (Weinsheimer 1985:254). This, Gadamer (1985) maintained, reflects that understanding is somewhat structured and marked by continuity.

3.2 Gadamer's Conditions of Understanding: Implications for the Present Study

In providing a means (hermeneutic stance) of how to approach interpretive situations and the historically contingent nature of meaning and understanding, Gadamer's conditions of understanding offer a philosophical grounding and methodological guidelines in the present study. Specific implications according to each condition are identified in Table 3. The implications primarily influence text development and the approach to the interpretive task. Tradition is perhaps the least "task specific" condition, yet as Chapter Two discussed in relation to constitutive belonging and Chapter One indicated in Exhibit 4 and Section 1.3.2, tradition permeates the entire research. The idea that Gadamer's conditions of understanding may be "task specific" is not to be taken literally because Gadamer sketches a way of approaching interpretive situations, rather than specifically doing interpretive research. The suggestion in the present study is that some conditions come to the fore in some tasks more than others, as previous researchers have indicated (e.g. Prasad 2002; Laverty 2003; McManus Holroyd 2007). Below is a brief overview of Table 3 accompanied by references to key sections of the thesis where implications in relation to the present study are discussed in more detail.

Gadamer's conditions of understanding have implications for text development in relation to language, the nature of text and context. As Table 3 shows, language is spoken in relation to being a domestic tourist 4WDing in desert Australia, which means that the present study must encourage participants to speak on their own terms in phenomenological interviews. This is discussed in Section 3.3.4. In relation to

Table 3 Gadamer's Conditions of Understanding: Implications for the Present Study

Condition	Implication
Language	- *Nuances of Being a domestic tourist are taken to be observable because language is spoken in relation to what is spoken of and the context of the speech. Hence, study participants must be allowed speak in their own terms (see Section 3.3.4).* - *Language is spoken as if to someone conversant in hidden meaning, which implores the present study to allow participants to speak, but still speak to the researcher. A phenomenological approach to interviewing is crucial here (see Section 3.3.4).* - *The present study must recognise the context of participant speech in relation to the research task (history).*
Effective History	- *Identify the past and present effective history of the researcher, including the evolution of present horizon during the research (see Section 3.4.1).* - *Identify the horizon of the text in light of speaking as being a domestic tourist.* - *Bringing to light the past bearing on the present will draw attention to the nature of hidden meanings of Being in the desert 4WD context.*
Prejudices	- *The present study is required to identify pre-conditioned ways of approaching the question of Being a domestic tourist in the domestic desert 4WDing setting. Questioning prejudices must isolate those specific to the contexts of the present study, in terms of practical setting and theoretical position (see Section 3.4.1).*
Hermeneutic Dialogue	- *Translation means making text "one's own", formulating exegeses.* - *Language must be assessed in relation to the whole, a process reflective of an iterative hermeneutic circle (see Section 3.4.3).* - *The present research must participate in dialogue by bringing to mind the unsaid in the said and putting that meaning into the researcher's own words. In doing this, however, dialogue must remain oriented to the text (see Section 3.4.4).*
Questioning	- *Questioning should serve to bring to life meanings of Being a domestic tourist unspoken but hidden in the text.* - *Through questioning, pre-understandings about Being a domestic tourist (in relation to the desert 4WDing context) should be put at risk. Questioning is self-reflective as much as it is about questioning the text (see Section 3.4.3).*
Context	- *The contexts in which Being a domestic tourist are spoken in the present study must be made clear.* - *The research situation creates a context for the text, in which case the question guiding the research is vital in creating the parameters of the research context (see Section 3.4.4).*
The Nature of Text	- *Texts formulated in the context of the present study should express Being as a domestic tourist in the desert 4WD setting. Crucial steps required to accomplish this include setting the research situation with the research question and ensuring research participants are allowed to speak in their own terms.* - *Texts should preserve the contexts of Being a domestic tourist in the desert 4WD setting (see Section 3.4.2).*
Tradition	- *The present study enjoins two traditions: (a) the sector of tourism researchers who regard tourists as active agents of social, political, cultural and historical contexts; and, (b) the Postcolonial stance of confronting colonial legacies between Aboriginal and non-Aboriginal Australians (see Exhibit 4).* - *Texts generated in the present study, even though they are developed by participants, should be considered as Postcolonial texts specifically because the parameters of the research context are defined by a guiding question born from Postcolonial tradition.*

context, text development is influenced by the implication in Table 3 that the research question creates parameters for the context of the text. This is discussed in Section 3.3.4. As Table 3 further suggests, the nature of text must express Being from the vantage/worldview of a domestic tourist in the desert 4WD setting and preserve the context of Being a domestic tourist. Table 3 indicates that this is reliant on the research question and phenomenological interviewing.

As indicated above, Gadamer's conditions of understanding also carry implications for the interpretive task. Firstly, in reference to language, Table 3 shows that interpretation must recognise the language of text as in relation to the research. An outcome of iterative dialogue is translation (making text "one's own"), which, as identified in Table 3, involves posing exegeses based on meaning derived from iterative dialogue with participant generated texts. In Table 3, effective history presents various implications for the interpretive task, including: (a) identifying the past and present effective history of the researcher, including the evolution of researcher understanding during the research; (b) identifying the horizon of the text in light of speaking as being a domestic tourist; and, (c) drawing attention to how the past influences hidden meaning. Table 3 indicates that researcher prejudices in relation to Being a domestic tourist (in the desert 4WDing setting) must be exposed and, as Table 3 also highlights, put at risk through questioning and hermeneutic dialogue. Finally, Table 3 also points out that interpretation must remain oriented to the contexts of how being a domestic tourist is spoken of within the texts.

Table 3 demonstrates key areas where Gadamer's conditions of understanding are recruited into the present study. As *conditions* of understanding, it should be clear how Gadamer's philosophical hermeneutics does not involve a discussion of how to generate texts. As identified in Section 1.3.2, this is dependent on the researcher. In carrying out interpretive research based on Gadamer's conditions of understanding, then, a researcher must find a means to fuse philosophical hermeneutics with a particular method to develop texts of interest. Such method should correspond with philosophical hermeneutics, especially in terms of yielding texts of the nature identified in Table 3. The suggestion, therefore, is that Gadamer's conditions of understanding influence many facets of the present research, but not everything.

3.2.1 Some Criticism: Clarification of Gadamer's Position

Gadamer did not wholeheartedly reject method, rather he argued against the idea that the only truth is that born from science, namely because truth is always in the making (Weinsheimer 1985; Gadamer 1986). Positivist science renders tradition and prejudice inert through conscious attempt to pacify these influences, influences which Gadamer maintained cannot be quashed because any research question is an expression of historical influence (Gadamer 1985). Having acknowledged this issue, of more pressing concern to the present study are criticisms from two main sources, the first is the claim that Gadamer fosters conditions that amount to little more than relativism, while the second source is from Habermas who identified inadequacies of Gadamer's approach. These sources of critique are important because they assist in clarifying the aims of interpretation and why Gadamer's conditions of understanding are suited to the problem at hand.

The claim of relativism, that interpretations are little more than the product of the individual and their era, requires careful consideration. Gadamer's emphasis on prejudices and language (thus reflecting one's position), for instance, have potential to elide interpretation towards relative statements (Grondin 2002). If this is the case, then one's historical situatedness is little more than a roadblock to understanding and one's prejudices serve only as irrational guideposts which channel meaning towards discursive ends (Wachterhauser 1986, 2002). Gadamer's philosophy poses a number of arguments leading his conditions of understanding away from such possibilities. Indeed, Bernstein (1983) went so far as maintaining that "…all of the themes in Gadamer's philosophic hermeneutics contribute to the movement beyond objectivism and relativism" (Bernstein 1983:165). Some of these tenets are identified here, most of which reflect the nature of dialogue and Gadamer's position on language.

First, prejudices are not absolute conditions of understanding, rather they are possibilities of understanding which, as highlighted above, are tentative in that the process of dialogue actively seeks to revise one's former position (Grondin 2002). Prejudices provide a point of departure, rather than an endpoint of understanding. Another important point is that understanding is open to the foreign nature of text

(Bernstein 1983). What the interpreter makes his/her own is the meaning within language, not the text itself. In which case, thirdly, truth claims (that is, assertions that something is absolute) must be lodged in agreement that a thing is as it is, but this is always open to revision because Gadamer maintained that the true nature of something is always in the process and subject to questioning (Bernstein 1983). Thus, any claim to truth is merely a possibility of meaning. This also reflects the fact that, fourth, language is not viewed by Gadamer as a system of symbols of entrenched meaning, nor are people "captive" to any one language (Gadamer 1976f). This recognition moves Gadamer away from linguistic relativism. Finally, the notion of fusing horizons brings meaning into articulation an interpreter understands, but from the spirit in which the text was formed (Grondin 2002). Gadamer argued that contemporaneous circumstances must be embraced, but in a way where coming towards understanding recognises the removed temporality of text, the uniqueness of dialectic encounter and the infiniteness of possibilities.

Critique from Habermas about aspects of Gadamer's hermeneutics coincided with his (Habermas) development of a critical hermeneutics approach (see Bernstein 2002). According to Bernstein (2002:274) "Habermas argues that Gadamer is not sufficiently sensitive to the way in which the type of dialogue which he discusses and cherishes is systematically distorted by contemporary social forces and insidious forms of political power". To Habermas, language should be considered less as ontological and more as an ideological device (Bernstein 2002). In the context of the present study (the consideration of being a domestic tourist means remaining enmeshed in the historical, social, cultural and political realities one claims to belong) the claim made by Habermas presents a level of concern. As Prasad pointed out, however, Gadamer's position is that "…(a) critique of tradition is itself subsumed in, and dependent on, the very tradition or language that serves as the focus of critique and (b) that the primary goal of philosophical hermeneutics is not to provide a narrow method of interpretation…" (Prasad 2002:23). The implication here is that by undertaking a critical approach following Habermas (see, for example Maggs-Rapport 2001) the present study may not adequately recognise the influence of an Aboriginal person researching non-Aboriginal Australians, an important factor behind the motivation and perspective underlying the present study. In which case

critique from Habermas will be taken no further, other than recognising some of his key concerns raised here and that Gadamer had responded.

3.2.2 *Practical Concerns*

Numerous concerns have been raised from researchers in various fields about implementing a hermeneutic approach. Many of these criticisms are cautionary and offer interesting considerations, some of which have also been raised in Section 1.3.2. For instance, prejudices can too easily be irrational (Wachterhauser 2002). Gadamer's conditions of understanding attract criticism for engendering an elitist approach to research (Bernstein 1983). As such, the potential for prejudices to take undue ascendancy is a constant possibility (Plager 1994). Risser (2000) maintained that the non-authorial treatment of text means that interpretation may not adequately come into relation with the other enough. Further, Risser (2000) also suggested that hermeneutic interpretation may be pre-occupied with services of language in the future, thus over-born by obligation to present times, while Van der Zalm and Bergum (2000) suggested that hermeneutic texts may inadequately account for the dynamic nature of experiences.

While the present study is not strictly a lived experience study, Being is ontological and the resulting texts in the present study is the direct result of lived experience. As such, critique in relation to this sub-theme is relevant. In two separate meta-analyses Paley (1998) and Draucker (1999) identified shortcomings from a body of hermeneutic lived experience nursing studies, the majority of which were based on Heidegger. Draucker (1999) highlighted that studies often lacked evidence of a fusion of horizon and that the actual application of philosophy was limited. Paley (1998) went further, explaining that lived experience researchers tend to afford too much weight to subjectivity at the expense of social structure and practices (meaning underlying actions). In addition, Paley (1998) also discovered that lived experience researchers too often presumed that understandings of the World by study participants were "correct" and accounted for reality. To Paley lived experience research was not only epistemologically ambiguous, it actually deviated from Heidegger's philosophy to end up inconsistent with philosophical hermeneutics. This is another cautionary note to remain oriented with Gadamer's conditions of

understanding and to not over-invest in the subjectivity of participant-generated texts.

Two additional issues raised by extant hermeneutic literature were: the research process and, secondly, method, particularly text generation. Whitehead (2004) argued that to increase the transparency of a hermeneutic research process it is advisable to clarify when and how critical decisions impact on the study (particularly in Chapter One). In addition, Draucker (1999), as well as De Witt and Ploeg (2006), provide precedent for claims in the present study (see Section 1.3.2) that Gadamer's conditions of understanding should guide the entire study process. In reference to method and text generation, McManus Holroyd (2007) stressed that text must correspond to the "thing meant" (being a domestic tourist), a task which ideally should preserve contexts by unfolding within the definitive time and place of the research setting (see Table 3). Another issue raised by Leonard (1994) is that the researcher and informant should share common culture, language and some background in the "thing meant" (being Australian, 4WD enthusiast etc.), while Webb and Pollard (2006) lodged a reminder that, given the nature of hermeneutic reflection as self understanding, the study should be carried out by a single individual.

3.3 Textual Generation: Method

The method selected for the present study is known as the visitor employed photography (VEP) approach, which directs participants to capture their own photographs of an experience and also involves interviewing participants about those photographs. The VEP method is based on a combination of art (photographs) and interviewing, two phenomenological textual mediums identified by Van Manen (1990). An overview of VEP and the characteristics which, in the present researcher's opinion, make it consistent with philosophical hermeneutics is provided below.

Table 4 Benefits of Visitor Employed Photography

Photography is a natural part of tourism activity (Haywood 1990; Markwell 2000);
Participant-generated texts are participants telling their own stories, reducing researcher bias in dictating the nature of text, as well as third party influence (e.g. observation techniques) (Ziller 1990; Markwell 2000);
Tourist photographs are emplaced, revealing modes of place relations, including myth, landscape, destination image, pre-conceived place discourse, power, etc. (Johns & Clarke 2001; MacKay & Couldwell 2004; Stedman et al. 2004);
Photographs are experiential material providing a link to Being at the time of actual experiences (Jacobsen 2007; Garrod 2008);
Photographs can accommodate an array of experiences and complex situations (Stedman et al. 2004);
Photographs anchor memory, guide the interview process and enrich the available text with visual data (Haywood 1990; Stedman et al. 2004);
Research can understand the contextual (e.g. social & cultural) background of participants through orientations of photographs (Stewart & Floyd 2004);
The ambiguity of photographs is overcome by photo guided interviews, which provide personal context and meaning attached to the images (Stedman et al. 2004).

3.3.1 Visitor Employed Photography (VEP)

Key benefits of VEP are identified in Table 4. VEP utilises photographs generated by participants during an experience, or of a particular setting. As such, VEP, to re-word Ziller (1990), provided the opportunity to record actual encounters of a domestic 4WD tourist on a 4WD tag-along tour in desert Australia. Ek et al. (2008) argued that phenomenological approaches utilising tourist photographs can capture the mobile and performative nature of tourism experiences. Indeed, VEP has gathered increasing support from qualitative tourism and leisure researchers (Haywood 1990; Markwell 2000; Johns & Clarke 2001; MacKay & Couldwell 2004; Stedman et al. 2004; Stewart & Floyd 2004; Jacobsen 2007; Garrod 2008). VEP enables research to capture the manner in which tourists enframe the destination and construct their Being in the World within a destination (Crang 1999). Participants are asked prior to (but sometimes after, e.g. Cederholm 2004) an experience to take photographs during a particular experience, with the specific directions on the nature of their photographs dependant on the research. Some researchers ask participants to keep a log about the

Table 5 Limitations of Visitor Employed Photography

The participant-driven nature of VEP places a lot of responsibility on participants, who may misinterpret instructions (Jacobsen 2007). The task of the researcher is to ensure that instructions are clearly articulated in verbal and written form (see Section 3.6.2).
Photography can rely on recruiting certain "types" of participants, such as particular demographic groups or those with a camera as opposed to those without (Haywood 1990; Garrod 2008). This is a limitation that cannot be overcome in the present study. In the opinion of the Researcher the issue is offset in the present study by seeking understanding instead of generalisation (see Section 1.3.3), the discursive orientation of photographers and that subjectivity is the starting point for hermeneutic reflection (see Section 3.1.2).
By focusing purely on photographs the textual accounts may be limited in that an important situations may be left out of photographs, or indeed not photographed for extraneous reasons (Haywood 1990). This is difficult to control, but the discursive orientation of photographers will highlight things that their being was focused on during the experience (see Section 3.2).
The need to organise photographs places time and effort demands on participants (Stewart & Floyd 2004), a factor which is minimised in the present study by investigating an extended tourism experience setting (Haywood 1990).
Sample participants are limited to those with experience in, or clear intention of engaging in the experience or event of interest in a study.
Interviewing places additional obligation on research participants (MacKay & Couldwell 2004). Such demands are offset in the present study by investigating an extended tourism experience setting and emplacing the researcher in that setting (see Section 3.3.2).
The discursive nature of photography means that participants may focus on some aspects of their surroundings more than others (Haywood 1990).

meaning of the photographs (Garrod 2008) while others opt for retrospective interviews (Loeffler 2004; Stedman et al. 2004; Kyle & Chick 2007).

Being driven by the ontological nature of being a domestic tourist, VEP provided the present study with a window to Being. Importantly, the VEP method is based on the proposition "…that it is the view of the viewer that we are viewing and experiencing" (Ziller 1990:132). Meanings of being there (see Stedman et al. 2004), lodged in interview, are accompanied by the language of engagement, with the immediacy of photographs preserving the context of events in the study setting. The preservation of language and context are crucial benefits of VEP that make it a suitable method to generate the hermeneutic text required to carry out Gadamer's conditions of understanding in the present study.

As with any research method, VEP also has some pitfalls, some of which are identified in Table 5. Among the range of pitfalls are some factors beyond any influence from the researcher, such as participant background and discursiveness.

Table 6 VEP and Hermeneutic Phenomenology

VEP interviewing generates text derived directly from participant speaking, thereby creating a text of spoken language to engage with hermeneutic reflection (see Section 3.1.7).
VEP encourages participants' Being to take centre stage (see Section 3.2).
While participant subjectivity may come to the fore in their spoken accounts, their underlying worldview of destinations can reveal their situation Being there (see Section 3.2).
Photographs are ontologically situated in contexts, hence ontological Being (there) within the World can be revealed.
Research can be directed specifically towards phenomena within the World, in this case Being a domestic tourist travelling in Central Australia.
VEP provides multiple texts open to the interpretative process (see Section 3.4).
VEP encourages an interview situation opening the infinitude of meaning because participant speaking is within a particular context, which can also permit the exercise of subtleties within speech (see Sections 3.4.3 and 3.3.4).
Because tourists engage in experiential encounters, their Being is emplaced in a definitive context, a context open to researcher insight enabled by emplacement and fused horizon of historically constituted meaning of those places or encounter (see Section 3.4.3).
Places/encounters can enjoin existing meaning, indicating the extent participants enjoin existing narratives, power, seeking their own authority (see Section 2.3).

Table 5 directs readers towards research design initiatives intended to accommodate given pitfalls. A consideration for present discussion is that the discursive orientation of the photographer noted in Table 5 can be either an advantage or disadvantage. Discursive orientation may have the pitfall that texts become over invested in experiential subjectivities, a problem common in lived experience research (Paley1998). Discursiveness is a benefit to present study because, given "…that the function of photographs is primarily the creation and maintenance of meaning, to this end a hermeneutic approach, which concentrates on the meaning woven around a photograph, is desirable" (Cronin 1998:77). Another benefit arising from discursive photographic behaviour relates to Ziller's (1990) point that photographic avoidance of things can reveal the orientation of the photographer.

Tourists, Garlick (2002) argued, are conditioned in certain ways by culture, discourse and desire to procure preferred photo-narratives. A pattern may emerge that some features are avoided within a defined setting, hence the un-photographed can inform

research as much as the photographed. A researcher must, therefore, pay attention to such details. Finally, Table 6 indicates some areas where VEP overlaps with the philosophical aims of hermeneutic phenomenology outlined earlier. Table 6 discusses that VEP generates texts that are suited to hermeneutic phenomenology because the ontological situation of domestic tourists Being in the World can be explored via the emplaced immediacy of photographs. A key advantage of VEP from a textual perspective, is that interviewing generates spoken language from study participants based on the meanings they afford to ontologically situated photographs they generated from their own experiential encounters. Thus, in the self-guided nature of photographic behaviour, texts are based on study participants as historically constituted within a specific circumstance or place, and in speaking of this, the historicality within language, their own effective history and the nuances of context (in the interview and at the time of images) have the potential of being revealed in the texts.

3.3.2 Combining VEP with Emplacement

The discursive orientation of photographers also lends weight to Leonard's (1994) assertion that where lived experience is the source of phenomenological text, researchers should have common background in the "thing meant", which is Being (a domestic tourist) 4WDing in desert Australia. The discursive orientation of the photographer highlights the importance and advantage, as Plager (1994) and Rapport (2005) argued, of researcher emplacement (an approach Markwell (2000) and Kyle & Chick (2007) have applied in tourism). Combining VEP with researcher emplacement means the researcher can approach hermeneutic dialogue with participant-generated texts with broad pre-understandings of the research setting (Markwell 2000). By limiting "being a domestic tourist" to a narrow setting, the present study was in a better position to pinpoint the occasionality of language because texts are assigned to a definite, rather than ambiguous, context (Gadamer 1976c, 1976e). Horizons of understanding about the subjectivity of the experience should be relatively close, so what remains should be, to paraphrase Figal (2002), a well conditioned occasion to make present the unsaid in the said.

The notion of the researcher being emplaced in the study setting (effectively being part of the 4WD tag-along tour of interest) raised questions about contextual influence from the researcher and the research question directed at participants. This is especially important given that participants can misinterpret instructions. The present study provided participants with a question (instruction) that set a definitive and clear expectation so that their texts correspond with the question of the research. Moreover, instructions attempted to minimise desirability bias by setting the possibilities of their experiences as infinite. In keeping with Gadamer's conditions of understanding, this situation was approached using Gadamer's insight that "The essence of the question is the opening up, and keeping open, of possibilities" (Gadamer 1985:266). Participants were given a question (instruction) that kept open the possibilities of their Being (see Stedman et al. 2004), while providing them with a definitive purpose and avoiding any sense that the Researcher has vested interests. The specific approach utilised in the present study is discussed in Section 3.3.4.

3.3.3 Photographs

VEP facilitated the present study to generate texts based on photographs and spoken language (about those photographs). In accordance with the reading of Gadamer's conditions of understanding in the present study, spoken words from phenomenological interviews were the objects of hermeneutic reflection. Photographs are visual artefacts that can contain a wealth of information, even if they are derived from tourist photographers whose images have little application outside the immediate realm of the individual (la Grange 2005). In what should seemingly be innocuous, photographs taken for "personal usage" can actually reveal far more than the immediate utility may suggest.

The eleven features identified in Table 7 reflect Sontag's (1977) notion that photographs assign self-representation and symbolic meaning to things tourists encounter. The significance of self-representation, as Wells (2004) pointed out, is that "Personal pictures are made specifically to portray the individual or the group to which they belong *as they would wish to be seen* and as they have chosen to show themselves to one another" (Wells 2004:117). Precisely what that meaning could be is endless because photographs not only contain a wealth of meaning (Wells 2004; la

Table 7 Functional Characteristics of Tourist Photography

Travel Behaviour	Photography is often associated with being a ritualised activity, part and parcel with tourism, providing "…a set of rules and roles people take up in new or special environments" (Crawshaw & Urry 1997:183). Photography is productive work to do on holiday (Schroeder 2002). One's Being a tourist can be reflected in personal photographs.
Capturing the Photogenic	Travel is a means for people to search for the photogenic (Schroeder 2002). Garlick (2002) described that it is often a desire to photograph the unphotographable, that is, the intrinsic or sensed meaning of a place or what it means to be there, which can provide insight into elements of place linked to "being there" as a domestic tourist.
Memory Production	Photographs act in the production of memories by making lived experiences concrete and available for later recollection (Schroeder 2002; Garlick 2002). Photographs contain the kind of things domestic tourists remember about their experiences.
Creative Activity	Some authors argue that photographs are made, rather than taken (Garlick 2002; Larsen 2005). In this sense, a photographer consciously intends to create meaning in a photograph, through but beyond objects depicted in an image. Such creative engagement can reveal the way domestic tourists have engaged with place.
Discursive Orientation	Tourists, according to their purposes, discursively select objects to photograph (Garlick 2002). What is not photographed is sometimes as meaningful as what is captured within a frame (Ziller 1990). Once an image is captured it presents a preferred scene based on the intentions of the photographer (Edwards 2006). The disposition of a domestic tourist in relation to place can be ascertained by their discursive orientation.
Self Representation	Photography is a means for domestic tourists to engage in their creative production of self (Crang 1999; Garlick 2002). While objects within images are the subject of photographs, the real issue in personal photographs is the photographer – their accomplishments, insight, self-narratives etc. This is directly linked to their life story and Being.
Signifying Practice	Tourist photography is linked to broader cultural realms, often reproducing dominant discourses of people and places (Crawshaw & Urry 1997; Garlick 2002). This reflects the notion that tourist photography is enacted as situated freedom, reproducing "occurent" events conditioned by dominant discourse (Crang 1999). This underscores studies investigating how tourist photographs enjoin hermeneutic circles of meaning (e.g. Jenkins 2003; Caton & Santos 2008). Personal tourist photographs are produced against the background of broad contexts and pre-understandings (Edwards 2006).
Cultural Object	Because of its presence and immediacy in the situation, photography is part of, rather than represents history (la Grange 2005). Photographs do not just reflect societies, but are also objects in society construction (Crawshaw & Urry 1997). Photographs can be regarded as artefacts of tourist agency and, hence, be useful in revealing such agency.
Visual Knowing	Modern tourism experiences and place consumption is highly visual (Schroeder 2002). Visualising (through photographs) can be a strategy for knowing and desire, both of which underscore modernised experiencing of the world (Strain 2003). In which case domestic desert 4WDing experiences can be "known" through photographs, with the visual evidence complemented with experiential knowledge in relation to place.
Place Engagement	Tourist photographs can reveal how being at a place is often conditioned by place myths (Johns & Clarke 2001). This can be the case even though physical place attributes may contradict imaginative pre-conceptions (Hagen 2006). Tourist photography is entirely emplaced, and while place is often a background for social engagement (Larsen 2006), taking photographs can also fine tune observation skills (Haywood 1990).
Future Oriented	Personal photographs are often oriented to showing others in the future (Sontag 1977; Crang 1999; Larsen 2008). While a domestic tourists' eye may be physically trained on an object, their mind's eye is considering whether such photographs of the desert 4WD trip will be viewed favourably by their peers.

Grange 2005), their meaning is layered and complex (Stedman et al. 2004). Photographs become a reality themselves because of their evidential immediacy in presenting a setting and their nature as a cultural artefact. In the present study, the complexity of photographs provides an advantage in accounting for the complexity of ontological being and scope of tourist experiences.

An important characteristic of photographs as a medium is the relationship with time. "Photographs", Sontag (1977:173) proclaimed, "are a way of imprisoning reality, understood as recalcitrant, inaccessible; of making it stand still". Images become a possession of an instance that once took place (Sontag 1977). This notion of possessing a past was illustrated by Cronin (1998) who explained that "…when we see a photograph we cannot deny that its referent once *existed.* A photograph is therefore an emanation of a *past* reality" (Cronin 1998:72). Wells (2004) highlighted the realist perspective that photographs record a reality as it unfolds around the photographer. Photographs provide a portal to past experiences, Garlick (2002:296) argued, as "…the recording of the modern tourist's presence at a specific 'sight' functions not only to catalogue that sight as 'known', it also serves to represent the tourist-subject as a coherent and stable entity *through* his or her relation to that which is known". It is what Wells (2004) referred to as the context of the user that blurs the bounded time-space of photographs. Such reading of a photograph is ultimately the result of one's vantage as a viewer. To Burnett (2004), "seeing" an image can stir emotions and memories in a viewer, a response wholly intertwined with one's creative engagement with a photograph. As research text, photographs not only provide a window to tourist experiences as they occurred (Crang 1997), they also enable the photographer's *being there* to become exposed because the "owner" of that past assigns whatever meaning and context is fitting.

Emptied of personal meaning, personal photographs are ambiguous and subject to the creative engagement and interpretations of a viewer (Barrett 1990). Even where such meaning was originally explicit, Burnett (2004) posited that no photograph retains its meaning for very long, with the nature of successive interpretation changing with the layering of time. Indeed, photographs estranged from original meaning can easily become politically construed representations (McQuire 1998). This difference between the appearances in a photo and intended meaning was raised

by Stedman et al. (2004) who used this tension to rationalise the utility of interviewing in the VEP approach. While the value of interview texts are emphasised in various VEP studies (Stedman et al. 2004; Loeffler 2004) the treatment of photographs is relegated to content analysis or supportive evidence. Evidently, the present study needed to recognise that there is an issue about the utility of photographs as VEP texts when interview texts, of spoken language, take precedence in interpretation.

The treatment of photographs as texts in light of the ascendancy assigned to interview texts in VEP is overcome by capitalising on the evidential function of the images. It is important to recognise what is framed within an image, which Edwards (2006) maintained intensifies the presentation of objects in a manner akin to performance. Yet in capitalising on the evidentiary nature of photographs the approach adopted in the present study was to piece together the ontological situations they conveyed (Cronin 1998). The nature of photographs as text in the present study was, according to Ziller's (1990) approach, where a VEP participant provides photographs based on their "conversation" with research instructions, with each photograph contributing in their own desired fashion. As Parry and Johnson (2007) argued, photographs are a medium through which participant's record, remember and share their experiences. It was in this spirit that photographs were used in the present study.

3.3.4 Hermeneutic Phenomenological Interview

The VEP interviews conducted in the present study with minimal time elapsed from actual experiences of interest, an approach supported in the literature because immediacy aids in the recalling experiences, while minimising hindsight (Plager 1994; Rapport 2005). Importantly, while field interviewing is made easy by digital photographic technology (see Section 3.6.2), the tendency of photographers to digitally alter their photographs (Zuckerman 2000) can be avoided by ensuring that minimal time elapses between the time of photographing and interviewing. According to Becker (1992), phenomenological interviewing should begin with an open question to allow an infinite extent of possibilities to enter the interview situation. The structure of VEP interviews was determined by the sequencing of

photographs and the successive accounts of each photograph provided by the participant (Stewart & Floyd 2004). The desired format of each account begins with the participant describing the photograph and then specifying the meaning within the scene presented by each frame (Stedman et al. 2004). Researcher intervention and photograph critique is avoided.

The VEP interview approach begins when setting the initial instructions to research participants, hence they are conditioned to respond to particular instructions before engaging in an interview. VEP interviewing remains oriented to the research question, which in the present study required participants to engage in the interview based on their dialogue with the research question, rather than the researcher. This is not an assertion that the researcher has no role in the interview context, rather it draws distinction from approaches by some hermeneutic researchers (e.g. Fleming et al. 2003) who develop hermeneutic texts based on intense dialogue between participant and researcher. As suggested in Table 6 the aim of the VEP interviews in the present study was to generate spoken language text based on actually *being* a domestic tourist: Being is ontological after all (Heidegger 1962). This does not mean that a participant text is right in its reference to being a domestic tourist but to be useful the texts must respond to the research question, capture the ontological nature of Being while preserving language and context of the research setting.

Table 3 highlighted that even though a participant speaks with a researcher, their speech should reflect a monologue that expresses their Being. Participants are encouraged to tell their story rather than list what happened, an approach Patterson et al. (1998) illustrated as preferable in gathering hermeneutic interview texts. The aim should be, as Becker (1992) maintained, to develop more than mere thoughts about the experience:

> A successful research interview is one in which the interviewee can take the research relationship for granted, can sink into the descriptive details of his or her experiences of the phenomenon, and can give details and nuances that bring the researcher into the lifeworld (Becker 1992:40)

The nature of VEP research is conducive to such in-depth probing because of the personal nature of photographs, their immediacy in representing experiences and the complex meaning participants attach to them. That taking photographs is "work" to do on holiday is also an advantage here because it raises the likelihood of rich descriptions.

The interview context is important in creating an environment conducive to eliciting the participant's "conversation" with the research question. This, according to Becker (1992), involves: creating a safe, quiet interview environment; being mindful of the researcher-participant relationship throughout the interview; facilitating, rather than leading the participant; seeking elaboration only where necessary; and, maintaining an un-structured approach, but oriented to the phenomenon. The importance of context was further highlighted by Steinar (1996):

> The interview is tied to a specific interpersonal situation, it develops more or less spontaneously, the subjects addressing themselves to the interviewer not only by words but also through gestures and implicit references to their common situation. (Steinar 1996:50)

The VEP interview is not disassociated from Gadamer's notion of language as "we" detailed in Section 3.1.1. Indeed, the creativity and contextual nature of language as play is replete with metaphor and implied expression which, if spoken in a different context may be emptied of meaning (Gadamer 1976e). Expression and metaphor are, as Steinar (1996) suggests above, a by-product of the interview situation, which means that an "interview text" should not be taken as purely the by-product of "conversation" between the participant and the research question.

Some lived experience researchers stress that texts should be the product of multiple occasions of dialogue with research participants (Plager 1994; Whitehead 2004; Chow 2004). As, for example, Fleming et al. (2003:118) proposed, "Because of Gadamer's (1990) assumption that understanding depends on the particular historic situation, it is essential to speak two or three times with participants". However, by re-interviewing participants the accounts acquire new meaning through hindsight (Rapport 2005). What is desirable is "…to see things in their immediacy…"

(McManus Holroyd 2007:10), which means that minimal time should elapse between the event in question and interviewing (Rapport 2005). In addition, the aim of text generation should be, in light of Gadamer's understanding of language, to preserve the context of the thing meant: being a domestic tourist. As highlighted above, meaning in language is shaped by the situation in which it is lodged (granted, interviews will always be retrospective) and that context erodes as more time passes.

3.4 Interpretive Process

Having identified Gadamer's conditions of understanding and described the VEP approach, Section 3.4 specifies the interpretive process undertaken to elucidate an understanding of study participants Being during the 4WD tag-along tour in Central Australia. The process is as shown in Figure 1 and introduced in Section 1.3.2. In particular Section 3.4 primarily identifies processes involved in the Fusing Horizons section of Figure 1. It extends on implications identified earlier in Table 3, beginning with the constancy of researcher prejudices and effective history throughout the interpretive task. Following this the approach to textual description is laid out, then the operational qualities of Gadamer's mediums of fusing horizon (iterative dialogue, hermeneutic circle and questioning) are denoted. Finally, Section 3.4 describes the remaining components of the interpretive process identified in Figure 1 (translation, underlying conditions of Being and nomothetic fusion). Outcomes of translation, underlying conditions of Being and nomothetic fusion constitute findings reported in Chapters Four and Five.

3.4.1 The Constancy of Researcher Prejudice and Effective History

Figure 1 indicated that researcher tradition, effective history and prejudices are a starting point and subsequently implicated in every following step of the research process. It should be noted that Gadamer is unclear about the exclusivity of effective history (Section 3.1.2) or prejudices (Section 3.1.3), however the present study proposes that prejudices follow a path laid out by one's effective history, always already a by-product of the past but in relation to that of the present. This

relationship was highlighted by Gander, who explained that prejudices and effective history:

> …are conjoined to the extent that the successive self-formation of our present horizon has its impetus in the fact that we must all examine and monitor, in an ongoing process, the preconceptions in the sense of hermeneutically-disclosed fore-structure of understanding that determine us. (Gander 2004:129)

The notion of past and present horizon discussed in Section 3.1.2 and Table 3 implies a requirement in the present study to draw from different sources to clarify the prejudices and effective history of the researcher. Gadamer recognised that moments of understanding are cumulative, hence, in the interpretive research process, researcher horizons of understanding are likewise progressive.

As Figure 1 indicates, prejudices are declared at intervals during the interpretive process: (1) the formative situation (Chapters One and Two identified the potential horizon of researcher understanding); (2) post-emplacement (see Appendix I); (3) pre-iterative dialogue (see Sections 4.2.2 and 5.1.2); (4) post-iterative dialogue horizon of the "whole" (Sections 4.15 and 5.13); and, (5) an emergent researcher horizon of the present (e.g. Section 6.1.2). Appendix I consolidates all pre and post emplacement prejudices identified as (potentially) productive in the present study. Appendix I identifies productive prejudices at each key interval in the interpretive process. The aim is to account for the evolution of Researcher effective history throughout the entire study by isolating potential prejudices (e.g. Appendix I), identifying active prejudices during hermeneutic dialogue (Appendix I) and demonstrate the evolution of researcher effective history by substantiating researcher prejudices re-evaluated during hermeneutic dialogue (e.g. Section 3.4.3). However, the scale of prejudicial involvement in the present study, given that each moment of questioning in iterative dialogue recruited prejudice, was far too broad to include in this dissertation. As a result, only a summary is provided of productive prejudices at each key interval of the interpretive process.

Marked in Figure 1 as part of the formative situation in the interpretive research process, the Researcher's past horizon (prejudices conditioned according to and

comprising effective history) is based on pre-understandings laid out in Chapters One and Two (see Appendix I). While it may seem to be a narrow foundation from which to draw, these underpinnings comprise traditions from which understandings of the present Researcher are conditioned, hence initial pre-understandings are "filtered through" these standpoints. As Gadamer (1985) pointed out, however, any summation of standing within an effective historical consciousness will always be partial because self-knowledge will never be complete, nor is it possible to fully grasp one's situation because we are always within it.

The difficulty with specifying horizons on paper is that they do become solidified, while Gadamer (1985), on the other hand, insisted that they are dynamic. This dynamic nature is exemplified in the constant re-formation of the horizon of the present. Each momentary position successively feeds into the next, re-formulated or otherwise. Posing a statement about either is therefore problematic because of this movement. What should be sought is an experience of rupture which "…motivates the individual to start to question his or her predominantly one-sided and highly subjective understanding of the phenomenon in question" (McManus Holroyd 2007:9). Thus, it is a making clear of one's position that is required so that, through questioning, that position is put at risk.

There is thus a value in emplacing the researcher in the research setting: the researcher gains first-hand knowledge of context and events during the 4WD tag-along tour in desert Australia. In being emplaced the researcher performs a kind of mimicry by adhering to the same schedule as the group and doing as they are doing. In the opinion of the Researcher, the task involves becoming part of the routine of the group instead of positioning oneself aside from that activity. The aim is not to glean comparative material, rather, like participants, the Researcher is emplaced in "conversation" with the research question, but *under full-disclosure of the study as a researcher, not as a participant*, who must remain naïve to the full nature of the study. The emplaced Researcher can set out to form a horizon of the present (in fieldwork) within the bounds of effective history and the research question – which is concerned with remaining open possibilities of Being (a domestic tourist) (Gadamer 1985). The Researcher can therefore approach emplacement from a task-oriented

perspective based on "…the opening up, and keeping open, of possibilities" (Gadamer 1985:266) of Being on a 4WD tag-along tour in desert Australia.

The material contributing to researcher prejudices is subject to the openness of the nature of text specified by Gadamer (1985) in Section 3.1.1. This, therefore, could be infinite, as the nature of tourism experiences suggests (see Exhibit 6). In the interest of practicality, any official material sourced from the 4WD tag-along operator was classified as researcher prejudice, as well as field notes (a recognised source of phenomenological text) (Van Manen 1990). In keeping with the VEP method, Researcher prejudices will also be formed photographically and specifically in light of the research question. Importantly, the "discursive orientation" rule of photography applies and, like pre-understandings, the Researcher's account will be partial and not considered to be "complete". What emplaced researcher prejudices provide, as Markwell (2000) similarly raised, is the advantage of an optimum ability to comprehend the "thing meant" (being a domestic tourist) in its own situation (during a 4WD tag-along tour in desert Australia). Emplaced researcher prejudices provide an extended subjective account of the emplaced Researcher's experiences during fieldwork: a horizon of understanding – both of language and context – allowing the Researcher to engage dialectically with the creativity and horizon of participant texts.

3.4.2 *Textual Description*

As indicated in Section 3.3.1, the VEP method generated two inter-connected texts, with participant-generated photographs forming the basis of spoken accounts in photo guided interviews. The objective was to arrive at a sense of the "whole" of the text (Fleming et al. 2003). The whole takes into account initial reading of the texts, contexts and prejudices, all of which form a broad statement posed by the researcher (Fleming et al. 2003). This is another prejudice to be reassessed through questioning parts of the texts during Phase Three of interpretation (see Figure 1). The approach to describing each text is provided below (recalling that interview texts are the primary object of hermeneutic reflection).

3.4.2.1 Photographs

Based on the rationale specified in Section 3.2.1, participant-generated photographs were regarded according to the situation in which study participants assign each photograph (Ziller 1990). The present study adopted an approach contrary to existing research in tourism (e.g. Johns & Clarke 2001; Markwell 2000) where researchers developed written descriptions of what is contained in each photograph, a task which Rose (2001) labelled as compositional interpretation. To Rose (2001) compositional interpretation is a useful preparatory step in visual research because it offers initial insight into what a photograph "communicates" to a viewer in lieu of photographer intention. Compositional interpretation was of little use in the present study given that participant meaning is assigned during VEP interviewing. Hence, the Researcher was not obligated to critique the photographs because participants contributed spoken meaning in their own desired fashion (Ziller 1990). As highlighted in Section 3.3.3, photographs are a medium through which participants record, remember and share their experiences, which from a research standpoint, enables their Being to take centre stage (Parry and Johnson 2007). If study participants desired to assign a caption or title to their photographs then such meaning would be included as text. Assigning a researcher generated caption or title of study participant photographs was avoided. It was in this spirit that photographs were used in the present study.

As vestiges of meaning, study participant photographs were considered to exhibit some functional characteristics identified in earlier in Table 7. Following hermeneutic phenomenological reasoning, their photographs were considered as vehicles of their historically constituted Being and therefore oriented by their discursiveness. As historically constituted, their photographs harbour qualities as artefacts of representative tourism consumption noted in Chapter Two, and cultural production. In this manner, study participants visual representations were considered to contain horizons of meaning bridging the Researcher's effective history. A key possibility of fused horizon was landscape representations as Outback, noted in Exhibit 5. Attaining possible understanding in this manner, however, resulted from iterative dialogue, questioning and hermeneutic circle reflection. Their discursiveness through selectivity of photographic subjects potentially revealed their orientation of Being in the surroundings during the 4WD tag-along tour in Central

Australia. In which case photographs must have remained oriented according to study participant intention and interpreted only inasmuch as they herald insight into the historically constituted nature of study participant discursiveness.

3.4.2.2 Study Participants: Background Information

Participant-generated photographs stand for the telling of somebody's experiences and are linked to their life story (Cronin 1998). Indeed, they are an expression in the continuity of the effective history of each research participant, which means that the question of "who" took the photographs must be addressed (Ziller 1990). While few of the VEP studies in tourism reported using background questionnaires (Markwell 2000; Loeffler 2004; MacKay & Couldwell 2004; Kyle & Chick 2007), research by Stedman et al. (2004) requested background information during the interview while Garrod (2008) utilised a background questionnaire approach. Background information helps to contextualise Being, particularly in regards to the horizon from which a participant stands because while being a domestic tourist they are not estranged from their ongoing lifeworld (Rojek 1997). Background information gives a greater sense of the "whole" of their Being during the 4WD tag-along tour. This allows the possibility of opening the position of the participant, as Gadamer (1985) outlined, so that their effective history can be brought further into view, both in shaping their Being and their "conversation" with the research question.

3.4.2.3 Interview Text

Phenomenological and VEP researchers consistently maintain that interviews must be recorded so that they can be transcribed verbatim (e.g. Becker 1992; Ingram 2002; Fleming et al. 2003; Chow 2004; Whitehead 2004; Curtin 2006; Kyle & Chick 2007). As Table 3 indicated, Gadamer's conditions of understanding necessitate that texts preserve the contexts of Being, something permissible by verbatim transcription through the retention of verbal contingency in the interview. Verbatim transcription can record the use of silence by interviewees, which can indicate hesitation or contemplation, acts often preceding interviewees elaborating further in their speaking (Laverty 2003). Choosing words, according to Gadamer, is a suggestion that speaking is in some way inhibited. True speech, however, to Gadamer "…flows

forward in forgetfulness of oneself and in surrender to the subject matter made present in the medium of language" (Gadamer 1976e:87). Verbatim transcripts ensure that the occasionality of language, described in Section 3.1.6, is captured (Rapport 2005). The recorded phenomenological interviews should assist in preserving how participant speaking was guided by their historical consciousness.

Textual immersion involves reading and re-reading the text to gain a sense of the parts and the whole of the text. This, however, is not limited to reliance on the verbatim transcript, because listening to the recorded interviews gives added insight that verbatim transcription may not capture (Fleming et al. 2003). As Green et al. (2007) maintained, textual immersion should enable "…a detailed examination of what is said and stimulates a process where one begins to 'incubate' ideas about the possibilities of analysis" (Green et al. 2007:547). This initial immersion can provide a provisional sense of the "whole" (Fleming et al. 2003) an act is in accordance with Gadamer's (1985) notion that the horizon of the present is always "in progress". By encountering the interview text an assertion of horizon in relation to that encounter marks a milestone within the process of understanding. Hence, the Researcher can proclaim a horizon of that present as a stage in the interpretive process, which is identified in Figure 1 as pre-hermeneutic engagement. This is, essentially, an initial interpretive reading of the texts prior to iterative dialogue and therefore is useful in tracing the process of understanding participated in by the Researcher.

The infinitude of meaning heralds a challenge because the interpretive task must overcome the messiness of qualitative inquiry, as specified by Jamal and Hollinshead (2001). The potentiality of Being depends on the extent participant historical consciousness takes centre stage in their speaking. The infinitude of Being and "incomplete" accounts of Being were two aspects observed in the verbatim transcripts generated during VEP interviewing. Given these characteristics, the decision was taken in the present study to numerically code verbatim transcripts in order to manage the messiness and complexity of participant speaking. This manageability aided subsequent iterative dialogue, translation and identification of underlying conditions of Being by ensuring that interpretation-derived proclamations of meaning were traceable to the original study participant spoken language or

context. As findings in Chapter Four and Five reveal, coding in this manner increased transparency of the interpretive process performed in this study.

3.4.3 Fusing Horizons: Iterative Dialogue, Hermeneutic Circle and Questioning

Having identified the episodic account of researcher prejudices which provide the foundation for hermeneutic reflection (prior and following text description), textual analysis now moves deeper into hermeneutic reflection. Here is where the remainder of Gadamer's conditions of understanding come into play. What is to be interpreted is not the subjectivities of participant interviews but the unsaid meaning of Being within those accounts (Section 3.1.1). Thus, when Gadamer (1985) used the term conversation he is refering to the conversation one engages in with meaning in language. The starting point, as Fleming et al. (2003) explained, is the sense of the whole of the texts. The whole is the greater nature of Being (a domestic tourist during the tag-along tour) upon which individual parts are related (Fleming et al. 2003). In dissolving its status as an object (of subjective being), questioning must be posed to uncover hidden meaning (of Being). As identified in Section 3.1.1, questioning is the key to hermeneutic dialogue. After initially lodging an open question to the text, the text "speaks" by posing questions to the interpreter who becomes recruited into the motivation of the text (Gadamer 1985). Here Fleming et al. (2003) explained that:

> …every single sentence or section should be investigated to expose its meaning for understanding of the subject matter. This stage will facilitate the identification of themes, which in turn should lead to a rich and detailed understanding of the phenomenon under investigation. These themes should then be challenged by, and in turn, challenge the researcher's preunderstandings. (Fleming et al. 2003:118)

Evidently the present horizon of the researcher comes into play because, as stated in Table 3 through questioning, pre-understandings about Being a domestic tourist (in relation to the desert 4WDing context) should be put at risk. The task involves seeking alternative explanations of meaning to reduce contradictions (Arnold &

Fischer 1994). The notion of overall coherence may be problematic because of the complexity of tourism experiences and the partiality of photographs. It is important to raise this issue because it draws attention back to the hermeneutic view that, despite the present nature of subjectivity, Being is of more interest because meaning within language is a window to ontological existence within the World.

Dialogue is necessarily iterative and characteristics of iteration from Gadamer's perspective implemented in the present study are detailed in Section 3.1.4. Part of the challenge of hermeneutic dialogue is remaining oriented to the research question. Grondin (2002) pointed out that "Speech is meaning that occurs in speaking and that is to be grasped as the possibility of this meaning, which is to be grasped in its occasion, place, and situation" (Grondin 2002:113). Later Grondin also added that a "…question grasps the thing so firmly that it indicates which direction the further conversation will take" (Grondin 2002:116). If the texts are oriented to the research question, a task afforded considerable effort in the present study, then each part must also be considered in relation to the whole. As Arnold and Fischer (1994) illustrated, each:

> …element in the whole is not unlike a word in a sentence. By itself, the word may communicate little, especially since words have multiple meanings. In the context of a sentence, however, the sense of the word becomes apparent. In addition, the word contributes to the meaning of the sentence. (Arnold & Fischer 1994:63)

Each meaning lodged in interview texts are a function of the participants "conversation" with the research question (Grondin 2002). This movement between parts of the texts and the research question (the whole) embodies participation in a hermeneutic circle of reflection (see Table 2) which ultimately moves in the direction towards the research question. In furthering their analytical process, Fleming et al. (2003) specified that:

> Every sentence or section is then related to the meaning of the whole text and with it the sense of the text as a whole is expanded…the hermeneutic circle, which is essentially for gaining understanding, is only fully experienced if the

> movement back to the whole is included in research… (Fleming et al. 2003:118-119).

In challenging a prejudiced position, Gadamer's conditions of understanding necessitate that the temporal occasion of the "thing meant" must (or should) be brought to light (Grondin 2002). A sense of the "whole", in this regard, is emergent. In doing so, as Prasad (2002) discussed, the tentative nature of prejudices can become clear. Prejudices serve their purpose of opening the possibility of understanding by providing direction and being open to re-assessment. Dialogue, therefore, should take on an unanticipated course into the object of speech, hence the usefulness of iteration in servicing the potentiality of emergent understanding.

3.4.4 Textual Translation

As Table 3 maintained, implementing Gadamer's (1985) notion of hermeneutic dialogue in the present study involves translating text into a common language between interpreter and text so that the meaning within language can remain the same but changed into something different. Hermeneutic translation is led by the object of the text, which is spoken in words but is concealed in its apparentness by the speculative structure of language (Gadamer 1985). The application of Gadamer's conditions of understanding should reflect that hermeneutic consciousness is a reassessment of consciousness. MacManus Holroyd (2007) refers to this event as a learning experience of the finite nature of pre-understanding and the infinite possibility of language. The aim of interpretation is to arrive at an account of the "thing meant" that significantly embodies that thing and comprehensively accounts for the nature of the thing (Thom 2000). An interpretation comes to light when meaning "…said in the text begins to find expression in the interpreter's own language" (Gadamer 1976c:57). This "getting to the heart of the matter" was outlined by Linge (1976):

> We understand the subject matter of the text that addresses us when we locate its question; in our attempt to gain this question we are, in our questioning, continually transcending the historical horizon of the text and fusing it with our own horizon, and consequently transforming our own horizon. To locate the

> question of the text is not simply to leave it, but to put it again, so that we, the questioners, are ourselves questioned by the subject matter of the text. (Linge 1976:xxi)

Gadamer's conditions of understanding offer a means of proceeding towards real speech with texts. It essentially seeks to recover meaning that is implicitly (un)present, a process, as Risser (2000) highlighted, which merely comes about as "happening". This is epitomised in Gadamer's notion of "tarrying" in conversation identified in Section 3.1.4 and is a tendency made increasingly possible through iterative dialogue and hermeneutic circle engagement. An event of understanding does not constitute an endpoint, rather interpretation must "…be considered as a presentation of a possibility, which is never fully realized" (Figal 2002:121). The interpreter must recognise his/her tradition which extends into the past and continues into the future beyond their reckoning.

A decisive consideration in Gadamer's notion of translation, especially in relation to writing research findings, is the extent to which the infinitude of historical Being and the infinitude of meaning within language can be subsumed within the contexts of the present study. Here the messiness of qualitative inquiry surmised by Jamal and Hollinshead (2001) is again determinate of interpretive process. The approach adopted in the present study involved culminating iterative dialogue with inter-related meaning (of sentences, metaphor, parts, the whole, etc.) in exegesis-style proclamations indicative of the Researcher attaining greater insight into meaning masked within the texts. Hence, an exegesis declares the common language realised between interpreter and text where the speculative structure of language is peeled away within the context of the dialogue. Each moment of meaning proclamation, however, is constituted by tradition, prejudice, history, contexts and the nature of language – a complexity far too broad to include in any research report. The exegesis approach condenses Gadamer's translation component of understanding into a communicable format. It is important to clarify, however, that through translation the researcher only moves in the direction of understanding. Thus, each exegesis comprises proclamations of *possible meaning*, rather than statements of "truth". This highlights the importance of hermeneutic dialogue as an iterative process because what is in question – being a domestic tourist 4WDing in desert Australia – is what

manifests in meaning, as is the purpose of phenomenology (see Section 1.3). Translation paves the way for identifying conditions (themes) indicative of that situation of Being.

3.4.5 Underlying Conditions of Being

A process of understanding involves the melding together of interpreter and text by the object in question: Being a domestic tourist. The World known to participants is disclosed through their language spoken in context (the desert 4WD tag-along tour scenario), which engenders meaning based on their horizon of understanding. To fuse horizon, that historical horizon of the text must become within the horizon of the researcher, whose tradition influenced the question '*What are underlying hermeneutic conditions of being a domestic tourist?*' and effective history can be reduced to (a) viewing domestic tourists as agents of constitutive belonging which (b) manifests in the present research setting as an interface of colonial legacies between Aboriginal and non-Aboriginal Australians. While researcher prejudices are identified more specifically in Appendix I the objective of Phase Three is to move towards this fusion of horizons.

The objective of hermeneutic reflection is to engage in a process of understanding: in something showing itself in itself there are intrinsic features of that in itself (Fuenmayor 1991). The historically constituted situation of something manifests itself through structure, hence "…when we analyze a phenomenon, we are trying to determine what the themes are, the experiential structures that make up that experience" (van Manen 1990:79). The situation of Being heralds a historicality and the task is to "…*discover aspects or qualities that make* [Being a domestic tourist 4WDing in desert Australia]…*what it is and without which the phenomenon could not be what it is*" (van Manen 1990:107). Identifying themes is commonplace in qualitative research, but because the present study is guided by philosophical hermeneutics, emergent themes should hold particular qualities. As van Manen advised:

> (1) *Theme is the means to get at the notion…*theme is my tool for getting at the meaning of the experience…

(2) *Theme gives shape to the shapeless*…theme fixes or expresses the ineffable *essence* of the notion in a temporary and exemplary form.
(3) *Theme describes the content of the notion.* A good theme formulation somehow seems to touch the core of the notion we are trying to understand.
(4) *Theme is always a reduction of a notion*. No thematic formulation can completely unlock the deep meaning, the full mystery, the enigmatic aspects of the experiential meaning of a notion. (van Manen 1990:88)

The present study ascribed to van Manen's (1990) notion that identifying hermeneutic themes is the making sense of something in its fullness by formulating thematic proclamations embodying that meaning. Tarrying in iterative dialogue described in Section 3.1.4 is a key to this process: it is the happening upon understanding through dialogue where something in itself reveals itself (Risser 2000; Gadamer 1985; Fuenmayor 1991). The aim is to lodge a thematic phrase embodying the qualities van Manen (1990) identified above. The source of possibility underlying thematic propositions is translation: the common language between text and researcher about the "thing meant". Van Manen (1990) advised that researchers isolate verbatim statements capturing the essence of meaning, but in the present study, however, the volume of qualitative data meant that verbatim excerpts are only provided during the nomothetic fusion stage. Readers should consult Appendices VIII and IX to view study participants' key verbatim sources of possible meaning.

3.4.6 Nomothetic Fusion

Where hermeneutic research is based on texts from the lived experiences of research participants, the interpretive process culminates in identifying common meaning between participant-generated texts. Ingram (2005) described this nomothetic step as identifying major interpretive themes, whereas Obenour (2004) simply referred to the process as discovering shared meanings, while Patterson et al. (1998:429) maintained that "…the goal is to identify themes that are relevant beyond the unique experience of one individual". This step is based on Gadamer's notion of language and effective history identified in Sections 3.1.1 and 3.1.2. What is encountered through language is *the* World through our position as historical Beings (Gander 2004). Hence, while one's experiences differ from that of others, Gadamer (1985) argued that the World

experienced is the same as that encountered communally (Wachterhauser 1986). Here, the past does not limit understanding, rather it determines the "…possibilities for understanding…" (Wachterhauser 1986:9). Speaking is of things in common with others, practised, but beyond control of the individual (Wachterhauser 1986). To Gadamer this commonality is the essence of understanding because meaning is inherited through tradition and performed in the speaking of language and understanding. In their "conversation" with the research question, participants in the present study, effectively being Australians (domestic tourists), according to Gadamer (1985) have common language as knowing and instigator of contexts accommodating their possibilities of knowing.

Nomothetic analysis takes the emergent themes from individual texts to develop dominant themes specific to the nature of being a domestic tourist (Patterson et al. 1998; Ingram 2005). This indeed marks finalised movement towards a "…cogent understanding of the whole" (Grondin 2002:47). As noted in Section 3.4.5, the present study incorporates verbatim excerpts only in the nomothetic fusion stage to avoid the excessive reporting of findings. Hence, in nomothetic fusion, the present study moves more into line with van Manen's (1990) approach to identifying themes. Similarly, Fleming et al. (2003:119) pointed out that nomothetic reporting:

> …involves the identification of passages that seem to be representative of the shared understandings between the researcher and participants. Such passages, which may appear in the research report, should give the reader insight into that aspect of the phenomenon, which is being discussed.

As highlighted in Table 3, "being a domestic tourist" must be highlighted in terms of as it is (Wachterhauser 2002). Such understanding, to reiterate a point made in Section 3.4.3, is not posed as absolute, rather it is posited as a possibility of understanding that opens further discussion about "being a domestic tourist". Evidently, this involves a fusion of horizon between researcher prejudices and "being a domestic tourist". In this study, such fusion should involve putting at risk the idea of constitutive belonging by bringing within the horizon of the researcher that of the horizon of the texts. Someone speaking in terms of being a domestic tourist,

therefore, may or may not reflect someone speaking in terms of constitutive belonging to the destinations they visit.

3.5 Sampling Approach

For phenomenology and VEP the constraining factor of sampling is the criterion of whether someone has background in or intends to participate in the event or experience in question. This condition was highlighted by Becker, who indicated that the ideal "…participants in phenomenological research are those who have many life experiences of the phenomenon" (Becker 1992:39). Phenomenological tourism studies have utilised convenience sampling (Blichfeldt 2006; Pernecky 2006), snowballing and purposive sampling (Little & Schmidt 2006) or specific background in the experience (Patterson et al. 1998; Obenour 2004; Hayllar & Griffin 2005; Ingram 2002, 2005; Curtin 2006). VEP tourism studies have utilised sampling approaches based on specific background in the experience (Markwell 2000; Johns & Clarke 2001; Cederholm 2004; Kyle & Chick 2007; Caton & Santos 2008), random sampling (Garrod 2008), criterion-based sampling (Loeffler 2004), intention to take part in experience (Haywood 1990; MacKay & Couldwell 2004) and a combination of snowballing and cold contact sampling (Stedman et al. 2004). A common denominator of these studies is that respondents shared criteria of background in, or intention to participate in the event or experience, or visit the place of interest in the research.

An approach to "sampling" in small-scale interview-based qualitative research such as the present study was discussed by Crouch and Mckenzie (2006). They argued that selecting study participants is a by-product of the scale of the research and the objective to formulate propositions about a particular scenario observed in the World. Hence, they maintained that "…if anything is being "sampled", it is not so much individual persons "of a kind", but rather variants of a particular social setting (the real object of the research in question) and of the experiences arising in it" (Crouch & McKenzie 2006:493). For the present study this meant study participants are those being domestic tourists 4WDing in desert Australia. Study participants are cases within such a scenario sought to be better understood, "…states arising within

a field of a particular set of circumstances, which casts them as "engaged in perpetual dialogue with their environment", doing or enduring a variety of things" (ibid.). There would certainly be a plethora of manifestations of being a domestic tourist 4WDing in desert Australia, but as Crouch and McKenzie argue, what is of interest is a definitive setting and generality is left to subsequent research. This also resonates with Gadamer's (1985) notion of the contextualised nature of language in that the ambiguity of speaking resides in context as much as content.

An implication from the literature and of small-scale "sampling" is that a definitive context provides a discernible emplacement of meaning which may otherwise be ambiguous and, quite simply, without context. Hence, study participants can only be those in a situation of being domestic tourists on the 4WD tag-along tour in desert Australia investigated in the present study. Would this mean, however, that their Being is bounded by that tour context, or does it enable their Being in a situation as domestic tourists 4WDing in desert Australia? Being on the tag-along tour situates domestic tourists in a fundamental state of being domestic tourists 4WDing in desert Australia, and they just happen to be on a tag-along tour. Each context requires recognition in the present study, especially in assigning meaning to emergent findings.

For VEP, the notion of definitive context similarly offers a window to study participants' situation of historically constituted ontological Being emplaced in a particular context. Being on a tag-along tour for domestic tourists implicates their Being historically constituted as domestic tourists travelling in their homeland (see Section 1.3.4). This historicality was illustrated in Ziller's (1990) example of a lived experience photograph taken by a handicapped university student from within a crowd of students on campus. As Ziller wrote:

> In itself, the photograph does not qualify as a work of art or as a subject of social science inquiry…The meaning of the photograph begins to emerge when it is learned that the photographer (responding to a specific situation) is a college student who as a result of a diving accident a few years earlier is paralysed and permanently confined to a wheelchair. Suddenly the viewer glimpses and even momentarily experiences the social field of the physically handicapped person….

> …The camera has recorded without blinking or reservation the silent communications between the handicapped person and the people surrounding him. There frozen before us is an existential scene of the strained efforts of the crowd of people to avoid eye contact with the handicapped photographer…
>
> …Through the eyes of the handicapped person we see avoidance. We see bodies without eyes. We do not see a group but a wall of people (from wheelchair height, people are tall). We are viewing civil inattention. (Ziller 1990:125-127).

In exchange for generalisation, the historically constituted Being of a "case" in a situation means that study participants speak from their historically constituted position. Hence participants in the present study "speak" as tourists travelling within their home land: they speak as *Being domestic tourists*. This historically constituted nature of Being (there) offers the present study a unique opportunity of insight into what their being was focused on during the 4WD tag-along tour.

Given the definitive desert 4WD tag-along tour context in the present study, the criteria of participation in the tour was sufficient for eligibility (Crouch & McKenzie 2006; Markwell 2000). The pool of potential participants was restricted to the number of individuals in the tour party and that the tour participant can be classified as a domestic tourist. Tour participants were not obligated to take part in the study, but the likelihood of participation was considered to be positive for a number of reasons. First, as Section 3.3.1 identified, taking photographs is a common and enjoyable part of travel. Secondly, as Haywood (1990) reported, it is likely that research participants find that taking photographs is an enjoyable means of participating in research. While, thirdly, (Australian) 4WD enthusiast websites, such as Australian 4WD Action (2008), suggest that 4WDing and taking photographs go hand in hand, proclaiming that "Few of us ever consider going bush without packing a camera" (Australian 4WD Action 2008). Elsewhere, Lewis and Savage's (2005) *Explore Australia by 4WD* similarly claim that photography is an ingredient to making the most of a 4WD adventure. VEP "fits in" with 4WD travel activity and the likelihood of participation was relatively positive.

3.6 Fieldwork

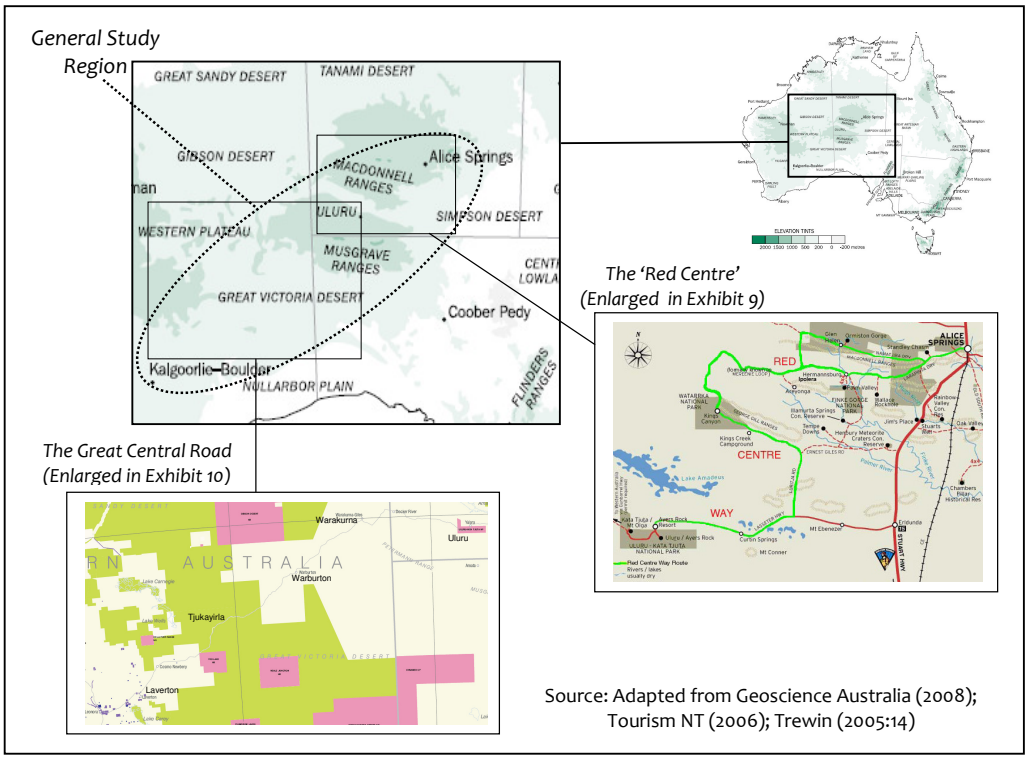


Figure 2 Regions of Central Australia Visited During the 4WD Tag-along Tour

Fieldwork for the present study took place over the duration of the 12-day desert 4WD tag-along tour introduced in Section 1.2. The itinerary and miscellaneous information about the tag-along tour is contained in Appendix II. According to Figure 2, the tag-along tour visited two main regions in Central Australia: the Red Centre region, following the Red Centre Way; and, the Great Central Road through the Great Victoria Desert. Each region is respectively discussed further in Exhibits 9 and 10. The Red Centre Region contains popular destinations like Uluru and Kings Canyon, while the Great Central Road is regarded for arid landscapes and a driving experience. As Appendix II (pages 1-2) explains, the tag-along tour commenced in Alice Springs, drove towards Glen Helen and Palm Valley, then to Kings Canyon and on to Uluru (Exhibit 9). The final leg of the journey involved several days driving along the Great Central Road (Exhibit 10). The tag-along tour operator conducting the tour had previous involvement with Desert Knowledge CRC research and a favourable view of research activities.

Exhibit 9 Desert Routes Travelled During Tour: Red Centre Way

Formally known as the Mereenie Loop Road, the Red Centre Way is a brand given to a western route linking Alice Springs with Uluru (Tourism NT 2006). The Red Centre Way provides travellers with an alternative to driving south on the Stuart Highway from Alice Springs towards Uluru. Features of the route include: Standley Chasm; Simpson's Gap; Ormiston Gorge; Gosse Bluff; Hermannsburg; Finke Gorge National Park; West MacDonnell Ranges National Park; Watarrka National Park (Kings Canyon); Uluru-Kata Tjuta National Park; and, Wallace Rockhole. Australian Traveller (2007) described the route (then Mereenie):

> **This is as Australian as it gets. All the great icons of the outback in one four-day trip: Alice Springs, Kings Canyon and Uluru. From Alice, head west through the ancient, purple West MacDonnell Ranges to Hermannsburg, home of Albert Namatjira, then on to the Mereenie Loop Road. This dirt track will take you to Kings Canyon, where you can hook up with the bitumen road to Uluru.**
> **... 4WD is recommended on the Mereenie, although conventional cars have been known to survive the trip. Don't even think of setting out without at least two spare tyres, though. ... the Loop will take you through areas where ten distinct Aboriginal languages are spoken..**

Elsewhere, Hema Maps (2001:24) described that:

> **Of all the Great Desert Tracks, this one is by far the easiest as much of it is endowed with wide, smooth bitumen. It's also the most scenic and one of the greatest drives of Australia's amazing Outback.**

Accommodation options along the Red Centre Way ranges from basic camping at Palm Valley to five star luxury at Uluru. Available activities include: 4WDing; walking; photography; sunset tours; Aboriginal culture; scenic flights; and, Aboriginal tours. While the landscape and 4WDing have been an important part of travelling this route (Australian Traveller 2007) there are plans to bitumen the entire route. Sections of the route remained unsealed (between Watarrka and Hermannsburg) at the time the tag-along group undertook this drive.

The Red Centre Way

Source: Tourism NT (2006)

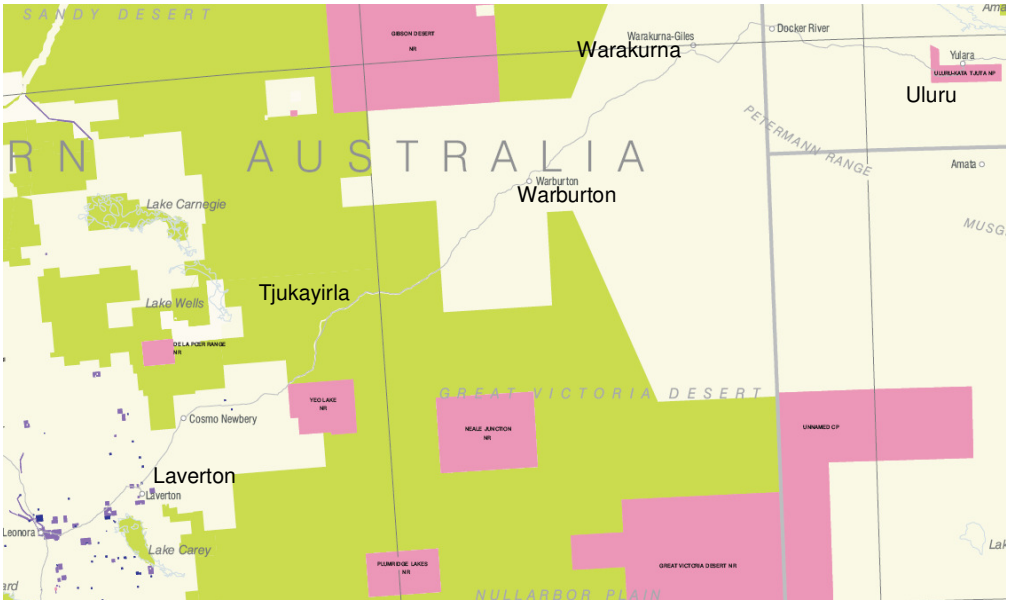
Exhibit 10 Desert Routes Travelled During Tour: the Great Central Road

The Great Central Road stretches more than 1,100 kilometres from Laverton in Western Australia to Uluru in the Northern Territory. Features of the route include: the Great Victoria Desert; Giles weather station; European exploration history; Lasseter Cave; the Petermann Range; and, desert flora and fauna. Permits are required to travel on this route. Explore Oz (2007) noted that:

> **The Great Central Road is the most accessible route linking the Red Centre to Western Australia and is well travelled by tourists throughout most of the year...**
>
> **The area however, is remote and the road is actually a sandy dirt track that weaves through extremely remote desert scrub country with very limited facilities and attractions for travellers. This is predominantly land occupied by aboriginal communities. It is advisable to travel in a 4WD vehicle, although a 2WD vehicle will make the trip. The track is frequently graded and it is generally ok for trailers including caravans...**

Additional comments from Hema Maps were that "Wide-open scenery is abundant and the stretches of red sandy road are seemingly endless" (2001:18). Accommodation along the Great Central Road is limited largely to roadhouses, while services and facilities in the region are also limited. The Great Central Road has been included as a major section of the Outback Way, a route named in 2008 linking Laverton in Western Australia and Winton in Queensland, covering a distance of over 2,700 kilometres. The Outback Way provides a link between Perth in Western Australia and Cairns in Queensland.

The Great Central Road



Source: Adapted from Geoscience Australia (2008)

3.6.1 Pre-departure Planning

The lead-up to fieldwork involved activities listed in Table 8. As Table 8 indicates, a formal invitation to participate in the study was sent and later accepted by the 4WD tour operator following several months of informal exchanges on the research proposal. The formal invitation to the 4WD tour operator, presented in Appendix III, included: a formal offer to participate in the study; information regarding the nature of the study and their involvement; examples of (1) the offer letter given to participants, (2) the background questionnaire given to participants, and (3) additional information sheets for participants. Table 8 also highlights that lead-up work involved collaborating with the 4WD tour operator on an approach to announcing the research to tour participants. The agreed approach involved including pre-tour material about the research in a pre-departure kit the 4WD tour operator distributes to each tour participant before the date of departure (see Appendix II). Ethics approval for the research was granted by Charles Darwin University Ethics Committee prior to fieldwork (initial ethics application lodged May 30, 2007).

Lead-up planning also involved advising participants about the emplacement of the Researcher during the tag-along tour. In his study during a tour in East Malaysia, Markwell (2000) chose to advise participants of his emplaced research activities after the tour was over. This allowed, according to Markwell (2000), the opportunity to observe photographing behaviour as it unfolded naturally, an approach similarly applied by Larsen (2005). Unlike Markwell (2000) and Larsen (2005) however, photographic behaviour is relevant to the present study because it is part of and instrumental in providing a record of experiences, but only as a component of the overall question of ontological Being explored here. The primary rationale behind advising participants about the emplacement of the Researcher was to ensure full disclosure, gain phenomenological interviews and facilitate group cohesion for the duration of the tag-along tour.

Table 8 Preparation for August Fieldwork: Collaboration with 4WD Tour Operator

Date	Activity
December 06 – March 07	*- Informal Discussions with Operator*
April	*- Formal Invitation to participate in research sent to 4WD tour operator.*
April 30	*- Formal acceptance to participate in research received from 4WD tour operator.*
May	*- Collaboration between 4WD tour operator and Researcher to determine a suitable approach to announcing the research to tour participants.*
July 16	*- Ethics Clearance received from Charles Darwin University Ethics Committee*
June-July	*- 4WD tour operator distributes pre-departure kit to prospective tour participants*
July 18	*- Pre-departure workshop held by 4WD tour operator in Perth.*
June - August	*- The 4WD tour operator reported no queries or complaints about the research from prospective tour participants.*

3.6.2 Negotiating Researcher Emplacement: Setting Instructions to Generate Hermeneutic Texts

As indicated in Section 3.3.2, Researcher emplacement during the 4WD tag-along tour had the potential to impact on the context of fieldwork and text development. Pre-tour material about the research (see Appendix III) was sent to the tour operator who then added it to a pre-departure kit and distributed it to all tag-along tour participants. As Appendix III shows, the pre-tour material included: information about the research; the nature of involvement from participants; relevant contact details; and, information about Researcher emplacement. The material advised that copies of their nominated photographs were required by the Researcher and that digital photography was highly desirable because images could be copied to a laptop computer during photo-guided interviews. Ek et al. (2008) highlighted that digital photographic technology allows tourists to share and sort their photographs despite their mobility in travel. This capability was indispensable in performing phenomenological interviews during the tag-along tour. Lead-up planning ensured that a reliable digital system was in place, both for the Researcher (including laptop computer, software, image transfer hardware and on-the-road power) and participants (including digital camera and memory card(s)). Providing tour participants with

copies of the pre-departure information gave them an immediate point of reference if any questions arose in relation to the research.

3.6.3 Overview of Fieldwork Activities

The Researcher joined with the travelling party on Monday August 6, 2007 in Alice Springs, Northern Territory, and proceeded as part of the group until the official conclusion on August 18, 2007 in Kalgoorlie, Western Australia. The following sections describe the various research activities carried out during Researcher emplacement on the tag-along tour.

3.6.3.1 The Tag-along Group: Sample Population

The tag-along tour was made up of five 4WD vehicles, including four owner-driver vehicles plus the tag-along tour operator vehicle. Total participants in the tour group (N = 11) consisted of:

- Vehicle One: Two tour operator personnel (the tour leader/driver and cook/assistant); a retired Female Kenyan expatriate recently moved to Australia (Passenger 1); and, the Researcher (Passenger 2).
- Vehicle Two: Retired husband and wife (domestic tourists from New South Wales).
- Vehicle Three: Retired husband and wife (domestic tourists from Perth, Western Australia).
- Vehicle Four: Retired couple (from Sydney and New Zealand – dual residency. This couple departed from the tour on Day 8).
- Vehicle Five: Single Male (39, domestic tourist from Perth, Western Australia).

Participants considered as eligible to participate in the present study were the occupants of Vehicles Two, Three and Five (N = 5). Tour operator personnel were not considered as potential participants because the setting was a working professional environment for them. Vehicle Four participants were not considered because they were parting from the tour well before it concluded, while they also

presented a conceptual dilemma shared by Passenger 1 in Vehicle One. These participants are domestic tourists, yet their original homeland is not Australia. To what extent would constitutive belonging apply to these tour participants? Does this confound the idea of constitutive belonging by suggesting that domestic tourists have diverse backgrounds, or does it suggest that the dominant concept of a domestic tourist (which is based on statistical definition) needs to be reconsidered to account for social, cultural, historical or political backgrounds? This is an issue for future research and is noted as an implication arising from the present study. Notwithstanding, Passenger 1 was not considered as a potential participant, nor did this individual possess a camera or enthusiasm to take part in the project.

3.6.3.2 Introductory Presentation

The Researcher joined the group at a location in Alice Springs pre-determined by the tour operator. This meeting day (the afternoon of Monday August 6, 2007) was marked as "Day 0" on the tour itinerary (Appendix II:1). The tour operator assembled the group together and delivered an introductory speech about the itinerary, tag-along tour etiquette and miscellaneous matters. Following this presentation the Researcher was allocated time to deliver an introductory speech. Discussion primarily reinforced the material tour participants had already received in the pre-departure kit (see Appendix II) and additional copies of each item were made available to participants where needed. The Researcher discussed the central requirement of research participants, reinforced the role of the Researcher in the tour setting and emphasised that participation was voluntary. Background questionnaires (Appendix III) and consent forms (Appendix IV) were distributed to all tour participants, who were encouraged to notify the Researcher of their willingness to participate by the time of departure the following morning.

3.6.3.3 Study Participants

Immediately prior to departing Alice Springs early on the morning of Day 1 (Appendix V:2), tour participants from Vehicles Three and Five expressed willingness to participate in the research. While it may have been permissible to

Table 9 Study Participants: Background Information

	Vehicle Three		Vehicle Five
	Participant 1 (Darren)	Participant 2 (Dawn)	Participant 3 (Marcus)
Age:	*60*	*56*	*39*
Gender:	*Male*	*Female*	*Male*
Home town/city:	*Perth*	*Perth*	*Perth*
Home State:	*Western Australia*	*Western Australia*	*Western Australia*
Travel arrangement:	*With Spouse*	*With Spouse*	*Alone*
4WD skill:	*Advanced*	*Intermediate*	*Advanced*
Driver on trip:	*Yes*	*No*	*Yes*
4WD club membership:	*No*	*No*	*Yes*
Current journey:	*Part of extended journey through other regions*	*Part of extended journey through other regions*	*Round trip specifically for this 4WD activity*
Previously travelled present route:	*No*	*No*	*No*
Previously travelled in desert regions:	*Yes*	*Yes*	*Yes*
Desert region travelled:	*Pilbara*	*Pilbara*	*Pilbara*
	Rudall River	*Rudall River*	*Goldfields*
Typical 4WD trip:	*Pedirka Desert* *Moon Desert* *Painted Desert* *Extended touring journeys with multiple destinations*	*Pedirka Desert* *Moon Desert* *Painted Desert* *Extended touring journeys with multiple destinations*	*Mainly short trips close to home but occasionally a long trip to distant locations*
Internet sites consulted for current journey:	*N/A*	*N/A*	*exploreOz.com*
Other sources consulted for current journey:	*Hema Maps*	*Hema Maps*	*4WD Monthly (Magazine)*
	Friends/relatives	*Friends/relatives*	
	Tour operator	*Tour operator*	
	Government tourism agencies	*Government tourism agencies*	

proceed with less than three study participants, given Gadamer's emphasis on textual interpretation (Section 3.4.3), sampling three cases provided the opportunity for nomothetic fusion to identify emergent underlying conditions of effective history (see Section 3.1.2) shared by multiple study participants. As indicated in Section 3.5, the present study sought to sample cases of domestic tourists 4WDing in desert

Australia (Crouch & McKenzie 2006). The study participants also satisfied criteria specified in Section 3.5 in sharing a background in the definitive context of the 4WD tag-along tour, but more importantly, they all shared an ability to speak as domestic tourists travelling in their homeland. Moreover, it was prudent to accept all willing participants during emplacement, rather than to decline the involvement of some in favour of others.

Upon announcing their participation in the study on Day 1, study participants provided the Researcher with copies of signed and completed questionnaires and consent forms. Background information of the study participants is presented in Table 9. The study participants shared some similarities in that they all originated from Perth, Western Australia, they each considered themselves as competent or advanced 4WDers, they consulted various sources to gain information about the current journey, they were all unfamiliar with the routes travelled during the tag-along tour, but all of them had some background in desert 4WD travelling. This suggests that all study participants had first-hand familiarity with desert environments and the driving conditions of desert areas. There are 25 or more recognised desert 4WD tracks in Australia, many of which are longer, more remote and demanding than those indicated by the study participants in Table 9 (Hema Maps 2001). The study participants had a reasonable background in desert 4WD travel, but were not "seasoned desert 4WDers" if their stated background is used as an indicator.

The three study participants had each joined previous (but different) tag-along tours with the tour operator and they had also travelled together to reach the tag-along tour departure destination (Alice Springs). At home in Perth, the couple and Marcus contacted each other in the lead-up to the tag-along tour and arranged to meet at a location in transit to Alice Springs. Once together the group travelled across some desert areas, visited some remote destinations and eventually arrived in Alice Springs.

Further preliminary discussions were held with Marcus, and Darren and Dawn respectively to reinforce the nature of their involvement in the study, that their digital camera equipment was suitable and to discuss any preliminary issues. These

discussions resulted in two suggestions. First was that photographs taken on the journey to Alice Springs be used in the study. Because Alice Springs was not the actual starting point of the trip for the study participants, a journey involving some desert 4WD travel, the Researcher decided that such accounts may be useful to contextualise their journey. The second suggestion was to merge the texts provided by Dawn and Darren. This couple travelled together, engaged in activities together and shared the photographic duties. This proposition was accepted on grounds discussed further below. Darren and Dawn's perspectives were maintained, but their being on the tag-along tour meant "being a couple". Instead of potentially eroding this context by treating Darren and Dawn separately, their "conversation" with the research question could be delivered through photographs and spoken language "as a couple".

Treating Darren and Dawn as a "couple" was permissible based on their special situation within the World. Their dwelling is intertwined, suggesting a bind between their effective history that raises their potentiality of mutual understanding. Under Gadamer's conception of understanding, our existence among others in the World is dependent on our openness to the worldview of others (McManus Holroyd 2007). Thus, in their mutual dwelling within the World and their (presumably) well developed openness to each other, the historicity of their ontological situation as domestic toursts on a 4WD tag-along tour in Central Australia (their context – see Section 3.1.6) can be regarded as intertwined. Their ontological dealings remain subjectively distinct, but in treating them as a couple, the phenomenological interview context (Section 3.6.3.4) can encourage dialogue between themselves and thus mirror the mutuality of language by enabling them to seek agreement about things (see Secion 3.1.4). Indeed, the interpretive process specified in Section 3.1.4 maintains that iterative dialogue is a non-authorial dialogue between Researcher and language. As noted earlier in Section 3.6.3.3, Darren and Dawn share a background in being domestic tourists on the 4WD tag-along tour, hence the thing of interest is common between them and subject to their agreement (see Section 3.1.4). Their Being there is as a "couple" and in speaking of their Being, the language they use can be a useful, but challenging text harbouring insight about their underlying ontological situation of Being domestic tourists 4WDing in Central Australia.

3.6.3.4 Phenomenological Interviews

Table 10 presents the fieldwork interviewing schedule. As shown in Table 10, three phenomenological interviews were conducted with Marcus during the tag-along tour. These interviews yielded almost one hour of recording. It should be noted, though, that the final interview conducted with Marcus gained reflective thoughts on the overall tour and his satisfaction with the photographs he had nominated for the research. As shown in Table 10, two phenomenological interviews were conducted with Darren and Dawn. These interviews yielded close to one hour of recording. Interviews were conducted at the discretion of study participants, primarily in the afternoon. Most mornings were inconvenient because of early departures. Being immersed in the same schedule as the group allowed the Researcher to take advantage of relaxation periods by engaging in casual conversation and questioning willingness to engage in an interview.

While all interviews were carried out away from other group members, two of the three interviews with Marcus were in communal spaces, but there was no effect on photograph reflection. Immediately before each interview the participants' photographs were uploaded onto a laptop computer and placed into folders labelled according to participant and interview number. Individual photographs were given a filename that preserved the sequence specified by study participants. Interviews were conducted with the laptop positioned so that photographs could be viewed at all stages of the interview. During each interview one photograph at a time was opened on full display (on a 14 inch screen) to be replaced with the next photograph at the click of a button. Photographs could easily be revisited if the need arose. The digital recording device was positioned to not distract the participants. A pre-recording test was conducted at each interview to ensure satisfactory replay audibility on the digital recorder, an activity which also helped maintain a relaxed mood.

The interview format combined phenomenological and VEP interview principles as discussed in Section 3.3.4. Interviews began by asking participants an open question about what could be seen in the image. The Researcher adopted a demeanour that was informal and attentive, while avoiding engaging in a "conversation" about things. Participant speaking was prioritised and the interviews unfolded to resemble

Table 10 Phenomenological Interview Characteristics

	Day	Time	Place	Duration (minutes)	Photographs
Marcus	3	Afternoon	Palm Valley campsite, catering trailer	28:12	6
	8	Afternoon	Warakurna Roadhouse, guide vehicle	20:40	5
	12	Morning	Niagara Dam, open position	10:18	
Darren and Dawn	3	Afternoon	Palm Valley, inside tent	24:57	3
	10	Mid-afternoon	Tjukayirla Roadhouse, inside tent	33:51	8

monologues (Becker 1992). The Researcher attempted to actively listen throughout each interview without affording emphasis to some things over others (Becker 1992). The Researcher did not attempt to join participants in critiquing the photographs. Once participants appeared to have finished their response the Researcher then directed them to describe the experience they were trying to convey in the photograph.

The Researcher posed additional questions under the following conditions: when some things seemed ambiguous and needed clarification and whether participants would like to add more to their accounts. Once complete, the Researcher would then move on to the next image and repeat the same format. Intuition was needed for this because sometimes a pause in speaking signalled contemplation rather than completion. The Researcher sparingly inserted comments to convey that participants were speaking to someone privy to the experience of the tour, often in the form of jokes to maintain a light-hearted and relaxed context.

3.6.3.5 Emplacement Contexts

During the tour the Researcher attempted to integrate with the tag-along tour group by spending time with all tour participants, joining in on most activities and performing duties expected of all tour participants. Care was needed to ensure that Researcher actions were not demonstrative of desirable behaviour or orientations during the tour and that conducting the research created minimal disruption to group

dynamics. Such conduct involved exercising neutrality during discussions, blending into the group and remaining reserved in relation to things the Researcher found desirable in Central Australia. The ongoing interaction between Marcus and the Researcher during the tag-along tour was positive, most likely because of age similarities (i.e. being the younger members on the tour) and that Marcus was travelling alone on the tag-along tour. The Researcher needed to exercise some "distance" from this interaction during interviews to not only conduct interviews phenomenologically, but also to maintain the sense that in relation to Marcus, "research" was limited to phenomenological interviews.

Ongoing interaction with Darren and Dawn was, however, less ideal than anticipated. Immediately after their first interview on Day 3, the Researcher suggested that in light of treating them as a "couple" it would be suitable to discuss no more than 8 photographs per interview. This suggestion was made in the interest of reducing subsequent interview times because it took more than 20 minutes to cover only 3 photographs in the first interview. The Researcher learnt on Day 10, however, that Darren and Dawn thought this suggestion was to limit the entire tour to 8 photographs. Unaware of this problem, but conscious of growing stocks of photographs, the Researcher was concerned on Day 5 and enquired to Darren on Day 7 about their readiness for interviewing. Darren did not raise their concern and the interaction on the matter was brief. The result was that interview 2 covered 4 photographs nominated by Dawn and 4 photographs nominated by Darren, all of which accounted for their entire tag-along tour.

The Day 10 interview with Darren and Dawn followed the format identified in Section 3.3.4. Hence, the interview text is of the nature specifically conditioned according to the hermeneutic approach specified throughout Chapter Three. The misunderstanding between the Researcher and the couple eventuated in limiting the overall number of photographs and phenomenological interviews that *could have* been conducted. The Day 10 interview would have lost some "immediacy" from the actual time of study participant expriences, but the tendency of not requiring an itemised account of each and every facet of the tour meant that the limited texts still provide insight into Being. Darren and Dawn still "spoke" as tourists travelling within their home land: they spoke as *Being domestic tourists*. The open nature of the

research question (their instruction) ensured that this kind of text emerged in spite of the complication that unfolded with this couple.

3.6.3.6 Follow-up

The Researcher provided study participants with copies of their respective interviews and collection of photographs. As all photographs and audio recordings were downloaded and stored on a laptop computer, the Researcher digitally burnt these files to compact data discs during free time on the final day of the tour. These discs were presented to the participants during the farewell dinner gathering. Participants were advised that the Researcher may contact them in relation to the study to seek clarification or, in the case of Darren and Dawn, to invite them to contribute more photographs. Such transactions required telephone or e-mail communication. The Researcher sent a follow-up e-mail to Marcus inviting him to add more if he desired. No response was received. A follow-up e-mail was also sent to Darren and Dawn inviting them to add more photographs, but no response was received.

3.6.4 Emplaced Prejudicial Development

An overall account of Researcher emplacement during the tag-along tour is provided in Appendix V. Appendix V provides a day by day account of the tag-along tour from the Researchers' perspective. The Researcher used photographs and occasional field notes to record emplaced prejudicial development. The account provided from the Researcher's perspective is not *the* tour in entirety, it is only impartial simply because a comprehensive account is not possible. The tag-along tour was the first desert 4WDing experience for the Researcher, albeit as a passenger in Vehicle One. It was also the first tag-along tour for the Researcher as well, so in this regard the study participants were more accustomed to the 4WD tag-along situation than the Researcher. Study participants also had more desert 4WDing experience than the Researcher, but the Researcher shared with participants in having not previously visited the 4WD routes and places covered during the tag-along tour.

3.6.4.1 Photographs

The Researcher attempted to generate a photographic record of places, activities, events, landscapes and miscellaneous conditions during the tour. Some photographs recorded by the Researcher on each day of the tour are shown in Appendix V. Photographs were taken by the Researcher because of their use in substantiating prejudice and preserving the Researcher's impression of the immediate contexts of the research setting. The stance taken during fieldwork was to photograph as much as possible. An important side-note of Researcher photographs is that often images were captured for personal reasons so, given that more than 600 images were recorded during the tour, the prejudicial insight from Researcher photographs combine research and non-research motives. Given the volume of images, Researcher-generated photographs presented in Appendix V were limited to images that: represented daily activities; reflected general themes; and, were identical or similar to any participant-generated images.

3.6.4.2 Field Notes

While phenomenological researchers recommend the use of field notes (e.g. van Manen 1990) the Researcher only made infrequent use of this medium. Field notes were often made in relation to thought-provoking encounters during the tour, particularly if these instances involved things that the Researcher considered as important. The Researcher attempted to observe the dynamics of places, activities, events, landscapes and miscellaneous conditions during the tour. The things particularly noted were those things observed directly, but the use of photographs was considered to negate the use of studious field note entries. If notes were taken, the Researcher always made such entries in private, usually in the Researcher's tent prior to bed time.

3.6.4.3 Tour Operator

The tour operator provided full co-operation with the Researcher during the tag-along tour, with several discussions taking place regarding the progress of the study. The Researcher also conducted an interview with the tour operator late on Day 9, key

insights from which are identified in Appendix VI. The interview lasted for almost one hour and covered the following themes: the nature of the tag-along tours, particularly for the present operator; the nature of 4WD tour guiding; tag-along tour participants (in general); factors that participants enjoy about desert 4WD experiences; and, indicators of a "successful" tag-along tour. The information gleaned during this interview contributed directly towards post-emplacement researcher prejudice noted in Figure 1 (see also Section 3.4.1 and Appendix I).

3.7 A Note on Understanding Domestic Tourists in Relation to Aboriginal People

As stated in Chapter One, the purpose of the present study is to *increase understanding of domestic tourist experiences and shed light on domestic market issues facing desert Aboriginal people involved in tourism.* As Chapter Three has shown, the application of Gadamer's conditions of understanding has focused on developing participant generated texts based on an open-ended notion of Being. By taking this path the present study appears to have abandoned critique of domestic tourists in relation to Aboriginal people. This is not the case. As discussed in Chapter Two, the pre-conditioned theoretical stance on domestic tourists of constitutive belonging taken in the present study views agency in a contingent relation with place. Chapter Two (e.g. Exhibit 5) pointed out that represented, narrated and imagined notions of desert Australia as a place (and space) draws heavily on Aboriginal themes. As stated in Section 1.3.4, a key assumption of the present study is that domestic tourists consciously and sub-consciously engage with storied meanings of place. Hence, the entire approach detailed in Chapter Three is under the presumption that domestic tourists' Being in desert Australia is an agency in relation to Aboriginalised landscapes and place.

Through the application of philosophical hermeneutics and an open, rather than narrow, approach to domestic tourist ontology, the present study is effectively researching into domestic tourist Being in desert Australia in relation to Aboriginal issues without directly doing so. As stated in Exhibit 4, the present study delves into the "transparency of social reality" (Bhabha 1994) and, in the opinion of the

Researcher, every attempt should be made to preserve social contexts rather than procure them to satisfy a narrow purpose. This is why the question of Being a domestic tourist is left open in the present study, instead of focusing purely on Aboriginal themes. Indeed, the latter approach would have ramifications on the entire study, including the nature of the research question, the nature of text, fieldwork and, importantly, the nature of involvement from participants. Because legacies of colonialism remain current in Australia, the Researcher considered it prudent to approach the study in a manner where study participants were not confronted with (potentially) uncomfortable issues.

3.8 Conclusion

The combined hermeneutic and VEP design detailed in Chapter Three was the process used in the present study to generate findings to help move towards understanding domestic tourist experiences and shedding light on domestic market issues facing desert Aboriginal people involved in tourism. The chapter cumulatively laid out the philosophical tenets of Gadamer's conditions of understanding and proceeded to demonstrate how those conditions have structured the interpretive process. In effect, the chapter identified the "vocabulary" of Gadamer's conditions of understanding and how these conditions have been applied in the present study. Through demonstrating the application of these conditions, the chapter highlighted how previous chapters function in fulfilling hermeneutic obligations placed on the Researcher as engaged in Gadamer's process of understanding, particularly in explicating the historical emplacement of the study. Chapter Three has also highlighted how Gadamer's conditions of understanding were put to practice during text development in the desert 4WD tag-along tour research setting. As an interpretive process, Gadamer's conditions of understanding combined with VEP opens up the question of Being a domestic tourist 4WDing in desert Australia, essentially situating the Researcher within the moment of the present study as a step in an enduring tradition of inquiry.

Chapter Four: Findings from Iterative Dialogue with Darren and Dawn

4.0 Introduction to Chapter Four

The present chapter is a crucial component of the research design identified in Figure 1. It presents findings from iterative dialogue with Darren and Dawns' texts in an attempt to gain understanding of their Being during the 4WD tag-along tour in Central Australia. Findings are derived from the Researcher performing the interpretive process specified in Chapter Three with their photograph cache and verbatim speaking. Before detailing emergent claims from this process, however, Chapter Four identifies a collection of precepts to specify the format used to present these findings. Indeed, these precepts are applicable to Chapters Four and Five. Findings commence with accounting for Researcher pre-hermeneutic interpretation and prejudices of Darren and Dawn's texts to mark a preliminary interval in the evolution of Researcher understanding during the hermeneutic process (see Figure 1). Findings from hermeneutic dialogue with each photograph and speaking are then covered in detail. Hermeneutic dialogue arrives at a post-hermeneutic dialogue horizon of the "whole" stating common features representing Darren and Dawn's Being, as revealed in their speaking, during the 4WD tag-along tour in Central Australia. While the incremental moments of hermeneutic dialogue mark evolutions in Researcher understanding, the chapter identifies post-hermeneutic dialogue prejudices to further emphasise this process.

4.1 Precept to Chapter Four and Chapter Five

Precepts to results identified in Section 4.1 are applicable to Chapters Four and Five, which present outcomes of hermeneutic dialogue with participant generated texts. Hermeneutic dialogue and questioning of participant generated texts resulted in Researcher generated proclamations of translated meaning. Outcomes are presented image by image in the order spoken of by the participants, with a large reproduction of each image. Importantly, as noted in Section 3.4.2.2, captions or titles are not assigned to study participant images. Proclamations of translated meaning posed by the Researcher are presented in a several-part exegesis of possible meaning narratives for each image. Each part of the exegeses was determined during

hermeneutic dialogue to organise the messiness of the texts and to aid in isolating key origins of proclamations of translated meaning posed by the Researcher.

Dividing each exegesis into parts provides an avenue to isolate key origins of verbatim participant speaking. Verbatim sources are contained in Appendices VIII and IX, with individual tables for each image arranged according to each corresponding part of the exegesis in Chapters Four and Five. Supplying verbatim excerpts is in no way reflective of hermeneutic questioning because it does not account for engagement with parts and the whole, the hermeneutic circle of questioning or posing alternatives. Instead, supplying verbatim excerpts is intended to offer transparency in the interpretive process to demonstrate how the actuality of participant speaking remains entwined in the hermeneutic process. In addition, tables in Appendices VIII and IX reveal the infinitude of language because utterances contain a depth of historical form, hence, one spoken declaration often implicates numerous meaning possibilities.

Exegesis proclamations of translated meaning posed by the Researcher do not reveal the horizon of the text. As highlighted in Section 3.4.4, through translation, the Researcher essentially moves in the direction of reflective insight about what is masked within text. The exegesis format might reveal such things, but that would evidently mean that what is unsaid in study participant speaking is claimed to be immediately intelligible to the Researcher. This might occur, but the horizon of text comes into realisation when the movement of the interpreter's own horizon come to fall within agreement with meaning (Arnold & Fischer 1994). This is indicative of the importance of hermeneutic dialogue as an iterative process. Through using iteration in the present study the Researcher gradually evolved into greater understanding of the participant-generated texts. Iterative hermeneutic dialogue eventuated in a collection of hermeneutic meaning claims attendant to each image and in light of the overall photograph cache and speaking of the authoring study participant.

The hermeneutic meaning claims posed in Chapters Four and Five are the coming into understanding through meaning carried in study participants speaking according to the effective history and prejudices of the Researcher. Hence, the claims are

bounded by tradition enjoined by the Researcher in the present study (see Section 1.1.4 and Exhibit 4). Hermeneutic meaning claims are "claims" and not suggested to be THE meaning in study participant speaking. It is important to recognise that in remaining oriented to the spirit of participant generated texts, the claims are the by-product of the self-forgetting and "we" nature of language identified in Section 3.1.1, as well as language being the vehicle through which history is brought to bear on the present (see Section 3.1.1). In other words, the claims are based on conditions of historical consciousness of participants Being (visiting) in a different part of their home land. As Section 3.1.2 explained, Being is always in a condition of historical consciousness, hence for the study participants their historical consciousness of being in a different part of their homeland is carried in their language used to express their situation whilst on the tag-along tour. So what comes into their language – their historical understandings of the World – carried insight into their historical consciousness.

Findings from hermeneutic dialogue with each image include discussions monitoring iterative dialogue. Monitoring iterative dialogue highlights the situational problematic of each image confronting the Researcher and some (key) decisions underlying the orientation of exegesis proclamations of translated meaning and hermeneutic meaning claims posed by the Researcher. In addition to ensuring the actuality of participant speaking in Appendices VIII and IX, monitoring iterative dialogue offers further transparency of the hermeneutic dialogue performed by the Researcher in the present study. Monitoring iterative dialogue identifies introspective processes the Researcher exercised in relation to each image in order to expose discernible Researcher historical consciousness and horizon bearing on hermeneutic dialogue with study participant texts. As such, each image was a vestige of meaning presenting the Researcher with unique meaning possibilities and requiring disparate, but often overlapping, Researcher historical consciousness.

That participants speaking of each image required disparate historical consciousness is indicative of the corresponding uniqueness of prejudicial circumstances during hermeneutic dialogue. As Section 3.4.3 maintained, the Researcher stepped into dialogue with participant generated texts with historically conditioned prejudices identified in Appendix I. Which prejudices may have been activated was dependant

on the meaning and context of the language for each meaningful sentence, assertion, phrase or passage of speaking. The scale of prejudicial involvement in the present study was too broad to include in this dissertation. A presentation format in Appendix I summarising researcher prejudicial involvement with overall participant speaking of photographs was implemented as an alternative. Even though prejudices are aggregated for each photograph cache, productive prejudices are identified to highlight the extent which Researcher pre-understandings were useful in coming into an understanding of participant generated texts.

The final precept to results in Chapters Four and Five is to clarify the presentation format of how Researcher understandings evolved during the present study. Chapters Four and Five open with pre-hermeneutic interpretation of experiences raised by the study participants to catalogue stated Researcher understandings of each image and speaking prior to hermeneutic dialogue. The statements were set aside during iterative hermeneutic dialogue and reproduced in compiling Chapters Four and Five. By opening each chapter, pre-hermeneutic interpretations lodge the initial Researcher understandings of participant generated texts. Exegesis proclamations of translated meaning and hermeneutic meaning claims posed by the Researcher are an advancement on those initial understandings, effectively demonstrating the evolution of Researcher understandings facilitated by iterative hermeneutic dialogue. This culminates in a collection of statements asserting a post-hermeneutic dialogue horizon of the "whole" attained by the Researcher. This "whole" was compiled in statement form (instead of narrative) because of the discontinuous nature of photograph caches presented by participants. The post-hermeneutic dialogue horizon of the "whole" furthers the evolution of Researcher understanding by recognising how participant texts revealed conditions of their Being the Researcher deemed pervasive in those texts.

4.2 Pre-Hermeneutic Engagement

4.2.1 Darren and Dawn: Background

Chapter Three outlined background information provided by Darren and Dawn (Table 9). Based on the background questionnaire in Appendix III, information in

Table 9 includes that Darren and Dawn, aged 60 and 56 respectively, were travelling as a couple and incorporated the tag-along tour into an extended 4WD journey. While Darren considered himself as an advanced 4WDer and Dawn as intermediate, neither are members of a 4WD club. Both reside in the coastal city of Perth, the capital of Western Australia and prefer to take extended 4WD journeys visiting multiple destinations on the one trip. They both indicated that they had done desert 4WDing before, but the areas visited during the present tour were new for both of them. They indicated that sources such as Hema Maps, Friends/relatives, the tour operator (e.g. Appendix II) and government tourism agencies were their main source of information about the present tag-along tour.

Interviewing Darren and Dawn also revealed that they had planned the trip almost one year in advance and their broader plan was to visit the southern and central parts of Australia before travelling (by 4WD) to northern parts of the country. The Alice Springs to Kalgoorlie trip was not their first tag-along tour as they had done a previous trip to a desert area conducted by the tour operator leading the current tour. Darren and Dawn were familiar with the Guide from this previous tag-along tour. Further questioning also revealed that they had been 4WD enthusiasts for five years. As indicated in Section 3.6.3.3, Darren and Dawn had travelled with Marcus for a period of their journey to reach Alice Springs for the tag-along tour. Whilst travelling in their 4WD, Darren and Dawn had freedom to take photographs from/of their vehicle. They also shared the photographing duties.

4.2.2 Participant-Generated Texts: Pre-Iterative Dialogue Prejudices

Table 11 reveals that Darren and Dawn nominated 3 photographs of their journey from Perth to Alice Springs and provided 8 images of their experiences during the Alice Springs to Kalgoorlie tag- along tour. The collection of images is presented in Table 11 in the order expressed by Darren and Dawn during the VEP interviews. All images are reproduced in larger size in Sections 4.3 to 4.13. Table 11 presents a concise pre-hermeneutic interpretation of experiences raised by Darren and Dawn in the VEP interviews. Each account is a reflection of initial responses of the Researcher to the images and what was of concern for them in their speaking of

Table 11 Pre-Hermeneutic Engagement, Darren and Dawn Photographs

Image One - Pre-tour Photograph 1:	*The image is the first of three representing their journey from home to Alice Springs, an extensive trip (driving far more than 1000 kilometres), visiting many places (including desert regions like: Coober Pedy; Dalhousie Springs; Oodnadatta and Chambers Pillar) and travelling with Marcus in some of those desert regions (see Section 3.6.3.3). The image presents confirmation of their presence 4WDing through the landscape. This kind of image should be considered as common in Australian 4WD leisure literature. The landscape depicted in the image evokes their understanding of 'Australia'. They use the depicted landscape to voice their admiration for people who explored those areas in the past. They draw attention to their privilege to visit such a place and imagine the experiences of the unidentified explorers. In their description there is a sense that they were there but merely looking upon such conditions, rather than completely immersed in them. The landscape is constructed as foreboding.*
Image Two - Pre-tour Photograph 2:	*The image is the second of three representing their journey from home to Alice Springs. Darren and Dawn convey their intrigue with how the town has adapted to the landscape and desert climate. The image evokes their understanding of those conditions. They recite historical information and share their response to visiting the place, particularly their admiration for the people who settled the area in the past. They voice how the visit allows them to come to terms with the landscape, but with a sense of pride in past settlers. The landscape is constructed as foreboding. They seem to express that settling in such places is something they could not have done.*
Image Three - Pre-tour Photograph 3:	*The image is the last of three representing their journey from home to Alice Springs. Instead of immediately describing the image Darren and Dawn share their response to visiting the place, they particularly seem to try and share in what they believe settlers of that place endured. They seem very knowledgeable about the place and its history. There is a sense of viewing the past romantically, as if past settlers were of pure intention and naive to the conditions. They seem to express that settling in such places involved overcoming the landscape, a task met with failure. The landscape is constructed as foreboding. Darren and Dawn appear to have an emotional connection when describing their response to the image, as if they are somehow burdened by the past the place represents to them. They seem to evoke a narrative of humans falling to the conditions of nature.*
Image Four – Tag-along Tour Photograph 1:	*Darren and Dawn describe the image by illustrating their encounter with the bird, which they express in relation to other interactions with that kind of bird while camping at Palm Valley (although they do not specifically mention that context). To them, the birds had apparently accepted their presence. They seem to draw attention to the lifestyle of camping and interaction with wildlife. Their acceptance by the birds appears to them that they had become a part of the order of things. Darren and Dawn maintain that the window was open, yet the image itself suggests the window was closed. General features of camping were not raised by Darren and Dawn.*

Table 11 (cont.) Pre-Hermeneutic Engagement, Darren and Dawn Photographs

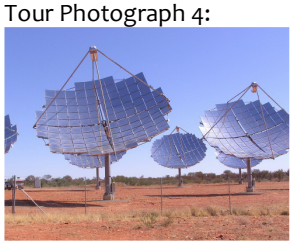
Image Five – Tag-along Tour Photograph 2:	*This image was taken on Day 2, at the Hermannsburg historic precinct. Darren and Dawn do describe the image, but quickly moved onto what the building evoked for them: the period of first European settlement of Hermannsburg. They imagine the character of those settlers and seem to admire their achievements. They illustrate the time they spent engaging with the history of the place. They evoke a narrative of humans prevailing against the conditions of nature, a narrative which includes the civilising of Aboriginal people. The landscape is something conquerable. There is a sense of viewing the past romantically, as if past settlers were of pure intention, and equal to the conditions. The image appears to symbolise, for them, the successful domestication of that landscape and Aboriginal people. Other features of the historic precinct are not mentioned, including the Aboriginal art galleries and history of famous Aboriginal artist, Albert Namatjira.*
Image Six – Tag-along Tour Photograph 3:	*This image was taken on Day 2, at the Hermannsburg historic precinct. Darren and Dawn emphasise that the image of the building is symbolic of missionaries civilising Aboriginal people, who to them seemed in need of saving. The building symbolises permanence of the settlers, who succeeded because they seemingly knew what they needed to do. They seem to admire the intention and achievements of those settlers, for whom they seem to agree with in civilising Aboriginal people. No specific details of their visit that day were described, including other features of the historic precinct, including the gallery and history of famous Aboriginal artist, Albert Namatjira.*
Image Seven – Tag-along Tour Photograph 4: 	*This image was taken on Day 2, at Hermannsburg. With this image, Darren and Dawn appear to intentionally impart a positive statement about desert communities. They seem to have considerable knowledge about the technology and the conditions of desert communities that warrant the use of the technology. They convey enthusiasm for the initiative, they see it as a way forward, but from what, is unclear because they do not specify the present. They seem to be making a statement about desert communities, but exactly who that might be is unclear. They seem to know, but refrain from making explicit references. Darren and Dawn appear to hold an understanding about what the image evokes for them, but they seem to withhold part of their message. None of the specific events surrounding the image were described, including passing through Hermannsburg community.*
Image Eight – Tag-along Tour Photograph 5:	*Taken on Day 2, Dawn described the image with realist detail. They draw upon scientific information to explain the landscape formation. They appear to use the image to illustrate the kind of landscape they were encountering in the region. The landscape is something to be admired, something almost incomprehensible. None of the specific events surrounding the visit to the place in the image were described, including driving the Mereenie Loop and the interpretive signage with Aboriginal place meanings.*

Table 11 (cont.) Pre-Hermeneutic Engagement, Darren and Dawn Photographs

Image Nine – Tag-along Tour Photograph 6:	*Darren and Dawn highlight that the image contains a blend of ingredients they find pleasing. They utilise this image to illustrate the harsh living conditions of arid areas. They appear to describe, with considerable insight, what they perceive as the circumstances of the tree. The tree itself becomes less important: it becomes representative of what they perceive the broader desert landscape to represent. The growth character of the tree becomes symbolic of conquering conditions in the desert. They seem to identify a part of the landscape that can teach about surviving in the landscape. It has something they can learn from. None of the specific events surrounding the visit to the place in the image were described. The image was taken on Day 3 whilst the participants walked a trail in Palm Valley.*
Image Ten – Tag-along Tour Photograph 7:	*Taken on Day 3, Darren and Dawn described the image by recalling specific events surrounding the photograph. They convey their involvement in the activity and draw attention to their perception of the challenge they were undertaking by illustrating the driving terrain. The image seemed to allow them to relive the activity depicted in the photograph. The image presents confirmation of their presence 4WDing through the landscape. They conveyed their enjoyment and satisfaction that they had fulfilled an intended pursuit. They suggest that they assumed qualities that helped them overcome the conditions. They highlight their perceived merit and prestige attached to engaging in the activity in a remote area. They differentiate themselves from others who do not have a vehicle similar to theirs. This kind of image should be considered as common in Australian 4WD leisure literature. No details surrounding the activity depicted in the image, such as the presence of other tag-along vehicles, were described.*
Image Eleven – Tag-along Tour Photograph 8:	*Taken on Day 10, Darren and Dawn described the image by identifying particular elements visible in the scene. The image is illustrative of what is typically encountered in the region (vehicle wrecks). The landscape, as they suggest, nurtures particular human traits, of which they feel they can relate to and identify with. Darren and Dawn draw broader symbolism from the image by invoking a narrative of humans against nature. The image suggested that in that area, nature will prevail. The landscape and nature is foreboding. They indirectly refer to events surrounding the visit to the place in the image, but no specific events are identified.*

these images. As such, the interpretive descriptions contained in Table 11 were written before hermeneutic dialogue with the verbatim interview text and were unaltered by the Researcher after hermeneutic engagement. This process marks a preliminary interval in the evolution of Researcher understanding during the study in an attempt to illustrate whether understandings of the Researcher evolved during the interpretive process.

Darren and Dawn's overall collection of photographs demonstrate immersion in outback settlement history (e.g. Images One, Three, Five and Six), awareness of harsh extremities (e.g. One, Two and Three) and the participants identifying themselves within that context (e.g. Image Ten). Demonstrating their sense of understanding and connection with the natural conditions of arid Australia appears to be important for the Darren and Dawn (e.g. Images One, Two, Four, Seven, Eight and Nine). This is evident in their desire to show that they see and appreciate these factors in their surrounds. Highlighting the context of the desert is important for Darren and Dawn (e.g. Images One, Two, Three, Five, Six, Seven, Eight, Nine and Eleven). Yet from the photographs one could not tell that they were with a group of others on a tag-along tour (e.g. Image Ten), or that they also had visited the most iconic places in arid Australia during their trip. It was also common for them to not discuss any specific events that occurred at the time photographs were taken (e.g. Images Five, Six, Seven, Eight, Nine and Eleven). There is a sense of self differentiation from popularised views of arid Australia (e.g. Images Four, Eight and Nine), despite their focus on remoteness, harshness and history. They appear to also identify themselves with the perceived character of arid Australian society. While they posed images that evoke Aboriginal themes (e.g. Images Five, Six and Seven), they only make reference to Aboriginal people or culture in historical or political terms.

Figure 3 identifies the geographic dispersion of locations Darren and Dawn depicted in their photograph cache. It reveals that their pre-tour photographs traced their visit through remote regions to the south of the Simpson Desert, effectively emplacing them in the broad Central Australian landscape. Their particular emphasise appeared to be of regions surrounded by landscape expanses, landscapes their photographs reveal are characterised by aridity. Their tag-along images are predominantly clustered in the Hermannsburg and Palm Valley area, with only one outlier photograph shown in Figure 3 that emplaced them in the Great Victoria Desert. Their geographical dispersion of photographs reveals particular interest in a concentrated area of the Red Centre region (see Exhibit 9) and importance in emplacing themselves in regions surrounded by landscape expanses in Central Australia. It is clear in Figure 3 that their disposition favoured these settings over more notable destinations in the region, including places like Kings Canyon and Uluru.

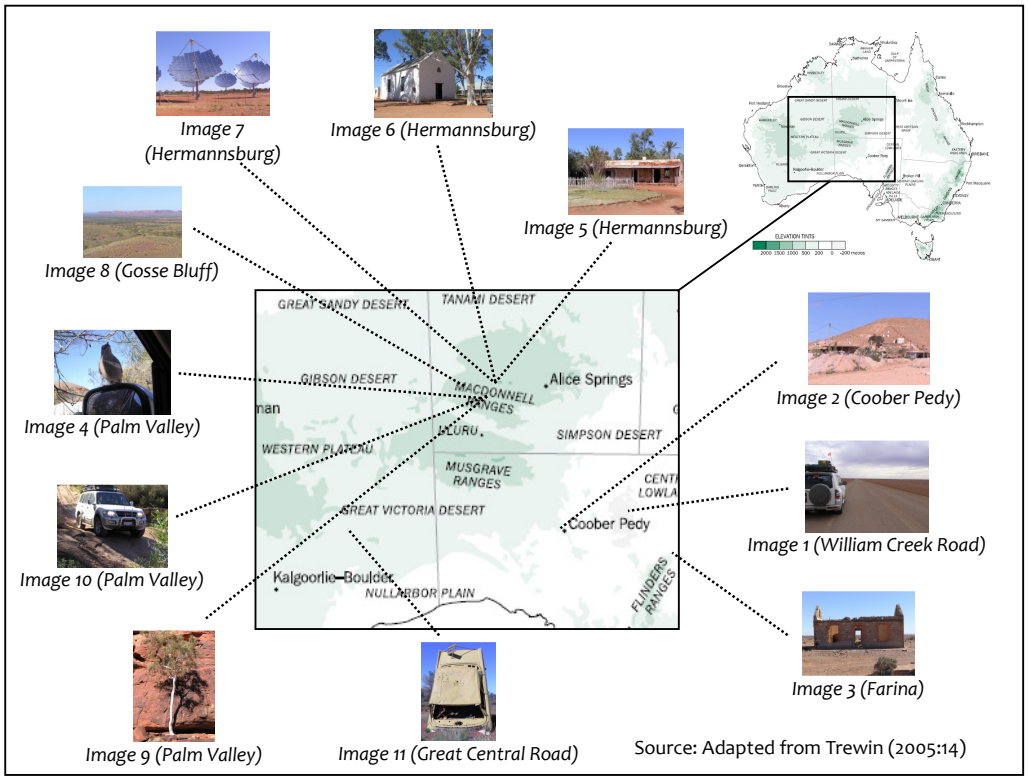


Figure 3 Darren and Dawn Photograph Cache: Locations Depicted in Images

Interestingly, some of the photographs taken by Darren and Dawn were similar to some taken by the Researcher during emplacement, including Images Six, Seven, Eight, Ten and Eleven (the Researcher intentionally inserted any such images in Appendix V: plates 32; 33; 38; 46 and 90). The Researcher, during emplacement, was evidently engaged in the finite setting in a manner that appears often in photographic parallel with Darren and Dawn. The similarities between photographed themes raise the point in Section 3.3.3 that capturing the photogenic is a function of the affordances of place. Desert places visited during the tag-along tour, therefore, appear to have the tendency to evoke similar visual engagement from the participants and the Researcher. This is evidence that VEP can be a valuable research method in a finite emplacement setting because while images may be similar between individuals, gathering spoken descriptions from the photographer can reveal divergent meanings.

4.3 Image One

Plate 1 Darren and Dawn Image One

Monitoring Iterative Dialogue

According to Exegesis 1, the Researcher surmised that the manner Darren and Dawn spoke of Image One (see Appendix VIII:1) illustrates how the image was an opportunity for them to emphasise where they were and what they were doing. In engaging with their speaking and this image the Researcher had a sense of "knowing" the meaning represented visually, but it was difficult to articulate. Being a photography enthusiast, the Researcher realised that conveying thick, difficult to articulate meaning reveals the enjoining of common existing place, landscape or object meaning. This is reflective of enjoining hermeneutic circles of meaning. A second matter is whether it is permissible to maintain that Darren and Dawn, in their belief that this image represented most of Australia, perceived that most of Australia is a marginal landscape. At the time of the image and their speaking they may have believed this, but that may have altered, even during the tag-along tour as they passed through more of arid Australia.

Exegesis 1 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image One

Part	Proclamations of Translated Meaning
Part I	*Through the photograph they were conscious that they could preserve the sense of driving their vehicle through that landscape. Being in that landscape was exciting for them, it gave them a sense of achievement. It was fulfilling because their travel decisions allowed them to have such opportunities and make discoveries.*
Part II	*They believed that at the time of the image they were in a landscape that they imagined resembled the "back of beyond". That landscape gave them a sense of feeling vulnerable because the conditions were perceived to be hostile. From visiting that landscape they comprehended the landscape conditions for themselves to develop their own understanding of the perceived hostility, the same conditions they believed past explorers would have experienced.*
Part III	*They believe that they photographed a landscape that was representative of the vastness of Australia. They accentuate that the landscape was flat, featureless and vast with the road disappearing to the horizon. These elements reflected what they considered to be a desert landscape and serve as an illustration of landscape conditions in most of Australia. They felt they the landscape reflected what they originally thought most of the Australian landscape to be.*
Part IV	*They indicated that they were following and could see remnants of the Old Ghan railway line as they travelled through the landscape. They thought of people in the past that would have explored and pioneered that railway line. To them, the pioneers and explorers were in an unknown landscape searching for something that required them to keep moving despite the conditions.*
Part V	*Visiting the landscape they observed as featureless, flat, without vegetation or water, they were compelled to consider it as a landscape during a period when it was subject to exploration. They believed that it was the same kind of hostile desert environment facing explorers and pioneers of the railway in the past. The circumstances of past explorers and pioneers would have been very challenging because they did not have the transport privileges of today. Darren and Dawn have a strong conviction that despite being a very hostile landscape without any support, the explorers and pioneers prevailed over these conditions. To them, their image communicated what they perceived as the same kind of conditions encountered by people in the past who were constructing a railway through that landscape.*
Part VI	*Driving through the landscape in their vehicle gave them a sense that they were shielded from the actual conditions of the landscape. They felt that they were privileged in the assurance of remaining in the comfort of their vehicle and driving through the landscape to somewhere else. Despite their comfort they acknowledged that the surrounding landscape defined the circumstances of their situation, leaving their sense of comfort in the landscape as merely perceived. This reminded them of their vulnerability there, because to them the landscape was a hostile environment. Driving over the rocky terrain gave a sense, in their perception, that they were having a driving encounter defined by the actual conditions of that landscape. In hindsight, they were relieved to have not encountered an on-coming road train in those driving conditions, such vehicles are perceived common in those regions and gave them cause for concern.*

Particular tension arose from whether Image One is about their 4WDing or actualising a relation with the landscape. Granted, they were declaring themselves as 4WDers, but there is a meaningfulness attached to the landscape. Hermeneutic dialogue revealed that it is more a case of knowing the landscape rather than the act of 4WDing, despite the representative nature of the image inciting this meaning. Here the interview nature of VEP was useful because estranged from their speaking the image evokes 4WDing, yet their speaking is more about their landscape relation allowed by 4WDing. Image One alludes to the complex evidentiary nature of photographs.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Being Explorer Travellers; Immersion to Engage with Meaningful Landscape; and, Accessing a Past.

Being Explorer Travellers

Being there as a state of marginality In relation to their everyday lives the place they were in at the time of the image was perceived to be out of the ordinary (Part II). To them the landscape was marginal, away and distant. They were in different conditions, estranged from their everyday World.

Being there as self declarative It was an achievement for them, but actual meaning of that has many possibilities, including fulfilling a long term desire to visit such landscapes or reaching a milestone as 4WDers (e.g. Part I, II, II, V and VI). The excitement they felt is likely a universal response to travelling in such landscape for the first time. There is also the matter of their travel context of being unaccompanied, which seems to be conveyed in the image and provides an unsaid, thick meaning in their speaking. It accentuates their sensing of the landscape conditions, particularly their sense of isolation.

Being there enacting a universalised relation Since landscape conditions are perceived impervious to change ("it will always be an inhospitable environment")

being there may be considered as a kind of landscape relation to that landscape (Part II and V). Meaning attributed to landscape necessitates a specific kind of relation, a relation they enact by 4WDing there.

Being there as mediated landscape immersion They were aware of their mobile and transient visiting upon the landscape conditions (Part VI). They travelled in comfort inside the vehicle shielded from the outside conditions. That terrain is perceived to correspond with landscape conditions suggests that merely driving through there might indicate having directly encountered the conditions. It is immersion in apparently hostile landscape conditions within the comfort of a 4WD vehicle. This is mediation enabled by 4WD vehicles of today, which provided them the freedom to visually consume that landscape and carry out an imagined relation. Their awareness of this highlights their realisation of a false security provided by technology, an admission which punctuates a sense of risk in that landscape. Their musings on avoiding a road train further alludes to their emplacing themselves in a risky context. The landscape is known in terms of dangerous circumstances.

Immersion to Engage with Meaningful Landscape

Being there as gaining confirmation through first-hand authority Their understandings of the landscape are not their own, rather it has cultural meaning as an accepted and common way of describing the landscape (Part II). It is meaningful because it helps them comprehend a broad landscape of the nation. The landscape they photographed is proof of that, it resembles the landscape described by cultural meaning. To them, the cultural meaning is confirmed and, importantly, it is a confirmation they gain for themselves in being immersed there. Moreover, it is inalienable because it is how the landscape is: being there allowed them to gain insight into the perceived true nature of the landscape.

Being there to (co)author representations A broad declaration, both of meaningfulness and the act of (co)authorship. The latter suggests a perceived intimate affinity with landscape and being able to comprehend (Part I). The former reflects that actual landscape is not the focus, rather it is gaining landscape representations that correspond with pre-existing landscape narratives (Part II). In

their speaking this is a conscious engagement and an example of enclosing hermeneutic circles of meaning and photographing the unphotographable. Inquiring where their meaning is sourced raises the issue of intermingling tourism and cultural meanings in representations of landscape. Which source inspires them is unclear, if indeed they can be separated at all, yet their overall aversion from speaking of tourism contexts may indicate their preferred orientation.

Accessing a Past

Being there as conditioned by place affordances Features/physical objects in the landscape provide the structure of their being and focus their attention towards that structure: the old rail line (Part IV). The marking of the landscape for European/settler purposes gave them a specific history in the landscape to focus on.

Being there as engagement with history The past appears accessible to them because of their immersion. In being there at the scene of history it becomes comprehensible (Part IV and V).

Being there as immersion in universalised conditions They ascribe a universality to landscape conditions, a realisation permitting them to feel as if they can know the circumstances of others in the past (Part II and V). Their being may mean re-enactment of a similar form of landscape relation as others. Embodying immersion of the past in the present is made possible by the universality of landscape conditions. It is both a confirmation and enactment.

Being there as discursiveness The universality assigned to the landscape suggests they read it in a given manner, one that helps them to comprehend European settler history (Part V). Acknowledging Aboriginal survival in such landscapes is avoided, especially given their awareness of Aboriginal people noted in subsequent images. This reveals an orientation towards European settler history. It seems to be a partial orientation, however, because their speaking was place specific, leaving broad European settlement left unsaid.

4.4 Image Two

Plate 2 Darren and Dawn Image Two

Monitoring Iterative Dialogue

According to Exegesis 2, the Researcher surmised that the manner Darren and Dawn spoke of Image Two (see Appendix VIII:2) illustrates how the image was an opportunity for them to emphasise their coming to terms with the physical characteristics of a particular place. In engaging with their speaking and this image the Researcher had a sense of being invited into the process they maintained to have undergone in making sense of what they encountered. The things of concern for them about the image raised intrigue about the manner they spoke of places, a style common for them in most images they spoke of. It seemed that the acquisition their own insight and authority on the place was more of interest than things occurring around the time of the image. The place has a history, context and meaning that they attempt to speak of, things which were credited with a greater sense of authority given their actual immersion there, especially in how they themselves were subject to the landscape conditions.

Exegesis 2 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Two	
Part	Proclamations of Translated Meaning
Part I	*Viewing the scene allowed them to revisit the impressions they claimed to have around the time depicted in the image. What was of concern for them was the physical characteristics of the place, which to them were at first strange and unfamiliar. Upon realising that the features in the scene were outward signs of permanent underground dwelling, they felt that they gained a sense of familiarity with the surroundings. Various features of the scene are identifiable as characteristics commonly seen in dwellings they are familiar with, such as a veranda, a garden and power lines. To them this is a home illustrating how people living there cope with the landscape and climate conditions.*
Part II	*To them the way of living in Coober Pedy is a direct result of the landscape conditions. Living underground in excavated dwellings illustrates the measures people have taken to adapt to living in such a landscape. Apparently healthy plants in the scene attract their attention as a sign that people living there water and nurture them. They observe that the plants, in their opinion, are not native to the area and have been brought in from somewhere else to be planted. Any plants in the scene have been planted and tended by the people who live there.*
Part III	*They believe that with no vegetation in the wider surrounding landscape the plants visible in the scene would not survive. This is because the surrounding landscape is featureless and devoid of vegetation. These landscape conditions, to them, are inhospitable to the growth of plant life.*
Part IV	*The underground living circumstances compel them to perceive the temperature extremities that occur in that landscape. They believe that daytime temperatures would become very hot, while temperatures at night would become bitterly cold. Appreciating temperature enabled them to imagine the predicament of people they believe were the actual first settlers in that area. They impart a sense of bewilderment at why people would settle in such a landscape and wondered how they even survived in such conditions.*
Part V	*Recent communication with others revealed some features of Coober Pedy of which they were previously unaware. They learnt that the landscape contained many open mine shafts from past mining activity and the safety of visitors was a matter of concern for Coober Pedy authorities.*
Part VI	*Visiting the landscape themselves gave them a sense of what they perceived were the actual physical conditions of desert landscapes. Their immersion in the landscape with features of being vast, flat with absolutely nothing, left them feeling small in relation to the physical landscape, a feeling that evoked a sense of vulnerability whilst being there. This immersion allowed them to believe that they had direct insight into what it is like to be in that kind of landscape. Their sense of self-reliance was considered by them to emulate the circumstances they perceived were encountered by people of a past era who explored those landscapes.*
Part VII	*To them, travelling in that kind of landscape was an adventure. The landscape conditions that they drove through highlighted their need to be self-reliant because they were alone. It was satisfying for them to travel in their 4WD vehicle through that kind of landscape. The landscape they were in was, to them, away from suburbia and was very different to what they are used to in their everyday lives. Being in a desert place perceived as away, marginal and different from their everyday lives was desirable to them.*

Their speaking of Image Two may allude to the influence of time elapsed between actually being there and the interview, but whether that was the case was unclear, given that their nominal style of speaking (revealed through iterative dialogue) was like a story about place and less of their actual visiting there. Hermeneutic dialogue also highlighted the extent that speaking can be constrained to the image in VEP research. Features of Image Two (e.g. plants) may attract attention only in hindsight. The opposite may be true as well, however, in that such things may have captured their attention at the time of the image. The Researcher remained undecided because each reasoning appeared compelling. What transpires in their speaking, however, is that such details coherently entwined with the landscape context that they discussed.

A final issue was derived from historical consciousness attached to the actual place: Coober Pedy. The Researcher understood this place as well known for visitors experiencing underground living for themselves, something Darren and Dawn did not cover. Whether they actually did was not raised by them – but despite this, there is possibility that they spoke of Coober Pedy in a differentiated manner. This would suggest consciousness of how that place is commonly spoken of by visitors and their preferred self representation as visitors. Their speaking and selection of photograph may be consciously guided.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Being Explorer Travellers; Acquiring a Broad Repository of Place Knowledge; and, Comprehending Place Contexts.

Being Explorer Travellers

Being there as self declarative Doing something draws attention to one's ongoing behaviour, it supported the sense of participating in desert 4WDing behaviour (Part VII). It was enriching because they were on an "adventure". It was likewise a reflection of their mediated immersion, the enjoyment may have dissipated if their technology failed.

Being there as mediated landscape immersion This extends meaning identified in Image One, especially immersion in apparently hostile landscape conditions within the comfort of a 4WD vehicle (Part VI and VII). Being there as mediated immersion for them is driven much by perceived risk. Acknowledging landscape conditions may be symbolic, however, given that vehicle technology reduces hardship, especially if nothing goes amiss. Vehicle technology may have played a part in the nature of landscape immersion spoken of by them. This suggests that the notion of such landscape as a 4WD proving ground may be a false consciousness. It is an immersion punctuated by privilege, but if that privilege fails then the landscape conditions preside over their Being. Exercising landscape awareness may reflect consciousness of the tenuous nature of their mediated immersion.

Being there as characterised by travel context Travelling through the landscape unaccompanied apparently influenced their sense of being there, perhaps corresponding to the notion of 4WDers testing their capabilities in desert landscapes (Part VII). There is a sense that actual driving becomes normalised and not a central matter for them. 4WDing in such landscapes has become increasingly common for them (see Table 9), suggesting their desired way of building a relation to such landscapes, it seems to reflect who they desire to define themselves as.

Being there as a state of marginality In relation to their everyday lives, the place they were in around the time of the image was perceived to be out of the ordinary (Part VII). To them the landscape was marginal, away and distant. They were in different conditions, estranged from their everyday World. Importantly it is a landscape where they found themselves, not where they discovered themselves. Being in a marginal landscape was in fulfilment of a longer term desire.

Acquiring a Broad Repository of Place Knowledge

Being there as gaining confirmation through first-hand authority They carried out their own discoveries about the landscape and history through their own immersion (Part I and VI). They witnessed it for themselves and have that insight behind their speaking. Given their assignment of landscape with cultural meaning as marginal, then they have been in that space and know of, and have authority to speak of that

space. It is culturally significant authority, indicative of the meaning guiding their Being in such landscapes.

Being there as learning and engaging Immersion was an opportunity for them to learn. Their accumulation of place knowledge was important to them because their process of becoming familiar was something they desired to preserve (Part I). This apparently allowed them to challenge their pre-understanding of living and dwelling. They evidently spent time and developed a memory of place affordance, open to the meaning of those features.

Being there to enlarge ones capacity to be conversant Time elapsed between actually being there and the interview is apparent (Part V). Gaining authority from their immersion enabled them to be conversant with others, suggesting that common places visited can be a shared history. Such interaction allowed them to add to their own place story, an addition consistent with the manner in which they desired to speak of that place.

Being there as differentiated In addition to the differentiation noted from monitoring iterative dialogue, they spoke as if aligned with actual physical place features, seemingly in tune with the true aspects related to that place. They also speak in terms of their process as visitors, new to that place, not in a manner indicative that the place was a source of novelty ("living underground"), rather they appear to comprehend the place in terms of a history and scene of human engagement with the landscape (Part II, III and IV).

Comprehending Place Contexts

Being there as reading physical objects and landscape The urban layout of the place provides them with objects to infer meaning and give them a sense of history. Those features are, to them, the by-product of landscape conditions and allow them to comprehend the contexts of place as presided over by landscape contexts (Part II and IV). To them it reveals something about human character and the manner of human engagement in that landscape.

Being there enveloped by a self-evident landscape context To them, where they were and the place was enveloped by a specific landscape context (Part III and IV). It had definitive meaning, to them it was self-evident. The conditions correspond to cultural meaning they ascribe to it, as if proof that the cultural meaning is true.

Being there as immersion in universalised conditions Being in such conditions was universal, so that the conditions they were immersed in were perceived as exactly that for Coober Pedy, in the past and the present (Part VI). The landscape is an auspicious presence, and the physical urban living features are further confirmation of the prevailing nature of those conditions. This apparently imparts a sense of connection with people of that community in the past and present.

4.5 Image Three

Plate 3 Darren and Dawn Image Three

Monitoring Iterative Dialogue

According to Exegesis 3, the Researcher surmised that the manner Darren and Dawn spoke of Image Three (see Appendix VIII:4) illustrates how the image was an opportunity for them to emphasise their coming to terms with history and landscape contexts of a ruined desert settlement. In engaging with their speaking and this image, the Researcher considered their manner of speaking about the image. In particular was an apparent partial view of history in their not acknowledging the era of broad European settlement in the landscape responsible for establishing the settlement. Exegesis 3 identifies that they acknowledged the Government impetus behind the settlement, but it was their question of "Why?" that attracted Researcher intrigue (Part I). They appeared puzzled about why the settlement was established in such a landscape. Researcher perspective was based on a belief that the place was settled because of European expansion and colonisation of the landscape, a history of pushing aside Aboriginal people and inscribing the presence of the Commonwealth. In the opinion of the Researcher Darren and Dawn exercised a non- contextualised

Exegesis 3 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Three

Part	Proclamations of Translated Meaning
Part I	*To them the ruined structure is the remains of a very solid building. The solid building symbolises what they perceive as considerable effort the settlers invested in settling there and evidence that settlers originally intended to live there long term. They accentuate that the ruined nature of the building is symbolic of how settlers succumbed to the landscape conditions in spite of the effort invested in their settlement there. Their own response is that the ruined building is poignant evidence of anguish, heartbreak and despair of the settlers. They believe that the settlement was established with hope, yet the town broke down under the landscape conditions. A question they feel they were left with in considering the settlement was 'why'?*
Part II	*They emphasise that visiting there gave them a direct sense of what living in those landscape conditions would have been like. Experiencing the landscape conditions for themselves gave them a sense of understanding the very landscape conditions faced in the past by settlers. What they saw, the ruins and the landscape, compelled them to feel as if they understood the predicament that unfolded there for the settlers. Visiting there raised questions for them about the history of the settlement and prompted them to seek further information about the place to better their understanding.*
Part III	*Their interest was in the settlement of the landscape as part of an initiative by the South Australian Government. To them the settlement was quite extensive at its peak, with a range of essential services and facilities supporting the population at the time. The settlement was established during a period of peculiar wet weather that gave the impression of good wheat growing prospects in the region, but in coming years the climatic trend turned back to a normal pattern of drought and the settlement became abandoned. The ruined building is representative of the settlement succumbing to the landscape conditions. They, Darren and Dawn, believed that through their image they could convey a sense of the settlement history and the surrounding landscape context.*
Part IV	*The failure people encountered after establishing the settlement in this landscape is, from their perspective, evidence that people cannot fight nature.*

view by focusing on the place as a localised occurrence in the landscape. The place history knowledge demonstrated by Darren and Dawn was considered as an indicator of their conscientiousness of their orientation, but whether acknowledging the era of broad European settlement was a considered omission remained unclear.

Image Three was the last photograph of their experiences during travel immediately before joining the tag-along tour in Alice Springs. As identified in Section 3.6.3.3, Darren and Dawn were accompanied by Marcus for a number of latter days of that travel. According to Marcus, he joined with them at Coober Pedy, the place Darren and Dawn discussed in Image Two, Darren and Dawn made no mention of travelling

with Marcus at all. Indeed, without Marcus raising this during supplementary interview questioning, the Researcher would not have any knowledge of that pre-tag-along travel arrangement. Darren and Dawn were not questioned about this during interviewing. Hence, an issue of hermeneutic reflection was, how to make sense of this omission. Whatever their motivation cannot be known, but the end result is an omission and a sense of discursiveness about what Darren and Dawn desired to speak of. It may just be their manner of speaking about their experiences.

A further point of reflective duress was their minimal discussion of their encounters at the time of the image. What they speak of are things of concern for them evoked from their being there. It reflects an orientation of their being there: being there was useful to them because it enabled them to learn and engage with affordances of place. It was perceived by the Researcher as a setting for them to acquire place understanding in their preferred fashion. Indeed, visiting this place to acquire insight in their own fashion is reflected in the conscientious construction of the photograph at the time of their visit. They witnessed and photographed aspects of the setting which they believed reflected place and context meaning. On this point, the combination of photographs and participant meaning in the VEP approach allows visual and verbal insight into their Being at the time of an image.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Acquiring a Repository of Place Knowledge; Comprehending Landscape; and, Accessing a Past.

Acquiring a Repository of Place Knowledge

Being there as learning and engaging Immersion was an opportunity for them to learn. Their accumulation of place knowledge was important to them, so much so that they sought more information about that place after their visit (Part II). Gaining information from various sources gives a transparency in their speaking of the place: the story of the building seems self evident. It is apparently a truth.

Being there as gaining confirmation through first-hand authority For them the landscape is not a clean slate to explore because they are following people in history who have gone before them, specifically those who settled in the landscape. In immersing in the landscapes and place for themselves and learning existing stories, they presume to carry those stories and narratives through their own authority. The history and contexts are self-evident because their immersion gave them insight that the physical features of landscape are irrefutable (Part II).

Being there reading physical objects This building symbolises settler character and the historical narrative of place as it unfolded in the landscape contexts (Part I). Such features are the place story, they apparently have no other alternative explanations. These physical traces in the place have an unchanging, inalienable meaning. In visiting this place their connection with the objects is what matters, not the act of actually being there. The stories or narrative are not open to debate and their engagement with them is confirmation and comprehension.

Comprehending Landscape

Being there enveloped by landscape context The landscape as an auspicious, inhospitable presence is central in their place comprehension (e.g. Part IV). It contextualises the ruin and the history. They were conscious of this context at the time of the image, otherwise why photograph the scene as they did? Landscape conditions are confirmed and given proof by the ruined state of that settlement. In knowing the landscape they believed that they knew the place and history.

Being there as immersion in universalised conditions Being in such conditions was universal, so that the conditions they were immersed in were perceived as exactly that for settlers in the past (Part II). The landscape is an auspicious presence and unchanging. This apparently imparts a sense of connection with people of that past. This evokes in them a narrative of people against nature, as if the ruined settlement is indicative of a universalised lesson of humans coming to terms with nature.

Being there as conditioned immersion Things of concern for them correspond with viewing history and landscape in a specific manner: landscape is hostile and people attempt to settle. The place affordances may have been constraining, but the notion of living in the landscape could have been a catalyst for gaining respect for Aboriginal people in surviving such conditions. This was not the case for Darren and Dawn.

Being there as engagement with history They appeared to establish a sense of connectedness, knowing and empathy with this example of European settlement history (Part III). To them this history is accessible and corresponds with their enduring perspective of the landscape as hostile. It portrays the past in a given light: that humans did attempt to overcome nature but because it was poorly understood at the time the venture failed. Here is an implication of hindsight, in that they believe it is known now that attempting to domesticate such regions is fraught with insurmountable challenge. It could be taken as a lesson from the past – they are looking upon that failure as a lesson in coming to terms with the landscape.

4.6 Image Four

Plate 4 Darren and Dawn Image Four

Monitoring Iterative Dialogue

According to Exegesis 4, the Researcher surmised that the manner Darren and Dawn spoke of Image Four (see Appendix VIII:5) illustrates an opportunity for them to emphasise an encounter they perceive as important. In engaging with their speaking and this image the Researcher was intrigued by the subject they chose. In the contexts of the overall tag-along tour and the places visited during the journey, this encounter seemed insignificant. Any sense of actual meaning for them is elusive, but some conjecture of meaning included a lack of wildlife interaction in their everyday lives, low morale around the time of the encounter, acquiring a connection with nature or fulfilling a desirable level of interaction with nature. Because the research asked them to discuss things they believed reflected their experiences during the tag-along, the Researcher decided to view it as meaningful in relation to the contexts of the overall tag-along tour and the places visited during the journey. Image Four is considered a declaration of the kind of things of concern for them during the

Exegesis 4 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Four	
Part	Proclamations of Translated Meaning
Part I	*They accentuated that as they sat in their vehicle the bird was perched on one of the rear view mirrors. As it sat there it sang so loudly that it completely absorbed their attention. Around the time of the image they were spending lots of time outdoors surrounded by wildlife. Being there gave them a sense of satisfaction because it seemed to create the opportunity for the encounter to take place.*
Part II	*In their opinion the bird perched on their car sang specifically for them because it seemed to have some sort of connection with them. The encounter prompted them to consider other instances around that time when those birds would wander in close proximity to them and even perch on their hands in pursuit of food. It was like the birds involved them in their natural behaviour. Such interactions with these birds gave them a sense of happiness.*
Part III	*They pointed out that as they sat in their vehicle they attempted to wind down the window with the singing bird perched on the mirror. This was their attempt at interacting with the bird during the encounter. They express becoming familiar with those birds around that time and, even though they could be bothersome, they remained willing to interact with the birds because it was pleasurable. The many interactions left them feeling as though they had grown to 'know' the birds. The bird on the car mirror was perceived to be representative of the many birds they interacted with around that time.*
Part IV	*Movements they made from within the vehicle did not affect the bird singing and as a result, they believed that the bird had no regard for their presence during the encounter. To them it seemed that the bird was doing what it does naturally, despite their presence. This they believe applied to the other interactions they had with the birds around that time. It was behaviour, they maintained, of the birds and something that people cannot teach them.*
Part V	*The singing bird is a wild animal, but they were sure it did not fear people. In their minds if a wild bird did not fear people then it would have not had any bad experiences with people in the past. They believed this was the same for all of those wild birds around that time because they all behaved as if people were to be ignored.*

tag-along tour. Reliance on this raises the limits of the hermeneutic interview approach because letting participants speak in their own terms possibly curtailed deeper explanation.

Further reflective scrutiny was evoked in relation to their beliefs about the behaviour of the birds as "wild". As a former wildlife interpretation employee, the Researcher has awareness of the effects human behaviour can have on animals. Feeding wild animals leads them to become dependent, a form of behaviour that is conditioned, not wild. Instead of constraining, this historical consciousness opens the prospect of the Researcher perceiving a level of discursiveness Darren and Dawn exercised in

creating their meaning of the encounter. Here, allowing them to speak in their own fashion is productive for the research because it revealed a subtle meaning underlying their speaking. Indeed, other instances of discursiveness in their speaking were also revealed from insights derived from Researcher emplacement. Queries of whether they were constrained by the image were allayed given that other encounters were evoked in their speaking. Allowing them to speak in their own fashion permits their flow of meaning so that omission or discursiveness can unfold, but whether leaving things out or favouring some things over others is a conscious act cannot be known. Finally, a photograph such as Image Four illustrates the importance of participant meaning, otherwise there is limited scope for interpretation.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Exercising Preferred Perspectives; Consumed by Encounter; and, Definitive Encounter.

Exercising Preferred Perspectives

Being there as discursive engagement While the actual encounter in the image unfolded away from other tag-along participants making insight from emplacement indirect, other instances Darren and Dawn spoke of were in the company of other tag-along participants (e.g. Part II and III). Most meals were eaten as a group and there were specific breakfasts on Day 3 and Day 4 where these birds were present in the fashion claimed by Darren and Dawn. Their speaking of the encounters was not anchored to any place, nor was it contextualised in the tag-along tour. In their speaking these omissions appear intertwined, as if they impart a sense of only connecting with wildlife, removing their presence from the tag-along tour context. It was also apparent that they made presumptions about the behaviour of the birds as wild and willing to interact with people (Part II and V). There is a sense that such beliefs accentuate the naturalness of the encounters. On the one hand there was an apparent effort to show their openness to this kind of interaction and to "let it be". Yet on the other hand they enforced meaning onto the situation to give it meaning of

a natural encounter, when in fact it is the by-product of human influence creating dependency in the birds.

Consumed by Encounter

Being there as privilege The encounter was perceived by them as something of privilege because the level of interaction, closeness and perhaps duration of the encounters was special for them (Part I).

Being there as in touch with nature The encounter with the bird in the image seemed to have imparted a sense of connection with the animal, as if they "knew" it and it sought their attention (Part III). They apparently perceived an acceptance from the bird(s) and felt that the interactions allowed them to develop a connection with them.

Definitive Encounter

Being there as self-declarative Their speaking and image was interpreted as a demonstration of the kind of things of concern for them during the tour. Perhaps it may be a differentiating point that they noticed and value the "little" things. Hence, in the contexts of the tag-along tour, going to places with reputable names may not have been of much concern for them. This kind of encounter may have represented common occurrences for them around the time of the image, alluding to the outdoor lifestyle of the tag-along tour.

4.7 Image Five

Plate 5 Darren and Dawn Image Five

Monitoring Iterative Dialogue

According to Exegesis 5, the Researcher surmised that the manner in which Darren and Dawn spoke of Image Five (see Appendix VIII:6) illustrates their engagement with history and contexts related to the building in the image. In engaging with their speaking and this image the Researcher was troubled by the manner of their speaking, their seemingly unambiguous perspective of history and apparent omissions about the place of interest. Relating to the former point is their minimal discussion of their encounters at the time of the image. What they spoke of were things of concern for them evoked from their being there. It reflects an orientation towards their being there: being there enabled them to learn and engage with affordances of place. As with Image Three, they presume to carry those stories and narratives through their own authority. Visiting the place was perceived by the Researcher as a setting for them to acquire place understanding in their preferred fashion. Image Five was considered as an example of them carrying out their preferred style of visitation: acquiring a broad repository of place knowledge to

Exegesis 5 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Five	
Part	Proclamations of Translated Meaning
Part I	*What they desire to draw attention to is what they believe is a house. The house is at Hermannsburg, a Lutheran Mission, and according to them it was lived in by one of the Missionaries.*
Part II	*It is apparent from their speaking that they have detailed knowledge about the history and settlement context of the structure in the image. Descriptions of the physical and historical features raised by them were drawn from various sources. They indicate that they saw pictures taken at the time structures in the Mission were built, other images of Aboriginal people in the Mission engaged in activities like sewing or gardening. They also demonstrated their awareness that there are remnants of a garden along with date trees behind the structure in the image. They spoke as if they knew much about the challenges and endeavours of the Missionaries, yet did not raise any actual instances of their visit to that place.*
Part III	*They believe that the house was built in the wilderness. To them the house was isolated in a landscape that was hostile and wild. This context, they assert, placed the Missionaries in a constant struggle and battle against the hostility of the landscape. It was a desert landscape, which to them meant the Missionaries were surrounded by an isolated expanse of landscape, a landscape also lacking in ready supplies of water. This place was in the middle of nowhere.*
Part IV	*They believe that the house is a solid structure. This solid nature is perceived to symbolise that the settlers had invested considerable effort in establishing the Mission. Being a solid structure is also perceived to illustrate the intentions of the settlers when they first arrived to that place. They believe the solid nature of the structure shows that the settlers had long-term objectives in mind. To them it revealed that the settlers had a strong desire and, coupled with carrying out many other things, the solid nature of the structure was evidence that the settlers had put down roots. A fence also observed in the scene suggested to them that the settlers added something familiar from their homeland and previous manner of living. They were of the opinion that the surroundings were completely different from what settlers would have been accustomed to in their original homeland.*
Part V	*In speaking of the house they portray the Missionaries as newcomers who settled in a desert landscape wilderness. To them, the Missionaries intended to implant their presence firmly in the landscape. Aboriginal people were depicted as part of the wilderness and a source of hostility the settlers had to struggle against. To them, the settlers always emanated good will towards the Aborigines. They were there to help them. The settlement and presence of the Missionaries in the landscape was perceived by them as a positive thing.*

establish a firm position to speak of the place, rather than instances of their actual time there.

Their engagement with history was quite clear and it was seemingly transparent in their inclusion of broad details from various sources. Their perspective of history was likewise transparent and unambiguous, expressing favour for the colonial settlement and civilising of Aboriginal people. Statements in Exhibit 4 reveal the Researcher

views this history differently, particularly in that this history indoctrinated an economy of power over Aboriginal people (Clegg 1993). Does this constrain the Researcher's ability to engage with their meaning? Yes, as an Aboriginal descendant the Researcher empathises from the colonised perspective because comparable processes unfolded in the Researcher's country and people in far North Queensland. Acknowledging this historical consciousness from the outset of the study was hoped to enable the Researcher to empathise with the perspective of participants. In this instance, Darren and Dawn carried out a learning and engaging place relation. Their desire to speak of history indicates their willingness to speak of such things, yet from the perspective of the Researcher, they may be constrained in what they feel they can address. They may perceive little other option than to endorse colonisation, otherwise they attack the nation to which they belong. This is a position taken up in the spirit of their speaking, a position re-evaluated later, especially in Images Six and Eleven.

Additional issue arose because emplacement was called on due to apparent discursiveness in their speaking of the general place at the time of the image. Appendix V indicates that tag-along participants wandered the site as small groups, there was considerable place history available for visitors and, despite not observing visitation behaviour, there is reason to believe that Darren and Dawn did engage with display material. One noticeable omission from their speaking is the achievement of Albert Namatjira and other Aboriginal artists celebrated in several gallery spaces at the historic site (see Appendix II). The Researcher found this an intriguing omission. But this occasion points to the notion of utilising emplacement as a source of truth claims in relation to seeming inconsistencies in participant speaking. Whether such things are viewer dependant (subject to perspective) is debatable. However it is not purely a matter of emplacement because the pre-departure kit contained information regarding this aspect of the historic precinct (see Appendix II:11-12). In this instance there is an apparent favouring of some features of the historic site over others.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Acquiring a Broad Repository of Place Knowledge; Comprehending Landscape; and, Mobilising Disposition.

Acquiring a Broad Repository of Place Knowledge

Being there reading physical objects The building is symbolic of settler intentions, achievement and the historical narrative of place in the landscape contexts (Part IV). Such features are the place story, especially in creating a sense of who the Missionaries were and things they endured. Such physical traces have an unchanging, inalienable meaning. In visiting this place their connection with the objects is what matters, not the act of actually being there. The stories or narrative are known from viewing the physical structure, as if the building contains an imprint of human character and history.

Being there as learning and engagement Immersion was an opportunity for them to learn. Their accumulation of place knowledge was important to them, indicative of taking time, observing, viewing display materials and walking around the historic precinct (Part II). Gaining information from various sources gives a transparency in their speaking of the place: the story of the building seems self evident. It is apparently a truth. However, the depth of knowledge may reflect desired orientation in that specific features correspond with a preferred orientation of place. The content of learning may reproduce a particular orientation, in this case an orientation of history.

Being there conditioned by place affordances Place evokes particular things that become of concern because of the objects and surrounding space, especially the perceived narratives associated with the place (Part IV). Here what becomes of interest is the physical structure and physical presence of Missionary settlers in the landscape.

Comprehending Landscape

Being there enveloped by landscape context The landscape as an auspicious inhospitable presence is important in their place comprehension (Part III). Here, the auspiciousness of the landscape is inferred, not described. It contextualises the building, history and character of the settlers. It creates an imposing context against

the settlers and elevates the gravity of their achievements. Landscape conditions are confirmed and given proof by historical events of the place and disbandment of that settlement. In knowing the landscape they believed that they knew the place and history.

Mobilising Disposition

Being there guided by underlying beliefs Their conviction that the Missionaries were there to help Aboriginal people requires making presumptions about Aboriginal people of that time in history: primarily that Aboriginal people needed help (Part V). Attendant beliefs are that colonising Aboriginal people was positive, as was the civilising of Aboriginal people, two stances which uphold a perceived inferiority of Aboriginal ways. Being in a place of history between Aboriginal and non-Aboriginal people activated underlying beliefs about colonisation and Aboriginal people. These beliefs were activated but remained largely implied only by underlying meaning. Conditioned by such beliefs, leaving unsaid the contemporary plight of Aboriginal people, encountered in the surrounding Hermannsburg community, is indicative of preferring to engage with historical Aboriginal issues.

Being there activates historical perspective The historical meaning they spoke of celebrated the Missionaries settlement of Hermannsburg. They perceived to comprehend circumstances faced by the settlers and believed that they could relate to the story of the settlers. Their perspective relies on viewing the landscape as hostile and viewing Aboriginal people as hostile in order to accentuate the perceived scale of achievements attained by the Missionaries (Part III and V). The Missionaries are perceived as newcomers in a strange and hostile environment. Colonising the environment is endorsed, so too is the civilising of Aboriginal people. Aboriginal people were portrayed as participants in the way of life imparted by the Missionaries. There is a coherence in their speaking and details covered in their speaking pieced together an overall historical narrative.

Being there as discursive In the contexts of the tag-along tour this place is not a “big name” destination, nor is it a landscape or fanciful activity. It is instead a scene of history that was evidently something important for them to discuss. Darren and

Dawn exercised a non-contextualised view by focusing on the place as a localised occurrence in the landscape, effectively not acknowledging the era of broad European settlement in the landscape responsible for establishing the settlement. As an individual act, the establishment of a mission and colonising of Aboriginal people is viewed by them as something positive, but it is not contextualised as part of a broad project of colonisation, dispossession and settlement expansion. As indicated earlier, a prominent component of the historic precinct is the art and achievements of Aboriginal artists (see Appendix II:11), yet such things were not raised in their speaking.

4.8 Image Six

Plate 6 Darren and Dawn Image Six

Monitoring Iterative Dialogue

According to Exegesis 6, the Researcher surmised that the manner Darren and Dawn spoke of Image Six (see Appendix VIII:7) illustrates their engagement with history and contexts related to the building in the image. The building is located in the Hermannsburg Mission, within sight of the building in Image Five. In engaging with their speaking and this image the Researcher increasingly believed that there was hidden motivation behind their speaking: there appeared to be more left unsaid than spoken. This intrigue was apparently motivated by two factors: first is Darren and Dawn's focus entirely on the past; and second is a wider Hermannsburg community context of untidiness, damaged housing and infrastructure, discarded car bodies, wandering dogs and seemingly idle Aboriginal people, a scene which could be interpreted by a visitor as outward signs of social dysfunction. The Researcher was vexed by the former and compelled by the latter because travelling through that community context is considered by the Researcher as a truth of Day 2 on the tag-along tour. It remained troubling that Darren and Dawn's focus of speaking was

Exegesis 6 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Six

Part	Proclamations of Translated Meaning
Part I	*What they desire to draw attention to is a building where they believe the Missionaries taught the school. To them, it was where they schooled Aborigines to read and write, and taught them the ways of the white people. They spoke as if they knew much about the endeavours of the Missionaries and the history of the Mission, yet did not raise any actual instances of their visit to that place.*
Part II	*The solid nature of the building evokes for them something they accentuated in relation to the previous image. This solid nature is perceived to symbolise that the settlers had invested considerable effort in establishing the Mission. Being a solid structure is also perceived to illustrate the intentions of the settlers when they first arrived to that place. They believe that because the Missionaries did not erect any flimsy buildings, it was a sign that they had long-term objectives in mind. The Missionaries were there to stay.*
Part III	*It is their conviction that the Missionaries were there with a purpose to help Aboriginal people. But Aborigines were a transient population in that they go away and then eventually come back. They perceived that the actions of the Missionaries were not enforced and only faltered because of the Aboriginal transience. The Aborigines were believed to have come to the Mission and gone as they pleased. Life was apparently harmonious according to the circumstances procured by the Missionaries.*
Part IV	*They believe that the demise of Missionaries was due to drought. It provided evidence that despite effort and perseverance the settlers still failed against the conditions of the landscape. To them, the demise of the Missionaries because of drought was symbolic of how landscape conditions prevail over humans.*

entirely on their perspective of history, apparently conveying a concern for Aboriginal people, but only for the period of the Mission in the past.

Intrigue about their omissions and focusing on a partial view of history remained an evaluative filter during hermeneutic dialogue with Image Six, especially during further reflection in relation to the whole, particularly their speaking of Image Eleven. Interstingly Marcus spoke of multiple images of other places as well, yet Darren and Dawn's speaking, while seemingly well intended, reveals possibilities underlying their being in direct relation to Aboriginal people during the tag-along tour. Indeed, Image Six (and Five) provide insight into the kind of things of concern for Darren and Dawn during their visit to the historic precinct. Their speaking provided particular insight, especially into their perspective of history which, as previous images reveal, points towards a richness of data yielded from a VEP

method. Whether Darren and Dawn's speaking of Image Six was constrained to the image was unclear, particularly in that they again, like Images Three, Five and others, appeared to have acquired a broad repository of place knowledge to establish a firm position to speak of the place. To the Researcher this was a growing consistency in their manner of speaking.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Acquiring a Repository of Place Knowledge; Mobilising Disposition; and, Comprehending Landscape.

Acquiring a Repository of Place Knowledge

Being there reading physical objects The nature of the building is symbolic of settler intentions, achievement and the historical narrative of place as it unfolded in the landscape context (Part II). Such features are the place story, especially in creating a sense of who the Missionaries were and things they endured. These physical traces in the place have an unchanging, inalienable meaning. In visiting this place their connection with the objects is what matters, not the act of actually being there. The stories/narratives are known from viewing the physical structure, as if the building contains an imprint of human character and history.

Being there as learning and engagement Immersion was an opportunity for them to learn (e.g. Part I and IV). Their accumulation of place knowledge was important to them, indicative of taking time, observing, viewing display materials and walking around the historic precinct. Gaining information from various sources gives a transparency in their speaking of the place: the story of the building seems self evident. It is apparently a truth and they seemed to have acquired much information. However, the depth of knowledge may reflect desired orientation in that specific features correspond with a preferred orientation of place. The content of learning may reproduce a particular orientation, in this case an orientation of history.

Being there conditioned by place affordances Place evokes particular things that become of concern because of the objects and surrounding space, especially the perceived narratives associated with the place and so on. Here what becomes of interest is the physical structure and physical presence of Missionary settlers in the landscape. It may be the case, however, that Darren and Dawn responded to some things differently, depending on how an object corresponded to their preferred disposition towards place history.

Mobilising Disposition

Being there guided by underlying beliefs Their conviction that the Missionaries were there to help Aboriginal people requires making presumptions about Aboriginal people of that time in history: primarily that Aboriginal people needed help and were in a predicament that required intervention (Part III). Attendant beliefs are that colonising Aboriginal people was positive, as was the civilising of Aboriginal people, two stances which uphold a perception of inferiority of Aboriginal ways. There is also suggestion that Aboriginal ways, their "transience", impeded efforts by the Missionaries. In their speaking, however, Aboriginal people are assigned no identity, they are without desires, values and are in a state of dependency. Further, there is also implication that the Missionaries only exercised a wholesome caring position towards Aborigines, while the statement of "teaching ways of white people" seems to implicate broad yet unspecified meaning. Being in a place of history between Aboriginal and non-Aboriginal people activated underlying beliefs about colonisation and Aboriginal people. These beliefs were activated but remained largely implied only by underlying meaning. Conditioned by such beliefs, leaving unsaid the contemporary plight of Aboriginal people encountered in the surrounding Hermannsburg community, is indicative of their preference to only engage with historical Aboriginal issues.

Being there activates historical perspective The historical meaning they spoke of celebrated the Missionaries' settlement of Hermannsburg. They perceived to comprehend circumstances faced by the settlers and believed that they could relate to the story of the settlers, but it is apparent that the civilising of Aboriginal people is afforded particular interest and favour. Aboriginal people were portrayed as

participants in the way of life imparted by the Missionaries (Part I and III). Their speaking of Images Five and Six resembles engagement with a dialogue of history, but without contextualisation or introduction. They appear not to cite any specific opinion but do so in their orientation. To them, theirs is an acceptable stance on that history. They appear content that they speak of it how it was, but in fact exercise discursiveness and omission. It is like they are impartial and stick to the facts, yet they exercise a politicised orientation of motivated impartiality under a guise of neutrality and truth.

Being there as discursive In the contexts of the tag-along tour this place is not a "big name" destination, nor is it a landscape or fanciful activity. It is instead a scene of history that was evidently something important for them to discuss. In their speaking they did not cite that the building was a church (see Appendix II:12), indeed, any implication of religious activity in the Mission was not raised at all. In this manner, the Missionaries were de-contextualised in their speaking of Image Six. Their speaking further celebrated a partial view of the history by focusing on the place as a localised occurrence in the landscape, effectively not acknowledging the era of broad European settlement in the landscape responsible for establishing the settlement. As indicated earlier, a prominent component of the historic precinct is the art and achievements of Aboriginal artists (see Appendix II:11), yet such things were not raised in their speaking. The visit to Hermannsburg on Day 2 was something they desired to speak of, a desire creating opportunity to discuss Aboriginal painters and their impressions of the wider Hermannsburg community, yet their speaking remained concerned with the past as if immobilised, or even in avoidance of the present. Considering their level of learning and engagement to acquire a repository of place knowledge during their visit on Day 2, the implication of discursiveness is difficult to dismiss.

Comprehending Landscape

Being there enveloped by landscape context Portraying the landscape as an auspicious inhospitable presence is important in their place comprehension. Here, the auspiciousness of the landscape is inferred, but not described. It contextualises the building, history and character of the settlers. It creates an imposing context against

the settlers and elevates the significance of their achievements. Landscape conditions are confirmed and given proof by historical events of the place and disbandment of that settlement. In knowing the landscape they believed that they knew the place and history.

Being there conditioned by broad local context Being there may be conditioned by the wider community context that they desire to acknowledge but do so in a constrained manner. Taking insight from their speaking in Image Eleven, here they may have perceived their immersion in a social space of Aboriginal people. Visiting that historic precinct required them to pass through the Hermannsburg Aboriginal community (see Appendix V:3) with outward signs interpretable as social dysfunction. Viewing this may have triggered desire to engage with Aboriginal issues at length in their speaking, yet their focus entirely on the past suggests the nature of issues they were willing to raise. This may be indicative of immobility in regards to the present circumstances of Aboriginal people, an inability to confront conditions common in many Aboriginal communities and seemingly apparent in the outwards signs of the wider Hermannsburg community. For Darren and Dawn, there is a sense of defensiveness about the colonisation of Aboriginal people by the Missionaries.

4.9 Image Seven

Plate 7 Darren and Dawn Image Seven

Monitoring Iterative Dialogue

According to Exegesis 7, the Researcher surmised that the manner Darren and Dawn spoke of Image Seven (see Appendix VIII:8) demonstrates their insight and concern for living adaptations in Hermannsburg. In engaging with their speaking and this image the Researcher was attentive to the manner of their speaking and possibilities of discursive omission. The interest was primarily a by-product of Darren and Dawn linking this image to Images Five and Six, effectively extending their speaking of things encountered in Hermannsburg. Like their speaking of Image Six, they appear to focus attention away from the community context, but in this case they directly speak of Hermannsburg, but primarily through implication only. Their concern is for the future, but in doing so produce silence on the contemporary façade of the community itself. The manner of their speaking activated a perspective from the Researcher that they spoke of and on behalf of Hermannsburg, but not directly about the community.

Exegesis 7 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Seven

Part	Proclamations of Translated Meaning
Part I	*What they desire to draw attention to is the solar energy plant servicing the Hermannsburg community. They demonstrate knowledge about how the solar energy is produced using the infrastructure in the image, as well as a perceived understanding of the costs to operate that technology compared to other approaches such as hydro-electric turbines. According to them, that solar energy infrastructure produces around thirty percent of power needs for the community.*
Part II	*Their belief is that desert landscapes offer enough sunlight to support the energy needs of individuals and desert communities. They express support at the potential benefits derived from the Hermannsburg initiative and believe that it is an obvious opportunity for people living in this kind of landscape. They are non-specific about who is responsible for implementing such an initiative.*
Part III	*They have an awareness that people living in desert landscapes live in particular kinds of conditions. What those conditions are perceived to be is something they do not clarify. According to them, people living in desert regions have been inactive in relation to this solar energy opportunity, it surprises them that such initiatives have not been implemented in communities through the entire desert. They believe it provides people living in desert regions with a solution and gives them independence. Who people living in desert regions are, is something they do not clarify.*
Part IV	*To them, the solar energy infrastructure is the future.*
Part V	*They believe that the solar energy infrastructure should be considered in relation to the Mission buildings they had spoken of. The Mission buildings represent something that failed, while they perceive the solar energy infrastructure is something that will endure. The Mission buildings are something they believe required considerable effort, while erecting the solar energy infrastructure did not require much effort. To them, the solar energy infrastructure is something new, while the Mission buildings are old. These differences, they believe, are points of contrast. This contrast is reflective of contrast they believe is characteristic of desert landscapes in general. They argue that while a desert seems to be devoid of life, it in fact has plenty of life and while it may seem to be without water, water can in fact be found. This contrast is something that they find interesting.*
Part VI	*Solar power generation is perceived by them as having no direct threat to wildlife and it is a means of saving greenhouse gases. To them it is environmentally friendly.*
Part VII	*They believed that visiting desert places gave them opportunities to discover things they perceive are actual aspects of such landscapes. Their discoveries while visiting desert landscapes have challenged some of their pre-existing ideas.*

Of additional concern was their application of their own place narrative to enjoin the solar technology and the historic buildings into a coherent narrative. It appears to be how they made sense of those elements, yet is it a by-product of Researcher prejudice that this act is considered to succeed in obscuring Hermannsburg? Their concern for the future is outwardly a caretaking stance, yet who the Hermannsburg

community is remained unsaid. Is it a by-product of Researcher prejudice that this act is considered to succeed in emptying but assigning Hermannsburg an identity? The Researcher commenced the present study recognising prejudices about legacies of colonialism, yet in these instances reflective contemplation about Darren and Dawn's speaking ultimately arrive at a common conclusion. Their speaking eventuated in obscuring the contemporary existence of Hermannsburg, an outcome predicated through fixation on a version of the past (in Images Five and Six) and attentiveness to symbolism of the future. The present is somewhere in between, unsaid yet implicated in their speaking but was laid bare to their vision in the surrounding community they visited on Day 2 of the tag-along tour.

It is apparent that this research becomes a by-product of their speaking because the Researcher became aware of disparity between things encountered during the Hermannsburg visit on Day 2 and what Darren and Dawn desired to speak of. While this reinforces the value of emplacement (but also raises the notion of the Researcher making truth claims about experiences), the notion of "being there" at the time of the image is elusive in their speaking. This reveals an anomalous tendency about the phenomenological interview style employed in the present study, because on the one hand questioning is restrained, but on the other, that constraint encourages participants to speak in their own fashion about things of concern for them. So while enriched with participant generated orientation, data is constrained by that because Researcher-generated questioning is minimal. Photographs, however, appear to be the by-product of conscious engagement at the time of an image and while, granted, meaning is not static, the timing of interviews during fieldwork was designed to minimise the severity of de-volution. Considering this coupled with Darren and Dawn upholding their style of speaking, what emerges from hermeneutic reflection resembles their disposition in relation to encountering place and objects. It is not actual Being there, but the photographs provide a window into things of concern for them while being there.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into two broad groupings: Acquiring a Repository of Place Knowledge; and Mobilising Disposition.

Acquiring a Repository of Place Knowledge

Being there as learning and engaging From their speaking they learnt much about the solar power generating technology, so much so that it is unclear whether it is situated knowledge or a by-product of longer term insight (Part I).

Being there conditioned by place affordances The solar energy plant gave them a subject influencing the meaning they attributed to the community itself. It also allowed them to consider living contexts they perceived as relevant to a broad circumstance of people inhabiting desert regions (Part II and III). In this regard, the solar plant opened their mind to a broad context of living in desert regions.

Being there as gaining first-hand authority By immersing in the place and landscape for themselves, they presume to carry stories and narratives through their own authority. The contexts are self-evident because their immersion gave them insight that the physical features of landscape are irrefutable. What they speak of presumes an air of truth because they encountered it themselves, it is proven in their photograph and their knowledge from learning strengthens their credibility. The stories are stories of the place that visiting there enabled them to enjoin. The authority gained from immersion is more important to them than immersion itself.

Mobilising Disposition

Being there as understanding landscape conditions Landscape is perceived as composed by given conditions that, if properly understood, can be utilised to advantage (Part II). This perspective is contrary to their prevailing perspective of landscape as an auspicious hostile presence. In this regard, Being is not static, it is moving and engaging with the surroundings in a given context, suggesting that this view of landscape may be contextual.

Being there to presume synoptic knowing Comprehending living conditions of the immediate desert community is taken as a synopsis of all desert communities (Part III). In effect, knowing this place is considered to give insight into all places under similar presumed landscape conditions. Unsaid in their speaking is that an Aboriginal

community is their situational subject, which suggests that they had knowledge perceived to permit speaking of Aboriginal circumstance as if they are authoritative of it, but not state so directly because it is implied.

Being there as caretaking concern Visiting a place may give a sense of familiarity and empathy with a place, initiating desire to acknowledge things deemed to benefit the community (Part III and IV). It is unclear, however, if such desire is situational or if it is concern sourced from longer term advocacy for such things.

Being there as discursive Focusing entirely on a future vision for the community eventuates in not speaking of that community in its contemporary state (Part V). The narrative they assigned to their overall place discussion situates Hermannsburg and the buildings they spoke of, as a scene of landscape dynamics. Such landscape dynamics are posited by Darren and Dawn as evidence of their own revelations in engaging with the landscape at a broad level. This manner is how they preferred to make sense of the things of concern for them encountered in the Hermannsburg community. It is a scene of their own discoveries and what they learnt about broad desert landscapes. Contexts of the Hermannsburg community remained untraversed, unsaid and relegated to implication, despite being the central subject of the future raised in their speaking.

4.10 Image Eight

Plate 8 Darren and Dawn Image Eight

Monitoring Iterative Dialogue

According to Exegesis 8, the Researcher surmised that the manner Darren and Dawn spoke of Image Eight (see Appendix VIII:9) illustrates their perceived insight into features of the pictured landscape. In engaging with their speaking and this image the meaning in their speaking appeared self-evident, however, a sense of contention in an occasion of their speaking related to the landscape meaning revealed something about their being there. At the time of the image Darren and Dawn were standing at a hilltop viewing area in proximity to/with the entire tag-along group. The area included a shed containing a pictorial and written account of Gosse Bluff. The information covered a scientific version and the local Aboriginal version of the landscape. Darren and Dawn only spoke of Gosse Bluff using the scientific version. In hermeneutic dialogue the Researcher engaged with the question of why not embrace both versions of landscape.

Exegesis 8 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Eight	
Part	Proclamations of Translated Meaning
Part I	*They point out particular features including trees and a semi-arid plain landscape, but draw specific attention to the land formation rising out of flat land. They observed that it is distinctive from the surroundings, even though it is a weathered remnant of the original formation. To them, the history of that land form has a scientific explanation, of which they express a level of scepticism because they claim that it is a purported scientific history. It is apparent from their speaking that they have considerable detailed knowledge about the scientific history behind that feature in the landscape. They are aware that the feature is a meteorite crater, when it may have occurred, power of the explosion on impact and dimensions of the crater as it is at present.*
Part II	*They believe that this physical landscape is representative of the huge forces of nature. They comprehend the natural forces by describing is as more than one hundred times more powerful than Hiroshima's atomic bomb. Such forces are unstoppable and they perceive that this crater is evidence that nature cannot be harnessed.*

As with the previous images, estranged from Darren and Dawn's speaking the image can hold any kind of meaning, leaving an observer to construct their own interpretation. Their spoken meaning reveals a landscape perspective they desire to exercise, reflecting a potential manner in which they may speak of it to others. But Image Eight reveals that in being there they may have been faced with a choice of which landscape version to embrace. In speaking, their choice is clear, yet it is not indicative of their actual engagement at the time of the image. Like Image Seven, their speaking revealed a disposition in relation to encountering the landscape, but it cannot be that they ignored Aboriginal meaning completely at the time of their visit. An alternative explanation of this was perhaps they felt uneasy about speaking of Aboriginal meaning. This is further indicative of the limitation of phenomenological questioning employed in the research, yet it does reveal a disposition which results in over-writing Aboriginal meaning in the physical landscape. Such being the case, it matters little here if they ignored Aboriginal landscape meaning at the time of the image or not because the outcome of their speaking remains the same. Here it is also evident that they were constrained by the image, which in the contexts of the study suggests that each image has a specific set of things of concern: a point suggesting the considered nature of their speaking.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into four broad groupings: Definitive Encounter; Acquiring a Repository of Place Knowledge; Immersion to Engage with Meaningful Landscape; and, Mobilising Disposition.

Definitive Encounter

Being there as self-declarative Their speaking and image was interpreted as a demonstration of the kind of things of concern for them during the tour. In the contexts of the Red Centre region (see Exhibit 9), this is a little known landmark and given their overall aversion from speaking of well known destinations during the tour, going to places with reputable names may not have been of much concern for them.

Acquiring a Repository of Place Knowledge

Being there as gaining first hand authority In immersing in that landscape for themselves, they presume to carry the landscape story through their own authority. Immersion gave them insight that the physical features of landscape are irrefutable. What they speak of presumes an air of truth because they encountered it themselves, it is proven in their photograph and their knowledge from learning strengthens their credibility. The story is the story of the landscape that visiting there enabled them to enjoin. The authority gained from immersion is more important to them than immersion itself.

Immersion to Engage with Meaningful Landscape

Being there to presume synoptic knowing Knowing this landscape is considered to give insight into broad landscape conditions (Part II). This raises the notion of perceiving the immediate landscape as in relation to, or indicative of a whole landscape. Hence, there is an underlying meaning about "the desert" as a broad landscape implied in their speaking. The photograph is deemed indicative of that "whole" landscape, revealing utility they attached to their personal photograph. A

sample of one image was sufficient for them because they deemed it to illustrate fundamental landscape elements of a broad desert landscape.

Being there engaged with thick landscape meaning They believe that through the image they revealed unseen characteristics of the landscape (Part II). The landscape in the image is perceived as a confirmation of that meaning. This is an instance of attempting to photograph the unphotographable.

Being there upholding true sense of physical landscape In revealing the perceived thick meaning of the landscape and perceiving that as representative of the desert landscape broadly, there is assertion that the true qualities of the physical landscape have been revealed.

Mobilising Disposition

Being there to exercise preferred landscape meaning Emplacement revealed that of the two landscape histories available about this landform, Darren and Dawn only spoke of one (a scientific version) and failed to mention the other (local Aboriginal version). This is a proclamation portraying an orientation true to the landscape, but it is discursive in avoiding Aboriginal meaning (Part I). This also highlights an engagement with physical landscape as devoid of Aboriginal meaning, an act resulting in a writing out of Aboriginal cultural meaning and presence in that landscape. For Darren and Dawn, focusing on physical landscape aids in constructing their narrative that nature is destructive and cannot be harnessed by people. It allows them to uphold an assertion of division between people and nature.

4.11 Image Nine

Plate 9 Darren and Dawn Image Nine

Monitoring Iterative Dialogue

According to Exegesis 9, the Researcher surmised that the manner Darren and Dawn spoke of Image Nine (see Appendix VIII:10) illustrates their perceived insight into features of the pictured landscape. In engaging with their speaking and this image, their overall manner of speaking came into question. There was reason to believe they had misinterpreted the aims of the research, yet as Images Four and Ten reveal, there were specific instances where their speaking was embedded in actual encounters they desired to speak of. Again, as maintained in relation to Image Seven what emerges from hermeneutic reflection is a disposition in relation to encountering

Exegesis 9 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Nine	
Part	Proclamations of Translated Meaning
Part I	*While they spoke little of their encounters around the time of the image, they convey being attuned to what they perceive is part of the authentic nature of the place/landscape. The tree is a ghost gum they encountered in Palm Valley. They accentuate their close observation and attentiveness to specific characteristics of the scene, including the colours of the rock, the colours of the tree and the intermingling of all of these elements. The size of the tree and the barren rock it is growing in is, in their opinion, of interest because those conditions appear to offer no source of sustenance to support the tree. They believe that the tree managed to work its roots through cracks in the rock to find moisture and nutrients. There are cracks visible in the image they identified in support of their claim.*
Part II	*To them, the environment of apparently barren rock hosting the tree is something that drew their attention. The barren rock conditions are an inhospitable environment and they perceive that the tree is engaged in a struggle with these conditions in order to survive. They believe that the tree has a tenacious character because it appears to have overcome and survived in an inhospitable environment. Such growth in an inhospitable environment is symbolic of victory over harsh conditions. This epitomises what they believe is the general tenacity of life in the desert: it is clinging on and finding a way to survive in the conditions.*

place and objects during the tag-along tour. It is not actual Being there, but the photographs provide a window into things of concern for them while being there. Given that each image was spoken of in a considered manner, as Image Eight emphasised, the Researcher considered that Image Nine contained insight into the kind of things they were concerned with during the tag-along tour.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Definitive Encounter; Immersion to Engage with Meaningful Landscape; and, Mobilising Disposition.

Definitive Encounter

Being there as self declarative The interest in the tree and the dynamics of growth in the landscape conditions is indicative of the kind of things of concern for them during the tour. Perhaps it may be a differentiating point that they noticed and

appreciated things that resemble the true processes of the natural landscape (Part I). Hence, in the contexts of the tag-along tour, going to places with reputable names may not have been of much concern for them. The tag-along tour was an opportunity for them to connect with true aspects of the physical landscape.

Mobilising Disposition

Being there guided by underlying beliefs Here may be an example of participant insight being blocked by existing ideas (Part II). According to emplacement, the image was photographed in a riverbed section of Palm Valley and the rising rock-face is one side of that riverbed. There was abundant vegetation in that entire section of riverbed (see Appendix V:plate 41) and there were occasional pools of water in the riverbed, suggesting favourable conditions for plant growth. Moreover, vegetation in desert regions has adapted to the conditions over millennia, leaving the notion that assigning meaning of victory over harsh conditions may have constrained the extent of landscape appreciation in Darren and Dawn's speaking.

Being there to procure idiosyncratic representation The ghost gum pictured in the image is, from Researcher historical consciousness, a commonly deployed signifier of desert/Outback landscape representations. Estranged from Darren and Dawn's spoken meaning, this would be the primary interpretation afforded to the image by the Researcher. Emplacement reveals that there were many other species of vegetation growing in that area, yet Darren and Dawn selected this tree. Perhaps this tree was representative of the meaning they desired to photograph at the time, yet what emerged in their speaking and image was engagement with a commonly represented species, but with meaning in their desired fashion (Part II). Inquiring where their meaning is sourced raises the issue of intermingling tourism and cultural meanings in representations of landscape, yet they make no acknowledgement and relegate such things to the unsaid. Indeed, it may have been that gaining photographic representation of that species was something they desired to achieve but concealed that by speaking of it with meaning in their own fashion.

Being there to presume synoptic knowing Knowing this landscape is considered to give insight into broad landscape conditions (Part II). This raises the notion of perceiving observed features in the immediate landscape as in relation to, or indicative of a whole landscape. Hence, there is an underlying meaning about "the desert" as a broad landscape implied in their speaking, especially in that desert conditions are harsh and inhospitable to growth. The photograph is deemed indicative of that "whole" landscape, revealing utility they attached to their personal photograph. A sample of one image was sufficient for them because they deemed it to illustrate fundamental landscape elements of a broad desert landscape.

Being there engaged with thick landscape meaning They believe that through the image they revealed unseen characteristics of the landscape (Part II). The landscape in the image is perceived as a confirmation of that meaning. This is an instance of attempting to photograph the unphotographable.

Being there upholding true sense of physical landscape In revealing the perceived thick meaning of the landscape and perceiving that as representative of the desert landscape broadly there is assertion that the true qualities of the physical have been revealed.

4.12 Image Ten

Plate 10 Darren and Dawn Image Ten

Monitoring Iterative Dialogue

According to Exegesis 10, the Researcher surmised that the manner Darren and Dawn spoke of Image Ten (see Appendix VIII:11) emphasises where they were and what they were doing. In engaging with their speaking and this image the Researcher revisited the tension between whether 4WDing or fulfilling a landscape relation takes centre stage. From their speaking it was apparent that 4WDing was their primary concern, yet the act of 4WDing is only meaningful for them in relation to the landscape context at the time: they were driving their vehicle in a specific kind of landscape. Emplacement revealed that the track pictured was the Palm Valley access track, the roughest driving terrain encountered throughout the entire tag-along journey (see Appendix V:4). As Exegesis 10 reveals, the driving was an important factor, yet they spoke much about what driving their 4WD vehicle in that kind of landscape enabled them to do. It represented accessing particular kinds of landscapes and privilege along with that. The image was a signifier for them to draw attention to 4WDing in a specific landscape context. The issue was apparently a complex one

Exegesis 10 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Ten	
Part	Proclamations of Translated Meaning
Part I	*Through the photograph they were conscious that they could try and preserve the sense of actually driving their 4WD vehicle along a track. They claim that they carried out the driving with laughter and enjoyment of every moment. Driving their 4WD vehicle along the track gave them a sense of fulfilment.*
Part II	*They emphasise that the track they were driving along was in Palm Valley. The terrain involved holes, rocks, rises, crevices and things to negotiate. They believe that the terrain gave them a sense of risk and a need to be resolute. They considered that this was real, pure 4WD terrain.*
Part III	*They believed that the place and landscape they were visiting was a remote area. To them they were 4WDing in a place that they considered as "away" and hard to get to. They were "out" in a really remote area. Such places have particular qualities to them because they are perceived as only accessed by 4WD vehicles. It is their belief that because somewhere is only accessible by 4WD it is in a state unaffected by over-access. They felt that this was the kind of place they were in while they were visiting Palm Valley.*
Part IV	*Visiting that kind of place was something they considered as expected when they travel in remote regions. The believed they were performing an activity they expected would be performed in remote regions. Driving their 4WD vehicle in a place they considered as remote illustrated that they were on a 4WD holiday. They believed that while driving their 4WD vehicle along the track they had taken on a tenacious character they perceived as the same kind of character they assigned to the tree. To them, their 4WD activity also epitomised what they referred to as man and machine against nature.*
Part V	*As 4WDers, they viewed themselves as more privileged than others because they are capable of visiting places where conventional vehicles cannot venture. They perceived that being 4WDers they can visit places that are away, beyond perceived confines (of manmade structures – highways) and ways of thinking (needing only to get from A to B). Others were differentiated because attempting to drive a conventional vehicle in this terrain was viewed by them as reckless. Their own etiquette was perceived to be appreciative of the driving in a remote area, as well as enjoying the unique features of the landscape and places they visit.*

and the Researcher arrived at the possibility that meaning ascribed to the landscape prevailed in their speaking.

Image Ten raised the notion that photographic technology may aid participants in their construction of Being during the tag-along tour. The instant image review monitor on most digital cameras gives photographers the freedom to scrutinise images at the time of the image, giving them an option to gain a revised version if the image was unsatisfactory. The act of revision implicates a knowing of what is satisfactory so that in photographing the scene differently, participants can construct

an ideal representation of their Being there. This is a future oriented act aided by technology that allows participants to be more in tune with their ideal Being of themselves. Such consciousness facilitated by technology highlights the utility of photographs to provide a window into things of concern for participants while being there at the time of an image.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into four broad groupings: Meaningful Landscape Context; Definitive Encounter; Achieving Corporeal Propinquity; and, Exercising Preferred Perspectives.

Meaningful Landscape Context

Being there as a state of marginality In relation to their everyday lives the place they were in at the time of the image was perceived to be out of the ordinary (Part III). To them the landscape was marginal, away and distant. They were in different conditions, estranged from their everyday World.

Being there enveloped by landscape context The landscape they were in is where they found themselves to be, it was not a "discovery" (Part III and IV). The landscape context was meaningful to them, providing a context for their 4WDing. They perceived it as a remote, hard to access landscape. The conditions they were immersed in at the time of the image corresponded to what they considered as a remote, difficult to access landscape that, as a consequence, remained in a pristine state devoid of manmade interferences. It was a setting they had desired to drive their 4WD vehicle in, which means that such a landscape setting was pre-known by them as a desirable 4WD setting. In their speaking, the meaningfulness could be articulated, as too could their desire to be 4WDing in that setting.

Definitive Encounter

Being there as conscious production of Being The photograph is a complex statement about their Being (Part I). At the least, they provide evidence of doing

what they desired to do during the journey. However, the image acts as a proclamation about them driving their 4WD vehicle in that landscape. The actual activity and encounter was consciously preserved by them through the image. To them, the elements portrayed in the image suitably reflect their 4WDing encounter. The image acts as a performative conjunction between their historical consciousness of 4WDing in that kind of landscape context and the historical script of their desired future Being. For them, there is a coherence between their past, present and future sense of Being. At the time of the image (the present), the activity and landscape context were perceived to have entwined their past (how it was imagined in the past) and sense of future (a desirable encounter to recall in the future).

Achieving Corporeal Propinquity

Being there as enactment Their speaking indicated that their act of 4WDing in that landscape context was an enactment of desirable 4WDing behaviour. They were "joining in on something" that 4WDing entails, fulfilling an expectation about being in their 4WD vehicle in that kind of landscape (Part IV and V). The perceived remoteness and terrain were proof that a 4WD vehicle is the best means of accessing that kind of place. Driving their 4WD vehicle in that landscape is evidence of a privileged access to that kind of landscape, a privilege bestowed on 4WDers, because that landscape is a domain of 4WD vehicles. There is a meaningfulness attached to 4WDing in this kind of landscape.

Being there as upholding caretaking concern Viewing the behaviour of others alerted them to their own conduct in relation to the landscape (Part V). They perceived themselves as respectful and appreciative of the landscape aesthetics, to them it was somewhere requiring the right kind of conduct. Because they are 4WDers in a landscape accessed only by 4WD there is a sense that 4WDers should uphold conduct and concern for the landscape in recognition of the privileged access enabled by 4WDing. There is a meaningfulness attached to this kind of landscape and a meaningfulness attached to accessing such landscapes.

Being there as acquisition of character Driving in the terrain is perceived to having directly encountered the landscape conditions (Part II and IV). They believed that this allowed them to take on the perceived character of the landscape. Their conduct

was an embodiment of landscape character. To endure in those conditions they perceived themselves as equal to them, and through that situated activity they believe they attained character equal to the landscape.

Exercising Preferred Perspectives

Being there as discursive engagement Emplacement revealed omissions about the context of their 4WDing at the time of the image. It was mid-afternoon on Day 3, Darren and Dawn were the last of several tag-along tour vehicles driving in a convoy along the Palm Valley access track. They did not indicate that context in their speaking of Image Ten.

4.13 Image Eleven

Plate 11 Darren and Dawn Image Eleven

Monitoring Iterative Dialogue

According to Exegesis 11, the Researcher surmised that the manner Darren and Dawn spoke of Image Eleven (see Appendix VIII:12) emphasised their perceived understanding of the pictured object and contexts related to it. In engaging with their speaking and this image the Researcher became aware that, overall, the language used in hermeneutic possible meaning narratives varied according to participant. Image Eleven was the last of all images the Researcher engaged with in the study. Discomfort arose because the Researcher was compelled to believe consistency is required in the hermeneutic meanings posed by the Researcher – which means that

Exegesis 11 Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Eleven

Part	Proclamations of Translated Meaning
Part I	*What they desire to draw attention to is a car body positioned on the side of the road. They believed that they knew the make and model of the car body. It captured their attention because they believed it was a peculiar sight, especially in that it was not the way they believed a car was supposed to be. They emphasised the manner in which it protruded from the earth, with the front submerged beneath the ground and the remaining two thirds rising vertically in the air. The presence of an advertising sign attached to it added to their intrigue, while it was also interesting to them because the build-up of earth inside the body hosted some flowering plants.*
Part II	*They point out that the car body is situated out in the middle of the Great Central Road. They associate the Great Central Road with a marginal landscape, driving along that road implies that one is isolated and away in an expanse of desert landscape. The car body, to them, is located in the middle of that landscape expanse.*
Part III	*The image provides them an opportunity to accentuate that they had driven along the Great Central Road, but did not raise any actual instances of their visit. The car body in the image led them to reflect on the number of abandoned and wrecked vehicles they encountered as they drove along the Great Central Road. They perceived that most of the abandoned and wrecked vehicles were unsuited to the driving conditions. Only a small proportion of wrecks were 4WD vehicles, evidence which provides them a sense that driving a 4WD vehicle is most suited to the conditions. To them, the image is a reminder of the regularity with which they encountered abandoned vehicles along the Great Central Road.*
Part IV	*The wrecked state of the vehicle in that landscape is perceived by them as evidence of man and their machines against nature.*
Part V	*There is no doubt to them that the car body is a pollutant in the natural landscape, but they also believe it is part of the landscape. Plants growing from soil in the cabin suggest that, in their opinion, nature is consuming the vehicle into the landscape. Elements of nature will endure despite manmade influences and because of this, they maintain that the car body is evidence that nature can prevail over machines.*
Part VI	*They perceived that the 'original' story of the car alerts to the consequences of failing to respect the power of nature. The original owners of the vehicle were probably ill-prepared and encountered problems resulting in abandoning the car. To them (Darren and Dawn) it is a reminder that being in that kind of landscape requires conduct based on respecting the power of nature. The vehicle wreck is evidence that nature will prevail if people fail to conduct themselves in the correct manner. They believed that they themselves exercised proper conduct in that landscape.*
Part VII	*The use of the car body as an advertising opportunity was an illustration of the character of the people responsible for protruding it out of the ground. They believed that the altered state of the vehicle is symbolic of the humorous side of human nature. The car was originally abandoned and was evidence of somebody's misfortune, yet that mattered little to others who saw it as something to use as an advertising opportunity.*

Exegesis 11 (cont.) Proclamations of Translated Meaning from Hermeneutic Dialogue: Darren and Dawn Speaking of Image Eleven	
Part	Proclamations of Translated Meaning
Part VIII	*When considering the wrecked and abandoned vehicles they indicate their awareness of a local community in that region and consider the scrap metal opportunity for them from the abandoned vehicles along the road. They do not identify who that local community is. They speculate whether that local community care about the scrap metal opportunity, but conclude that transport costs would be a practical concern. They are of the opinion, however, that many of the wrecked vehicles are probably there because of that local community. They have a sense of that local community as reckless in their treatment of motor vehicles, behaviour they perceive to be common among members of that local community. They appear familiar enough with that local community to speak as if they themselves can enact the perceived reckless behaviour of local community members. In their enactment they portray the recklessness as perpetrated by a group of young men.*

hermeneutic meaning narratives in Exegeses employ a different style of landscape usage for Marcus than readers will observe for Darren and Dawn. Yet, following deliberation it emerged that writing of each in a consistent manner may reflect engagement with the Researcher's own meaning more than meaning in dialogue with participant texts. The goal should be to preserve meaning (see Table 3), not efface it, so in writing of different participant accounts differently it may be indicative of conversing with the horizon of each participant lead by their texts.

Their raising beliefs about Aboriginal people in relation to vehicle wrecks (Part VIII) drew attention to the conduct of the research. As indicated in Exhibit 4, the Researcher attempted to acknowledge such possibilities within historical consciousness underlying the study by "keeping an open mind" about things participants might speak of. Their expression of views about Aboriginal people emerged during the interview after seeking further insight into their experience of driving at the time of the image. This raised a question of whether they preferred to speak of things to procure their perceived desirable Being by leaving some things out. The answer is in the affirmative, as revealed by the various avoidances noted for much of their speaking about their other images. They were not asked about Aboriginal people in the interview or generally in the research, it was something of concern for them in speaking of vehicle wrecks they observed along the Great Central Road. Based on this, the Researcher re-evaluated the "keep an open mind

stance" and re-evaluated other instances in their speaking that prior to that point seemed to implicate unsaid beliefs about Aboriginal people.

To the Researcher, their speaking of Image Eleven revealed that Darren and Dawn did harbour beliefs about Aboriginal people and they did encounter places and objects during the tag-along tour which activated those beliefs. They were effectively engaging in a relation with Aboriginal people in continuation from their past (and into the future). This is an example that the Researcher is not a static instrument, but instead is repositioned and re-evaluated through the research process. The source of their presumed beliefs about Aboriginal people was unclear. Emplacement reveals that some communities were in proximity to overnight roadhouses during that stage of the tag-along tour (Days 9, 10 and 11; see Appendix V:10-12) and these were primarily Aboriginal communities. The manner in which they spoke of their beliefs, however, gave the Researcher an impression of their strong conviction of insight into Aboriginal people, leaving it doubtful that it was new knowledge acquired during the tag-along tour. It seemed more likely that objects and places encountered during the tag-along tour, such as vehicle wrecks on the Great Central Road, served as confirmation of pre-existing ideas about Aboriginal people.

Their speaking of Image Eleven highlighted that the evidentiary nature of photographs can accentuate meaning participants attach to a landscape or object. They can revisit specific features in the image and attach more meaning to it. In their speaking they can be influenced by the images in focusing and limiting their attention to some things. This is the case despite conducting interviews as close as possible to the actual experiences. As identified in Section 4.9, their actual Being there is out of reach, but what eventuates are the things likely to have been of concern for them at the time of the image.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into two broad groupings: Meaningful Landscape Context; and, Mobilising Disposition.

Meaningful Landscape Context

Being there as enveloped by landscape context Portraying the landscape as an auspicious inhospitable presence is important in their place comprehension (Part II). Here, the auspiciousness of the landscape is inferred, but not described. The landscape is portrayed as an expanse isolating those who venture into it. Hence, their immersion there is situated in such an expanse, so too is the vehicle wreck featured in Image Eleven. The Great Central Road is also characterised by this context, driving there implicates situating oneself in the isolating expanse of desert (see Exhibit 10). There is a meaningfulness assigned to the desert track defined by the perceived landscape context.

Being there as a state of marginality In relation to their everyday lives the place they were in at the time of the image was perceived to be out of the ordinary (Part III). They were in different conditions, estranged from their everyday World. Not only this, to them the landscape was marginal, away and distant, situating them in a location perceived as distant from anywhere. Marginality is perceived in relation to what they believe is a "normal" kind of place for them to be.

Being there reading physical objects Various narratives about social and natural phenomena are inferred from the wrecked vehicle featured in Image Eleven (Part IV, V and VI). The application of meaning narratives gave Darren and Dawn a sense of comprehending things about the object, landscape and social realm of that area. These physical traces in the place have a seemingly unchanging, inalienable meaning awaiting their insightful vision to reveal those narratives. The stories or narrative are known from viewing the physical structure, as if it contains an imprint of nature, human character and history. It is both a construction and confirmation of such narratives. Narratives of concern for them, however, are of their concern, so while it provides them a sense of synoptic knowing, that knowing is conditioned by their preferred (existing) perspectives. Hence, there is a danger that reading physical objects (or landscape) constrains these participants to their preferred or previous perspectives. In visiting this place their connection with objects is what mattered, not the act of actually being there.

Mobilising Disposition

Being there enveloped by perceived social contexts There are dual social contexts incited in their speaking of Image Eleven: one inferred from the manipulations of the vehicle wreck featured in Image Eleven, the other inferred from elsewhere, presumably invoked by scores of other wrecked vehicles abandoned over the many kilometres of the Great Central Road. In both instances there is a presumption of character assigned to each social realm, the former emanating humour (Part VII), while the latter was a "community" (Part VIII). The "community" remained nameless, but emplacement and historical consciousness compelled the Researcher to infer that the "community" were an Aboriginal community. To Darren and Dawn, they were enveloped by a social context of Aboriginal people, identifiable as a space with evidence resulting from the actions of an Aboriginal community. In their speaking, however, the unnamed "community" was only allocated meaning according to their spoken narrative assigned to the wrecked vehicles. Additionally, there is a sense of them asserting that they were in a landscape knowable in terms of people like themselves (non-Aboriginal Australians) travelling through in 4WD vehicles (presumably exercising sensible conduct in the conditions).

Being there as guided by underlying beliefs Assigning responsibility for vehicles being wrecked along the Great Central Road to Aboriginal people required mobilising underlying beliefs that Aboriginal people are reckless with motor vehicles (Part VIII). The reasoning, as most vehicles were non-4WDs then Aboriginal people were likely the source of those wrecks, required mobilising an additional underlying belief that wrecked 4WD vehicles were unlikely to have been driven and wrecked by Aboriginal people. Indeed, the small proportion of 4WD vehicle wrecks served as evidence that non-Aboriginal people drove through that landscape prepared and with suitable conduct. Researcher historical consciousness also implicates that assigning responsibility for recklessness to "the boys" implicates an underlying belief widespread in Australia that young Aboriginal males are prone to recklessness and social deviance, including alcoholism.

Being there as confirming synoptic knowledge (of Aboriginal people) Encountering the vehicle wrecks along the Great Central Road activated beliefs about Aboriginal

people in general (Part VIII). To Darren and Dawn, the wrecked non-4WD vehicles served as confirmation about the behaviour of Aboriginal people with motor vehicles. Their beliefs could be mobilised in discussing the vehicle wrecks, indicating that behaviour and traits assigned to Aboriginal people were pre-existing. The "community" in remaining unnamed, implicated a sense of universality about whom they spoke of, there was an indeterminate situating and generality of who they referred to. Wrecked vehicles observed along the Great Central Road apparently served to confirm pre-existing beliefs about some behaviours of Aboriginal people in general.

4.14 Researcher Prejudices: Post-Iterative Dialogue

The summary of potentially productive Researcher prejudices is shown in Appendix I. It demonstrates that the more commonly evoked prejudices during iterative dialogue corresponded to 4WDing literature (Section 2.1). Such prejudices include: immersion; exploration and self discovery; background and knowledge; and, social fulfilment. Iterative dialogue predominantly based on these pre-understandings suggests that Darren and Dawn's speaking centred largely on the Central Australian landscapes (particularly as a frontier), their background knowledge and actualising their relation to those landscapes. Findings of Darren and Dawn's Being during the 4WD tag-along tour, therefore, should be oriented towards these themes more so than, for instance, engaging with landscape as "Aboriginal space", elements of the tag-along tour or engaging with tourism spaces and representations. The fundamental question relating to Appendix I, however, is are the findings reported in this chapter the by-product of Researcher prejudice or do they account for Darren and Dawn's Being according to their speaking? A tentative response to these questions will be provided after iterative dialogue with Marcus.

4.15 Post-Hermeneutic Dialogue Horizon of the "Whole": Darren and Dawn the Story-tellers

Describing Darren and Dawn as story-tellers seemed suitable because it typified the manner in which they spoke of things and places they encountered during their journey. They were like story tellers not just of their own journey, but of the places, histories and narratives they encountered during their travels. Visiting and immersion was an opportunity to learn and gather evidence of the histories and narratives they were interested in about the places and landscapes they visited. Importantly, the stories and narratives they acquired were of the places they visited because the evidence they witnessed during their immersion told the place stories that they spoke of. Their stories were non-fiction and immersion in the actual places was an opportunity to see, and sometimes gain a sense of experiencing things as they were. Their overall photograph cache and speaking was more indicative of subjectivity rather than Being, yet their speaking heralded some overall insights into their Being (there) discernible by the Researcher. Indeed, in speaking of relatively little, Darren and Dawn seemed to have proclaimed quite a lot.

Figure 4 reveals a number of common features that characterised Darren and Dawn's photograph cache and speaking. The common features represent the post-hermeneutic dialogue horizon of the "whole" attained by the Researcher. This "whole" was compiled in statement form (instead of narrative) to reflect the discontinuous nature of the photograph cache presented by them, an approach indicative of embracing the spirit in which the text was formed (see Section 3.2.1). Importantly, the post-hermeneutic dialogue horizon of the "whole" represents cumulated findings emergent from iterative dialogue with Darren and Dawn's texts, hence the common features are indicative of parts and in relation to the whole and vice-versa. The post-hermeneutic dialogue horizon of the "whole" furthers the evolution of Researcher understanding by recognising how participant texts revealed conditions of their Being the Researcher deemed pervasive. This position of understanding the "whole" for Darren and Dawn provided foundation from which to perform nomothetic fusion presented Section 6.1. The eleven common features emergent from iterative dialogue indicative of Darren and Dawn's "whole" are itemised below.

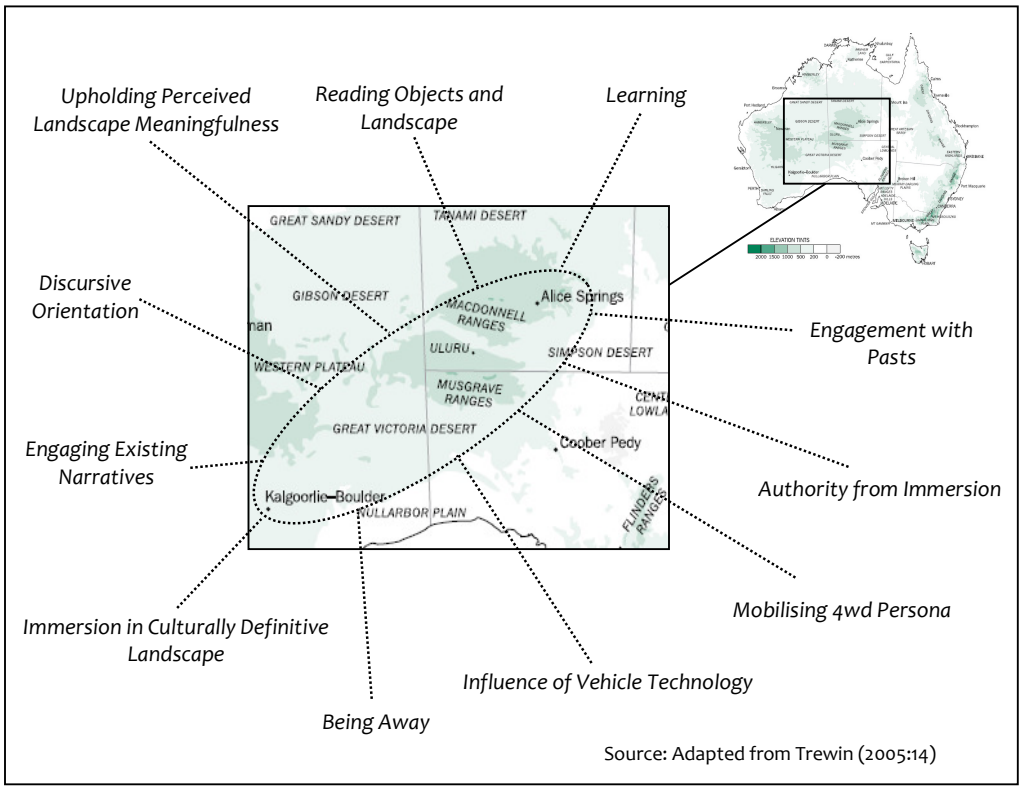


Figure 4 Post-Hermeneutic Horizon of the "Whole": Darren and Dawn the Story-Tellers

Being Away They considered the places they were visiting as perceptually and geographically distant from their everyday surroundings. Visiting there required moving away from their everyday surroundings out to areas typically perceived as distant.

Immersion in Culturally Definitive Landscape They visited regions they perceived as beyond the tangible, but within the imagined boundaries of their everyday World. Indeed, some landscapes they visited corresponded with landscapes they knew and could describe by cultural meaning, as if the landscape was in confirmation of such meaning. There was a familiarity with the landscapes as regions known largely for marginality from their everyday existence, but holding particular qualities (remoteness, pristine, etc.) symbolic of a perceived aura and rhythms definitive of Australia. In their minds, immersion in such a region was transgression into a landscape typically perceived as marginal. For them, visiting such areas was a privilege of learning and seeing for themselves landscapes, places and histories of a

region defined culturally as marginal yet culturally definitive in its' otherness. Hence, visiting such landscapes was an act of cultural enunciation.

Learning In visiting places it seemed typical for Darren and Dawn to learn much about histories and narratives associated with those places. Physical objects, materials and information encountered in the places they visited seemed to attract their intrigue, as if they were open to whatever insight such things would offer. They were receptive to and seemed genuinely interested in the places that they visited. Gaining information from various sources gave a transparency in their speaking: the stories appeared self evident and based on truths. Hence, what they could speak of about the places was not just an account of the place, but *the* story or history of the place. Things they learnt allowed them to speak of a place or history by piecing together various elements into relatively cohesive accounts. Their learning, then, also seemed to help them gain a sense of perspective about the overall histories and places they desired to speak of.

Authority from Immersion Actual immersion in landscapes and places provided opportunities to engage with the surroundings as they were perceived to be. Immersion meant spending time, activating senses and building a memory to gain a broader understanding of those landscapes. Immersion was characterised by mobilising their insight to witness peculiarities that captured their attention. Their landscape authority presumed an air of truth because immersion allowed them to "see" the physical landscape as it is. Moreover, their conviction of universalised, static landscape conditions helped them to perceive that in some surroundings their actual immersion embodied a universalised state of being in such landscapes. Hence, the conditions they encountered in a landscape themselves mirrored conditions encountered by others in that same kind of landscape. Photographs bolster their sense of authority because they act as proof of their immersion as much as they confirm that the physical landscapes are how they claimed them to be. They witnessed it for themselves and have that insight behind their speaking.

Mobilising 4WD Persona 4WDers are perceived as having the ideal means of accessing landscapes that are "out", "beyond" and "marginal". Visiting such landscapes is a privilege because they are inaccessible and therefore devoid of many

manmade influences. The behaviour of most 4WDers, to them, is respectful of the landscapes and their manner of immersion in a landscape perceived as marginal typifies behaviour of 4WDers. 4WDing in particular landscape conditions was an embodiment of what they perceived visiting such landscapes in their 4WD vehicle would entail. Such activity was an adventure and gave them a sense of achievement. That terrain is perceived to correspond with landscape conditions suggested that merely driving through such landscape conditions symbolised not only directly encountering such conditions, but also acquiring character equal to the landscape. The perceived remoteness and terrain were proof that a 4WD vehicle was the best means of accessing that kind of landscape. Their driving their 4WD vehicle in such landscapes was evidence of a privileged access to that kind of landscape, a privilege bestowed on 4WDers, because that landscape is a domain of 4WD vehicles.

Influence of Vehicle Technology To Darren and Dawn their equipment, especially their 4WD vehicle, appeared to have a bearing on the nature of their experiences in some landscape situations. Darren and Dawn revealed such possibilities in speaking of Images One, Two, Ten and Eleven. They were aware of their mobile and transient visiting upon the landscape conditions, travelling in comfort inside the vehicle shielded from the outside. In speaking of Images One and Two especially, it is immersion in apparently hostile landscape conditions within the comfort of a 4WD vehicle. This is mediation enabled by 4WD vehicles of today, which seemed to provide them the freedom to visually consume that landscape and carry out an imagined relation. This suggests their awareness of a false security provided by technology, an admission which punctuates a sense of risk in that landscape. Their ongoing landscape awareness may reflect consciousness of the tenuous nature of their mediated immersion.

Upholding Perceived Landscape Meaningfulness They held an overall regard for the entire landscape that filtered into the manner of engaging with the regions they visited as a whole. They portrayed themselves as attuned to the true characteristics of the landscape because it was appropriate to do so. They overlooked any implication of encountering other tourists or reputable destinations, as if they preferred to focus on things that were meaningful or fundamental in the overall landscape. They conveyed a sense of stewardship to reflect a special regard they attached to the

landscape. Visiting such landscapes and places required proper conduct that they believed was epitomised in their own behaviour. By championing less known places and valuing their encounters in the landscapes they etched their own discoveries of what they perceived was meaningful in such regions.

Engaging Existing Narratives Visiting places and landscapes brought to mind narratives they associated with those landscapes and places. Like stepping into an existing dialogue, physical affordances acted to confirm the relevance of existing place narratives as if such pre-understandings were the embodiment of place meaning. The surroundings they found themselves in were proof such narratives are authentic. Such conditioning was equally constraining, however, because their place engagement was framed according to existing place narratives they perceived as relevant. The extent of place or landscape meaning possibilities that they embraced was constrained by the boundaries of their existing understandings. The coherence of preferred narratives resembled a play of appearances: landscape discoveries they believed were based on the true and whole place or landscape, were but a maintaining of pre-understandings. Because landscape affordances gave a sense of confirmation paraded as discovery, they imparted a sense of joining in on discourses perceived to be of the landscapes and places.

Reading Objects and Landscape Physical objects and landscapes contained features that "told" them about the history, character or conditions of where they were visiting. Stories and narratives were comprehended from inspecting peculiarities of physical surroundings. Social character and history, in particular, was self-evident to them, even definitive of the structures and objects that attracted their attention. Meaning embodied in physical objects and landscapes had a seemingly unchanging, inalienable meaning awaiting their insightful vision to reveal those narratives. They believed, therefore, that on encountering such things, they had foreknowledge of *the* stories and narratives associated with the physical objects and landscapes they encountered. It is both a construction and confirmation of such narratives. Narratives of concern for them, however, were of their concern, so while it provided them a sense of synoptic knowing, that knowing was conditioned by their preferred (existing) perspectives. Hence, there is a danger that reading physical objects (or

landscape) constrained Darren and Dawn to their preferred or previous perspectives and limited their opportunities for understanding.

Discursive Orientation Encounters Darren and Dawn found themselves in invariably presented them with sets of circumstances, contexts and narratives reflecting the often layered nature of place and landscape. Inclination in their speaking, however, often focused on some things at the expense of others. Their learning and engaging manner suggested an active seeking of place knowledge, but their speaking often suggested perspectives of partiality. Visiting landscapes and places presented them with opportunities and choices of orientation, but their nominated orientation often aligned with underlying beliefs or was coherent with overall narratives they desired to speak of. Their travel context also remained equally as elusive in that their speaking avoided altogether raising the tag-along context and predominantly absolved their presence from many encounters they spoke of. Further, they spoke of some places and social character as if central to their speaking, yet relieved them of any substance or identity by not addressing them at all. Their speaking was often oriented by underlying beliefs so in engaging with places and narratives, the orientation they upheld appeared consistent with their desired disposition. There was an overall suggestion that they encountered places and things in a manner more indicative of retaining pre-disposition, rather than formulating new perspectives.

Engagement with Pasts The landscapes were a scene of pasts they desired to be concerned with. There was a consistency between their enduring perspective of the landscapes as inhospitable wilderness and the past befitting that narrative. Indeed, many physical objects that attracted their attention were a window to that past, as if permanent residues in the landscape testifying to those specific eras in history. Universality Darren and Dawn assigned to landscape conditions appeared to aid in their establishing a sense of connectedness, knowing and empathy with those in the past, a position indicative that they perceived their relation to the landscape as comparable with those in the past. The achievements of people in the past were to be celebrated or taken as lessons in coming to terms with the landscape. Place specific pasts, however, were often de-contextualised from the relevant broad era of history, an act in their speaking that left a sense of them embracing a partial view of history. In addition, their seemingly exclusive orientation favouring landscape colonisation

rendered Aboriginal history unspoken, over-written and an element of the landscape scene colonists had struggled against. As a result, they seemingly upheld a version of the past in celebration of colonising the landscape and Aboriginal people.

4.16 Conclusion

The present chapter has traced through the findings of iterative hermeneutic dialogue with the photograph cache and speaking of Darren and Dawn. The findings reveal that the kind of things they desired to speak of highlighted the subjectivity of their Being during the 4WD tag-along tour in Central Australia. Indeed, the findings indicate marked discursiveness in their speaking, so much so that they gave no overt indication that their speaking was based on experiences with a group led by a 4WD tag-along tour guide. Moreover, the findings give no indication that the tag-along tour involved visiting some of the Australia's most iconic destinations. Their overall Being as like "story-tellers" was evident because their manner of speaking alluded to them practising a kind of disposition to learn, acquire and gather evidence of the histories and narratives they perceived as fundamental to the places and landscapes they visited. Added to this, there was a sense that Central Australia was meaningful to them, as if it was an idealised kind of landscape setting they found desirable.

The findings highlight an overall conscientiousness of their situation in surroundings they spoke of, but whether this is a by-product of participating in the research or is indicative of their conscientiousness at the time of their images can be unclear. Their speaking, however, reflected intentionality in the meanings they conveyed. Their photographs did not create a narrative of their experiences during the 4WD tag-along tour, hence the findings were presented in a manner upholding this format. Finally, the present chapter also traced the incremental evolution of research prejudices, from pre to post hermeneutic dialogue. The findings highlighted the uniqueness of each photograph as a hermeneutic encounter by monitoring iterative dialogue from encountering each individual photograph and speaking. Hence, the present chapter has endeavoured to make transparent the process of hermeneutically understanding Darren and Dawn's Being during the 4WD tag-along tour as revealed in their speaking. Moreover, the chapter further subscribed to transparency by identifying verbatim origins of meanings proclaimed in the findings.

Chapter Five: Findings from Iterative Dialogue with Marcus

5.0 Introduction to Chapter Five

Like Chapter Four, the present Chapter is also a crucial component of the research design identified in Figure 1. It presents findings from iterative dialogue with Marcus' texts in an attempt to gain understanding of his Being during the 4WD tag-along tour in Central Australia. As with Chapter Four, findings are derived from the Researcher performing the interpretive process specified in Chapter Three with his photograph cache and verbatim speaking. Before detailing claims emergent from this process, however, readers should refer to Section 4.1 in Chapter Four which identifies a collection of precepts to specify the format used to present these findings. Findings commence with accounting for Researcher pre-hermeneutic interpretation and prejudices of Marcus's texts to mark a preliminary interval in the evolution of Researcher understanding during the hermeneutic process. Findings from hermeneutic dialogue with each photograph and speaking are then covered in detail. Hermeneutic dialogue arrives at a post-hermeneutic dialogue horizon of the "whole" stating common features representing Marcus's Being, as revealed in his speaking, during the 4WD tag-along tour in Central Australia. While the incremental moments of hermeneutic dialogue mark evolutions in Researcher understanding, the chapter identifies post-hermeneutic dialogue prejudices to further emphasise this process.

5.1 Pre-Hermeneutic Engagement

5.1.1 Marcus: Background

Some background information provided by Marcus was presented in Table 9 in Chapter Three. Based on the background questionnaire in Appendix III, information in Table 9 includes that Marcus, aged 39, was travelling alone on a journey specifically for the Alice Springs to Kalgoorlie tag-along tour. Marcus considered himself as an advanced 4WDer and he is a member of a 4WD club. Marcus resides in the coastal city of Perth, the capital of Western Australia and prefers to take short 4WD trips close to home but occasionally an extended 4WD journey to distant locations. Marcus has a background in desert 4WDing, but the areas visited during the present tour were new for him. He indicated that sources such as the internet site

ExploreOz.com and magazines such as 4WD Monthly were his main source of information about the present tag-along tour.

Marcus was the youngest tour participant (aside from the Researcher). Interviewing Marcus also revealed that the current trip was an alternative to another destination but plans changed because of bush fires in that area. He indicated that he has been a 4WD enthusiast for almost 20 years and has owned various 4WD vehicles in that time. Marcus indicated that when he booked the Alice Springs to Kalgoorlie trip he did not expect to visit remote areas. The Alice Springs to Kalgoorlie trip was not his first tag-along tour because he had done a previous trip to a desert area with the tour operator leading the current tour. Marcus was familiar with the Guide from this previous tag-along tour. As indicated in Section 3.6.3.3, Marcus had travelled with Darren and Dawn for a period of his journey to reach Alice Springs for the tag-along tour. Being the only occupant of his vehicle, Marcus had to stop the vehicle if he intended to photograph things whilst in transit.

5.1.2 Participant-Generated Texts: Pre-Iterative Dialogue Prejudices

Table 12 reveals that Marcus nominated 1 photograph of his journey from Perth to Alice Springs and provided 10 images of his experiences during the Alice Springs to Kalgoorlie tag-along tour. The collection of images is presented in Table 12 sequenced in the order expressed by Marcus during the VEP interviews. All images are reproduced in larger size in Sections 5.2 to 5.12. Table 12 presents a concise pre-hermeneutic interpretation of experiences raised by Marcus in the VEP interviews. Each account is a reflection of the Researcher's initial responses to the images and Marcus in his speaking of these images. As such, the interpretive descriptions contained in Table 12 were written before hermeneutic dialogue presented in Sections 5.2 to 5.12 and are included in Table 12 unaltered from that original form. This process marks a preliminary interval in the evolution of Researcher understanding during the study in an attempt to illustrate whether understandings of the Researcher evolved during the interpretive process.

Table 12 Pre-Hermeneutic Engagement, Marcus's Photographs

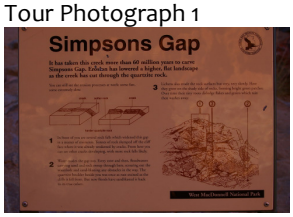
Image One - Pre-tour Photograph	*The image represented the entire journey of the participant from his home to Alice Springs, an extensive journey (driving far more than 1,000 kilometres), visiting many places (including desert regions like: Coober Pedy; Dalhousie Springs; Oodnadatta and Chambers Pillar) and travelling with other tag-along members (Darren and Dawn) in those desert regions (see Section 3.6.3.3). This appears to have been an important encounter for the participant because it seemingly outweighed any other experiences in his lead-up journey travelling to Alice Springs. Marcus uses this image to draw attention to his life story, particularly his ongoing travel in desert areas (a direct incitement of his driving almost as if the encounter fulfilled an obligation to himself in expanding his repertoire of place (desert), but not specifically the place of the encounter with the camel, rather place as an imagined space.*
Image Two – Tag-along Tour Photograph 1 	*This image was taken on Day 1 at a location easily accessible from Alice Springs. Marcus uses this image to draw attention to his travel behaviour, particularly in functional usage of photographs in (a) capturing "place" and (b) anchoring memory to (c) fulfil anticipated future purposes. He is demonstrating his creative engagement by collecting ready-to-hand insight from the moment of encounter. Marcus has a permanent insight into place through the image. The place, even though the object of the image, seems irrelevant because it is overshadowed by his intention to represent his ongoing character through the image. Many other people were visiting the place at the time of the visit.*
Image Three – Tag-along Tour Photograph 2	*This image was taken on Day 1 at a location easily accessible from Alice Springs. To Marcus, the landscape and his reaction while visiting there are inseparable. The place is important, but specifically in accordance with his pre-existing views about what is desirable about that kind of place – the landscape is representative of a desirable kind of landscape. The kind of landscape, according to Marcus, is supposed to contain a blend of ingredients that this landscape happened to contain. The actual place is not named. Marcus draws attention to his life story, particularly his ongoing travel in desert areas – which apparently has involved searching for this kind of landscape. His presence is inserted into the landscape, as if he were walking alone along the riverbed. This kind of image should be considered as common in visual representations of Outback landscapes. There were many other people visiting the place at the time of the visit, yet there are no people in the image, despite the virtually indistinguishable scores of footprints in the riverbed.*
Image Four – Tag-along Tour Photograph 3	*This image was taken on Day 3 at a car parking area very close to the Red Centre Way. In this image Marcus draws attention to (a) the group context of the tour, (b) his background as a 4WD traveller, (c) his functional use of photographs, (d) camaraderie and (e) the group as something physically enacted in and temporally linked to the 4WD tag-along tour in the desert landscapes. Marcus appears to acknowledge the benefits of travelling with a group during the tour, particularly in sharing it with others.*

Table 12 (cont.) Pre-Hermeneutic Engagement, Marcus's Photographs

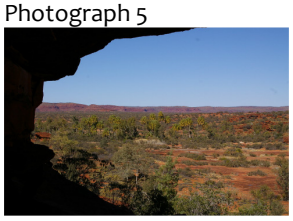
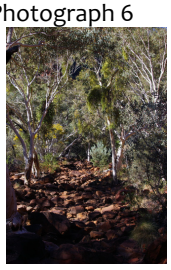
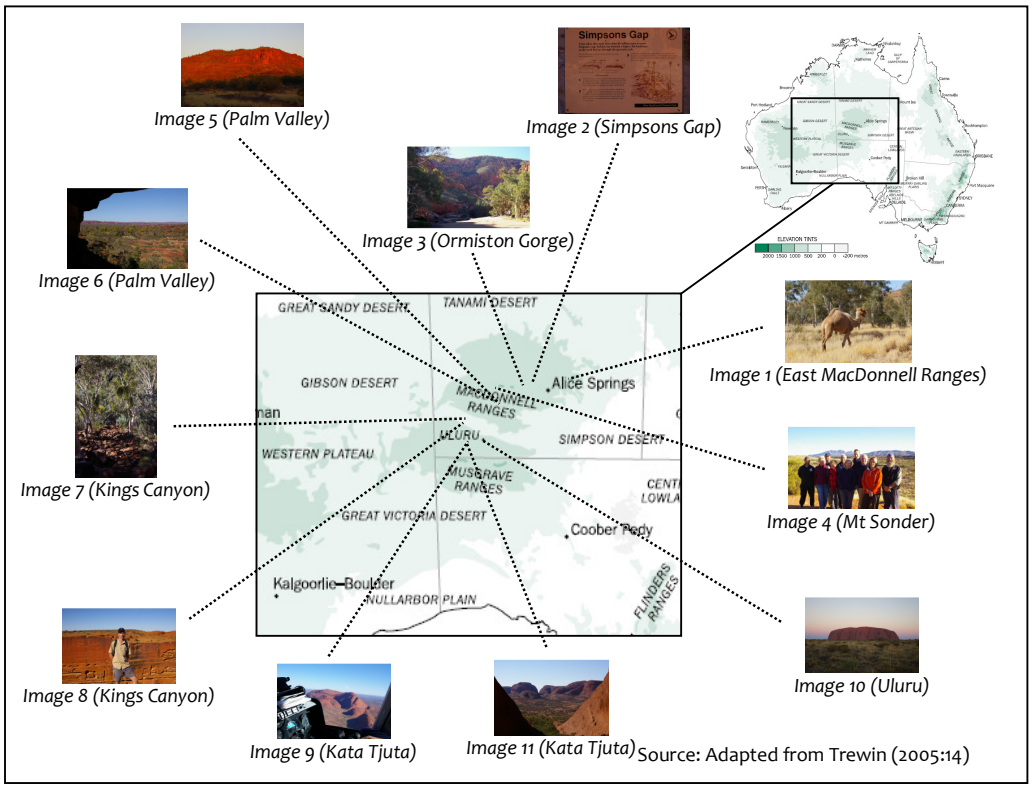
Image Five – Tag-along Tour Photograph 4 	*Taken on Day 3, Marcus emphasises in this image that he was able to spend time in the kind of landscape he believed was desirable. He was able to see and capture landscape features (a landscape of rugged cliffs cast with sunset light producing red colouration) of an actual place – particularly as a place where he was "staying" rather merely "visiting". Marcus draws attention to his life story and positioned this activity (viewing sunset colours on rugged cliffs) as something he is accustomed to. Capturing the image on camera appears to be very important, with the act of photographing the scene used by Marcus as a segue to past sunset viewing activity in another place he viewed as comparable. This kind of image should be considered as common in visual representations of Outback landscapes. The image was captured during sunset nibbles with the entire tag-along group*
Image Six – Tag-along Tour Photograph 5 	*Taken on Day 3, Marcus described the image by recalling specific events leading up to the photograph. He appears to convey his immersion in the landscape and his insight in viewing characteristics of landscape through the landscape itself. He seems to express a desire to view beyond a "normal" perspective of place by paying attention to different elements (rocks, vegetation, etc.). He appears to acknowledge that palms growing in the area (desert Australia) are intriguing. To him it is a desirable image of the landscape, an image allowing him to draw attention to his life story and position this activity (viewing the landscape) as something he is accustomed to. He illustrates the time he spent engaging with characteristics of the landscape. The act of photographing the scene was used by Marcus to segue to another place he viewed as comparable. Marcus also appears to provide a sense of sitting in the shade of the overhang and looking out over the landscape. While there were other visitors at that time, it was common to walk for 15 minutes or more without encountering anybody.*
Image Seven – Tag-along Tour Photograph 6 	*Marcus attempts to contextualise the landscape depicted in this image with the broader landscape in the region. He particularly raises the contradiction of this landscape with the surrounding arid region. He appears to convey that visiting that part of the area differentiated him from other visitors, providing a special insight to the landscape. The image allowed him to retrace the specific events surrounding the photograph, as well as other features of the immediate area but not depicted. He illustrates the time he spent engaging with characteristics of the landscape. The shot was captured on Day 4.*
Image Eight – Tag-along Tour Photograph 7 	*With this image Marcus attempts to impart a narrative of the landscape by providing contrast with Image Seven. He accentuates that he engaged with specific characteristics of the landscape, seemingly to demonstrate his awareness and insight during his visit. He illustrates the time he spent engaging with the landscape. Marcus uses this image to draw attention to his travel behaviour, particularly in functional usage of photographs in fulfilling anticipated future purposes (showing to others). Marcus chose to use an icon to pose in front of and verify his presence. There were large numbers of visitors on that day, Day 5 of the tour.*

Table 12 (cont.) Pre-Hermeneutic Engagement, Marcus's Photographs

Image Nine – Tag-along Tour Photograph 8 	*Marcus appears to draw much from this image, including (a) his self-satisfaction with the scenic flight, (b) how aerial vantage helped re-shape original ideas specifically of that landscape, (c) other encounters during the flight, and (d) comparable landscapes he had visited in the past. He seems to downplay Ayers Rock (in his words) as an iconic place, allowing him to draw attention to his life story and how viewing such landscapes is something he is accustomed to. Marcus does, however, highlight the role of discourse in shaping his expectations, especially in that seeing for himself revealed features that he found unexpected.*
Image Ten – Tag-along Tour Photograph 9: 	*Taken on Day 7, Marcus described the image by first recalling the contexts at the time of the photograph, particularly his participation in the event. He describes an instance during sunset frozen in the image, as if alluding to his unique insight or awareness. He appears implicitly aware of the large volume of fellow on-lookers and, both in the image and his description, he seems to try to differentiate himself from that activity. Marcus makes it clear that he is engaging in a ritualised place discourse, yet seems to find it unsettling. This kind of image should be considered as common in visual representations of Outback landscapes and Australia.*
Image Eleven – Tag-along Tour Photograph 10: 	*Taken on Day 8, Marcus described the image by recalling specific events leading up to and after taking the photograph. As a snapshot, the image helps him recall the overall experience of visiting that place. He appears to convey his immersion in the landscape and how visiting there helped re-shape original ideas specifically of that landscape, not only of there but other places. Marcus uses the image to pose an argument in opposition to existing place discourse (his understanding of it), trying to differentiate himself from cliché. He also attempted to illustrate his fitness level, and maybe adventurousness, by expressing a preference for rough walking terrain.*

Overall, Marcus demonstrates immersion in Outback myths by recording popularised arid Australian images (e.g. Images One, Two and Nine) and engaging in popularised Red Centre activities (e.g. Images Eight, Nine and Ten). Marcus appears to show a desire to express his unique way of seeing or insight, particularly in how he intended to show images seemingly based on a keen understanding of the subjects he photographed (e.g. Images Two, Three, Five, Six, Seven, Nine and Ten). As such, Marcus appears to have a depth of pre-existing knowledge where he can present images based on popularised images but present it in a unique way. He also emphasised his discoveries, evident in his desire to highlight things contradicting popularised themes of arid Australia (e.g. Images Six, Seven, Nine and Eleven). His mode of viewing and photographing appear to be important, suggesting that the journey provided him with personal and social rewards in the future (e.g. Images One, Two, Eight and Nine). The dominant themes of the photographs, though, appear to be his engagement with place, pre-existing knowledge and his ability to see.



Source: Adapted from Trewin (2005:14)

Figure 5 Marcus Photograph Cache: Locations Depicted in Images

Figure 5 identifies the geographic dispersion of locations Marcus depicted in his photograph cache. It reveals that his pre-tour photograph was in close proximity to Alice Springs, suggesting that his travels through desert regions prior to reaching Alice Springs (see Section 3.6.3.3) was something he did not discuss. The geographical dispersion of his photographs reveals that his particular interest was concentrated in the Red Centre region (see Exhibit 9). The locations of interest for him in his photograph cache suggests that he desired to portray and speak of his being on the 4WD tag-along tour in relation to visiting places in the Red Centre. Figure 5 illustrates that he visited many places in the Red Centre, therefore indicative that he desired to emphasise how he acquired a broad background of the region during the tag-along tour. Indeed, the geographical dispersion of photographs in Figure 5 renders the context and itinerary of his whole journey as elusive, as if he only visited the Red Centre.

Judging from the photographs alone, one cannot tell that Marcus was on a 4WD journey, nor that arid Australia is anything other than iconic features and empty landscapes. The photographs show much about how the tag-along tour related to his

lifeworld and existing knowledge, as well as revealing aspects of his travel behaviour, photography behaviour and desire to project a sense of place through differentiation. Marcus did not evoke any Aboriginal themes. Interestingly, some of the photographs taken by Marcus were similar to some taken by the Researcher during emplacement, including Images Three, Four, Six, Nine and Ten (the Researcher intentionally inserted any such images in Appendix V:plates 28; 31; 42; 54; 62 and 73). The Researcher, during emplacement, was evidently engaged in the finite research setting in a manner that appears to have been parallel relatively often with Marcus. The similarities between photographed themes raise the point in Section 3.3.3 that capturing the photogenic is a function of the affordances of place. Desert places visited during the tag-along tour, therefore, appeared to sometimes evoke similar visual engagement from Marcus and the Researcher. This is evidence that VEP can be a valuable research method in a finite emplacement setting because while images may be similar between individuals, gathering spoken meaning from study participants can reveal divergence of meaning.

5.2 Image One

Plate 12 Marcus Image One

Monitoring Iterative Dialogue

According to Exegesis 12, the Researcher surmised that the manner Marcus spoke of Image One (see Appendix IX:1) exemplifies him accentuating himself as an experienced desert traveller. In engaging with his speaking and this image the Researcher was intrigued by how this was the only imaged discussed in relation to a week-long journey Marcus had prior to joining the tag-along tour in Alice Springs (see Section 3.6.3.3). Is it a by-product of Researcher prejudices that this image apparently serves a self declarative purpose at the expense of any other experiences Marcus may have had during his pre-tour journey? There is a discursiveness underlying why this image was submitted and his speaking has a sense of transparency because self declaration was the principal concern for him.

The Researcher perceived that the participants speaking harboured a tension between carrying out 4WDer behaviour and actualising a relation with the landscape. Importance he placed on an authentic desert setting enriching the encounter of suggested a meaningfulness assigned to that kind of landscape. The Researcher

Exegesis 12 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image One

Part	Proclamations of Translated Meaning
Part I	*The suddenness of the camel appearing while he was driving required him to exercise his driving skill to stop and enjoy the encounter. Because he considers camels as a special part of the landscape, he derived satisfaction in that his driving in that landscape enabled him to have the encounter.*
Part II	*The wild natural setting and wild status of the camel made the encounter even more special to him. This was the first time he had encountered a camel during his travels in desert areas and doing it was in fulfilment of a long term goal. The natural landscape corresponded to his preferred context for such an encounter because it was perceived to be a wild and natural context in a broad desert landscape.*
Part III	*Being in a desert place perceived as away, marginal and of little fame or popularity was desirable to him. It was a natural desert landscape context where he encountered a wild animal. This kind of landscape setting corresponded with the mode of relating to desert landscapes he preferred to exercise. Accentuating this context of himself having this encounter was more noteworthy than many other possible desert experiences he had in the week prior to joining the tag-along tour.*
Part IV	*He perceived himself as accustomed to having encounters in a natural landscape setting in regions of desert Australia. He feels that he knows what features make an encounter an "authentic" landscape experience. To him there are particular things that make an authentic desert landscape and he includes wild camels as an archetypal part of such landscapes. He felt that his experience of desert landscapes was somehow limited since he had not yet encountered a camel in the desert, despite taking various desert 4WD journeys in the past.*

perceived a sense of cohesiveness between his carrying out 4WDer behaviour and immersion in that kind of landscape. There was an apparent sense of universality about his speaking making things too clear, too comprehensible. It was apparently him speaking of himself, yet of the meaningfulness he seemed to assign to the landscape. Further reflection eventuated in the proposition that he was in the guise of a 4WDer as someone enacting a relation to that kind of landscape. As Exhibit 5 revealed, deserts are viewed as the scene of remoteness, adventure, extremities, risk etc., effectively constituting a landscape space corresponding to the Outback myth. This raised the notion that perhaps the act of this 4WDer visiting and engaging with this kind of landscape should be viewed as a cultural rather than pursuit-based phenomenon.

Hermeneutic dialogue highlighted that his speaking was not just of the image, it included associated events and contexts forming, in his mind, a revival of the

encounter as a lived experience. It alludes to the importance of the participant having the presence of mind and opportunity to photograph an encounter at the time it occurs. Here there is also indication of sufficient importance attached to the encounter prompting photography. There are inevitably things encountered during travel that participants will not photograph for any number of reasons. The implication is that VEP research can be dependent on and limited by these circumstantial factors. Things of concern photographed by participants may not necessarily be the only things of concern for them at the time of an experience. Was this the only photograph Marcus recorded during his week-long journey prior to joining the tag-along tour in Alice Springs?

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into two broad groupings: Being an Explorer Traveller; and, Immersion to Engage with Meaningful Landscape.

Being an Explorer Traveller

Being there as idiosyncratic performance Visiting that landscape in his 4WD vehicle constituted performance of a familiar behaviour for him. It was the kind of landscape immersion that was typical and preferred by him. There was a sense of familiarity with that kind of situation because it was something he had carried out in the past, in this sense the encounter itself may have been new to him, but the contexts were perceived as familiar (Part III). This alerts to him as an accomplished 4WDer in that kind of landscape, especially in that the act of driving is implied in his speaking as something "normal" for him (Part IV). Indeed, his speaking imparted a sense that his behaviour was as it should have been in such circumstances. Landscape takes on a pacified presence as a result.

Being there as differentiated engagement Favouring this experience over others suggests effort to procure a specific self portrayal. Researcher historical consciousness mobilised a belief that the region close to Alice Springs he was visiting at the time, the East MacDonnell Ranges, is less visited and publicised than the nearby West MacDonnell Ranges. Moreover, his pre-tag-along journey involved

visiting other well-known areas in desert Australia, including Coober Pedy and Dalhousie Springs. The location of the encounter in Image One potentially bolstered the importance of that experience for him.

Being there as a state of marginality In relation to his everyday life the place he was in around the time of the image was perceived to be out of the ordinary (Part II and IV). To him the landscape was marginal, away and distant. He was in different conditions, estranged from his everyday World. Marginality is perceived in relation to what he believes is a "normal" kind of place for him to be.

Immersion to Engage with Meaningful Landscape

Being there upholding true sense of physical landscape Landscape elements at the time of the image correspond to pre-existing understanding of what is perceived as desirable (Part IV). Desirability is derived from whether landscape corresponds with his existing perception of a true, authentic setting that is natural and devoid of manmade influences. The setting at the time of the image corresponded with what he perceived as a desirable landscape setting. Hence it was an instance of confirmation about the authenticity of the immediate setting at the time of the image and confirmation of his importance placed on that kind of setting.

Being there as conditioned relation Reaching a milestone in an accumulating landscape relation involved witnessing a perceived desirable feature of the landscape for oneself (Part II). This resembles a checklist of elements perceived as desirable in that kind of landscape. Landscape becomes known according to that inventory and one's relation may be conditioned according to a desire to witness, record or encounter elements in the inventory. As Marcus maintained in his speaking, his authority of desert landscapes was deficient because he had not previously fulfilled this item on his landscape inventory of desirable elements. Evidently, a checklist orientation may constitute a measure of landscape authority or background. Moreover, there is also a sense in his speaking that placing meaningfulness on a landscape setting perceived as "wild"/authentic is something that he, as an experienced 4WDer, "should" do.

5.3 Image Two

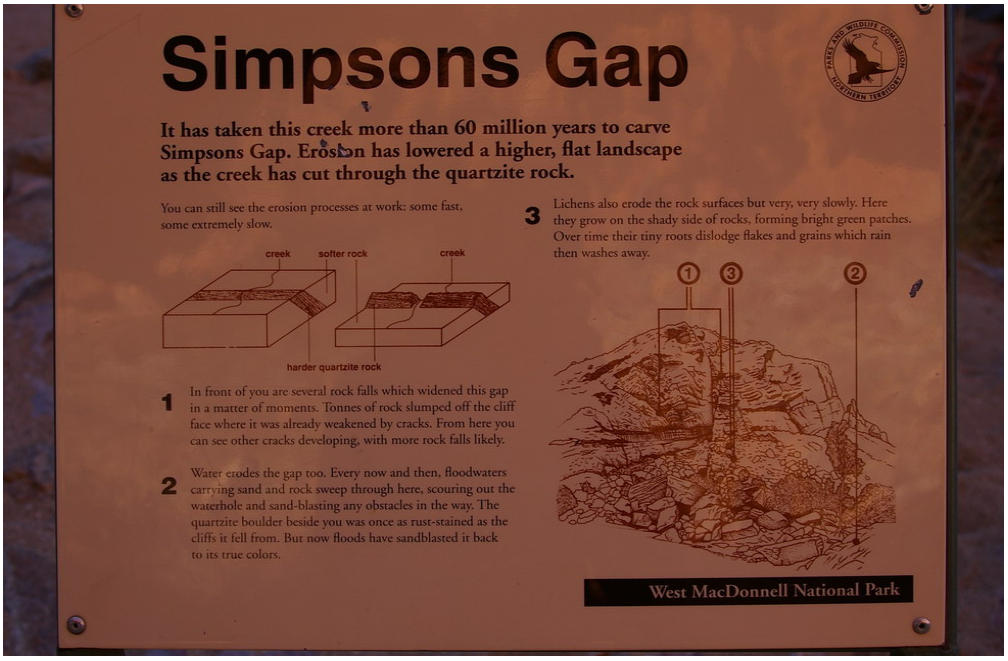


Plate 13 Marcus Image Two

Monitoring Iterative Dialogue

According to Exegesis 13, the Researcher surmised that the manner Marcus spoke of Image Two (see Appendix IX:2) illustrated his perceived typical travel behaviour. In engaging with his speaking and this image the Researcher focused on what may have been underlying his self declaration, especially given how he used the place identified in his photograph. The Researcher resumed debate raised in Image One about conceptualising Marcus as enacting a cultural relation, more so than fulfilling 4WDing enthusiasm. Marcus attached meaningfulness to the landscape that was present but depleted in Simpsons Gap because of easy access and high visitation (in particular). Hence, elements making that kind of landscape most desirable for him were eroded by tourism. In effect, Image One seemed to be a declaration of his meaningfulness assigned to the broad landscape (e.g. the desert or Outback) according to his pre-existing understandings of the broad landscape (e.g. the desert or Outback) hinted in Image One. The question, however, is to what extent is it suitable to infer that study participants have a consistency of Being carried from one image into the next.

Exegesis 13 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Two

Part	Proclamations of Translated Meaning
Part I	*Visiting that place evoked his travel background, especially a sense of being accustomed to visiting that kind of landscape. Being there enabled him to perform familiar behaviours like photography, behaviours he believes characterise his typical travel behaviour. He accredits visiting this kind of landscape, which is perceived by him as marginal or "away", to his perceived typical travel behaviour as a 4WDer. Visiting there allows him to be immersed in the actual landscape, while he views himself as someone able to perceive the 'true' landscape qualities. He is satisfied that he is willing to make the effort to visit such places.*
Part II	*Visiting Simpsons Gap allowed him to witness a landscape spectacle for himself, an occasion he found pleasing even though he was one of many other visitors viewing the same spectacle. Knowing that many others were viewing the same spectacle, however, gave a sense of unease because he desired to accentuate that his relation was different from that perceived of others. Knowing also that Simpsons Gap is easily accessible seemed to be at odds with the kind of landscape he preferred to visit. Despite his satisfaction in witnessing the landscape spectacle for himself, his sense of displeasure in participating in something "touristy" prompted him to express that his participation was an enactment of his preferred kind of relation to such a landscape.*
Part III	*To him there are specific desirable features of the physical landscape and being there allowed him to witness that. By paying attention to things thought to embody "true" aspects of landscape, he positions himself as in tune with "true" aspects of place. Such an approach illustrates his perceived understanding of what features make an encounter an "authentic" landscape experience or "authentic" desert landscape. Simpsons Gap has easy access and high visitation, thereby diminishing its status in his eyes according to his idea of "authentic" desert landscape experience. But he accentuates that he is exercising respect to place and landscape by being in tune with perceived 'true' aspects of landscape.*
Part IV	*A personal photographic record taken at the place is a record of his visit, an artefact which on its own will allow him to speak about the place as if he had personally been there. In carrying out what he perceives as his typical travel behaviour, however, the photograph contains credible landscape information for his future reference. This acquisition of detailed place information reflects his desire to be attuned to what he perceives as the authentic nature of the broad place/landscape.*

Image Two seemingly has a definitive purpose for him, with meanings that constrain his speaking according to functional qualities of the photograph. The image draws attention to the usefulness of VEP in gaining spoken meaning from the participant. The photograph seemed to be a declaration of a general behaviour sustained for the entire tag-along tour. Hence, not only is a photograph useful in making proclamations in relation to a specific place and point in time, it may also assert enduring conduct or orientation. It raises the question of when an image is a declaration of being there generally and when is an image constrained to being in an specific place or situation. Hermeneutic circle reasoning indicates that each part has its own status but it is a status in relation to the whole (Grondin 2002). For the

present study this helps reveal how photographs have a similar dual status, but is that how Marcus regarded this image? This seemed to be the case for Image Two, there is an apparent intention in his speaking to highlight an aspect of his enduring conduct.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims in four broad groupings: Emplacement in a Tourism Context; Declaring Who I Am; Acquiring a Repository of Place Knowledge; and, Immersion to Engage with Meaningful Landscape.

Emplacement in a Tourism Context

Being there as engaged in tourism space Place immersion involved being among other visitors for a seemingly common purpose of witnessing a particular aspect of the landscape (Part II). Place is known for a spectacle and carrying out viewing the spectacle apparently alerted to a ritualised tendency of place visitation. For Marcus there was satisfaction in witnessing the spectacle, but a sense that overall landscape integrity was depleted because it was a common and consumable spectacle.

Declaring Who I Am

Being there as self declarative Asserting one's own background amidst a specific context draws attention to the encounter as an opportunity to create, assert and fulfil a desirable sense of self (Part I and IV). The situation comprised objects or meaning deemed consistent with his historical self, important enough to make a self proclamation in that present that will become his sense of historical self in the future. Hence, it is as much about tending to his sense of self in the future as it is about tending to his sense of self in the present and past.

Acquiring a Repository of Place Knowledge

Being there as learning and engaging Immersion was an opportunity for him to learn. The accumulation of place knowledge was important to him because it gave a transparency in his speaking of the place: the story of the landscape he acquired in

the image is apparently a truth (Part IV). The content of learning may reproduce a particular orientation of place, in this case an orientation of landscape history.

Being there as gaining confirmation through first hand authority He carried out his own discovery about the landscape spectacle through his own immersion. He witnessed it for himself and has that insight behind his speaking. This was in terms of the landscape spectacle itself and his perception of tourism dynamics unfolding at that place. For the latter, this implied that characteristics which may be considered to deplete the overall landscape integrity (e.g. easy access, high visitation) did succeed in eroding his sense of place engagement, which he considered as indicative of eroding landscape integrity itself.

Immersion to Engage with Meaningful Landscape

Being there upholding true sense of physical landscape Knowing landscape essences seemingly involved assigning meaning through exclusion of situational factors. Upholding a meaningfulness he attached to that kind of landscape meant looking beyond place realities by perceiving what is true about the landscape, qualities which eroded locally by easy access, visitation and so on (Part III). There is a caretaking concern for what he knows existed in such landscape but is obscured by development. Such being the case, upholding a true sense of physical landscape in this context is imagined and Marcus seemed to be aware of that.

Being there as differentiated engagement His speaking was apparently guided by desire to draw attention away from engaging with that place in a perceived common manner (Part I and II). His awareness of such a place being "invariably jam packed full of tourists" reveals a discomfort of being implicated in the behaviour of tourists, so portraying his visit there in a perceived differentiated manner seemingly appeased any implication that he was involved in such behaviour.

5.4 Image Three

Plate 14 Marcus Image Three

Monitoring Iterative Dialogue

According to Exegesis 14, the Researcher surmised that the manner Marcus spoke of Image Three (see Appendix IX:3) centred on landscape elements he perceived as desirable and representative. In engaging with his speaking and this image the Researcher was vexed by the apparent universality of such an image and the sense of innate insight into unspoken meaning parcelled into this photograph. On the latter, the Researcher sensed to "know" the meaning but found trouble articulating it. As a photography enthusiast the Researcher recalled instances of similarly engaging in landscapes or objects in the past with a pre-conceived idea of what was desirable about such things, but without achieving a suitable spoken articulation to project that meaning. Conveying thick meaning through images reflects a desire to photograph the unphotographable (see Section 3.3.3). For Image Three the Researcher was faced with this thick meaning and an inability to conjure a suitable verbal articulation. Exegesis 14 illustrates that Marcus also spoke as if confronted with such elusiveness, which raised a question whether he shared with the Researcher a perceptible but indescribable meaningfulness associated with this kind of landscape.

Exegesis 14 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Three	
Part	Proclamations of Translated Meaning
Part I	*Even though this was his first visit to this place, he felt a sense of familiarity with the kind of landscape surroundings. His pre-understandings allowed him to construct a sense of what is desirable in that kind of landscape and, as a result, he felt an expectation that he "should" get the "right" photograph of this form of landscape.*
Part II	*There are specific elements of the physical landscape that captured his attention, such as red rocks, ghost gum trees, the riverbed and the looming mountain background. To him these elements merge together to form a desirable desert scene and in recording that scene he conveys that he is attuned to what he perceives as the authentic nature of that landscape. The scene is as he desired it to be – as a physical landscape devoid of human presence.*
Part III	*He expressed that he identified and photographed landscape elements that he believed are representative of the Red Centre landscape – a landscape narrative he acknowledges is commonly used to describe the broad landscape of the place he was in. Having formulated his visual representation of the landscape based on his immersion in that landscape there is a sense that he had enhanced his relation with desert landscapes.*
Part IV	*Photographing this kind of landscape is something of a milestone for him because he admitted that getting the "right" photograph of this form of landscape is something he has tried in the past. He indicated that his everyday working life gives him the freedom to learn about this kind of landscape and this desert region is somewhere he long desired to visit. Yet despite this he believes that his travel background gives him a sense of being accustomed to visiting and photographing this kind of landscape. To him it is an ideal kind of landscape he can identify with.*
Part V	*Being in that landscape gave him a sense of feeling small. To him the landscape was bewildering, grand and aged. He had a specific pre-understanding of what being in the Red Centre landscape would be like and being there himself gave him feelings corresponding to what he expected. He imagined that his immersion in that landscape resembles the kind of experience of that part of desert Australia he had heard of in the past. For him it is, however, difficult to find the right words to describe that landscape.*
Part VI	*His stated sources of landscape pre-understandings are research and communication with other 4WDers, both mainly conducted using the Internet. He conversed with other 4WDers who had already travelled in the areas he was interested in, who he also accredits as a key source of the desirable landscape representations influencing his landscape pre-understandings. He expressed that his own landscape representations enjoin the desert landscape representations demonstrated by these informants.*
Part VII	*He believed the tag-along tour allowed him to encounter Red Centre landscapes.*

In this case it may be that Image Three harbours shared cultural meaning in relation to this kind of landscape, but it may also be indicative of Marcus and the Researcher as constrained by the same cultural limitations. Is it at all possible to articulate thick meaning represented in Image Three, or is it that in being a photograph of the unphotographable that indeterminacy is indeterminate because it is elusive (Garlick

2002)? Marcus spoke of Image Three as if conditioned by pre-understanding, suggesting that through his image he had enclosed a hermeneutic circle of meaning (see Table 7). Even so, the elusive landscape meaning seemingly represented in Image Three remained as such, leaving the Researcher constrained by indeterminacy of a perceptible meaning.

Of additional reflective concern was that such an image spoken of by Marcus is easily universalised because his photographic representation corresponds with common tourism representations of that region. Marcus expressing a perceived expectation that he "should" have photographed a "proper" visual representation of such a landscape was intriguing. It evoked an emplacement instance on Day 9 of the tag-along tour. The group stopped for lunch at an area along the Great Central Road. Another vehicle was there at the time, an Australian family of three, the couple were mature aged. At one point the Researcher greeted the male by commenting on the flowers observed along much of the roadside (see Appendix V), to which the gentleman replied "there's no flowers out yet". Out of curiosity, the Researcher asked, "You travelled this road a bit aye?", to which he replied "No…it's a well known fact that...". It seemed important for him to demonstrate that he knew the conditions despite not visiting that area before. There was a sense that he was part motivated because of his Australianness: travelling in his country and homeland, he felt he should demonstrate some insight into that landscape. Perhaps Marcus performed something similar in relation to Image Three in being compelled by a sense that he "should" have landscape perceptiveness. The apparent inseparability of tourism and cultural meaning evoked by the photograph does make this proposition problematic, though, as later discussion in Section 6.3.1 will reveal.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Immersion to Engage with Meaningful Landscape; Gaining Confirmation Through First-hand Authority; and, Enacting Desirable Landscape Immersion.

Immersion to Engage with Meaningful Landscape

Being there as conditioned relation Reaching a milestone in an ongoing landscape relation involved witnessing a perceived desirable feature of the landscape for oneself (Part IV). This resembles a checklist of elements perceived as desirable in that kind of landscape. Landscape becomes known according to that inventory and one's relation may be conditioned according to a desire to witness, record or encounter elements in the inventory. As Marcus maintained in his speaking, his authority of desert landscapes was deficient because he had not previously fulfilled this item on his landscape inventory. Indeed, this imparts a sense of synoptic knowing of the landscape, while constraining the diversity of things of interest in such landscapes. The landscape becomes known specifically for some features which may condition behaviour to focus more on those particular features. The source of that conditioned meaning, however, is unclear.

Being there situated in place context Landscape elements depicted in Image Three were deemed to correspond with pre-conceived understanding of a specific place/region: the Red Centre (Part III). That landscape serves as confirmation that his pre-existing ideas about the Red Centre were justified and being immersed in such a landscape is confirmation that he was situated in the Red Centre at the time of the image.

Being there engaged with thick landscape meaning Marcus believed that through the image he revealed unseen characteristics of the landscape, characteristics which affected him at the time of the image by making him feel small (Part V). What landscape elements shaped that meaning for him remained unsaid, but the landscape is perceived to embody that meaning. This was an attempt to photograph the unphotographable.

Being there upholding true sense of physical landscape Exercising perspective perceived as attuned to the physical features of the landscape advocates a sense of being true to the actual features of the landscape (Part I and II). There is perception of being in tune with the physical landscape as it is, suggestibly an act of not enforcing a pre-existing meaning. An ability to "see" what is true about the

landscape imparts a sense of insight as well as respect for the physical landscape as it is perceived to be.

Gaining Confirmation through First-hand Authority

Being there to (co)author representations A broad declaration, both of meaningfulness and the act of (co)authorship. The latter suggests a perceived intimate affinity with landscape and being able to comprehend (Part I). The former reflects that gaining a representation corresponding with pre-existing landscape narratives is the main focus (Part III). In his speaking there is a conscious engagement with perceived representative qualities of that kind of landscape. Inquiring where his meaning is sourced raises the issue of intermingled tourism and cultural meanings in landscape representations. Which source inspired him is unclear, although his nominal social influence may be indicative of acknowledging cultural/social influence over tourism sources (Part VI). But through acquiring his own version of representation he now establishes himself as an author of the landscape representation he sought to emulate.

Enacting Desirable Landscape Immersion

Being there as self declarative The encounter was an opportunity to create, assert and fulfil a desirable sense of himself. It was a performance reflective of behaviour he views as characteristic of his own way of visiting places. It is confirmation more than it is a discovery about himself, a distinction drawing attention to a sense of satisfaction in the typicality of such an encounter, as well as with the encounter itself (Part I and IV).

Being there guided by social influence Social conditioning may become of concern when place features or an activity may call attention to that background (Part VI). Place calls attention to his conditioning as a 4WDer, a stated source of social influence in relation to this landscape. Landscape is perceived as important in relation to his sense of being a 4WDer, especially in gaining the perceived approval from other 4WDers. There may be an element of consciousness about future social rewards anticipated from gaining this landscape representation from his immersion.

Being there as discursiveness Knowing the landscape photographically can be a project of scanning for an ideal image. In satisfying a perceived desirable landscape representation, attention can be attuned to some things more than others. In this case presenting the landscape as devoid of human presence obscures that on Day 1, visiting that place were many other visitors (see Appendix V:2). That context, however, remained unsaid and not exposed in Image Three, yet avoiding such contexts seemingly ensured a coherence about landscape meaning he evoked in his speaking.

5.5 Image Four

Plate 15 Marcus Image Four

Monitoring Iterative Dialogue

According to Exegesis 15, the Researcher surmised that the manner Marcus spoke of Image Four (see Appendix IX:4) illustrates how the image acknowledges the group context of the tag-along tour. In engaging with his speaking and this image the Researcher perceived that Marcus was attempting to account for a particular facet of travelling on the tour. The photograph served a specific purpose of accentuating the group context of the tour as a whole because the act of assembling for the photograph, while acknowledged in his speaking, did not appear to constitute the emphasis of his meaning. It instead demonstrates an illustrative function of photographs by acknowledging an overall aspect of the tag-along tour that he perceived as important. This is an advantage of VEP because it allowed him to create a context of himself during the tag-along tour.

Exegesis 15 also raises the notion that participants were engaged in complex interpersonal processes during the tag-along tour. As emplacement revealed, such processes are enduring, situational and multifaceted. Researching such factors adequately would require a study dedicated entirely to such issues.

Exegesis 15 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Four

Part	Proclamations of Translated Meaning
Part I	*He desired to express that the tour was something shared with other people. He considered himself as part of a group of people who shared an immersion of travel in the physical landscape. His visual representation acts as verification of the group together in the expanse of landscape, while preserving the sense of shared anticipation and excitement in the early stages of the tour. The camaraderie of the group is something he valued for the friendships, discussions and sharing the discovery of places during the journey.*
Part II	*He believed that travelling as part of a group meant making friendships with others on the tour. He desired to learn about them and their past travel experiences in addition to discussing each others' travel activities during the tour. To him being a group member involved gaining acceptance from other members by maintaining a communicative and friendly engagement with them during the tour.*
Part III	*Foreknowledge of the places and driving conditions involved in tour left him with the confidence that he could have comfortably completed the same journey by himself. He felt he did not necessarily need the expertise of the tag-along tour guide or the security of travelling with a group. He preferred to do the journey with the tag-along group because being away and visiting the same places with others seemed a more enjoyable option than travelling there alone. This meant that he travelled with 4WDers less experienced than himself, but he saw it as an opportunity to use his 4WDing knowledge and background to aid other group members during the tour.*
Part IV	*He believed that the image is useful in remembering camaraderie of group members during the tag-along tour. In the future he can view the image to recognise individual group members and recount experiences he shared with them during the tour. He felt that the tag-along tour allowed him to form a background with those people.*

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims corresponding to two broad groupings: Acknowledging Travel Context; and, Declaring Who I Am.

Acknowledging Travel Context

Being there as participant in group camaraderie The group context of the tour involved interacting among group members and building friendships with them (Part II). The journey was something carried out together, they shared in visiting the places and the day to day activities on the tour. Being among others was an ongoing setting for information exchange and discussion about experiences encountered during the

tour. In sharing the journey there was a level of like mindedness and conducting themselves in common accordance with the tour operator, as well as each other.

Declaring who I am

Being there as self declarative In making a statement about the minimal anticipated 4WDing challenges encountered during the tag-along tour, Marcus emphasised an underlying belief that he is an experienced 4WDer (Part III). Declaration of oneself in relation to the perceived tour contexts revealed a desire to clarify how joining with the tag-along was more a matter of camaraderie than seeking 4WDing guidance. Seeking leadership and guidance from the tour guide may be of less concern for drivers who perceive themselves to be experienced (a factor dependent on the difficulty of 4WDing planned during a tour). He desired to travel in the regions covered during the tag-along tour and decided that doing it with a group was an attractive option.

Being there conditioned by personal circumstance Tag-along tours may attract participants who like travelling in the company of others (Part III and IV). Travelling in a group context can serve to expand one's existing social world by forming friendships that endure beyond the tag-along tour.

Being there as conscious production of Being Evidentiary and meaningful, a photograph can serve as a window to memories of experiences around the time of the image (Part I and IV). It can be an artefact in shaping how being on the tag-along tour is remembered in the future. It can have affirmative properties by illustrating the kind of travel situations one preferred to have, revealing that one's 4WD travel involved social interaction on a tag-along tour. It can be a means of how things would like to be remembered by preserving a sense of how things "were" (See Table 7). In speaking of Image Four, Marcus revealed that he was conscious of such benefits provided by photographs.

5.6 Image Five

Plate 16 Marcus Image Five

Monitoring Iterative Dialogue

According to Exegesis 16, the Researcher surmised that the manner Marcus spoke of Image Five (see Appendix IX:5) illustrates how the image portrayed landscape elements he perceived as desirable and representative. In engaging with his speaking and this image the Researcher encountered speaking where his horizon of meaning remained ambiguous after hermeneutic dialogue. This prompted further reflection, involving revisiting the verbatim interview to repeatedly listen to a passage of his speaking. Audible clarity of the recording was not ideal for that period of the interview and repeated listening resulted in a subtle change in the verbatim transcript. A further alteration was made to a possible meaning statement based on the revised verbatim transcript. But despite this, the impediment revealed that the Researcher cannot have a consummate grasp on what is spoken of by the participants because there are instances where horizons of understanding do not meet.

Exegesis 16 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Five

Part	Proclamations of Translated Meaning
Part I	*His attention was focused on a rocky cliff face, with the light of the setting sun turning that landscape to red. He believed that specific time of day was important to view that cliff because the colours are thought to create desirable character of the landscape.*
Part II	*This cliff face is part of the Palm Valley landscape surrounding where he had camped. He believes it is an out of the way kind of place, off the beaten track. This landscape is located in Central Australia, but Palm Valley is a less visited area in that region. To him this illustrates the kind of landscape that he, as well as other 4WDers, prefer to visit.*
Part III	*He consciously identified and acted on the opportunity to photograph that landscape, while he maintained that the image itself is only artistic, but what is deemed desirable about the landscape will be revealed in the photograph. To him the photograph itself represents memories of visiting that landscape that he would like to recall in the future.*
Part IV	*Taking time in the landscape itself and becoming immersed is his ideal mode of relating. This allowed him to feel as though he was conscious of and familiar with the conditions of photographing what is deemed desirable about this form of landscape. He believed that he could reveal what he perceived as desirable about that landscape. He also believed that others he has observed during his visit did not appear to share his kind of landscape immersion which, as a result, draws attention to how his mode of relating is more in tune with the physical landscape.*
Part V	*Engaging in the experience was an opportunity to reflect on how his enthusiasm for driving travel provides the opportunity to visit different areas and view landscapes he deems as desirable. Photographing is an important part of his typical travel and the images he speaks of adds to his existing repository as proof of his enacting his travel to such landscapes. Producing this kind of landscape representation is something he has done in the past and being reminded of his past encounters gives him a sense of being familiar with the situation at the time of the image.*
Part VI	*The desirable red rocks in the landscape evoked memories of witnessing similar landscapes during his travel in other parts of Australia. To him, the red rocks in the Red Centre region he was visiting were not as red as red rocks he had observed in the Pilbara region of his home State of Western Australia. Because of this, he believed that other landscapes in his country are more deserving of the "red earth" representation attached to the Red Centre landscape.*
Part VII	*The Red Centre landscape was understood as a landscape in relation to people who live in different parts of Australia. People living in Eastern Australia have a particular perspective, whereas for him as someone from the west, he is familiar with that part of the landscape he feels more deserving of the "red earth" representation. To him, Western Australia is "ours" and it is linked to the Red Centre region because it is of the same land mass, both of which are part of his own broad landscape. He expressed that the Red Centre representations may be something intriguing to people from the east coast, as opposed to west coast people such as himself who may be more accustomed to seeing that kind of landscape.*
Part VIII	*Engaging with the perceived desirable aspects of the landscape was an occasion he shared with other members of the tag-along tour.*

Exegesis 16 (cont.) Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Five	
Part	Proclamations of Translated Meaning
Part IX	*The encounter draws his attention to his perception of himself as a 4WDer who chooses to visit landscapes/places he perceives most other people do not visit. He felt that most other 4WDers can be distinguished by their choice to visit places that most people do not. The landscapes most 4WDers choose to visit are places that are away, which detracts from the behaviour of "others" who remain in the confines of highways and needing only to get from A to B.*
Part X	*Encounters he had whilst visiting that landscape gave him the impression that people who visit on tour buses are constrained by a schedule and are denied the opportunity for the kind of landscape immersion he has enjoyed. While he and fellow group members were taking time to appreciate the landscape, "others" did not appear to share that same kind of appreciation. His mode of immersion was more privileged and he distanced his behaviour from the perceived visitation behaviour of other tour groups, including their driving etiquette. He has specific views on driving etiquette in this kind of landscape and he felt that other tour groups fail to demonstrate that behaviour. He has viewed similar driving behaviour at other places in the past and etiquette he perceives as poor in that kind of landscape is concerning for him. He exercised a position of understanding how visitors should behave and drive in these landscapes.*

As Exegesis 16 reveals, Marcus spoke of encounters evoked in his dialogue with Image Five, illustrating the benefit of photographs soliciting rich accounts of experiences around the time of the image. There is, however, a sense of subjective recollection about what he spoke of, in that the associated experiences may have just sprung to mind at the time of the interview. Specific things of concern at the time of the image opened the possibility of revealing other similar encounters or circumstances. For him, this seemed to equate to outlining his general state of being for a period exceeding but related to the photograph. On the one hand he was not constrained to the image, yet on the other the propensity for situational subjectivity in VEP research may be high. Are the associated experiences the kind of things that were of concern for him at the time of the image? Given his level of familiarity with photographing such landscapes and his apparent clarity in recalling the occasion, it may have been the case. Indeed, in this situation it is important to reiterate that interviews were conducted as soon as permissible after the actual encounters (see Section 3.3.4). Experiences that Marcus spoke of in relation to Image Five were likely to have been fresh in his mind at the time of the interview.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Declaring Who I Am; Being There as Gaining Confirmation Through First-hand Authority; and, Being in a Meaningful Landscape.

Declaring Who I Am

Being there invokes ones prototypical agency The nature of his immersion at the time of the image drew his attention to his behaviour as a 4WDer (Part IX). He perceived that his immersion in a landscape perceived as marginal typifies the behaviour of 4WDers. Such behaviour is a normative form of landscape relation, but it is differentiated from "others" who remain on highways and think only in terms of getting to a place and not worrying about what is in between. Compared to "others", 4WDers like himself are privileged in visiting the kind of places that are "out", "beyond" and marginal. 4WDing is perceived as the ideal means to access this kind of landscape.

Being there enacting a practised relation Photography is a typical component of his travel behaviour (Part V). It is an activity that encourages him to focus his attention on specific landscape features. Over time he has accumulated photographic experience and carries that background into his present travels. It is a behaviour he believes influences his overall conduct because it increases his attentiveness and desire for insight.

Being there as self declarative The encounter was an opportunity to create, assert and fulfil a desirable sense of himself (Part IV and V). It was a performance reflective of a preferred kind of behaviour, confirmation of something that he views as characteristic of his own way of visiting places. It is as much about the present and future as it is about ensuring consistency with his past. There is a sense of satisfaction in the typicality of such an encounter, as well as with the encounter itself. The landscape is complementary of his desired sense of self, suggesting that landscape is important in defining his sense of self.

Being There as Gaining Confirmation through First-hand Authority

Being there as conditioned relation Actively seeking to portray a landscape under specific conditions indicates foreknowledge about what is desirable about that kind of landscape (Part I and III). In engaging with such landscape, that conditioned understanding can guide behaviour to seek those conditions where importance of the landscape may be variable depending on the salience of the desired conditions. This resembles the checklist orientation discussed in Images One and Three.

Being there to (co)author representations A broad declaration, both of meaningfulness and the act of (co)authorship (Part IV). The latter suggests a perceived intimate affinity with landscape and being able to comprehend. The former reflects that actual landscape is not the focus, rather it is gaining landscape representations that correspond with pre-existing landscape narratives. In his speaking there is a conscious engagement with perceived representative qualities of that kind of landscape. Inquiring where his meaning is sourced raises the issue of intermingled tourism and cultural meanings in representations of landscape. Which source inspired him is unclear, if indeed they can be separated at all. But through his own version of representation he establishes himself as an author of the landscape representation he sought to emulate.

Being there engaged with thick landscape meaning Marcus believed that through the image he revealed unseen characteristics of the landscape. This is an instance of attempting to photograph the unphotographable.

Being there as mobilising analogous landscape insight Specific landscape features evoking another landscape perceived as comprising parallel features draws attention to a sense of background familiarity with this kind of landscape (Part VI and VII). Implication in his speaking is that the two different landscapes, in distant locations from each other on the continent, are equally defined as belonging to Australia and therefore can be assessed in terms of being part of Australia. Knowing one gives a sense of familiarity with the other because each landscape is comprised of similar features. Such features enabled Marcus to believe he could evaluate perceived representative quality ascribed to the "Red Centre" landscape against his perceived

insight of the analogous landscape. In doing so there is a sense that he has wisdom about such landscapes.

Being there as participant in group camaraderie He found it enriching at the time of the image because he was sharing an experience with others in the tag-along group (Part VIII). Performing the landscape photography with others gave an impression that his landscape interest and perception of landscape desirability was shared by others in the group. Further, the act of photography became a common interest for him with others, suggesting that not only might it have been a behaviour deemed as acceptable among group members, but it also became a focal point of interaction between them.

Being in a Meaningful Landscape

Being there upholding true sense of physical landscape Exercising perspective perceived as attuned to the physical features of the landscape advocates a sense of being true to the actual features of the landscape (Part I, IV and X). It is an upholding a perception of being in tune with the physical landscape as it is, suggestibly an act of not enforcing a pre-existing meaning onto that landscape. An ability to "see" what is true about the landscape imparts a sense of insight as well as respect for the physical landscape as it is perceived to be.

Being there as upholding caretaking concern Immersion in that landscape around the time of the image enabled him to view the conduct of others, aside from those in the tag-along group, who also visited the landscape (Part X). His own perceived conduct was considered to be attuned to the true nature of place, meaning that he took his time, observed the landscape as it was perceived to be and was respectful in his conduct. The conduct of others he observed did not, in his opinion, reflect such conduct because they were hasty and did not immerse themselves in the landscape enough to have "truly" appreciated it. This kind of landscape is somewhere he perceived as having meaningful qualities and deserves proper conduct.

Being there as engaging with one's own broad landscape Raising debate to evaluate perceived representative quality ascribed to the "Red Centre" landscape against his perceived insight of an analogous landscape implicated his status in

relation to each landscape and Australia (Part VII). Debate over the source of landscape meaning became a scene of power over the source he perceived responsible for inspiring dominant landscape representations. He perceived himself as a representative of those whose landscape perspective is perceived marginalised by the dominant landscape representation. The landscape representation was a scene for negotiating his everyday self-definition according his perceived marginalised group and the broad community of the landscape, Australia. The accuracy of Red Centre landscape representations appeared to be something at stake for him.

5.7 Image Six

Plate 17 Marcus Image Six

Monitoring Iterative Dialogue

According to Exegesis 17, the Researcher surmised that the manner Marcus spoke of Image Six (see Appendix IX:7) illustrates how the image acts as a desirable manner of viewing the landscape and evidence of a meaningful landscape encounter. In engaging with his speaking and this image the Researcher was confronted with difficulty in identifying meaning, especially whether Marcus spoke as if he was an experienced 4WDer accustomed to visiting this kind of landscape. Reflective evaluation raised the issue of whether viewing him as a 4WDer was a conditioned approached to understanding his Being – perhaps he spoke from a different perspective. Perceiving study participants as 4WDers was a preconceived manner of conceptualising them, they were on a 4WD tag-along tour after all. It became apparent to the Researcher that there was a need to be more open about their being there, that being 4WDers may not have been an entirely suitable manner to conceptualise them.

An additional matter was a discomfort in representing participant speaking in the manner shown in Exegesis 17. It made sense that they did not naturally speak

Exegesis 17 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Six	
Part	Proclamations of Translated Meaning
Part I	*It was important for him to point out that he viewed and photographed this landscape feature while he was immersed in Palm Valley. He followed a walking track that he feels allowed him to move through the landscape and according to the structure of the landscape itself. He believed that it allowed close observation of specific characteristics of that landscape, so much so that he developed a mental image of the landscapes he passed through. The time spent in this kind of desert landscape was something he found desirable and perceived as familiar for him to be doing.*
Part II	*His attention was drawn to the palms and he recognised that they were a reason why that landscape was protected. He perceived that the presence of palms was indicative of favourable ecological conditions that support their growth. The growth of palms in that kind of landscape was to him unusual and gave the impression of the landscape as a hospitable and desirable oasis.*
Part III	*A particular landscape feature created a natural structure allowing him to view the wider landscape. He engaged with the landscape aware of a different place in Western Australia where landscape can be viewed in the same fashion. This led him to produce what he believed is an artistic landscape representation that is natural because the landscape viewing is according to structures in that landscape.*
Part IV	*Whilst walking along the track he took time to sit quietly and appreciate the landscape. This allowed him to take in the silence, hear the birds calling in the surroundings and appreciate the pleasant weather on that particular day. Sitting in that landscape he felt as if he was far from other people and sensed that he was away from a man-made environment. He felt far away from 'everything' and as if he was at peace. It was the kind of experience he believes such a landscape would offer.*
Part V	*The tag-along tour, he maintained, had the benefit of allowing him to be immersed in these kinds of quiet places away from lots of other people. He made is clear that the walk was done in the company of other tag-along members because in his eyes it was a shared experience of the landscape.*

in that manner, rather, their speaking was not entirely logical or sequential. Various aspects of concern through speaking of and engaging with their own photographs come to mind through the process of speaking. It is evident that some things are predetermined by them, matters constituting the principle intention behind speaking of the image. The act of speaking is subjective, and often meaning was constructed by the participants at the time of the interviews but, exactly what such things were is difficult to define. This suggests the subjectivity of speaking and creation of meaning during the interviews. As revealed in reflecting on other images, there is a consciousness about what is of concern for study participants initiated (but not strictly originating) at the time of the image and carried through into their speaking. Their speaking at the time of the interview, however, should be considered as replete

with situational usage of language and meaning construction, hence, their speaking sometimes seemed illogical.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into two broad groupings: Being in a Meaningful Landscape; and, Declaring Who I Am.

Being in a Meaningful Landscape

Being there as a state of marginality In relation to his everyday life the place he was in around the time of the image was perceived as marginal (Part IV). To him the landscape was away from man-made influences and other people. Spending time immersed in nature was desirable for him and seemed to be an achievement. It allowed him to feel isolation and peacefulness, as if far from his everyday surroundings.

Being there as differentiated engagement In the contexts of the Red Centre, this place is considered less known and overshadowed by popular destinations like Simpsons Gap and Kings Canyon. Add to this his perceived creative landscape perspective, and there is possibility that he desired to be differentiated in terms of place and region (Part III). His stated pre-understanding of the Red Centre region, such as Image Three, suggests that here he may have sought to illustrate a landscape he perceived as uncommonly portrayed in relation to the broader region. This not only provides him with insight about the Red Centre he perceives as unique, it also upholds a sense of meaningfulness attached to a landscape that to him holds qualities (such as low visitation and immersion enveloped by nature) that are desirable.

Being there conditioned by landscape affordances Landscape immersion can provide an opportunity to pay attention to change and diversity from one area through to the next (Part I). Moving within the landscape according to the variation in landscape itself may give a sense that one's immersion is conditioned according to the landscape itself. In this case his act of viewing was perceived by him as conditioned by the landscape itself, as if viewing the landscape is a by-product of seeing moulded by the landscape.

Being there upholding true sense of physical landscape Exercising perspective perceived as attuned to the physical features of the landscape advocates a sense of being true to the actual features of the landscape (Part I, II, III and IV). It is an upholding a perception of being in tune with the physical landscape as it is, suggestively an act of not enforcing a pre-existing meaning onto that landscape. An ability to "see" what is true about the landscape imparts a sense of insight as well as respect for the physical landscape as it is perceived to be.

Declaring Who I Am

Being there as self declarative The encounter was an opportunity to create, assert and fulfil a desirable sense of himself (Part I, IV and V). In this manner, he may have been guided by his idea of performing a preferred kind of behaviour, something that he views as characteristic of his own way of visiting places. It is as much about the present and future as it is about ensuring consistency with his past. Hence, it is confirmation more than a discovery about himself, a distinction drawing attention to a sense of satisfaction in the typicality of such an encounter. The landscape is complementary of his desired sense of self, suggesting that landscape is important in defining his sense of self.

Being there as in touch with nature His seeming openness to the features of the natural surroundings around the time of the image alludes to a willingness to accept such things as they present themselves (Part I and IV). Accepting nature as it is suggests being in touch and taking time to observe the surroundings. As Exegesis 17 revealed, his speaking drew attention to how his immersion was a multi-sensory experience.

Being there enacting a practiced relation Photography is a typical component of his travel behaviour (Part III). It is an activity that encourages him to focus his attention on specific landscape features. Over time he has accumulated photographic experience and carries that background into his present travel. It is behaviour he believes influences his overall conduct because it increases his attentiveness and desire for insight.

Being there as enmeshed in travel context The leisurely nature of immersion around the time of the image may have been influenced by the tag-along tour ethos of enjoying places above actual 4WDing (Part V). His immersion was enriched at the time of the image because he was sharing an experience with others in the tag-along group.

5.8 Image Seven

Plate 18 Marcus Image Seven

Monitoring Iterative Dialogue

According to Exegesis 18, the Researcher surmised that the manner Marcus spoke of Image Seven (see Appendix IX:8) illustrates how the image acts as a beacon of his landscape discovery and insight. The Researcher encountered a sense that speaking can be self-evident, despite Marcus speaking of an encounter the Researcher had not attended. The manner Marcus spoke about Image Seven seemingly conveyed meaning with clarity of context, intended meaning and the nature of his experience at the time of the image. Hermeneutic dialogue seemed to be an engagement with his being there, but as indicated for various other images, especially Darren and Dawn, the photographs provide a window into things of concern for the participants while being there. Estranged from Marcus, Image Seven is an ambiguous artefact,

Exegesis 18 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Seven

Part	Proclamations of Translated Meaning
Part I	*He spoke of walking along a walking track in the bottom section of Kings Canyon. He described that area as a beautiful landscape, prosperous and with abundant wildlife. The temperature in the bottom of the gorge was much cooler than the surrounding landscape. Visiting the bottom of Kings Canyon gave him a sense that the broad landscape he had encountered whilst driving in the surrounding landscape and throughout the tag-along tour to that time was very different from the landscape he encountered in the bottom section of Kings Canyon.*
Part II	*He appreciated the walking track because it was pleasant and easy, allowing access to much of the bottom area of Kings Canyon. To him the walking track was well planned by the management authority.*
Part III	*His was aware that the surrounding landscape he had driven through before arriving at the site is dry but something other than desert. Such landscape conditions corresponded with his pre-conceived ideas about the landscapes he would encounter in that region.*
Part IV	*He was aware that Kings Canyon is a well known tourist destination which he believes is primarily known for its spectacular cliffs. To him it is well known that Kings Canyon and Ayers Rock are two very well known tourism destinations in the Red Centre region.*
Part V	*Kings Canyon receives many visitors from overseas and through his efforts he managed to avoid them.*
Part VI	*His walk at the bottom of Kings Canyon gave him perspective that changed his view of that destination. There were specific landscape features at the bottom of Kings Canyon that he believed conveyed the sense of contradiction he felt with the surrounding landscape. He believed he had photographed such features in his image. He believed that when people talk about Kings Canyon they do not discuss the bottom of the gorge and that this is the dominant way people know that place. Such people include those in the past he has spoken with who had visited Kings Canyon, as well as other members of the tag-along tour. Through his immersion during his walk through the bottom of Kings Canyon, he believes that the dominant way of knowing Kings Canyon is discursive. He believed that he is raising an issue about Kings Canyon that he had never encountered before.*
Part VII	*Tourists from overseas are something he felt compelled to distinguish himself from. He believed that tourists from overseas only relate to Kings Canyon in a restricted manner which does not involve visiting the bottom area of the canyon.*
Part VIII	*In differentiating tourists from overseas he drew attention to himself as a domestic tourist and his sense of privilege because he believed that overseas tourists do not have the kind of landscape relation that he enjoys. By walking along the bottom of Kings Canyon he believed he was doing an activity that sets him apart from overseas tourists.*
Part IX	*His walk along the bottom section of the gorge was shared with members of the tag-along group.*

unless Researcher presuppositions about desert landscapes are mobilised to underscore an interpretation that the image acts as a counter-narrative of common

desert landscape perceptions. Indeed, from what Marcus spoke of, there is a level of pre-existing consensus between the Researcher and Marcus about what deserts "should" comprise and how the landscape in Image Seven differs from that. Place meaning as well, seemed to have fore-agreement between Researcher and Marcus. These consistencies may indicate that Marcus and Researcher share historical consciousness about what was of concern for Marcus in his speaking. Image Seven may give an indication that horizons of understanding between Researcher and participants can be bridged with seeming ease. Whether this is positive or indicative of historical entrapment is of concern, yet the range of alternative meaning was limited in hermeneutic dialogue, such was the clarity Marcus seemed to have spoken.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims in four broad groupings: Emplacement in a Tourism Context; Awareness of One's Embodiment; Upholding Landscape and Place as Meaningful; and, Setting Activates Inalienable Relation.

Emplacement in a Tourism Context

Being there as engaged in tourism space Presence at the place involved recognising perceived tourism dynamics and narrative associated with that place (Part IV). It is a place known in terms of high visitation and a specific behavioural narrative of being there. But awareness extends beyond place to the context of place in a broad tourism setting: Kings Canyon is comprehended as a place in the "Red Centre". Not only this, but the role of place in that broad setting is affixed: Kings Canyon is a well known destination in the "Red Centre". Hence, engaging in place tourism context is also indicative for engaging in a broad tourism setting: visiting Kings Canyon was interpreted by Marcus as visiting a well known destination in the "Red Centre".

Being there as differentiated engagement His speaking was apparently guided by desire to draw attention away from engaging with that place in a perceived common manner (Part VI and VII). His awareness of a perceived dominant, ritualised behavioural performance reveals a discomfort of being implicated in behaviour of tourists. In this sense, there is a derision levelled at "behaviour of tourists", so

portraying his visit there in a perceived differentiated manner seemingly appeased any implication that he was involved in such behaviour.

Awareness of One's Embodiment

Being there concerned with the nature of immersion The walk infrastructure seemed to allow behaviour consistent with a desirable kind of landscape immersion (Part II). Marcus mobilising such reflection may reveal his consciousness about preferred behaviour in this kind of place/landscape, as well as the provision of experiences in that kind of landscape more generally. Access and immersion in many parts of a landscape gave a sense of achieving a whole and insightful landscape engagement.

Being there as gaining confirmation through first-hand authority He carried out his own discovery about the landscape through his own immersion (Part I, III and VI). He witnessed it for himself and has that insight behind his speaking. Such insight was not entirely situational, however, because his travel gave him a sense of accumulated insight about the broader landscape. Hence, an accumulated landscape consciousness emerged, one based on adjustment, expectation and discovery. In adjusting to a consistent landscape scene it confirmed and maintained an overall landscape expectation. Image Seven illustrates how that landscape authority accumulated up to the point of walking the bottom of Kings Canyon was contradicted by new discovery.

Upholding Landscape and Place as Meaningful

Being there upholding true sense of physical landscape The dominant ritualised behaviour of tourists at the destination may be perceived as impoverished because it encourages immersion in part of the destination (Part VII). In visiting other parts of the destination landscape Marcus upheld a meaningfulness he attached to the landscape, as if it was proper for him to have visited an area he believed most others do not. In visiting the area he perceived to gain a sense of the true nature of the whole landscape.

Being there as re-evaluating place narrative Immersion in the perceived less visited area unveiled a setting in contradiction with place and broad landscape pre-

understandings. Indeed, his pre-existing understandings about that destination and the broader landscape became things of concern for him in relation to the setting portrayed in Image Seven (Part IV and VI). Encountering a contradictory landscape setting activated his place and landscape pre-understandings as misleading discourse, as if his thinking of the destination landscape was enclosed or limited by those pre-understandings. Confronting pre-understandings appeared to have given him a sense of accomplishment and satisfaction in his conduct. Despite such re-evaluation, however, his pre-understandings of dominant place discourse remained as the primary worldview framing his way of relating to the destination and landscape.

Setting Activates Inalienable Relation

Being there alerted to ones inalienable status His difference from overseas tourists is unquestionable to him (Part V, VII and VIII). This difference corresponds with demarcating status in relation to the destination in inalienable and situational manifestations. The situational is an assertion of belief in his own immunity from tourism narratives, as well as his differentiated conduct as innate to his character. The inalienable is speaking of status as truth, there is no need for consideration. His circumstance at the destination is one of belonging, whereas foreign tourists are from elsewhere and do not "belong".

Being there as enacting territoriality By identifying the difference of foreign tourists he drew attention to what he "is". He is a member of the broad group that claims the destination as territory, it belongs to "him", it is part of his "place".

Being there guided by social influence Social conditioning may become of concern when place features or an activity may call attention to that background. His underlying knowledge about the place/destination is identified by him as socially derived (Part VI). Hence, his relation is spoken of by him as guided largely by nominal social influence.

5.9 Image Eight

Plate 19 Marcus Image Eight

Monitoring Iterative Dialogue

According to Exegesis 19, the Researcher surmised that the manner Marcus spoke of Image Eight (see Appendix IX:9) illustrates the extent and diversity of meaning participants can attach to their personal photographs. Marcus spoke of: his visit to the place; his perceived enduring social influences evoked at the time; the context of his travel; his engagement with that landscape; his status and historical consciousness in relation to the destination; his observations of tourism dynamics evidence; and more. Such diversity may not be the case for every experience spoken of by study participants, but Marcus speaking of Image Eight illustrates the complex nature of Being at any given time. It raises the question of whether Being, in this entirety, should be a desirable endpoint to reach in the present study. As tourist experience theorists demonstrate (see Exhibit 6), being a tourist involves many elements, some of which were revealed through Marcus speaking of Image Four. That complexity is beyond the present study, a shortfall which reveals a related issue of this research remaining constricted by the extent of participant speaking. What the present study claims to have learnt about being a domestic tourist will be of Marcus, Darren and

Exegesis 19 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Eight

Part	Proclamations of Translated Meaning
Part I	*To him, the image is of him posing atop a Kings Canyon cliff with an opposing cliff face disappearing below in the background behind him. It allowed him to draw attention to him walking around the top of Kings Canyon, an experience which enabled him to observe the Kings Canyon landscape.*
Part II	*He pointed out the hot and dry cliff landscape of the top part of the gorge, especially in the difference in ecology he encountered when he had walked in the bottom of the gorge. He believed that this hot and dry landscape was indicative of the wider landscape in that area, something which highlighted his sense of contrast from the cooler and prosperous environment in the bottom of the gorge. Walking around the top part of the gorge allowed him to observe specific details of the cliff formations and conceptualise the landscape using imagined meanings.*
Part III	*Participating in the Kings Canyon walk provided him with a sense of discomfort.*
Part IV	*When walking the top area of Kings Canyon he believes he encountered many tourists from overseas in numbers that he did not expect to see. Despite engaging in much the same activity as himself it was of interest to him that they were different. He identified European tourists in particular and believed that it was their holiday season at that time of year. To him, seeing that large numbers of foreign tourists visit Kings Canyon was positive.*
Part V	*He made it clear that he sees himself as someone travelling in his own country. He felt entitled to make assertions that seeing many Australian visitors in that area is something to expect, but the number of Australian visitors may be limited because it was not a school holiday period at that time. He believed that Australians might visit the region because it is an Outback area, but to him most Australians would not classify Kings Canyon as Outback because of the infrastructure, volume of visitors and ease of access. Such understanding is claimed as his own and that of his peers. He was concerned that most Australians are limited in the amount of Australia they visit, especially that they do not travel beyond capital cities and coastal destinations enough. His travel in Central Australia is viewed by him as different from this trend.*
Part VI	*He believed that the tourism contexts of his own broad community give meaning to the tourism contexts of Kings Canyon. To him the promotion of Australia overseas in the past has given limited focus on inland parts of Australia. There has been too much focus on some areas at the expense of others and Central Australia, places like Kings Canyon, is one of those areas not promoted enough. He believed that seeing many foreign visitors at Kings Canyon is a sign that overseas promotion of Australia overseas must have improved in recent times. It is our country and we should be doing a good job to promote Central Australia better overseas because in his eyes, tourists from overseas come "here" to our "place".*
Part VII	*It was plain to him that the photograph of himself was obviously taken by somebody else, someone he identifies as one of the tag-along tour guides. He had a sense of camaraderie during his visit that allowed him to share imagined meanings of the landscape and engage in ongoing discussion for the duration of the Kings Canyon walk.*

Exegesis 19 (cont.) Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Eight	
Part	Proclamations of Translated Meaning
Part VIII	*He indicated that photographs are a medium he will use to share these travel experiences with others. This photograph is useful because he typically endures social pressure about whether he actually does engage in the travel activities he reports to other people. He felt that the image served as evidence he was on the tag-along tour and that he had visited Central Australia.*

Dawn as domestic tourists. Moreover, it will be about what was of concern for them in their speaking, as well as the manner of their speaking. This is a shortfall of hermeneutic phenomenology, but as emphasised in Chapter One the present study is intended as a starting point in a lengthier research process.

While drawing attention to a shortfall of hermeneutic phenomenology, Marcus speaking of Image Eight also highlights how that shortfall can be equally advantageous. In speaking of Image Eight, Exegesis 19 shows that Marcus seemed cognizant of various factors implicating his status and belonging to the destination. Such things were raised by him because they were of concern for him in relation to the destination and his being there. It seemed to be a situation where he was compelled to decisively demarcate himself in relation to the destination. To the Researcher, such things seemed indicative of issues only a domestic tourist could raise. Yet to accept that, the Researcher would have to believe Marcus spoke truth and that a domestic tourist would raise such things. In terms of Marcus speaking as truth, there is a sense of inalienability underlying his language (see Appendix IX:9). Whether what he speaks of is indicative of something a domestic tourist would raise is something for future research, but in the opinion of the Researcher it may be the kind of thing exclusively raised by domestic tourists. It may only be in some settings where such things become of concern for domestic tourists, as Marcus shows in his sense of inalienable status raised only in this setting. Yet, here the Researcher faced a dilemma raised earlier about whether some things raised in photographs are situational or reflective of ongoing Being. Given the inalienability with which Marcus spoke, the latter may be more relevant than the former.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into three broad groupings: Upholding Perceived Meaningfulness of Tourism Destination; Setting Activates Inalienable Relation; and, Social Nature of Experience.

Upholding Perceived Meaningfulness of Tourism Destination

Being there as conscious production of Being Evidentiary and meaningful, a photograph can serve as a window to memories of experiences around the time of the image (Part I and VIII). It can be an artefact in shaping how being on the tag-along tour is remembered in the future, specifically in relation to remembering one's presence at a specific place performing an actual experience. Performing that activity in that context has a meaningfulness that one desires to confirm and preserve through the photograph, suggesting consciousness also of meaningfulness that performance will have to oneself when looking back on the occasion in the future.

Being there as engaged in tourism space The perception of enjoining conditioned place behaviour as something important to do is indicative of tourism place narrative and power in action (Part I and III). Tourism place narrative provides a benchmark means of knowing the place and having not engaged in the perceived dominant place behaviour may leave a sense of missing out on something. Proclaiming his engagement with tourism space is acceptable in this instance, but it has been perceived by him as unacceptable in his speaking of experiences at other places (Image Two for instance).

Being there as differentiated engagement In speaking of his engagement with conditioned place behaviour there is avoidance of directly implicating involvement in that behaviour (Part II). He performed that behaviour but avoided speaking of it by focusing instead on his perceived landscape insightfulness and his status more than anything else. The landscape was something to be marvelled at, but performing the walk seemed to be more than just going for a walk, it allowed him to observe the landscape closely, witness the place tourism dynamics and reflect on his historical consciousness of the destination. He perceived his perspective as unique and juxtaposed to what he thought was a conditioned way to experience the destination.

Being there as upholding caretaking concern Immersion in that landscape around the time of the image enabled him to consider the visitation dynamics of that destination. The presence of many foreign tourists was positive to him, it was good for the destination and Australia broadly (Part IV and V). This place is somewhere he perceived as having a vested interest, or stewardship for its state of affairs, and he actively expressed his sense of approval for the volume of foreign visitation he observed there.

Being there upholding true sense of whole physical landscape In his speaking, Marcus seemed to express that tourism was inconsistent with the true nature of place and landscape (Part II and III). The dominant ritualised behaviour of tourists at the destination may be perceived as impoverished because it encourages valuing the act of doing a walk over landscape itself. Part of this was his emphasis on gaining a whole sense of the landscape, via linking Image Seven here with Image Eight. He also emphasised his awareness of broad landscape contexts and being attuned to specific peculiarities of the surroundings. Landscape features were self-evident and his perceptiveness ranged from minute details to the broad situating landscape of the desert.

Being there as discursiveness His sense of acquiring a thorough perspective was focused entirely on physical aspects of the landscape, without raising or acknowledging other landscape interests, such as Aboriginal history and meaning (Part I, II and VII). The physical landscape appeared to be there for him to discover for himself. In his speaking he appeared torn between a desire for tourism aversion and a desire to participate in the conditioned place behaviour. He harbours a meaningfulness attached to landscape and place participation which lead him to assimilate something he found unsettling in relation to other places, into his desired sense of self. Landscape and place participation emerge as something of use for him. It also seemed important to have conceptualised landscape and place participation purely based on engaging with the physical landscape.

Setting Activates Inalienable Relation

Being there alerted to one's inalienable status His difference from overseas tourists is unquestionable to him (Part IV, V and VI). This difference corresponds with demarcating status in relation to the destination as an inalienable truth, there is no need for consideration. His relation to the destination is pre-existing and enduring. His circumstance at the destination is one of belonging, whereas foreign tourists are from elsewhere, not from "here". "Here" to him, is the destination as part of Australia. It was of concern for him in that context that he was visiting somewhere constituting part of his broad homeland/ territory. This was something that differentiated him from foreign tourists because he is a member of the broad group that claims the destination as part of its territory: it belongs to "him" and is part of his "place".

Being there as the scene of ones collective history Contemplating the destination involved inciting history that was also part of his own history (Part VI). Such history was that associated with Australia and perceived by him as a history that he and the destination share in common. The destination is a scene where he can encounter his own broad history. It is a scene where he can evoke and engage politics of Australian tourism advertising according to his understandings, understandings which are a history in common and therefore likely to be shared by other Australians. His own historical consciousness and that of the destination are perceived by him as entwined, which suggests how that landscape and place constitute part of the landscape defining who he knows himself to be: an Australian.

Being there as evaluating one's broad place history Engaging in a destination as a scene of his collective history was an opportunity to negotiate his pre-understandings of that history (Part VI). Things he witnessed at the destination gave him a newfound understanding of his broad place, specifically in relation to tourism promotion overseas. Researcher historical consciousness mobilised the perspective that his pre-understandings were outdated and seemingly constrained to what he had been exposed to, so what he thought he knew about his broad place (Australia) was inalienable, but limited in detail. Through visiting that place he activated and challenged his views, but according to his own inference attached to visitation

contexts he had observed there. Making sense of his own broad community (Australia) was something he did on his own terms and seemed to correspond with the things of concern spoken of by him in relation to the destination.

Being there to evaluate ones own broad culture The destination called attention to aspects of culture in which he is a participant. The destination is somewhere belonging to Australia and is a scene to make sense of the travel behaviour of Australians (Part V). His conviction is that he has a historical consciousness of Australians and an authority on the travel behaviour of Australians in relation to (Central Australian) landscapes. He perceived the dominant culture of Australians as normatively not visiting such areas. He raised a sense of stewardship for most Australians and perceived the cultural norm as limiting their travel mainly to coastal areas. He perceived his own conduct as contrary to that norm, as if his travel is the embodiment of a counter culture. The destination is somewhere to draw attention to, evaluate and assert his own cultural identity, in which case there is a sense that he exercises a perceived relation with the destination based on existing and enduring cultural identity, partly definitive of most Australians.

Social Nature of Experience

Being there as shared landscape engagement He found it enriching at the time of the image because he was sharing an experience with others in the tag-along group (Part VII). Discussing landscape features with others seemed to have given him an impression that his landscape interest and perception of landscape desirability was shared by others. To him it seemed to be an experience shared in common with others.

Being there guided by social influence Social conditioning may become of concern when place features or an activity may call attention to that background (Part VIII). Place calls attention to specific sources of social influence, indicating he perceived a specific social group for whom he believed would consider this experience and behaviour as meaningful. Performing the activity at the place was considered socially important to provide proof to satisfy his perceived nominal social influences.

5.10 Image Nine

Plate 20 Marcus Image Nine

Monitoring Iterative Dialogue

According to Exegesis 20, the Researcher surmised that the manner Marcus spoke of Image Nine (see Appendix IX:11) primarily emphasised where he was and what he was doing. Marcus's speaking and the image provoked Researcher historical consciousness of meaningfulness attached to landscape and the activity itself. More specifically, an absence of presumed meaning in what was spoken of by Marcus kindled intrigue. The Researcher perceived to know a meaning communicated by the activity and landscape, yet as Exegesis 20 claims, Marcus seemed to leave that largely unsaid. Meaning was hinted in his identifying the landscapes as "icons of Australia" and that he exclusively desired to take a helicopter flight in no other destinations during the tour except for there. Does proclaiming one's performance of this activity in relation to this landscape implicate an inalienable symbolism attached to one's behaviour? Is his seeming absence of such meaning an indication of his awareness of but desire to differentiate himself from such symbolism? For a place to be an icon it has to have some meaning attached to it. His foremost concern in speaking of Image Nine appears to uphold a similar kind of self-differentiation

Exegesis 20 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Nine	
Part	Proclamations of Translated Meaning
Part I	*He expressed that the image he discussed was one of a repository of images he photographed during the experience. Through the photograph he was conscious that he could try and preserve the sense of actually riding in the helicopter looking down onto the landscape. It was an experience he claimed to have really enjoyed.*
Part II	*He was interested in specific parts of the landscape and acknowledged he has pre-existing ideas about these places before visiting them. Images he had seen of The Olgas in the past gave him the impression that rocks formations in the landscape were very close together. He indicated he took the helicopter flight because of the status of Ayers Rock and The Olgas as icons of Australia.*
Part III	*He believed that this landscape should have resembled landscape features of another place because he thought the two appeared to be alike. His familiarity with the other landscape gave him a sense of believing that The Olgas would be similar.*
Part IV	*He believed that the helicopter flight gave him a different and more privileged vantage than viewing the landscape from the ground. During the helicopter flight he felt that he made discoveries about the physical landscapes of Ayers Rock and The Olgas. He pointed out that he believed walking around the base of Ayers Rock gives the impression of it having a flat top, but viewing it from a helicopter allowed him to see that it is not. The helicopter flight allowed him to view Ayers Rock as a whole to appreciate its actual physical nature as a landscape. For The Olgas as well, he discovered that the large rocks in the landscape were spread apart over a broad area and not up close against one another like he previously believed. These discoveries gave him a sense of knowing the true physical characteristics of these landscapes.*
Part V	*He regarded the helicopter flight as an important experience for him. Engaging in things he believes are 'tourist stuff' is not typical for him, nor is spending much money because he typically prefers to immerse himself in landscapes by walking and taking his time. But he was satisfied with taking the helicopter flight, he felt that money was not an object because it was a worthwhile activity. It allowed him to reminisce about riding in a helicopter during his childhood. There were other helicopter flights at different places during the tour but he chose to allocate his money to a flight over Ayers Rock and The Olgas. Seeing those landscapes from above gave him a sense of satisfaction and he felt it was even more pleasing to discover new things. He finds it fulfilling that his travel allows him to make discoveries and challenge his original ideas about the places he visits.*

he mobilised in speaking of Image Eight. In order to differentiate, one must be aware of what one is differentiating from (Dann 1999), suggesting that Researcher historical consciousness of landscape and the activity meaningfulness is consistent with the meaningfulness Marcus was concerned with in Image Nine, but did not raise.

Additional reflective debate related to the research gaining texts based solely on what participants desired to speak of. This, as with many other images spoken of by participants in this study, reveals things of concern for participants in spoken and

visual form. Exegesis 20 reveals that Marcus selected the "right" image to speak of, an act indicative of conscious construction of Being. The instant image review monitor on his digital camera gave Marcus the freedom to scrutinise images at the time of the experience, effectively giving him an immediate option to gain a revised version if the previous image was unsatisfactory. The act of revision implicates a knowing of what is deemed satisfactory so that in photographing the scene differently, participants can construct an ideal representation of the experience. This is a future oriented act aided by technology that allowed Marcus to be more in tune with his ideal sense of Being of himself. There is a sense of knowing the elements involved in what is happening and what constitutes "correctness" of one's situation. Photographing or recording that appears to be influenced by a desire to best convey the actual contexts of the experience and what was of concern for him at particular places he wanted to speak of.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into four broad groupings: Declaring Who I Am; Emplacement in a Tourism Context; Upholding Perceived Meaningfulness of Landscape; and, Mobilising Disposition.

Declaring Who I Am

Being there as conscious production of Being Evidentiary and meaningful, a photograph can serve as a window to memories of experiences around the time of the image (Part I). It can be an artefact in shaping how being on the tag-along tour is remembered in the future, specifically in relation to remembering one's presence at a specific place performing an actual experience. Performing this activity in this context has a meaningfulness that one desires to confirm and preserve through the photograph, suggesting consciousness also of meaningfulness that performance will have to oneself when looking back on the occasion in the future. It is a consciousness of Being at the time of the experience. Place and performance of the activity in the present is important in constructing one's desirable future self.

Being there as self declarative The encounter was an opportunity to create, assert and fulfil a desirable sense of himself (Part I and V). It was a performance reflective

of a preferred kind of behaviour, something that he views as illustrating his own way of visiting places. It is as much about the present and future as it is about ensuring consistency with his past. In this way, it is confirmation more than it is a discovery about himself, a distinction drawing attention to a sense of satisfaction in maintaining his sense of unique place insight, as well as with the encounter itself. The activity is complementary to his desired sense of self, suggesting that engaging in the helicopter flight over Uluṟu/Kata Tjuta was important in defining his sense of self.

Emplacement in a Tourism Context

Being there engaged in tourism space Performance of the activity situated himself as a participant of place tourism narrative, even conditioned ritualised behaviour, albeit an exclusive behaviour given the fare price of the activity (Part I, II and V). Indeed, his participation in the activity is a source of pride, as if the activity was a kind of achievement. Meaningfulness attached to place landscape was upheld given that having a helicopter flight was more desirable here than at any other place or landscape encountered during the tag-along tour.

Being there as gaining confirmation through first-hand authority He carried out his own discovery about the landscape through his own immersion (Part II and IV). He witnessed it for himself and has that insight behind his speaking. What was of concern for him was enjoining existing physical landscape understandings, suggesting that the confirmation gained through his first-hand authority was of something consistent with his pre-disposed interests. Further, having participated in the scenic flight provided him with an authority to speak of that activity, a proclamation he supported in Image Nine.

Upholding Perceived Meaningfulness of Landscape

Being there upholding true sense of physical landscape Seeing the physical landscape from above gives the sense of learning the true nature of that landscape (Part IV). It is inalienable, a truth that cannot be challenged. It is an upholding of a perception of being in tune with the physical landscape as it is, suggestibly an act of not enforcing pre-existing meaning. An ability to "see" what is true about the

landscape imparts a sense of insight as well as respect for the physical landscape as it is perceived to be.

Being there engaged with thick landscape meaning While his stated importance of the activity in that landscape and place was relatively clear, actual meaningfulness of the activity in this landscape/place remained largely unspoken. Indeed, in acknowledging that these were "icon" landscapes he produced a rare instance where he politicised the landscape (Part II). Something becomes known as iconic for a reason, in which case there is a historical consciousness underlying his regarding the landscapes as iconic.

Mobilising Disposition

Being there as discursive Political meanings remain largely un-traversed in his speaking, including Aboriginal meaning associated with the landscapes. The landscape is instead a physical landscape with features to be discovered for himself (Part II, III and IV). Engaging with physical landscape alone appears to be a kind of place and landscape relation that he preferred to exercise, in effect de-politicising the landscape of social, cultural or political meanings. Such an act, however, is political in de-politicisation by over-writing and obscuring other vested landscape interests. Further, to Marcus the landscapes of interest were known as Ayers Rock and The Olgas – commonly used titles that have become increasingly redundant by more widespread use of the Aboriginal names "Uluru" and "Kata Tjuta".

Being there as differentiated engagement In speaking of his engagement with conditioned place behaviour there is avoidance of directly implicating involvement in that behaviour. He performed that behaviour but avoided speaking of it by focusing instead on his perceived landscape insightfulness and his background landscape insight more than anything else (Part IV and V). The landscape was something to be marvelled at, but the flight allowed him to observe the landscape in relation to his pre-existing understandings. He perceived his existing perspective as unique and bolstered by the insight gained from the joy flight.

Being there as challenging perceived place narrative His pre-existing understandings about that landscape became things of concern for him in relation to

the landscape shown in Image Nine (Part III and IV). Encountering contradictory landscape features activated his place and landscape pre-understandings as misleading, as if his thinking of the destination landscape was limited by those pre-understandings. Realising that one has been influenced by pre-existing images possibly alerts to the sense that one has been subject to power or a dominant way of viewing the landscape. Confronting pre-understandings appeared to give him a sense of accomplishment and satisfaction in his conduct. His own discoveries are revelations from viewing the landscape itself, allowing him to develop his own version of landscape narrative. Despite such re-evaluation, however, his pre-understandings of dominant place discourse remained as the primary worldview framing his way of relating to the destination and landscape.

Being there as mobilising analogous landscape insight Specific landscape features evoking another landscape perceived as comprising parallel features draws attention to a sense of background familiarity with this kind of landscape (Part III). Knowing one gives a sense of familiarity with the other because both are perceived to comprise similar features. In doing so there is a sense that he had a broad pool of existing landscape knowledge from which to discuss the present landscape.

5.11 Image Ten

Plate 21 Marcus Image Ten

Monitoring Iterative Dialogue

According to Exegesis 21, the Researcher surmised that the manner Marcus spoke of Image Ten (see Appendix IX:12) emphasised where he was and what he was doing. Marcus speaking of Image Ten and the image itself provoked Researcher historical consciousness of meaningfulness attached to landscape under specific conditions. Similarly to Image Nine, an absence of presumed meaning in what was spoken of by Marcus kindled intrigue. The Researcher perceived to know a seeming inalienable symbolism (e.g. Section 2.5.3), yet as Exegesis 21 claims, Marcus seemed to leave that hinted at but left largely unsaid. The Researcher remained convinced that the image "should" have meaningfulness, but Marcus may have again avoided such things. Reflection eventuated in proposing that de-politicising landscapes may be a peculiarity of his speaking, which implies that politicised meaning is something he avoids, instead of something that slips his awareness. Further, this means that the Researcher performed hermeneutic dialogue while embracing historical consciousness about the pictured landscape.

Exegesis 21 Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Ten	
Part	Proclamations of Translated Meaning
Part I	*The image allows him to show a very specific landscape (Ayers Rock) at a very specific time of the day (sunset). He clarified that at the time of the image he was at a sunset viewing area, a location designed for the sole purpose of viewing Ayers Rock at sunset. It was important for him to have been in an area watching the Ayers Rock sunset.*
Part II	*He believed that being in a location at a specific time allowed him to witness changes in the physical landscape during the sunset period. In viewing the sunset on Ayers Rock he attempted to be attentive to subtle features and pay attention to all elements at play in the scene. This included the colour of the sky and by revealing what he perceived as the very last stages of sunlight on the Ayers Rock landform.*
Part III	*His presence at the Ayers Rock sunset viewing area gave him the sense that he was participating in "something". He was aware that watching the sunset was a common way of viewing Ayers Rock, an activity in which he perceived himself as a willing and satisfied participant. He observed that the sunset viewing area contained many others who were there to do the same thing as him. Those watching were from a variety of nationalities and backgrounds, each seemingly carrying out the occasion by sipping champagne or some he had noticed were kicking a football among themselves. To him, the volume of people present to view the Ayers Rock sunset, which only lasts a short period of time, was bewildering. The other people seemed to be there only to look at Ayers Rock during sunset, something he presumed by observing their behaviour. He maintained that once the sun was gone, everyone hastily departs.*
Part IV	*Watching the Ayers Rock sunset was something that he shared with the tag-along group. Doing this with the group was satisfying, he also found it enjoyable because they had snacks and drinks whilst they were there. He felt that being with the group allowed him to observe the behaviour of other people in the sunset viewing area.*

Further reflective concern was encountered during iterative hermeneutic reflection. After several phases of reflection and questioning the Researcher became aware of previously overlooking the ritualised nature of watching sunset over Uluru. Recognising the behaviour as a kind of ritualised performance opened possibility of conceptualising "seeing the sunset over Uluru" as joining in on something. So not only had Marcus viewed sunset over Uluru, he did so by joining in on ritualised behaviour and there is a meaningfulness attached to having done so.

In his speaking of Image Ten Marcus directly implicated the emplaced Researcher as influencing his awareness of tourism contexts at the time of the image. Whether this conditioned Marcus to notice something he otherwise would not is unlikely, especially given that his speaking of previous images (such as Two, Five, Seven and

Eight) accentuated that he was often aware of tourism contexts. It might be something that typically attracts his conscientiousness, given that visiting isolated landscapes with few other visitors is a desirable travel experience for him. Notwithstanding, an emplaced Researcher is obliged to be part of and interact with the travelling group, otherwise conducting the research might be difficult. Marcus felt free to speak of an experience that involved interacting with the Researcher, as if the Researcher was an accepted member of the tag-along group interacting in a non-research capacity. He also spoke of other tag-along members as well, suggesting that his speaking of his experiences included portraying the company he was with and their role in a given situation. Marcus seemed to have no boundaries on inclusiveness and demonstrated the importance he placed on camaraderie (see Appendix VI).

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims in four broad groupings: Declaring Who I Am; Emplacement in a Tourism Context; Upholding Discursive Meaningfulness of Tourism Destination; and, Mobilising Disposition.

Declaring Who I Am

Being there as self declarative The encounter was an opportunity to create, assert and fulfil a desirable sense of himself (Part II). In this manner, he may have been guided by his idea of performing a preferred kind of behaviour, something that he views as characteristic of his own way of visiting places. It is as much about the present and future as it is about ensuring consistency with his past. Hence, it is confirmation more than a discovery about himself, a distinction drawing attention to a sense of satisfaction in the typicality of such an encounter. The activity is complementary to his desired sense of self, suggesting that watching the Uluru sunset was important in defining his sense of self.

Being there as enmeshed in travel context If not for the tag-along tour he would not have been in that particular sunset viewing area, which was designated for tour groups only (Part IV). The occasion was part of the tag-along tour itinerary that involved drinks and snacks with the entire tag-along group seated together in a space

among the crowd. Sharing the occasion with other tag-along participants was something Marcus found enriching. It was an occasion shared with the entire group.

Emplacement in a Tourism Context

Being there as conditioned relation Actively seeking to portray a landscape under specific conditions indicates foreknowledge about what is desirable about that kind of landscape (Part I and II). That conditioned understanding can guide behaviour to seek those conditions where importance of the landscape may be variable depending on the salience of the desired conditions. In speaking of Image Ten Marcus sought to differentiate himself from a perceived conditioned ritualised state, yet his seemingly unique landscape engagement remained within the boundaries of landscape perspective he sought to differentiate himself from. His "own version" was defined by the parent landscape narrative he sought to estrange himself from, leaving his differentiation as constrained by, even imitating that which seemed undesirable to imitate.

Being there engaged in tourism space The perception of enjoining place behaviour as something important to do is indicative of tourism place narrative in action (Part I and III). Tourism place narratives are a means of knowing the place and having not engaged in the perceived dominant place behaviour may leave a sense of missing out on something. Emplacement in a space designed specifically for ritualised behaviour reflects consuming a produced landscape experience. Engaging in that ritualised aspect of the destination may be as important as visiting the destination itself.

Upholding Discursive Meaningfulness of Tourism Destination

Being there as gaining first-hand authority By immersing in the place context for himself he witnessed the ritualised spectacle and landscape spectacle (Part II and III). What he spoke of presumes an air of truth because he encountered it himself, it is proven in his photograph that he himself was a participant viewing the landscape spectacle. Immersion there gave him the opportunity to witness the multitudes of visitors that can assemble in a sunset viewing area at sunset.

Being there engaged with thick landscape meaning Unsaid meaning may be attributable to landscape or place itself acquiring representational qualities. What it stands to represent may be discernible but elusive to articulation. The scene is thick with meaning that the Researcher perceived is symbolic and historical.

Being there upholding true sense of physical landscape To Marcus the scene in Image Ten was more than sunset on Ayers Rock: it comprised subtle features, colours and elements that combine into a landscape spectrum influenced by setting sunlight (Part II). All aspects of the physical landscape were of interest to him, as if the Ayers Rock sunset was a spectacle played out by the entire landscape, not just parts of it.

Mobilising Disposition

Being there as differentiated engagement Marcus spoke of his participation in the ritualised activity as if his was an insightful version of the landscape spectacle. Observing the perceived behaviour of the assembled crowd gave him the impression that their landscape engagement was wholly dictated by the ritualised and conditioned nature of the experience (Part III). To Marcus, the crowd consumed the sunset and promptly departed. In his speaking he sought to illustrate his perceived attentiveness to more than just the sunset by accentuating things like the faint presence of light on the rock, as if Image Ten was a by-product of his creativity and insightfulness. In his eyes, his version of "Ayers Rock" sunset was special.

Being there as discursive Emplacement and historical consciousness reveals that there are various political, cultural and social meanings attached to this landscape, including Aboriginal meaning and histories, yet Marcus only spoke of the landscape in physical terms (Part I and II). It is a scene of his insights into the physical landscape, leaving any possible politicised meaning un-traversed, or unsaid. His proclamation portrays an orientation perceived as true to the physical landscape as it is, yet it is discursive in de-politicising historical meaningfulness of the site. In this manner, this is how he preferred to speak of that landscape.

5.12 Image Eleven

Plate 22 Marcus Image Eleven

Monitoring Iterative Dialogue

According to Exegesis 22, the Researcher surmised that the manner Marcus spoke of Image Eleven (see Appendix IX:13) illustrated a vantage point where he gained appreciation for the physical landscape. This raised a question about the extent study participants chose to speak of their overall tag-along tour experience in idealised terms. Given the images discussed by Marcus there is suggestion that this is the case. Photographs aid in this process because their cameras are typically trained on things of concern in the surroundings that are interesting to them. Hence, it is again apparent that the present study seems constrained according to the subjectivity of each individual participant. The experiences and places discussed by Marcus were meaningful for him and in recognising this the Researcher achieved a sense of comprehending the text according to Gadamer's notion of the present (illuminated) nature of subjectivity and the hidden(ness) of historical Being (see Section 3.1.1). In this sense, subjectivity is not constraining because it is guided by each participants historical Being because their being there (on the tag-along tour) enjoined their

Exegesis 22	Proclamations of Translated Meaning from Hermeneutic Dialogue: Marcus Speaking of Image Eleven

Part	Proclamations of Translated Meaning
Part I	*He desired to preserve the sense of walking in The Olgas landscape. To him, walking through the landscape allowed him to observe physical features for himself. There was a location during the walk where he believes he gained a sense of what the physical landscape of The Olgas is really like. The walking track allowed him move through the landscape according to the natural features of the landscape. In his mind the walk gave the impression of acquiring a whole sense of the landscape.*
Part II	*He believed that the walking track also allowed him to access diverse parts of The Olgas' physical landscape. He appreciated the walking track because it covered various terrains weaving through a rocky landscape. He enthused that the track covered diverse scenery and at times the terrain required moving along with caution. The nature of the walk was enjoyable to him, and he was compelled to consider it as more satisfying than the walking track he followed around Ayers Rock the previous day. But this was not because it was dissatisfying for him, after all he appreciated seeing many different areas around Ayers Rock, good signage and viewing Aboriginal artwork. He believed that The Olgas track was more exciting, whereas the Ayers Rock track only covered flat terrain.*
Part III	*Walking The Olgas walking track gave him the opportunity to consider the actual physical characteristics of The Olgas compared to Ayers Rock. He believes that The Olgas are commonly known in relation to Ayers Rock. It is his understanding that the popularity of Ayers Rock overshadows The Olgas because he has only ever heard people speak about visiting Ayers Rock instead of The Olgas. Having seen each physical landscape for himself, however, he is of the opinion that this perspective is wrong. To him, the physical landscape of The Olgas is more spectacular than Ayers Rock and he believes he demonstrates this through his photograph. Because of this he argued that The Olgas deserve more recognition than he perceived it to have received in the past.*
Part IV	*The walk was done in the company of other tag-along members.*
Part V	*He found it displeasing that some parts of Ayers Rock could not be photographed. The prohibition of photography was even more to his dissatisfaction because he believed that the areas off limits to photography were often desirable landforms to photograph. He comprehended that cultural reasons may prohibit the use of photography in some areas, so despite his displeasure he expressed acceptance of the rules.*
Part VI	*In speaking of the prohibition of photographs in some areas of Ayers Rock, he identified that the signs were put up by Aboriginal people. In his reasoning, he believes that Aboriginal people were responsible for the culturally related signs. From his speaking, the cultural rationale is something he finds hard to understand or simply as something of Aboriginal people and difficult to identify. The real name of the "local Aboriginals" is too difficult for him to recall how to pronounce. For him, not taking photographs is a demonstration of accepting their wishes.*
Part VII	*To him, The Olgas was different from Ayers Rock because there was a lack of information, only an "opening information" sign upon commencing the track which he claimed gave very little Aboriginal point of view about the landscape. He maintained that the lack of information at and about The Olgas was strange and or disappointing. Without any evident signage he believed that The Olgas were probably of little importance to Aboriginal people.*

historical consciousness in that present and, as various images have shown, their desirable future.

It became apparent after iterative reflection that the Researcher exercised initial suspicion over Marcus acknowledging Aboriginal art during a walk at Uluru. Reasoning for suspicion was in relation to the whole because recognising Aboriginal meaning, culture or history had been completely absent in his speaking up to this point. All places visited by the tag-along group had Aboriginal meaning or cultural experiences available (see, for example, Appendix II). Further, emplacement revealed that there were various opportunities for Aboriginal cultural learning in that area, including a cultural/information centre at Uluru and a "Welcome to Aboriginal Land" booklet that all tag-along participants received on arrival at Uluru Kata Tjuta National Park (see Appendix VII). Is it a by-product of Researcher prejudice that only acknowledging art along the walking track seemed insignificant compared to the cultural opportunities surrounding him at the time? Is it the by-product of Researcher prejudice to propose that he could have recognised Aboriginal meaning and culture in a far greater capacity than his seemingly well intended gesture? Marcus did seem well intended in his acknowledgement, but in relation to the whole the Researcher found it difficult to move beyond initial suspicion.

An additional reflective issue was whether to proceed with hermeneutic reflection on Marcus responding to supplementary questioning about his experiences on a walking track he had raised. Here Marcus soon spoke of his perspective on encountering Aboriginal signage along walking trails, a topic in his speaking that drew attention to the conduct of the research. As indicated in Exhibit 4, the Researcher attempted to acknowledge such possibilities within historical consciousness underlying the study by "keeping an open mind" about things participants might speak of. His views about Aboriginal signage emerged during the interview after seeking further insight into something he only alluded to in his prior speaking of Image Eleven. This raised a question of whether he preferred to speak of things to procure his perceived desirable Being by leaving some things out. The answer is in the affirmative, he was not asked about Aboriginal people in the interview or generally in the research and it remained untraversed in his speaking until this point. It was apparent that Aboriginal signage was of concern for him during his experiences but it was not a matter he initially

desired to speak of. Without enquiring further about his walking experiences, he might not have raised the issue at all.

Hermeneutic Meaning Claims

Hermeneutic dialogue eventuated in a range of Being claims that fell into four broad groupings: Meaningful Landscape Immersion; Mobilising Disposition; Dealing with Another Landscape Interest Group; and, Social Nature of Experience.

Meaningful Landscape Immersion

Being there as conscious production of Being Evidentiary and meaningful, a photograph can serve as a window to memories of experiences around the time of the image (Part I). It can be an artefact in shaping how being on the tag-along tour is remembered in the future, specifically in relation to remembering one's presence at a specific place performing an actual experience. Performing this activity in this context has a meaningfulness that one desires to confirm and preserve through the photograph, suggesting consciousness also of meaningfulness that performance will have to oneself when looking back on the occasion in the future.

Being there as conditioned relation Immersion in the landscape coincided with the activation of his perceived relevant historical consciousness of that landscape. That historical knowledge appeared to provide a blueprint of knowing that landscape as linked to and overshadowed by Ayers Rock (Part II and III). The source of such knowledge remained unclear, but his language suggested that he harboured a long affiliation with that landscape. This pre-existing landscape knowledge, however, framed his perspective of landscape despite his desire to differentiate himself from that landscape perspective.

Being there as gaining first-hand authority In immersing in the landscape for himself he witnessed the landscape, so what he spoke of about that landscape presumes an air of truth because he encountered it himself (Part II and III). His immersion provided opportunity to gain a memory of that landscape from many close vantages over a period of time. Here, Image Eleven takes on an evidentiary function to confirm his immersion in that landscape.

Being there conditioned by landscape affordances Landscape immersion can provide an opportunity to pay attention to change and diversity from one area through to the next (Part II). Moving within the landscape according to the variation in landscape itself may give a sense that one's immersion is conditioned according to the landscape itself. For Marcus, this was a satisfactory kind of experience through continuously changeable surroundings involving undulations and rocky terrain along a trail that gave vantage to observe much of that landscape.

Being there upholding true sense of physical landscape His immersion in the landscape gave him a sense that he acquired insight into the physical landscape as it actually is (Part I). The physical characteristics of the landscape are self-evident because his immersion gave him insight that the physical features of landscape are irrefutable. What he spoke of presumes an air of truth because he encountered it himself and it is proven in his photograph.

Mobilising Disposition

Being there as challenging perceived place narrative His pre-existing understandings about that landscape became things of concern for him in relation to the landscape shown in Image Nine (Part III). Encountering contradictory landscape features activated his place and landscape pre-understandings as misleading. Realising that one has been influenced by pre-existing images possibly alerts to the sense that one has been subject to power or a dominant way of viewing the landscape. Confronting pre-understandings appeared to give him a sense of accomplishment and satisfaction. His own discoveries are revelations from viewing the landscape itself and developing his own version of landscape narrative. This suggests that in doing so he upheld a meaningfulness of the landscape. Despite such re-evaluation, however, his pre-understandings of dominant place discourse remained as the primary worldview framing his way of relating to the landscape.

Being there as discursive Emplacement and historical consciousness reveals that there are various political, cultural and social meanings attached to this landscape, including Aboriginal meaning and histories, yet Marcus primarily spoke of the landscape in physical terms (Part II and VII). He claimed that the landscape devoid

of cultural signage was indicative of little cultural meaning. Appendix VII indicates that there was cultural information about Kata Tjuta made available to tag-along tour participants. Further, his claim that an information sign (at the beginning of the Kata Tjuta walk) contained insufficient information was false. The Researcher photographed this sign (see Appendix V:plate 75) and a section of it was titled "Kata Tjuta – Men's Sacred Area". While such oversights appear to pave the way for a discursive landscape perspective it was unclear whether there was any intent, yet the outcome remains the same. In his speaking it is a scene of his own insights perceived as true to the physical landscape as it is, a position that eventuates in de-politicising Aboriginal cultural meaningfulness of the site.

Dealing with Another Landscape Interest Group

Being there as respecting other interests His stated acceptance of Aboriginal wishes is indicative of validating the cultural status of Aboriginal people in relation to the landscape (Part VI).

Being there concerned with the nature of immersion Critique of signage, specifically that containing cultural information, may be indicative of historical consciousness about one's preferred behaviour in this kind of place/landscape, as well as the provision of experiences in that kind of landscape more generally (Part VI and VII). A perceived absence of available information may have given a sense of limited landscape engagement. This, however, was also an issue framing his speaking of Aboriginal cultural interests in the landscape.

Being there encountering impediments Signage prohibiting photography of some particularly sacred (for Aboriginal people) parts of Ayers Rock was spoken of by Marcus as if it interrupted his desired photographic behaviour (Part V). His preferred landscape engagement was limited as a result, but his compliance with the request was spoken of as if it was unconditional. In spite of this seeming recognition, Aboriginal culture was something "other" in his speaking, it remained unbridged as if he knew or learnt no details about it.

Being there as guided by underlying beliefs The assertion that the photograph prohibition signs were put there by Aboriginal people implicates an underlying rationale that Aboriginal issues are the concern of Aboriginal people (Part VI). Coming into contact with signs that he perceived impeded his photographic behaviour seemed to have activated a belief that Aboriginal people are a group from whom he is juxtaposed. In relation to the whole, only discussing Aboriginal people in these circumstances raises potential of an unsaid historicality guiding his Being there in that kind of landscape. The notion of avoiding Aboriginal meaning and history in general becomes increasingly likely because there appears to be an unsaid pre-existing historical understanding guiding his being there.

Social Nature of Experience

Being there guided by social influence Social conditioning may become of concern when place features or an activity may call attention to that background. Place calls attention to specific sources of social influence, indicating he perceived a specific social group for whom he believed would consider this experience and behaviour as meaningful. Importantly, that landscape was spoken of as if his pre-understandings were shaped entirely by nominal social influences (Part III). Hence, his stated means of landscape pre-understanding is situated in social knowledge. His landscape discovery was considered socially important because it elevated his status in relation to his perceived nominal social influences.

Being there as shared landscape engagement He found it enriching at the time of the image because he was sharing an experience with others in the tag-along group (Part IV). Discussing landscape features with others seemed to have given him an impression that his landscape interest and perception of landscape desirability was shared by others. To him it seemed to be an experience shared with others.

5.13 Post-Hermeneutic Dialogue Horizon of the "Whole": Marcus the Landscape Connoisseur

Describing Marcus as a landscape connoisseur seemed suitable because his overall photograph cache and speaking reflected someone with considerable landscape knowledge, an adeptness in Central Australian landscapes and an enthusiasm to acquire as much insight and background of the landscapes he was visiting. Being there for him seemed as much about maintaining his existing sense of self as it was to create a sense of future self, knowledgeable and authoritative of the regions visited during the tag-along tour. Underlying this seeming simplicity of Being, however, are a range of Being (there) categories evident to the Researcher based on the collective hermeneutic meaning claims posed from Marcus speaking of his eleven photographs.

Figure 6 reveals a number of common features that characterised Marcus's photograph cache and speaking. The common features represent the post-hermeneutic dialogue horizon of the "whole" attained by the Researcher. This "whole" was compiled in statement form (instead of narrative) to reflect the discontinuous nature of the photograph cache presented by him, an approach indicative of embracing the spirit in which the text was formed (see Section 3.2.1). Importantly, the post-hermeneutic dialogue horizon of the "whole" represents cumulative findings emergent from iterative dialogue with Marcus's texts, hence the common features are indicative of parts and in relation to the whole and vice versa. The post-hermeneutic dialogue horizon of the "whole" furthers the evolution of Researcher understanding by recognising how participant texts revealed conditions of their Being that the Researcher deemed pervasive. This position of understanding the "whole" for Marcus provided foundation from which to perform nomothetic fusion in Section 6.1. The thirteen common features emergent from iterative dialogue indicative of Marcus's "whole" are itemised below.

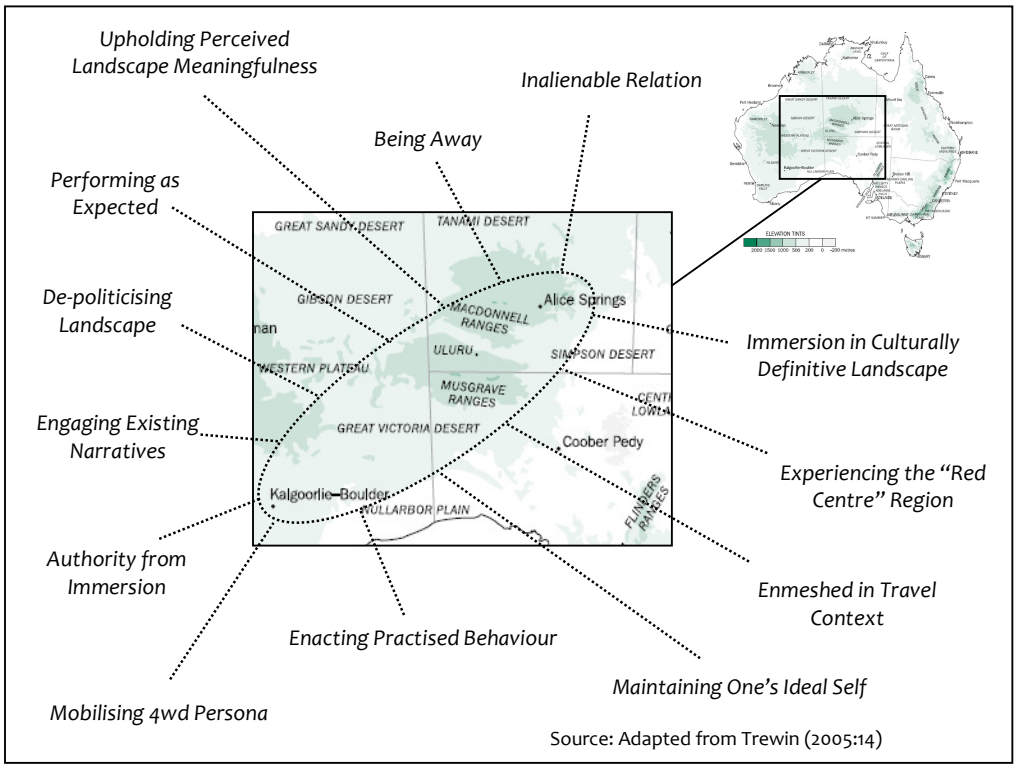


Figure 6 Post-Hermeneutic Dialogue Horizon of the "Whole": Marcus the Landscape Connoisseur

Being Away The places he was visiting were regarded by him as perceptually and geographically distant from his everyday surroundings. Visiting there required moving away from his everyday surroundings out to areas typically perceived as distant.

Enmeshed in Travel Context Camaraderie of the tag-along group was an ongoing element of his experiences he acknowledged in his speaking. Travelling in a group and sharing experiences with others in the group was an aspect he considered enriched his journey.

Experiencing the "Red Centre" Region He was conscientious about how the places he visited and activities he participated in situated him in the "Red Centre" region. He was aware of the kind of activities, landscapes and self-produced representations synonymous with the "Red Centre". Performing an activity, visiting a landscape or acquiring a photographic representation invariably added to his inventory of "Red Centre" region experiences. In some cases he found the contexts of an activity or

place discomforting, but in not experiencing such things it seemed that he felt he might have missed out on things in the "Red Centre". It was important for him to achieve a sense of the "whole" region, according to what he perceived as important for him.

Engaging Existing Narratives Being situated in places and landscapes brought to mind narratives he associated with those landscapes and places. Like stepping into an existing dialogue with those places and landscapes, physical affordances acted to confirm the relevance of his existing place narratives as if such pre-understandings were the embodiment of place meaning. Such conditioning was equally constraining, however, because his place engagement was framed according to existing place narratives he perceived as relevant. Even where he sought to differentiate himself from such narratives his place or landscape meaning was constrained by the boundaries of his existing understandings. Hence, his own differentiated landscape or place narratives were but a derivative championing that from which he sought to be differentiated. He joined in on discourses perceived to be of the region itself and acceptable enough to his sensibilities for him to become an author of those existing place and landscape narratives in his own fashion.

Upholding Perceived Landscape Meaningfulness He held an overall regard for the landscape that filtered into his manner of engaging with each place he spoke of. Tourism was often portrayed as conflicting with such meaningfulness, as if eroding desirable landscape qualities through over-consumption, ritualised behaviour and easy landscape access. He portrayed himself as looking beyond such contexts, attuned to the true characteristics of the landscape because it was appropriate to do so. In his eyes this kind of landscape is somewhere special that fell under his stewardship to uphold that meaningfulness. Visiting such landscapes and places required proper conduct that he believed was epitomised in his own behaviour, but often not in the conduct of other visitors he observed from monitoring their behaviour. Improper conduct demonstrated a lack of regard and an inability to "truly" appreciate this kind of landscape.

Immersion in Culturally Definitive Landscape He was in a region he perceived as beyond the tangible, but within the imagined boundaries of his everyday World.

There was a familiarity with the landscapes, as if the area was a peripheral extension of his everyday surroundings. He was in a region known by him for its marginality, but visiting there was an act of cultural definition relevant, even constitutive of his everyday World. In his mind, immersion in such a region is symbolic of counter-cultural behaviour because venturing into marginality is a transgression into a landscape typically perceived, according to his understanding of dominant culture, as marginal. Hence, visiting such landscapes was an act of cultural enunciation.

Maintaining One's Ideal Self Visiting specific landscapes, performing specific activities and exercising particular conduct often attributed to enactment and proclamations of his desirable self. Each encounter was an opportunity of self enunciation. Situations involved objects or meaning deemed consistent with his historical self, important enough to make a self proclamation in that present that will become his sense of historical self in the future. Hence, he had an eye on his future while creating his present, both of which seemed in correspondence with his past. Objects, experiences, narratives, landscapes and places satisfactorily coalesced to procure a sense of self he deemed desirable and acceptable.

Enacting Practiced Behaviour The perception of landscape and place affordances resembling those typical of one's existing travel behaviour seemingly provisioned the performance of such practiced behaviours. Encounters were more about confirmation rather than etching situated character. Encounters were a scene of existing landscape wisdom and synoptic knowing, as if he was contributing to an already robust understanding of this kind of landscape. Immersion in a setting that seemingly provisioned practiced behaviour was typified by a sense of being at ease in the surroundings and behaving in accordance with the situations one encountered.

Mobilising 4WD Persona 4WDers are perceived as having the ideal means of accessing landscapes that are "out", "beyond" and "marginal". Visiting such landscapes is a privilege because they are inaccessible and therefore pristine of many manmade influences. The behaviour of most 4WDers, to him, is respectful of the landscapes and his immersion in a landscape perceived as marginal typifies behaviour of 4WDers. Such behaviour is normative for him, differentiated from "others" who remain on highways thinking only of getting to a place and not

worrying about what is in between. The kind of landscape accessed by 4WDers sets them apart from the cultural norm of most Australians because they prefer to visit coastal more than central regions of Australia. Being a 4WDer was an important means for him to travel in the kind of areas visited during the tag-along tour.

De-politicising Landscape Landscapes encountered during the tag-along tour were spoken of only in terms of physical features. Politicised landscape meaning was rarely acknowledged directly, yet he was cognizant of narratives concerned only with physical landscape features. Aboriginal landscape meanings were largely avoided except when cultural meaning impeded his desired manner of landscape immersion. While speaking of landscape only in physical terms portrayed a political neutrality, the contrary unfolded because landscape was relieved of any political meaning, Aboriginal or otherwise. De-politicising landscape is a politicised act because it obscures and over-writes parallel historical, cultural or political meaning of existing vested interest groups. Conceptualising the landscape as de-politicised can aid in the discursive re-contextualisation of such landscapes according to one's desired means.

Authority from Immersion Actual immersion in landscapes and places provided opportunities to engage with the surroundings as they were. Immersion meant spending time, activating senses and building a memory to gain a broader understanding of those landscapes. Immersion was characterised by mobilising his insight to witness peculiarities that captured his attention. On the one hand his immersion was often conditioned by landscape and infrastructure, while on the other, his attention was attuned to the kind of things he found interesting. His landscape authority presumes an air of truth because immersion allowed him to "see" the physical landscape as it is. His photographs act as proof of his immersion as much as they confirm that the physical landscapes are how he claimed them to be. He witnessed it for himself and has that insight behind his speaking.

Inalienable Relation Specific contexts aroused sentiment that his status in relation to the destination was inalienable. A potential territoriality emerged in observing that foreign visitors are from elsewhere and their presence is indicative that they have come "here". Recognising the otherness of foreign tourists aroused in Marcus an alienable sense of being from and belonging "here". "Here" was constructed in terms

of a destination falling within boundaries of his home land because the specification of "here" was the by-product of constituting the destination and himself as entwined. Destination and self share the same broad community. Visiting the destination constituted an experiencing of his own broad community and in knowing (some) history of his own broad community he claimed to know the history of the destination. The destination was a setting where he could encounter and evaluate his own broad community. He belonged because he constitutes the broad community of the destination, while the destination, alternatively, constituted part of his own broad community. To him, such a relation was inalienable and without question.

Performing as Expected Self characteristics, such as his lengthy background in 4WD travel, impart a sense that he should conduct himself in a particular manner. Perceiving minimal challenge in driving conditions encountered during the tag-along tour may have been expected given his 4WDing experience. Performing respectful and observant landscape immersion may have been a perceived obligation given the meaningfulness he attached to the landscape. Indeed, being accustomed to visiting such landscapes might similarly have implanted a sense that he should have a familiarity and knowledge in such surroundings. Hence, in that kind of landscape he "should" have exercised the right kind of conduct. Similarly, satisfying his perceived nominal social influences also brought with it a need to situate himself, his conduct and knowledge in encounters perceived as meaningful to those referents. Performing under such expectation can be constraining, though, because objects or meanings falling outside prescribed parameters can be overlooked in favour of things deemed as desirable. Finally, in upholding his sense of landscape wisdom, it also seemed fitting to suggest that acquiring as much insight of the "Red Centre" region mirrored his desired level of place/landscape authority.

5.14 Researcher Prejudices: Post-Iterative Dialogue

The summary of potentially productive Researcher prejudices is shown in Appendix I. It demonstrates that the Researcher recruited from the spectrum of pre and post tour prejudices during iterative dialogue with Marcus's texts. Iterative dialogue predominantly based on these pre-understandings suggests that his speaking covered

aspects of 4WDing, landscape, tourism and the tag-along tour. Findings of Marcus's Being during the 4WD tag-along tour, therefore, should be broadly oriented accordingly, but with limited implication of things like engaging with landscape as "Aboriginal space" or neo-colonial agency. The fundamental question relating to Appendix I, however, is whether iterative dialogue productive prejudices are consistent with findings reported in Chapter Five and later discussion in Chapter Six. Are the findings reported in this Chapter the by-product of Researcher prejudice or do they account for Marcus's Being as conveyed in his speaking?

5.15 Post-iterative Prejudices: Usefulness in the Interpretive Process

From the summaries contained in Appendix I it is evident that this approach has a limited capacity to reveal the role of potentially productive Researcher prejudices during iterative dialogue with all study participants. Discussing every moment of prejudicial deliberation would dramatically expound the messiness of findings well beyond practicality. Unfortunately the summary format shown in Appendix I has obscured the very complexity it sought to overcome. Also eroded from the summary format was prejudicial alteration arising from iterative dialogue. The key question, however, posed from highlighting prejudices is whether they impeded understanding, rendering iterative dialogue as purely relativist (see Section 3.2.1). Here there are several factors to consider, including that: dialogue with different study participants implicated different sets of prejudices (see Appendix I); prejudices, by and large, remained unchallenged; and, an unproductive prejudice in one dialogue may be productive in another. Post-iterative reflection raised little cause to alter original prejudices, and instead indicated the applicability of some more than others for the entire iterative dialogue process underlying findings in Chapters Four and Five. In other words, post-iterative prejudices identified following iterative dialogue detract little from original prejudices identified in Appendix I.

The factors identified above should be considered in light of findings presented here in Chapter Five and earlier in Chapter Four. Permitting participant subjectivity to frame dialogue meant that Researcher prejudices were aroused parallel to each

situation of reflection, hence the divergent findings in Chapters Four and Five (reflected also in Appendix I via divergent productive prejudices). As Figure 1 indicates, however, identifying post-iterative prejudices is a stage in the research process leading to subsequent activities. The post-iterative prejudices have revealed a marked evolution in Researcher understanding from pre-iterative prejudices. In hindsight these are cursory and insufficient, the difference highlighting the progression of insight yielded from iterative dialogue. The volume of individual moments of reflection identified in Appendix I offers testimony to the Researcher tarrying with participant-generated texts during dialogue, hence revealing that the Researcher attempted to dwell in a situation of dialogue to chance upon subtleties of hidden meaning within the texts. Given the progression of insight from pre to post iterative dialogue prejudices and the divergent findings from conversing with the horizon of each participant, it is hoped that the monitoring of Researcher prejudices distance the findings from relativism.

5.16 Conclusion

Chapter Five has traced through the findings of iterative hermeneutic dialogue with Marcus's photograph cache and speaking. The findings suggest that the kind of things he desired to speak of highlighted the subjectivity of his Being during the 4WD tag-along tour in Central Australia. His overall Being as like a "landscape connoisseur" was evident because his manner of speaking alluded to him practising a kind of disposition attuned to features perceived as fundamental to the places and landscapes visited during the tag-along tour. Indeed, his disposition was of practiced behaviour perceived as synonymous with the kind of landscape encountered in Central Australia. Central Australia was meaningful to him because it harboured particular desirable qualities but such qualities were perceived as eroded by tourism and contextual circumstances.

The findings highlight an overall conscientiousness of his situation in surroundings, but whether this is a by-product of participating in the research or is indicative of their conscientiousness at the time of their images can be unclear. His speaking, however, reflected intentionality in the meanings he conveyed. His photographs did

not create a narrative of his experiences during the 4WD tag-along tour, hence the findings were presented in a manner upholding this format. Finally, Chapter Five also traced the incremental evolution of research prejudices, from pre to post hermeneutic dialogue. The findings highlighted the uniqueness of each photograph as a hermeneutic encounter by identifying some Researcher Monitoring Iterative Dialogue issues from encountering each individual photograph and speaking. Hence, Chapter Five has endeavoured to make transparent the process of hermeneutically understanding Marcus's Being during the 4WD tag-along tour as revealed in his speaking. Moreover, the chapter further subscribed to transparency by identifying verbatim origins of meanings proclaimed in the findings.

Chapter Six: Nomothetic Fusion and Discussion

6.0 Introduction to Chapter Six

Chapter Six is important in the process of understanding because it discusses underlying hermeneutic conditions of study participants Being domestic tourists 4WDing in desert Australia. This chapter continues on from Chapters Four and Five by reporting on the nomothetic phase (see Figure 1 and Section 3.4.6) identifying study participant divergent subjectivity and comparable conditions of historical consciousness. Such insights contribute to a greater sense of the "whole". Discussion proposes that comparable conditions of historical consciousness help reveal a historically determined situation of Being in Central Australia emulated by study participants. Discussion also considers various aspects of the study participants' "situation", especially in how their speaking alluded to a meaningful historically conditioned manner of Being in Central Australia, their situated immersion and self enunciation as such historical Being. Further, the discussion gives attention to how the provision of that idealised Being embodies a manner of relation with Aboriginal people. Discussion culminates in how study findings increase understanding of hermeneutic conditions underlying study participants Being domestic tourists 4WDing in desert Australia. The chapter concludes by discussing the potentiality of fusing horizons to suggest how the discussion and findings may be indicative of the Researcher fusing horizon with participant-generated texts.

6.1 Nomothetic Fusion

Phase four of the interpretive process (see Section 3.4.6) involved considering emergent themes from individual texts (each overall sense of the whole for study participants in Sections 4.15 and 5.13) to develop comparable conditions of historical consciousness. As Section 3.4.6 maintained, this is an important step in understanding the "whole" phenomena in question because it can reveal conditions of historical consciousness characterising study participant dwelling within a common quotidian realm. Hence, it may be possible to reveal study participants dwelling within a World where Being during the 4WD tag-along tour in Central Australia is historically conditioned by and intrinsically relevant for similar reasons within the World they dwell in. Nomothetic fusion understanding is not absolute,

rather it acts to further the possibility of understanding emergent from iterative dialogue and discussion. Iterative dialogue also identified numerous points of divergence, as Chapters Four and Five demonstrated, and these points will be presented next, followed by comparable conditions of historical consciousness.

6.1.1 Divergent Subjectivity

As Chapters Four and Five revealed, there is marked contrast between the photograph cache and speaking of the study participants. Monitoring iterative dialogue identified how participant speaking was guided by the kind of things of concern for them during their tag-along tour in Central Australia. The divergence of their subjectivity is also revealed in contrasting Researcher prejudicial engagement with their speaking (see Appendix I). While a by-product of their own effective histories (see Section 3.1.2), the contrasting accounts illustrate the subjectivity and uniqueness of participants as individuals with different situations in the World (even though Darren and Dawn were a couple). As highlighted in Chapters Four and Five, participants spoke of things they desired to speak of instead of their "whole experience". Participants also did not present a narrative of their journey and some differences between their accounts were clear. The key points of divergence are identified below.

Places of interest The participants desired to speak of different things and places they encountered during the tag-along tour. Only one place visited during the tour, Palm Valley (see Appendix V:4), was spoken of by all participants.

Tag-along tour context Only Marcus made reference to the tag-along tour context of his journey. For him the camaraderie of the group was something he desired to emphasise in his speaking. In Darren and Dawn's speaking, however, there is no mention of camaraderie or the tag-along tour context and it appeared unimportant for them to emphasise such things despite speaking of actual encounters that Researcher emplacement revealed as characterised by group circumstances (see Appendix V).

Landscape remoteness Darren and Dawn believed that some areas visited during the tag-along tour, Palm Valley in particular, were remote, whereas Marcus did not believe that any remote areas were visited during the journey.

4WDing opportunities Darren and Dawn believed that some areas, Palm Valley in particular, allowed them to drive their vehicle in what they perceived as 4WDing terrain. Marcus, on the other hand, did not raise any such 4WDing encounters, despite discussing actual instances related to his driving in the same Palm Valley area (see Exegesis 10) specified by Darren and Dawn in their speaking of Image Ten.

Tourism – experiencing the Red Centre Marcus seemed to base much of his speaking on his accumulated experiences of the Red Centre region. Darren and Dawn, however, made no mention of any places or activities the Researcher regarded as "popular" or well known in the Red Centre region.

Actual encounters at time of images Darren and Dawn often did not speak of encounters that unfolded around the time of the images they spoke of. They instead emphasised the authority they perceived to have gained from their immersion at the time of the images. For Marcus the circumstances that unfolded around the time of his images were a typical component of his speaking, as if the images were a window for him to revisit those actual encounters.

6.1.2 Comparable Conditions of Historical Consciousness

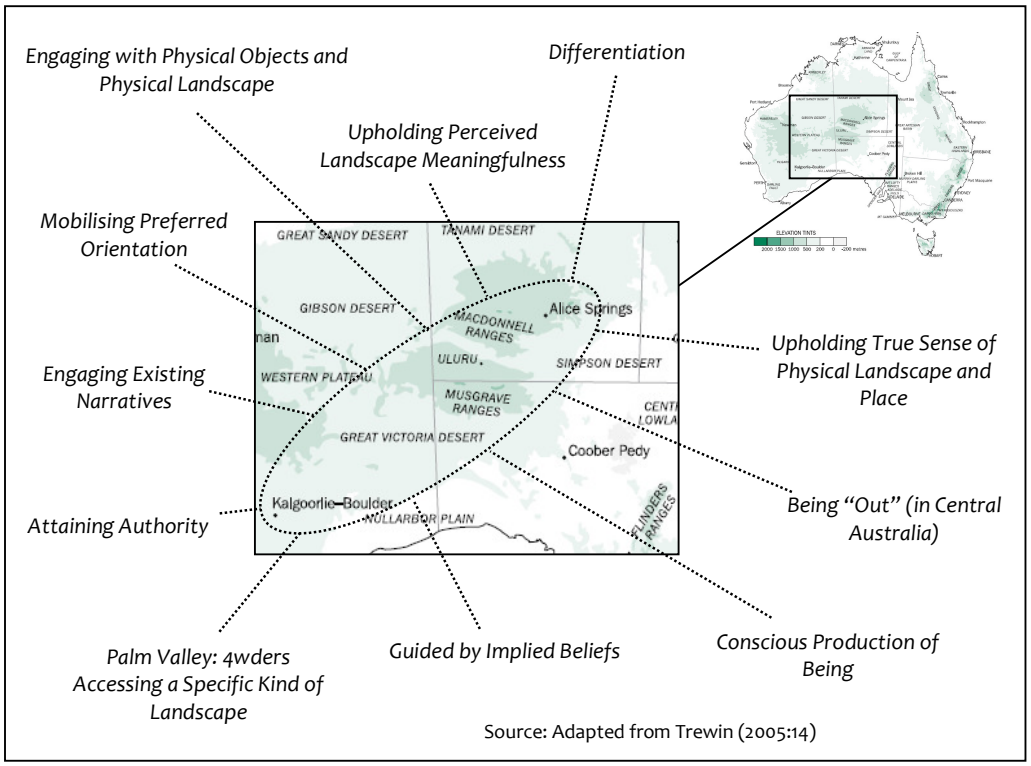


Figure 7 Study Participants Speaking of Being in Central Australia: Comparable Conditions of Historical Consciousness

Points of common historical consciousness in participant generated texts emerged during the iterative process of hermeneutic dialogue. The conditions are shown in Figure 7 and are indicative of the Researcher's coming into understanding because prior to hermeneutic dialogue, Researcher understanding was consumed by the outward signs of divergence between participant accounts identified in Section 6.1.1. The claims in Figure 7 are the by-product of the dialogue between Researcher and participant-generated texts, particularly the coming into understanding through meaning carried in their speaking according to the effective history and prejudices of the Researcher. Hence, the claims are bounded by tradition enjoined by the Researcher in the present study. It is important to recognise, however, that in remaining oriented to the spirit of participant generated texts, the claims are the by-product of the self-forgetting and "we" nature of language identified in Section 3.1.1, as well as language being the vehicle through which history is brought to bear on the

present. In other words, the claims are based on conditions of historical consciousness of participants Being (visiting) in a different part of their home land.

As Section 3.1.2 explained, Being is always in a condition of historical consciousness, hence for the participants of the present study their historical consciousness of being in a different part of their homeland is carried in their language, expressing their situation whilst on the tag-along tour. So what comes into their language – their historical understandings of the World – carried insight into their historical consciousness in common. Each condition in Figure 7 is described below and accompanied by verbatim excerpts of study participant speaking corresponding to the respective condition.

Being 'Out' (in Central Australia) Some landscapes of Central Australia they were visiting were knowable by the study participants as situating them "out" or "out in the middle of nowhere". In some landscape conditions the study participants expressed ontologically engaging in contexts far removed and peripheral from their everyday surroundings, as Marcus did in speaking of Simpsons Gap in Image Two:

> …a gap like that and a crack in the rock is not something you'd see near where home is, ah and it's the whole reason for coming out to some of these areas to see different things…

The notion of being "out" often appeared to implicate more than just a state of being "away from home". Study participant speaking suggested meaning of immersion in landscapes describable by them as beyond the tangible boundaries of their everyday World, yet still constitutive of it as if the landscape was an Other in opposition but inextricably linked to their everyday World. Immersion "out" in the Central Australian landscapes appeared to be a situation of transgressing one's everyday World of familiar things, an ontological engagement distinguishable as a state of immersion in an Other landscape and conditions. Marcus portrayed himself in a similar situation while reflecting on Image Six:

> …that's some of the best parts I think of these things, you actually sort of get to get away from the crowds, um, you're not surrounded by things, I'm definitely not a city person but I love getting away in the middle of nowhere...

There was a sense of privilege attached to situating themselves in these landscapes, as if their ontological situation is an achievement. Being "out" seems to be a state of landscape immersion and estrangement from a domesticated setting. Hence, being "out" implicates estrangement from the urban World the participants were accustomed to. While revisiting their experiences around the time of Image Two Darren and Dawn proclaimed this as a desirable ontological state:

> …you do feel that um you are out there in the middle of nowhere, um because you do look around, it's, and I think that's why we enjoy going out to these places, because you are away from, I mean you come from suburbia…

Speaking of their emplacement in the landscape around the time of Image Two was also suggestive of Darren and Dawn ontologically situating themselves in surroundings they deemed themselves "un-conditioned" with and, as a result, may be indicative of believing they were, in their everyday lives, estranged from nature. Such being the case, being "out in the middle of nowhere" implicates a situation in the midst of an expanse, distant from things in the World that one is accustomed to. Being "out" and "out in the middle of nowhere" seem to have distinct connotations, while there is also a complexity underlying each term rendering meaning elusive.

Upholding Perceived Landscape Meaningfulness The study participants appeared to hold an overall regard for the entire landscape that filtered into their manner of engaging with the regions they visited as a whole. For instance, it seemed that they portrayed themselves as attuned to the true characteristics of the landscape because it was appropriate to do so. An overall regard for the landscape was typically implicated in their speaking because it was rare for the study participants to directly articulate such things. In speaking of Palm Valley in Image Five, however, Marcus gave some insight into how he upheld landscape meaningfulness:

> …we've seen today some of the tour coaches that come in you know, what we'll do in three days they'll just sort of rip though in a day, and apart from being exhausted I guess those people on the coach they never actually get to sit down and appreciate, you know, the good views of sunset or whatever else…

A meaningfulness attached to the landscapes implied that it was a place to care for and the study participants often conveyed a sense of stewardship to reflect a special regard they attached to the landscape, as if the landscapes were special. Visiting such landscapes and places required proper conduct that Marcus, Darren and Dawn believed was epitomised in their own behaviour. As Marcus revealed in the passage above, monitoring the behaviour of others appeared to be a means of asserting that his own conduct was "proper". Indeed, Darren and Dawn made similar assertions in speaking of Image Ten:

> …you're not going to be getting anybody charging out there in a sedan coming the other way (laughs) well you hope not, maybe that one, that um was abandoned a bit further up the road (laughs) attempted that but…

Upholding overall landscape meaningfulness involved focusing on things that were meaningful or fundamental in the overall landscape. As overall conduct, Marcus epitomised a meaningful regard for landscape in remaining true to the actual physical landscapes he encountered (e.g. Images Two, Three, Five, Six, Seven, Eight, Nine, Ten and Eleven). Darren and Dawn, on the other hand, conveyed that landscapes had overall meaningfulness by championing less known places (e.g. Images Five, Six, Seven, Eight, Nine, Ten and Eleven) and valuing their encounters in the landscapes (e.g. Images Four, Nine and Ten), as they revealed in speaking of Image Seven:

> …contrast is the thing that makes the deserts interesting, contrast that it doesn't appear to be devoid of life and that there's enormous amount of life there, contrast that they appear to be without water, and you can stumble on springs – things that are happening there all the time. Complete contrast and the unexpected….

Darren and Dawn etched their own discoveries of what they perceived was meaningful in such regions. Despite Marcus openly discussing his participation in various tourism activities, the study participants in their collective desire for differentiation suggested a perception that tourism eroded desirable landscape qualities and conflicted with the true nature of the landscape. They desired to portray their overall landscape engagement as more meaningful than tourism consumption, as if it was important for them to demonstrate that they had special regard for the region.

Engaging Existing Narratives For the study participants, being situated in places and landscapes brought to mind narratives they associated with those landscapes and places. Indeed, participants' speaking of their experiences during the tag-along tour was replete with such examples: Chapter Four demonstrates how Darren and Dawn engaged existing landscape, history, cultural and social narratives (e.g. Images One, Two, Three, Five, Six, Seven, Nine, Ten and Eleven); while Marcus predominantly engaged in landscape and tourism narratives (e.g. Images One, Three, Five, Seven, Eight, Nine, Ten and Eleven). Like stepping into an existing dialogue with those places and landscapes, physical affordances acted to confirm the relevance of existing place narratives as if such pre-understandings were the embodiment of place meaning. The surroundings they found themselves in were proof such narratives are authentic, as Darren and Dawn revealed in describing the cultural meaning of the landscape they portrayed in Image One:

> Darren…What struck us, why we took this photograph was that it just showed the vastness of Australia. How you can see one road disappearing right to the horizon. Everywhere else you look is featureless, there's no trees there's no vegetation, it's a complete desert. Um, So much of Australia is like that…
> Dawn …so you, um, you really, just were, you you really do feel like you were out the back of beyond… <pause> which we were….

Hence, viewing and engaging with the landscape was conditioned according to a pre-understanding of that kind of landscape. Such conditioning can be equally constraining, however, because their place engagement was framed according to existing place narratives they perceived as relevant, so the extent of place or landscape meaning possibilities that they embraced ends up constrained by their existing understandings. The coherence of preferred narratives resembled a play of appearances: landscape discoveries they believed were based on the true and whole place or landscape, were but a maintenance of pre-understandings, as Marcus revealed in speaking of Image Five:

> …that's one of the biggest surprises I've found, everybody, you know, you got the Red Centre and everything's bright red and you know, it's the way the sand and the soil is, yet, you drive in the north of our WA and it actually seems a lot redder than this…

In speaking of Image Nine Marcus displayed a similar constraint while engaging with The Olgas' landscape:

> …for The Olgas, the real eye opener for me was the fact that these things aren't all jammed up against each other, there's actually large amounts of regular bush and scrub between the sort of domes that rise up…

The prevailing physical landscape narrative active for him (as well as Darren and Dawn) set identifiers of interest in relation to the landscape. Because landscape affordances gave a sense of confirmation paraded as discovery, participants imparted a sense of joining in on discourses perceived to be *of the landscapes and places.* Doing so was akin to becoming authors of the landscapes and places themselves. A critical factor of enjoining existing narratives is the extent to which study participants deemed the narratives as socially acceptable, hence popular, dominant, even hegemonic, narratives of those landscapes and places.

Mobilising Preferred Orientation Immersion during the tag-along tour presented participants with opportunities of engagement (of, for example, landscape meaning, history or place narratives) characterised by choice in the orientation they desired to uphold. Here Researcher emplacement was often called in to justify claims of avoidance or omission in study participant speaking of encounters because, as Chapters Four and Five indicate, the Researcher identified many such instances for Darren and Dawn (e.g. Images Three, Four, Five, Six, Seven, Eight, Nine, Ten and Eleven) and Marcus (e.g. Images One, Two, Three, Seven, Eight, Nine, Ten and Eleven). One kind of occasion for omission in speaking appeared to be in procuring a cohesive story, such as piecing together a preferred encounter as Marcus had in Image Three (omitting context to procure "empty landscape" narrative) or Darren and Dawn in Image Four (omitting tour context to procure their bird encounter). On other occasions it appeared to be choice, as Marcus did in speaking of Image Eleven (leaving Aboriginal landscape meaning untraversed) similarly to Darren and Dawn in speaking of Image Eight (choosing scientific over Aboriginal landscape meaning). Indeed, at no point (other than Marcus in Image Eleven) did participants embrace Aboriginal perspectives of the landscapes they spoke of. What transpired in their speaking may have often been the study participants not discussing all things of

concern for them during the encounters they spoke of. Image Eleven for Darren, Dawn and Marcus heralded similar instances of responding to supplementary questioning by volunteering perspectives they may not otherwise have raised. This is illustrated in the verbatim Darren and Dawn interview extract (Image Eleven) below:

> Interviewer…Anything else about this one here? You, you to um, the wrecks and all that sort of stuff, you you're describing, I guess ah, driving through these areas and stuff, do you want to reflect on the driving you were engaged in when you came across this [the car wreck in the photograph]?
> Dawn…It was pretty, some of it was corrugated, some of it was pretty good, but um, to take a car which is not designed to go over those conditions and I think that out of the dozens and dozens of cars that we saw on the side of the road only two or three of them were four wheels drives that were actually burnt out. It's, um, I don't know whether the local community just doesn't care or whatever but, if somebody came, with the price of scrap metal at the moment someone could come around here and make an absolute fortune <pause>
> Darren …Transport costs might be a bit difficult (giggles)
> Interviewer… Probably why they're there in the first place, it's like oh well, too much to move 'em (giggles)
> Dawn…Yep, gone and done another one…all the boys in…we're hitching a ride home…(giggles)

As the extract reveals, their driving at the time of Image Eleven led them to encounter vehicle wrecks that activated underlying beliefs about Aboriginal people, yet such information only emerged through their understanding of meaning in responding to the supplementary question. The implication is that their Being may be more layered and complex than their speaking suggests. The many other occasions of omission and possible avoidance are detailed per image in Chapters Four and Five. Whether such instances in speaking are omission, avoidance or indicative of their Being at the time of the image is debatable. The effects of such omissions in their speaking, however, resulted in the Researcher believing various things during hermeneutic reflection. For instance, the Researcher proposed that Marcus politicised the landscapes he encountered (through de-politicising landscape meaning), Darren and Dawn over-wrote Aboriginal landscape (e.g. Image Eight) and dis-identified Aboriginal people (assigning no contemporary identity such as in Images Five, Six and Seven). In other words, the effects of the language study participants used helped them to fashion their own constructions of the landscapes, places and people they

encountered during the tag-along tour. Such discursiveness, whether wholly intentional or not, can be perceived by a listener as mobilising projects of re-contextualising those landscapes, people and places.

Engaging with Physical Objects and Physical Landscape A pervasive feature of all study participants was engaging with the places and landscapes of Central Australia by predominantly focusing on physical objects and the physical landscape. In speaking, Marcus revealed a pervasive affixation on the physical landscapes (e.g. all images except Image Four), as did Darren and Dawn (e.g. Image One, Two, Three, Eight, Nine, Ten and Eleven), but they also focused on manmade objects they encountered in those landscapes (e.g. Image One, Two, Three, Five, Six, Seven and Eleven). Marcus typically accentuated how his immersion in Central Australian landscapes involved engaging with his historical consciousness of the narratives, representations and desirable elements of those physical landscapes. Examples in his speaking include the landscape featured in Image Three:

> … I wouldn't say that's my first time in a dry riverbed but it was actually one of the better pictures um, that I've managed to take where you actually get that sort of trees and the rocks and everything all in one hit. …

as well as observing Kata Tjuta during the helicopter flight he spoke of in Image Nine:

> …nearly every picture I'd seen I had always been from ground level and you expect them to be a bit like the Bungle Bungles up north…

While speaking of Central Australian landscapes only in physical terms portrayed political neutrality, it obscured and over-writes parallel historical, cultural or political meaning of existing vested interest groups. Speaking in that manner, however, appeared to have a force of legitimacy because what he engaged in was the landscape itself, a stratagem characteristic of Darren and Dawn's approach to reading social character and history from manmade objects. Of the building pictured in Image Six Darren and Dawn pointed out how:

> …The veranda posts are still in position, after a number of years, in a situation where termites are quite active, ah, and to me it says the huge aspirations that these people had

> when they came, they weren't going to come and do a short fly-by-night, they were here to put down roots, substantial roots…

Social character and history was self-evident to them, even definitive of the structures and objects that attracted their attention. Meaning embodied in physical objects and landscapes had a seemingly unchanging, inalienable meaning awaiting their insightful vision to reveal those narratives. The study participants believed that on encountering such things, they mobilised foreknowledge and were party to *the* stories and narratives associated with the physical objects and landscapes they encountered. It is both a construction and confirmation of such narratives. Narratives of concern for them, however, were of their stated concern, so while it provided them a sense of synoptic knowing, that knowing was conditioned and typically remained oriented to their existing perspectives. Hence, there is a danger that reading physical objects (or landscape) constrained the study participants to their preferred or previous perspectives and limited their opportunities for broader understanding, especially of Aboriginal histories and landscape meanings in Central Australia.

Upholding True Sense of Physical Landscape and Place Seeing the physical landscapes and places for themselves gave the participants the sense of learning the true nature of those landscapes and places. Throughout much of his speaking, Marcus typically exercised a sense of being true to the physical landscape as it is (e.g. Images Two, Three, Five, Six, Seven, Eight, Nine, Ten and Eleven), while Darren and Dawn perceived themselves as true to the physical landscape and places they spoke of (e.g. Image One, Two, Three, Five, Six, Eight, Nine, Ten and Eleven). While not often concerted in most of their speaking, the following excerpt from Dawn speaking of Image Three illustrates an instance of them upholding a true sense of physical landscape and place:

> Dawn… when you look out through the front the back door you can see out into the beyond, there's nothing and on either side there's nothing, it's just rubble and rock and everything there, that you, you sort of get the impression of 'why?'…

From Dawn's speaking there is an implication that immersion was an opportunity to accumulate first-hand knowledge and taking time to observe the surroundings. What they observed through their first-hand immersion was inalienable, a truth difficult to

challenge. The landscape or place is what they say it is and their photograph is an artefact supporting their claims. It is an upholding of a perception of being in tune with the physical landscapes and place as they are, suggestibly an act of not enforcing a pre-existing meaning onto that landscape, something Marcus articulated, this time in speaking of Image Seven:

> …You go walking up this beautiful canyon, avoiding all the tourists from overseas, and you end up with these sort of, whilst it's a dry creek bed, it really, an area that's just really alive with um, we saw birds we saw lizards, there was the creek there was multiple types of trees and foliage and it was just, I won't say an oasis because there was no water but it was just a total difference to what we'd sort of seen in that very surrounding area…

Gaining such first-hand insight gives a transparency in their speaking of the place: the place stories and landscape narratives are self evident because place-specific evidence is supportive of their insights. Their ability to "see" what is true about the landscape and place gives a sense that the study participants exercised insight as well as respect for the surroundings as they were perceived to be.

Guided by Implied Beliefs This is linked to the study participants enjoining existing narratives, but it is more inconspicuous because the objects, landscapes and so on appear to activate underlying beliefs that characterise a sense of holding a pre-disposition in regards to what they encountered. For Darren and Dawn some poignant examples emerged from their speaking of Images Five, Six, Seven, Eight and Eleven. In speaking of Image Six, for instance, Darren and Dawn implicated underlying beliefs about Aboriginal people, as they explained:

> …they [the Missionaries]were there, they weren't just sorta going to try it as an experiment or doing anything, they were there to help and not, and they were there for the long term…

Such assertions required mobilising a belief that Aboriginal people were in a situation of requiring help at that time in history. The history Darren and Dawn learnt at Hermannsburg required them to uphold a particular perspective of Aboriginal people, a perspective that was implicit but unsaid in their speaking. Marcus

performed something similar in his speaking of Image Eleven when he indicated how:

> …the local, ah, can't remember how to pronounce their name, the local Aboriginals anyway had the signs up saying, you know, to respect our wishes please don't photograph in these areas…

Here, as discussed in Chapter Five, Marcus mobilised an implicit, but unsaid suggestion that Aboriginal issues are the concern of Aboriginal people. Such beliefs were activated and recruited in making sense of the things related to Aboriginal people he, as well as Darren and Dawn, encountered during the tour. The actual influence or relevance of such beliefs can be outwardly unclear, although Marcus in speaking of Image Four demonstrated how some beliefs may have governed his overall conduct during his journey, as he explained:

> …a lot of this trip I guess I could quite easily have just driven around myself and seen these exact same places – I consider myself having enough experience and the vehicle being capable enough to have done it on my own…

In other words, he harboured a belief that the regions visited during the tag-along tour involved minimal 4WDing challenges. His perspective on this is consistent with how he did not speak of 4WDing encounters and instead focused entirely on the destinations he visited during the journey. The suggestion here is that implied beliefs may be indicative of an overall pre-disposition that study participants harboured about the places, contexts and landscapes they encountered during the tag-along tour. Encountering belief-triggering things themselves may have been an opportunity for study participants to uphold rather than dismantle existing beliefs.

Conscious Production of Being It is arguable that all photographs discussed by participants in Chapters Four and Five are complex enunciations of Being, but some were more declarative than others. For Marcus many images appeared to implicate a conscious production of Being (e.g. Images One, Three, Five, Eight, Nine, Ten and Eleven) while outward self enunciation was less conspicuous for Darren and Dawn (e.g. Images One, Two, Four and Ten). Such images and speaking were predicated on a desire to confirm and preserve the sense of encounter and performance.

Elements presented by each image were deemed by participants to suitably represent the presence of them at a specific place performing a specific activity. In speaking of Image Nine, for instance, Marcus explained that:

> …I tried to take a couple of pictures, this one came out so so, where you actually saw part of the inside of the helicopter plus the actual, either Ayers Rock or The Olgas…

There is an eye trained on the future in these accounts because each occasion is meaningful as a memorable encounter to look back on in the future. There is an awareness of what is "right" in the image, suggesting that Being is conspicuous during the photographic production of these performances. The images act as a conjunction between their historical consciousness of the encounters and the historical script of their desired future Being. For them, there is a coherence between their past, present and future sense of Being. Darren illustrated such cognizance whilst speaking of Image Ten when he explained:

> …here we are coming down real four wheel drive country tenaciously hanging on… in what is <pause> only describable as real pure four wheel drive stuff, there's rocks, there's big crevices, there's holes, there's things to negotiate, there's drops and there's rises…

At the time of the image (the present), the activity and landscape context was perceived to have entwined their past (how it was imagined in the past) and sense of future (a desirable encounter to recall in the future). Place and performance of the activity in the present is important in constructing one's desirable future self.

Differentiation Desire to portray oneself as differentiated from a perceived normative behaviour or perspective was pervasive for the study participants, albeit typically in an inconspicuous manner. Darren and Dawn epitomised subtle differentiation in desiring to speak of "little things" during the tag-along tour and overlook any implication of encountering other tourists or reputable destinations during their journey. Distancing themselves from given behaviours or contexts implicates that they had knowledge of what it was they desired to be differentiated from. For Darren and Dawn, their travel in Central Australia seemed to have involved knowledge of activities, places and behaviours perceived "typical" of the

Red Centre region because their photograph cache and speaking did not include any features the Researcher regarded as popularly associated with that region. Marcus, on the other hand was more outward in his differentiation, as he revealed in speaking of Image Seven:

> …You go walking up this beautiful canyon, avoiding all the tourists from overseas…

Later, in speaking of Image Eleven, Marcus also displayed a differentiated disposition in emphasising his perspective on Uluru and The Olga's landscape discourse that:

> …whilst the rock itself is one big rock that sticks up and is an icon and looks really great I reckon The Olgas are more spectacular when it comes down to the scenery that surrounds them and the whole sort of complex themselves…

Marcus illustrates that while differentiation can manifest through behaviour, it is also discernible epistemologically in the way places, landscapes and contexts are perceived. Such acts are linked to exercising landscape meaningfulness and remaining true to physical landscape, however in being differentiated there is an attendant assertion that one's conduct or perspective is contrary to a prevailing discourse. In effect, visiting the Red Centre region, as Chapter Five suggested for Marcus, may have been accompanied by a sense of discomfort for the study participants in being visitors in tourism destination settings. The study participants used their perceived unique sense of place insight, awareness and behaviour to distance themselves from perceived dominant behaviours or contexts of the Red Centre region.

Attaining Authority Actual immersion in landscapes and places provided opportunities to engage with the surroundings by spending time, activating senses and building a memory to gain a broader understanding of those landscapes. In effect, immersion allowed the study participants to acquire first-hand insight so they themselves could speak of the landscapes and places in their own fashion. In speaking of Image Seven, for instance, Darren and Dawn declared themselves as purveyors of landscape meaning (see also Images One, Three, Seven, Eight and Nine) based on their own travels and immersion:

> …contrast is the thing that makes the deserts interesting, contrast that it doesn't appear to be devoid of life and that there's enormous amount of life there, contrast that they appear to be without water, and you can stumble on springs – things that are happening there all the time. Complete contrast and the unexpected….

By recruiting things they observed during their journey into a cohesive perspective, Darren and Dawn revealed how immersion was characterised by mobilising their insight to witness landscape characteristics that captured their attention. Marcus similarly set about acquiring his own version of landscapes he encountered (e.g. Images One, Three, Five, Seven, Eight, Nine, Ten and Eleven), especially representations of landscape elements he perceived desirable, like the scene he photographed in Image Three:

> …I guess it's one of those typical sort of desert pictures where you've got the dry riverbed, you've got g, you've actually got the trees, you've got the sort of red rocks and the mountains and it just, I guess it just sort of stirs those emotionals where you get that, um, how do you describe it, you get that sort of, there might be a typical in each but it's one that you actually get to see for yourself…

Witnessing the perceived true characteristics of the surroundings during their experiences gave study participants a sense of gaining their own authority of the landscape and an avenue to uphold a perceived meaningfulness they attributed to such areas. For Darren and Dawn a conviction that desert landscape conditions are universal helped them to perceive that in some surroundings their actual immersion embodied a universalised state of Being in such landscapes. In speaking of the landscape they depicted in Image One, for example, Darren and Dawn discussed past explorers of that landscape and how:

> Darren…There's no geographical features to help them in their navigation, and yet, there was no water, there was absolute and complete hostility everywhere and yet they managed to do it spot on, under tremendous difficulties.
> Dawn…Yeah, and that, that just typifies to me, was the um, the landscape, around them, what they had to contend with.
> Darren…And we hop into our air-conditioned car (giggles) hop on the road, drive away (giggles)

They perceived that conditions they encountered in a landscape themselves mirrored conditions encountered by others in that same kind of landscape. They witnessed it for themselves and have that insight behind their speaking. While future oriented, the extent to which acquiring authority in one's own fashion is consciously pursued is unclear, but given the nature of photography behaviour noted in the present study (see Table 7), intent is likely in the cases raised by study participants. Photographs bolster their sense of authority by acting as proof of immersion and confirming claims made in their speaking. Attaining authority closely resembles conscious production of Being because their Being in relation to the landscape of place (the present) is produced in accord with their historical and projected desirable state of Being. Through immersion during the tag-along tour the study participants acquired a sense of authority to speak of/represent the places, landscapes and narratives of concern for them in the Red Centre.

Palm Valley: 4WDers Accessing a Specific Kind of Landscape Palm Valley, visited on Days 2 and 3 of the tour (see Appendix V:3-4), was the only destination, activity or encounter during the tag-along tour that study participants spoke of in common. For Marcus (Image Five and Six), Palm Valley was a scene to encounter desirable landscape formations and enact desirable landscape immersion. In speaking of Image Six, for instance, he spoke of his sense of being "out" and away from manmade influences:

> … just that feeling of sitting down and it was just like, total quiet, barely a breeze in the air sort of sitting down in the bottom and you could hear a couple of birds in the distance and you could've imagined yourself, you know, a million miles from anywhere, there was like, nobody else around, no sounds…

Darren and Dawn, while speaking of Image Ten, also described their visit to Palm Valley by accentuating naturalness and a sense of isolation:

> … to me that's sort of a four wheel drive holiday, you go out there and you go to places like Palm Valley to see three hundred year old palms and, ah, what are those other plants that we saw? But, they're still there because that's how hard it is to get out there, but it's well worth it…

Study participants seemed to share a perspective that Palm Valley had specific qualities of a pristine natural environment that is difficult to access and, importantly, that they attained a sense of privilege from spending time there. Study participants also upheld a meaningfulness of the Palm Valley landscape in that they specified preference for proper conduct and that their conduct, compared to others (study participants all reported observing the conduct of others), was perceived as fitting and proper. For Marcus, Palm Valley was a setting that activated his self-categorisation as a 4WDer, as he specified in speaking of Image Six:

> …and I like taking photos I guess, like many 4WDers like getting out to country that most other people don't get to go and see, who just sort of rip past on the highway somewhere [Interviewer - yeah], where you're sort of off the beaten track …

The study participants shared a perspective that Palm Valley, being "out", difficult to reach and pristine, is the kind of landscape where access is privileged to 4WDers, because such landscape are a domain of 4WD vehicles only. Palm Valley is a scene where 4WDers are set apart from others because landscape access is privileged to 4WD vehicles, hence Palm Valley provided the study participants an opportunity to demonstrate how 4WDing is the ideal means of accessing landscapes like Palm Valley. For Darren and Dawn, Palm Valley activated a 4WDer consciousness but, as their verbatim excerpt above reveals, for them it was a setting they desired to speak of actually performing 4WD activity, whereas for Marcus it was not. Driving in Palm Valley was also an occasion Darren and Dawn believe they attained character equal to the landscape, as Darren enthused:

> …you take on a little bit of the, ah, tenacity and the ah, will to grab every bit of life and squeeze it dry…

In confirming themselves as 4WDers, the Palm Valley setting corresponded to their pre-conceived idea of a desirable kind of landscape setting to go "4WDing". Study participants shared a perception that Palm Valley was the kind of landscape known as 4WDing territory and that 4WDing may be equated with the ability to access specific kinds of landscapes that others cannot. Palm Valley allowed participants to demonstrate their immersion in the kind of landscape they believe is accessible only by 4WDers.

6.2 Discussion

6.2.1 Hermeneutic Phenomenological VEP: Contextualised Nature of Being

Hermeneutic dialogue in Chapters Four and Five revealed that the nature of Being interpreted from participant generated texts is contextualised according to the study participants' subjectivity and situation. As the by-products of implementing a hermeneutic phenomenological VEP approach summarised below reveal, the process of hermeneutic dialogue identified numerous characteristics of the data reminding that participant generated texts are subjectively driven. The language of texts is within the context of participant speaking, so while hermeneutic dialogue in Chapters Four and Five aimed to seek conditions of historical consciousness carried in meaning of their language, the historical nature of Being was revealed according to the context of their speaking. Various characteristics identified below of these phenomenological texts are a reminder that hermeneutic phenomenology can help move towards an understanding of a phenomena.

6.2.1.1 Photographs as a Window to Being

Study participants demonstrated how photography can reveal the kind of things of concern for them during their 4WD tag-along tour in Central Australia. By focusing their attention through the camera viewfinder the study participants photographed elements of their surroundings and encounters capturing their attention at the time. Hence, there was a sense of production about most images discussed by study participants and they seemed to capitalise on the evidentiary nature of photographs by utilising them as proof of the landscapes, narratives, stories or encounters they desired to speak of. Epitomising this was their conscious production of Being in some photographs (see Section 6.1.2), which indicated the salience to them of their (idealised) sense of Being in the situation depicted in the image. The cohesiveness between their historical, performative and desired future Being in such photographs was aided by instantaneous photograph review technology allowing them to "get the right sense of being there" at the time of the encounter. Photographs preserve that sense at the time of the image because the elements are those they were focused on in the surroundings and the image is from or of their vantage in those surroundings.

Their orientation in particular surroundings was produced even further given that they selected images for the study about things they desired to speak of. Their overall production of Being for the study was conscientious, in terms of their organic production of photographs and compiling a photograph cache for the study.

The oriented nature of study participant photographs is indicative of the discursiveness of photography pointed out in Chapter Three (Section 3.3.1). As such, photographs discussed by study participants were a window into things of concern for them during their 4WD tag-along tour in Central Australia, the images were not an avenue to confide their actual Being there. This is revealed in the various utility functions of the study participant photographs, such as: representing desirable landscape elements; providing an artefact in support of an argument; or, providing declaration for conduct or circumstances in general. The things they photographed were potentially at the foreground of their attention at the time and therefore are indicative of the kind of things of concern for them. Study participants needed the presence of mind and opportunity to photograph an encounter at the time it occurred, but what participants considered as photographic subjects depended on subjectivity, as the contrast between photograph caches in Chapters Four and Five highlight. Overall, the conscientious and discursive orientation behind study participant photographs reflects divergent states of subjective Being between study participants on the tag-along tour. This divergence of conscientious subjectivity might be expected to yield few comparable conditions of historical consciousness governing their Being during the tag-along tour, but as Section 6.1.2 maintained, this was not the case.

6.2.1.2 Hermeneutic Interviewing as a Window to Being

As specified in Section 3.6.3.4, phenomenological interviews allowed study participants to speak of their images in their desired fashion. Allowing them to speak freely encouraged them to procure things of interest to them in their own desired way. In which case it helped reveal their ways of speaking of things by allowing an uninterrupted flow of their speaking to ensure the self-forgetting nature of language could move them through their historical consciousness of Being (see Section 3.1.2). For instance, allowing Marcus to speak freely eventuated in him speaking only of the

physical landscape, revealing his historical consciousness towards Central Australian landscapes as politicised space (see Section 5.13). Study participants formulated their own coherence in what they spoke of, hence the conscientious subjectivity of photographs was reflected in conscientious subjectivity in their speaking. Their historical consciousness in relation to their Being on the 4WD tag-along tour in Central Australia was allowed to take centre stage in their speaking.

Through allowing study participants to speak freely, the research gained a sense of the worldviews they exercised onto places and things they encountered in Central Australia at the time of the images and afterwards. Their conscientious subjectivity alerts to an enduring nature of their Being actualised during their tag-along tour encounters. Amidst their conscientiousness, or part of it, was an enduring tendency of omission and avoidance, as if an important building block in how they constructed things in their desired manner (see Section 6.1.2). Their conscientious subjectivity seemed to be a by-product of their historical consciousness effecting constraint over what was desirable to their Being encountered in Central Australia. Added to this, study participants put forward an ongoing coherence in much of their speaking, linked by mobilising underlying beliefs, convictions they held as inalienable truths, pre-disposition, political orientation and preferred manner of speaking of things. Permitting study participants to speak in their own fashion allowed them to recruit unsaid meaning whenever context required. The phenomenological questioning approach implemented in the present study ensured that the interviewer interfered as little as possible in the free speaking of study participants, an approach which eventuated in them speaking freely of things of concern for their Being in situations whilst in Central Australia.

That texts are predominantly guided by study participants proscribes the present study to being constrained by the extent of their speaking. The style of study participant speaking came into question during iterative dialogue, especially in Chapter Four for Darren and Dawn who were more entrenched in speaking of the authority gained from experiences rather than experiences themselves. The dichotomy between actual encounters at the time of photographs and study participant speaking of those encounters raised the question of the extent Being (there) at the time of the photographs can be revealed in their speaking. What

eventuates in their speaking is argued in the present study to reveal the kind of things of concern for the study participants, not their whole state of Being. The effect of this is evident in Section 6.1.2 because while nomothetic fusion raised numerous comparable conditions of historical consciousness governing their Being during the tag-along tour, what could be accounted for as comparable only bridged the study participants divergence of conscientious subjectivity. Some conditions of historical consciousness did not bridge that divergence simply because study participants did not speak of some things in common.

This does not mean that nomothetic fusion in Section 6.1.2 is defunct, it instead reveals that the whole is not strictly delimited to speaking in common. Nomothetic fusion in Section 6.1.2 is indicative of common historical consciousness for study participants Being on the tag-along tour in Central Australia: their Being there as domestic tourists is constrained by their historical consciousness of those surroundings (Central Australia). Hence, it should not be expected that historical consciousness of Being in Central Australia be uniform when participants speak of different things. This point was epitomised in Marcus raising his sense of shared history and inalienable relation with Kings Canyon in Images Seven and Eight, while Darren and Dawn did not allude to any comparable sentiments in their speaking. The rationale for why Darren and Dawn did not, but could have mobilised similar historical consciousness will be discussed later (Section 6.3.6). The question arising from this point, though, is that if nomothetic fusion is not indicative of the "whole" then what can the conditions in Figure 7 reveal about the study participants Being during their 4WD tag-along tour in Central Australia?

6.3 Unravelling Study Participant Historical Being in Central Australia

Iterative dialogue eventuated in the possibility that study participant speaking resembled a projection of their situation during the 4WD tag-along tour in Central Australia. Comparable conditions of historical consciousness identified in Figure 7 can be fashioned according to intervals indicative of meaningful historical Being in landscape, situated immersion and self enunciation as historical Being. Their

speaking tied their Being to historical meaning of Central Australia, primarily as a physical landscape, as if being into relation with the physical landscapes was the presiding concern of their Being, but in accordance with historically determined Being they attributed to the physical landscapes. In other words, study participants speaking bore semblance to them, in their Being during the 4WD tag-along tour, emulating a historically determined manner of Being in Central Australia. This possibility emerged despite their divergent conscientious subjectivity, suggesting that study participants harboured a communality of Central Australian landscape meaning, even a common quotidian vantage moulding their worldview of Central Australia. To reveal this historically determined manner of Being in Central Australia it is necessary to bring to light the kind of situation study participants were in by orienting the comparable conditions of historical consciousness, identified in Figure 7, as that situation. Extraneous conditions of historical consciousness lending weight to propositions from the findings will be added later in discussion.

6.3.1 Meaningful Historically Determined Being in Central Australia

Central Australia was known by study participants as marginal and peripheral to the everyday surroundings they were accustomed to. As Section 6.1.2 identified, Central Australia contained landscapes promising and providing them the sense of being "out in the middle of nowhere", estranged from their everyday World. That promise is dependent on the provision of specific landscape qualities, including: pristine natural surroundings; access difficulty; expansive regions (seemingly) devoid of man-made influence; isolation away from other people; and, an enveloping prevalence of climatic conditions, especially the dry, hot extremities of an arid zone (in participant speaking, Palm Valley was the only Central Australian place to epitomise these qualities, but they were also depicted in Darren and Dawn's pre-tour images). This landscape situation is marginal from their everyday World, an everyday World defined by the broad community they dwell within and have inherited: Australia. Because of this, the situation of Central Australia as marginal and comprising specific landscape qualities is a situation not of their own making, rather it is historically determined by Australia, their broad community as they define it. Given the historical genesis of Australia, as they define it, the extent of their relation with

Central Australian landscapes is that of marginality and a relation defined by specific landscape qualities: it is an inherited locative relation of marginality with these regions. As marginal and perceived devoid of manmade influence, Central Australia promises a scene of estrangement from their everyday World in difficult to access expanses of nature where they are enveloped by the prevalence of climatic conditions. Thus, Central Australia may have promised them "wilderness" as raised by Waitt and Lane (2007). This state of Being is defined by the historical relation Australia has developed with such landscapes, in which case there are precedent instances, narratives and episodes in Australia's history characterising that historical relation.

For the study participants, this kind of Being in Central Australia is what they perceived was available to them. Indeed, it is possible that this may have been their only perceived state of historical Being available to them, especially because some aspects of Central Australia, as "out" with places "in the middle of nowhere", can underscore their perception of the region as so marginal from their everyday existence. Their "only" perceived state of Being should be interpreted as an "idealised" perceived state of historical Being. As a historical manner of Being, the instances and episodes in Australia's history (see Haynes 1998) constitutive of the historical relation of Australia to these landscapes is a constitutive portion of the historical Being of Australia itself. The kind of Being in Central Australia study participants perceived available to them may have been idealised because it is in the mould of their understanding of idealised Australian historical Being. Indeed, this was eloquently stated in Barton's quote cited in Chapter Two that "…it might not even be possible to say that you're a true Australian if you haven't [visited the Outback]" (Barton 2008:10). Landscapes in Central Australia promise a scene where a historical Being of Australianness can be played out, it is a space infused with the kind of socially symbolic terrain discussed in Osborne's (1996) theorisations identified in Chapter Two (see Section 2.5.1). Indeed, this resonates with the work of Bishop (1996), noted in Section 2.1. Study participants may have been in search of their Outback during the tag-along tour. For study participants, their situation in their everyday lives does not permit such Being, suggesting that landscape marginality and the prospect of enacting such Being is desirable given the everyday surroundings *and* vantage of broad community in which they dwell. The terms of idealised Being

are dictated by the extent of their perceived everyday relation to such landscapes, a relation defined, at the very least, by their situation as members of their broad community where Central Australia is "out" or "Outback". Such regions hold the promise (potential) of facilitating that kind of Being.

The potential for the provision of this idealised state of historical Being in Central Australian landscapes may have underscored the sense of meaningfulness permeating study participant speaking identified in Section 6.1.2. Their demeanour towards Central Australian landscapes was that of care. It was a region containing qualities incumbent of their stewardship, illustrated in their outward proclamations of proper conduct, sense of respect towards desirable qualities of the landscapes and their subtle, but broadly evident focus on features, places and encounters they perceived as fundamental to Central Australia. Because the idealised historical Being they aspired to encounter in Central Australia is seemingly dependent on specific landscape qualities, there is a meaningfulness attached to such qualities because they ensure the provision of that idealised Being. As the work of Malpas (1999) reviewed in Chapter Two argued (see Section 2.5.3), meaningful pasts embedded in place objects provide meaning and help define place agency. In mobilising a position of care towards the presence, provision and encounter with idealised landscape qualities there was a sense that study participants upheld landscape meaningfulness in the spirit of the idealised Australian historical manner of Being perceived as available to them. Hence, the meaningfulness study participants exercised towards Central Australia may be in declaration of their alignment with that idealised historical Being of Australianness.

It is important to recall that meaningfulness identified during nomothetic fusion emerged from iterative dialogue because, as Section 6.1.2 maintained, instances of articulation in study participant speaking were limited to things like proper conduct and respecting landscape qualities. This may be indicative of the self-forgetting nature of language, but it is more likely replete with historicality, especially in that the historically defined Being in such landscapes is constituted by the precedent instances, narratives and episodes in Australia's history characterising that historical relation. Relevant historicality may be innate, as Gadamer indicated (see Section 3.1.2), meaning that the non-articulation of meaningfulness may be entwined with

historically conditioned precedence. The qualities prized by study participants were of the physical landscape and relieved of any apparent human-centred meaning. Such perspective may be in step with Australia's precedent historical relation with Central Australian landscapes which, as noted in Exhibits 5 and 8, is characterised by alienation and marginality. To the study participants, relieving the landscapes of meaning may have been definitive of what they perceived as the idealised manner of Being in such landscapes according to historical precedence. The study participants non-articulation of meaningfulness they attributed to Central Australia may be an indicator of the historical meaningfulness they sought to emulate: Central Australia comprises physical landscapes open for them to explore themselves, hence it may be necessary to speak of the landscape in a preferred way.

Tourism appears to be the only means for study participants to have physically immersed themselves in Central Australian landscapes. This is both enabling and constraining, as well as compounding their inherited locative relation of marginality with these regions. In terms of their locative marginality from Central Australia, the idealised historical manner of Being in these regions appeared to constrain their Being there to actualising affinity with physical landscapes and traces of Australia's historical landscape relation in the past. A dilemma participants revealed in the subtleties of their speaking was that their behaviour was implicated in tourism narratives, but this may have been unavoidable because a by-product of their locative marginality from Central Australia is that their idealised Being overlaps with place and landscape characteristics commoditised through tourism. Here the role tourism plays in organising social life (Hollinshead 2004c; Coles & Church 2007) raised in Chapter Two becomes evident (see Section 2.3.2), because as nomothetic fusion argued, study participants engaged with existing narratives in Central Australia (see Section 6.1.2), but those narratives invariably implicated meaning where boundaries of cultural and tourism meaning become blurred. Existing narratives study participants raised in their speaking verified the potential of emulating idealised historical Being, yet it seemed they perceived that desirable landscape qualities were consistent with, but eroded by tourism in Central Australia. They were constrained to Being based largely on exploring physical landscapes in Central Australia for themselves, which in most of the settings they visited during the tag-along tour was a manner of relating open to any visitor.

6.3.2 *Situated Immersion*

Places and landscapes visited by study participants during the tag-along tour were encounters in surroundings laden with desirable identifiers. The identifiers attracting study participant focus, as Figure 7 reveals, were predominantly physical objects and elements of the physical landscape. As Section 6.1.2 discussed, physical objects and physical landscapes were seemingly imprinted with unchanging, inalienable meaning awaiting their insightful vision to reveal those narratives. Social character, history or fundamental landscape attributes seemed to be self-evident to them, as if on encountering such things the study participants mobilised foreknowledge and were party to *the* stories and narratives associated with the physical objects and landscapes. Study participants exercised a universality of conditions and meaning embedded in features of the surroundings, extending the possibility of meaning beyond the boundaries of time. The way things were at the time perceived for study participants was the way it was in the past and into the future. As principal things of concern for them (physical objects and physical landscapes) appeared to be the objects of desire according to their idealised manner of Being. Immersion in those surroundings may have been conditioned to focus on particular features, as if specific elements of Central Australia were imprinted with meaning definitive of a desirable kind of ontological engagement.

A key component of procuring their idealised Being in Central Australia, as Figure 7 indicated, was the mobilisation of preferred orientations. At times this was punctuated by choices, especially in that situations study participants spoke of presented them with opportunities (see Section 6.1.2), but their speaking of those situations favoured one orientation over an alternative. The historicity of Being in those situations is a function of the study participants relevant historical consciousness, which, as identified in Section 3.1.2, is contextually dependent and determinative of their understanding a situation. Hence, according to Gadamer, their Being in situations procuring a preferred orientation of their Being is indicative of their relevant historical consciousness "…bringing its tradition to bear upon it" (Gander 2004:125). Whether obligatory, discursive or simply irrational, the orientation study participants typically mobilised, corresponded with the historically conditioned notion that Being in Central Australian landscapes was primarily a state

of Being in the physical landscape. Moreover, their preferred orientations upheld their understandings of the historical manner of Being, especially for Darren and Dawn, etched in the instances and episodes in Australia's past constitutive of the historical relation of Australia to these landscapes. Instead of a site of social relation, as Bremer's (2006) theory cited in Chapter Two argued (see Section 2.5.2), perhaps a more apt term reflecting Central Australia for the study participants may be that is was a site of historically conditioned relations. Remaining loyal to their understanding of their broad community as a historically constituted entity appeared to be important for the study participants and doing so may have been fundamental in constituting themselves as stewards of their broad community in relation to Central Australia as they understood it to be.

Not only had study participants presented themselves as stewards of an idealised manner of Being in Central Australia, they also positioned themselves as stewards of the physical objects and landscapes as they are. As Section 6.1.2 revealed, study participants consistently demonstrated an insightfulness, affinity and discovery of peculiarities fundamental to the landscapes and places they discussed. The inalienable status of tangible place and landscape attributes encountered by them first-hand equipped study participants with perceived truths about those places and landscapes. So not only did study participants appear to uphold a relation based on an inherited locative relation from their broad community, they also declared affinity with locative aspects of landscapes and places in Central Australia as well. This is consistent with theory of place markers holding locative inscription of place history identified in the work of Bremer (2006) (see Section 2.5.2). In upholding a perception of being in tune with the physical landscapes and place as they are, study participants positioned themselves as stewards of those landscapes and places, effectively absolving themselves from any implication of enforcing a pre-existing meaning onto those surroundings. In this act the implication is justified, however, because their revelations remained defined by the terms of existing place narratives they perceived as relevant. Maintaining an orientation towards physical landscapes and objects was a maintenance of historical consciousness to divest primary interest in those aspects of Central Australia. So while appearing to be "true" to landscapes and places of Central Australia as they are, study participants remained true to *their*

idealised Australian historical manner of Being perceived as available to them in that region.

6.3.3 Self Enunciation as Historical Being

Findings in the present study suggest that although divergent in their subjectivity, study participant speaking and photographs appeared framed in a similar mould. Darren and Dawn's focus on physical landscapes and place histories was in contrast to Marcus's physical landscape narratives interest, yet their devotion to perceived fundamental aspects of landscapes and place was similar. The sense of meaningfulness and stewardship towards Central Australia in their speaking was also similar, as if their ontological engagements emulated a kind of idealised Being they deemed as true to Central Australia and historically correct. They set about demonstrating how they themselves upheld meaningfulness towards Central Australia, how they took on place and landscape narratives as their own, how they were true to the actual features they encountered in those surroundings and how their encounters were testimony to their unique perspectives. They portrayed a caretaking stance to what they perceived as important in Central Australia. Their Being during the tag-along tour embodied a kind of Being in Central Australia they perceived as desirable. Describing it as "perceived" may be misleading though, because while they may have perceived specific things as desirable, their inclination to favour specific elements and places in the surroundings may be underscored by effective history and conditioning.

An emergent issue from iterative dialogue with study participant speaking is that their photograph caches and speaking were in performance of their idealised Australian historical manner of Being perceived as available to them in Central Australia. Importantly, though, it was a manner of Being perceived as available to them, but it was not readily available during their tag-along tour. As indicated earlier, Palm Valley afforded physical landscape qualities corresponding to their idealised state of Being – they perceived it as an exemplary kind of landscape – whereas study participants perceived that such qualities were diminished in the majority of other places they encountered during the tag-along tour. Such qualities were only *diminished* for other places, though, because Central Australia remained historically

constituted for them as “out” and marginal, it remained a setting with the potential of procuring their idealised Being despite the erosion of prized landscape qualities. For the most part, regions of Central Australia encountered by study participants were not favourable for them to carry out their idealised Being, but it was a setting where an idealised Being was activated and relevant, needing assertion because Central Australia remains within a broad geographic setting where historically determined idealised Being can be procured. Nomothetic fusion highlighted that two important indicators of study participant enunciation were their desire for differentiation and the kind of encounters important enough for them to consciously set about the production of their own Being.

Instances of study participant conscious production of Being were subject to their subjectivity and, as a result, the things of concern were dissimilar but lodged with a presiding orientation in common. Marcus, for instance, was preoccupied with consolidating his practiced and idiosyncratic sense of Being he perceived as synonymous with prized landscape qualities, but his perception was that such landscape qualities were largely eroded and unavailable in Central Australia, available only to a degree in Palm Valley (see Section 6.1.2). Even though prized landscape qualities were eroded, Central Australia fell within a broad geographic setting for his idealised Being. To uphold his “landscape connoisseurship” (see Section 5.13) involved broadening his existing horizon of first-hand landscape consciousness and in so doing, was conduct in accordance with his practiced and idiosyncratic sense of Being. Conscious productions of Being for Darren and Dawn were different, theirs were in declaration of the kind of Being that for Marcus was practiced and idiosyncratic. Darren and Dawn viewed Central Australia as a setting to lodge such declarations, with similar, but more emphatic emphasis than Marcus afforded to Palm Valley as an exemplary setting of enactment. This convergence in perceiving Palm Valley as an exemplary kind of landscape in Central Australia is indicative of study participants harbouring a presiding orientation about the kind of Being available to them in Central Australia, based primarily on physical landscape affordances. A difference in their conscious production of Being may have been that their idealised Being occupied different points of a continuum, with Marcus more advanced than Darren and Dawn (see, for instance, Table 9), who made definitive affirmations in a setting where Marcus merely consolidated ongoing behaviour.

The picture of study participants enunciating idealised historical manner of Being becomes a little clearer on considering the differentiation identified from nomothetic fusion. As Section 6.1.2 discussed, of particular concern for the study participants seemed to be their own engagements in Central Australia during the tag-along tour fading into obscurity among the activities, places and behaviours perceived "typical" of the Red Centre region. Differentiating themselves may have been in declaration that Central Australia is more meaningful than perceived "typical" discourse. Their differentiated relation was in declaration of what was meaningful for them in Central Australia. For Marcus this seemed to be perceived fundamental aspects of a Central Australian "experience", but in a fashion perceived true to the actual physical landscapes, often challenging perceived popular conceptions. This differentiated disposition within the parameters of precedent discourse was in contrast to Darren and Dawn, who seemingly refused to implicate their Being with any such discourse at all. The proposition in this discussion is that study participant aversion to speaking of their Being in Central Australia in perceived "typical" terms may have been in the spirit of landscape meaningfulness. In order to fashion their Being there in a particular mould it was necessary to look beyond represented, ritualised place discourse and attend to the fundamental aspects of landscape and place. A knowing of and relation to those fundamental aspects was perceived by them as important characteristics definitive of their Being there. Portraying themselves as differentiated revealed the kind of relation in Central Australia they preferred to uphold.

The sense that study participants had carried pre-understood narratives activated upon encountering surroundings in Central Australia is indicative of a mould they cast themselves in. Their conscientious production of Being and differentiation was punctuated by desire to be authoritative of the things of concern for them raised in their speaking (see Section 6.1.2). First-hand insight and conversance of particular things (e.g. physical landscape features & physical objects) is indicative of dwelling within a social realm where things of concern are of interest because they are perceived as meaningful in that realm. Study participants went about acquiring their own authority of things they perceived as constitutive of their idealised manner of Being in Central Australia. What they attained authority of, was according to their understanding of what was relevant in constituting that historically conditioned idealised manner of Being. The objects of their authoritativeness were constrained by

the extent of their understandings of what is meaningful to them in Central Australia. Hence, it is proposed that in their authoritativeness dwells an enunciation of their idealised Being in relation to Central Australia, a Being constrained by the historicality of their broad community and their own understanding of that. In enunciating their authoritativeness of Central Australia, as a geographical region holding the promise (potential) of facilitating an idealised kind of Being in landscapes historically conditioned as marginal, the study participants presume an embodiment of their idealised manner of Being.

6.3.4 4WDing: the Performance of Idealised Being in Central Australia?

Iterative hermeneutic dialogue eventuated in the proposition that the implication of 4WDing in study participant Being in Central Australia appeared dependant on a historically conditioned sense of landscape marginality. It is because of marginality that Central Australia is a geographic setting promising study participants estrangement from their everyday World in difficult to access expanses of nature where they are enveloped by the prevalence of climatic conditions. For study participants, it was because the landscape is prescribed with such meaning that self immersion is dependent on specific means of access, otherwise such landscape would remain marginal and inaccessible to them. This, it is important to recall, constitutes an idealised landscape setting which included regions of Central Australia, but from their perspective such qualities were only/best exemplified in Palm Valley during their journey. The idealised manner of Being came into realisation when surrounded by the right kind of landscape qualities and 4WDing, from study participant speaking, was instrumental in effecting that relation. The perceived marginality of the idealised landscape setting engenders perception that appropriate assistance and preparedness is required for self-immersion. Put simply, it may have been that through 4WDing, study participants categorised themselves as artisans of an idealised landscape: the Outback. An implication arising from this is that Taylor and Prideaux's (2008) notion of 4WDer's in desert regions as "Explorer Travellers" (discussed in Section 2.1) may be a description heralding far more historical meaning, as Bishop (1996) suggested, than originally intended.

In enabling an idealised kind of Being in landscape historically conditioned as marginal, 4WDing persona appeared to take on a privileged form. It is proposed that accessing marginality is meaningful considering that capacity is dependent on available means equal to the perceived conditions. As Section 6.1.2 maintained, 4WDing was perceived by study participants as the optimum means of accessing such landscapes, so much so that idealised marginal landscape conditions of the Outback are a domain of 4WDers. Here their sense of artisanship of such landscapes may be compounded by the perceived exclusivity of their capabilities. It is proposed that such privilege distinguishes 4WDers from others because marginality can be transgressed, eventuating in their normalisation of such conditions. Study participants appeared cognizant of such privilege, as if transgressing marginality was a kind of project in fulfilling their sense of Being. Such recognition was in honour of landscape meaningfulness, with marginality a landscape condition to be revered. Privileged access obliged one's Being to uphold that reverence. As Section 6.1.2 indicated, study participants' privilege of landscape access was accompanied by responsibility of conduct and demeanour in respect to the surroundings. The embodiment of privilege appeared to involve upholding meaningfulness for the landscape relation itself, in which case Being facilitated by 4WDing was recognised by study participants as privilege.

In addition to enabling Being in historically conditioned meaningful surroundings, a further aspect of privilege equated with 4WDing persona was privilege distinguished from the capacities of others. Study participants were uniform in Palm Valley stirring sentiment that their privileged access to marginal landscapes set them apart from non-4WDers and those entrenched in hasty lifestyles. As Chapter Five revealed, Marcus took this one step further by declaring that 4WDer immersion in marginalised regions of Australia is the embodiment of countercultural behaviour. 4WDers access landscapes and regions that most Australians avoid. While this may be the case, the historically determined manner of Being seemingly emulated by study participants may be far from countercultural activity. The constraint evident in study participant speaking (e.g. marginality and primarily relating to physical landscape and physical objects) suggests that 4WDer privilege is in accordance with their accepted manner of Being in such landscapes, it only seems countercultural because of the perceived acceptance of landscape marginality. They might be

accessing regions ordinarily perceived as marginal, but in upholding an historically conditioned manner of idealised Being, the study participants enjoin that historically conditioned way of relating to such landscapes.

Instrumental in providing study participants the potential to immerse themselves in idealised landscape conditions was the technology of their 4WD vehicles (see Haynes 1998; Waitt & Lane 2007). Many 4WD vehicles of today allow occupants to travel within the comfort of the vehicle, shielded from outside conditions. In discussing their pre-tour images (see Sections 4.3 to 4.5), Darren and Dawn revealed how traversing terrain in the vehicle gave the impression of encountering conditions of the landscape. Their perceived situation in the landscape at the time of their pre-tour images seemed to alert them to the mediated nature of their immersion, because for the most part, the role of vehicle technology otherwise remained unsaid in participant speaking. This may suggest that the convenience of mediated immersion normalised their means of Being during the tag-along tour in Central Australia and, as a result, their idealised manner of Being could take precedence because of their mediated mobility in the surroundings. In their speaking of Image Ten, we saw Darren and Dawn take this one step further in proclaiming that character implicit in the landscape was embodied in their Being driving in such conditions. Imagining Being in that manner is reflective of the privileged convenience permissible by technology: it apparently facilitated an idealised sense of Being there. Hence, mediated immersion created by vehicle technology may have played a role in facilitating study participants to sense that they could actualise an idealised manner of Being during the tag-along tour.

6.3.5 *The Provision of Idealised Being in Central Australia*

The idealised manner of Being in Central Australia evident in study participant speaking involved conjuring landscape relieved of any meaning other than preferred representations. A poignant indicator in Figure 7 is their consistent focus on physical landscapes, especially the politicisation of those landscapes by exercising an apparently de-politicised neutrality towards cultural meanings. Study participant speaking eventuated in an overall avoidance of Aboriginal landscape meanings, an approach contrary to conceptions of the Outback identified in Exhibit 5, but

concurrent with Waitt and Lane's (2007) suggestion implicating avoidance with perceiving landscape as wilderness. It seemed permissible for study participants to mobilise such discursiveness towards landscapes that they expressly proclaimed to have practiced a privileged connection with locative aspects *true to the actual landscapes and places of Central Australia.* This inconsistency casts doubt over the extent study participants actually embraced the fundamental characteristics of places and landscapes they encountered during the tag-along tour. Aboriginal meaning and presence is fundamental to landscapes and places in all of Australia and Central Australia is no exception, so in sustaining this approach in their speaking, study participants cast their Being there in a mould seemingly dependant on this avoidance.

Earlier, Section 6.3.1 argued that study participant non-articulation of their landscape meaningfulness may have mirrored their idealised manner of Being. Here the non-articulation of any meaningfulness may similarly act in the provision of idealised Being. To uphold a landscape conceptualisation as physical canvas it appeared necessary to relieve that landscape of meaning. The suggestion here is that in the study participants understanding, the terms of their idealised historical manner of Being inherited from their broad community prescribed such avoidances. Interior Australia emerges as a kind of *terra nullius* under such idealised Being: it is but a physical geography awaiting exploration (see Haynes 1998). As seemingly implicit in procuring such Being, the suggestion is that a kind of historicised legacy of Australia influencing study participants may have constrained them to a relation emulating precedent historical relations diminishing, even avoiding Aboriginal presence and meaning in such landscapes. Is avoidance just about upholding landscape as Outback wilderness as Waitt and Lane (2007) suggest, or is there a need to recognise that the domestic tourists in this study mobilised an undertaking that ultimately served to perpetuate the kind of Aboriginal disadvantage noted in Exhibit 3 (see Hollinshead 1999b)? Because legacies of historical relation characterise study participant speaking of Aboriginal people, their Being in Central Australia during the tag-along tour appeared affected by, even perpetuated legacies inherited from colonialism.

Curiously, study participant speaking revealed another inconsistency because their apparent avoidance of Aboriginal presence and landscape meaning was articulated in

relation to the same surroundings that triggered pre-existing beliefs about Aboriginal people. Objects and places encountered by study participants during the tag-along tour were laden with belief triggering signs, clearly in testimony to study participants harbouring worldviews fashioned by pre-disposition towards Aboriginal people. The layered and complex extent of their Being in relation to things of concern for them during the tag-along tour suggested in Section 6.1.2 may have influenced their conscientious subjectivity. As such, the incidental glimpse of common orientation towards Aboriginal people identified in Section 6.1.2, arouses question about the actual extent that pre-existing beliefs about Aboriginal people were activated for study participants for the duration of the tag-along tour. Darren and Dawn highlighted the extent of such possibility in volunteering their perception of vehicle wrecks encountered driving along the Great Central Road. The vehicle wrecks were to them indicators of their transgressing into social space of Aboriginal people, social space pre-understood according to prejudices confirmed in the presence and nature of those wrecked vehicles. As signs to be read, such surroundings seemed to offer discernible meaning for them corresponding to their pre-understandings. Sensing social space in this manner places their speaking as increasingly self-contradicting because in constructing their idealised conception of landscapes they had performed the opposite by emptying Aboriginal presence and meaning from the landscapes.

The 4WD tag-along tour offered study participants opportunities to acquaint themselves with Aboriginal meanings and presence in the landscapes of Central Australia, but as Chapters Four and Five suggested, no such opportunities arose in their speaking. Instead of seizing such potentialities, study participants constructed Aboriginal people as an Other distant from themselves and knowable only according to their pre-understandings of them (see Herbrechter 2004; Exhibit 3). As study participant speaking revealed, implied beliefs about Aboriginal people merged within piecing together their idealised sense of Being. For instance, Darren and Dawn, in formulating their narrative of Hermannsburg, spoke of and on behalf of Hermannsburg, but not directly about the community. The contemporary existence of Hermannsburg was the impetus and object of discussion but was only assigned formlessness and obscurity in their speaking. The situation study participants encountered seemingly obliged them to project their concern for historically constituted relations with Aboriginal people, but it was done so in a manner imitative

of the historically conditioned manner of relating to Aboriginal people itself. Such articulations were relevant at the time of their speaking, and are indicative of the kind of things activated for them at the time of the images. In other words, pre-dispositions towards Aboriginal people were likely to have been active at the time of the images and conditioned the manner in which study participants made sense of their surroundings in Central Australia.

It is important to recall that things of concern identified by study participants arose because their historical consciousness in relation to their Being on the 4WD tag-along tour in Central Australia was allowed to take centre stage in their speaking. Pursuit of their idealised manner of Being during the tag-along tour meant that study participant articulations were the embodiment of the Being they sought to emulate. The historicised Being they sought to emulate was encountered in the surroundings in Central Australia, but the definition of that Being was the by-product of their understandings, understandings meaningful according to the broad community in which they inhabit. In declaration of their pre-dispositions towards Aboriginal people, study participants not only revealed their situation in relation to Aboriginal people, but were the embodiment of that situation. The findings suggests that to them it was acceptable to not acknowledge Aboriginal presence and meaning in landscape, while they were also embroiled in belief triggering surroundings that expounded layers of Being they preferred not to speak of. Such was the nature of their speaking, their predispositions were subtly masked in the pursuit of their idealised manner of Being, a manner of Being which they position as true to the actual landscape and places of Central Australia, as well as in the spirit of the idealised manner of Being perceived as available to them in Central Australia.

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6.3.6 Inalienable Condition of Being

The uniformity of historically conditioned Being from study participant speaking discussed in Section 6.3.1 alludes to a common situation in perpetuity, but more specifically, it alludes to a common situation of Being in Central Australia. Their Being in Central Australia seemed to exist for them, as if it was always already in a locative and privileged relation determinative of their historical consciousness despite their subjective dealings with the surroundings (see Heidegger 1962). This

situation of dwelling within an always already locative and privileged relation may have stirred Marcus in his situation of Being in Central Australia, particularly Kings Canyon (see Section 5.9). He spoke of his Being in Kings Canyon as if haunted by unease of his emplacement among many others in those same surroundings. His sense of idealised Being there was apparently diminished in light of such communality, so being embroiled in the same common representational denominators as others was inconsistent with the historicised manner of Being perceived available to him. Consciousness of his own situation Being there came to the fore in negotiating this dilemma, which was a consciousness of his privileged status as always already in a locative relation with the destination. Central to this negotiation for Marcus was pronouncing the inalienable conditions of two parties: first, foreign visitors as not from "here"; and, second, himself as from and belonging "here". In contexts de-stabilising the sanctity of his idealised manner of Being, a condition at the very least of his Being served to uphold his privilege in Central Australia. In his perspective, his situation was an inalienable state of Being from "here" that struck through any common denominator of representational engagement because it was a fundamental belonging and definitive of his Being.

As inalienable, this status is definitive because of his situation in the World in perpetuity by simply being from "here". Marcus constructed "here" in terms of the destination falling within boundaries of his homeland, so "here" was the constituting of the destination and his everyday Being as entwined. Marcus was simply part of the "group" who were from "here". This situation was also fundamental for Darren and Dawn, but for whatever reason this was not implicated in their speaking. Their differentiated things of concern revealed in Chapter Six, however, may not have been contextually fertile enough to prompt the kind of unease encountered by Marcus in Kings Canyon. The fundamental stability of their Being may not have been at stake in what they spoke of, indicating that the opportunity to activate such historical consciousness may have been limited accordingly. As fundamental and definitive of Being, a pretence in what Marcus pronounced is that the inalienability of being from "here" is status always already at hand (see Heidegger 1962). Importantly, this concern for him arose in an interview situation that encouraged his historical consciousness in relation to Being on the 4WD tag-along tour to take centre stage in his speaking. While subjectivity directs attention towards particular things, that status

is enduring, so where the contexts Marcus encountered in Kings Canyon brought that status to mind, it was called upon in a situation where that historical consciousness seemed necessary. The suggestion is that being from "here" is a fundamental condition of Being, but latent unless activated in situations threatening the stasis of that fundamental condition.

The proclamation of oneself as from "here" is punctuated by the assertion of one's status as ontologically situated in one's own territory, similar to that raised by Palmer (2003) and, according to Anderson (1983), important in the declaration of one's imagined community. It essentially allowed Marcus to distinguish himself from foreigner visitors because the destination is part of his broad homeland. This ontological situation is more than geographical relatedness, however, because territoriality implicated historical communality between him and Kings Canyon. This bind exists because he and the destination are constituents of the same broad community: Australia. As Chapter Five maintained, on encountering Kings Canyon Marcus not only gained insight into Kings Canyon, but it was also a setting to encounter and evaluate historical understandings of Australia. Visiting Kings Canyon constituted an experiencing of his own broad community and in knowing (some) history of his own broad community he claimed to know the history of the destination. As Chapter Five further suggested, his evaluations were focal points denotative of his stewardship for overseas visitation patterns in Australia, an act suggestibly reflecting agency on behalf of his broad community. His ontological situation, therefore, was more than geographical relatedness because that territory was inscribed with historical contexts constitutive of his own broad community (see Anderson 1983). Part of an inalienable relation is being linked to the locative historical foundations of the destination because that precedent historical discourse is intrinsically constitutive of one's own broad community.

As a fundamental condition of Being, study participants actualising their idealised manner of Being during the tag-along tour is likewise characterised by inalienable status. This ontological situation may have the by-product of servicing ends towards constituting oneself in the image of ones broad community. Because of ones inalienable status there may be a perceived expectation of performance in accord with historically constituted action, similar to that theorised by Malpas (1999). As

Chapters Four and Five demonstrate, study participant actions were constrained according to the historically determined manner of Being in Central Australia, which *at the least* is the perceived state of historical Being available to them in such regions. Likewise, as Section 6.1.2 argued, Marcus was constrained by his pre-understandings of Kings Canyon because his historical consciousness was limited by the extent of his historical understandings of Australia. The sense of inalienable relatedness activated in such contexts may have imparted a perceived expectation of historically constituted action denotative of such belonging. As such, self declaration and performance is essentially conditioned according to a perceived expectation of what should unfold in the surroundings or encounter. This might, therefore, underscore why study participants were seemingly uniform in their historical consciousness of Being in Central Australia. Their perceived expectation of idealised manner of Being in Central Australia was conditioned from the same pool of precedent instances, moments and episodes in Australia's history related to such regions of the continent.

As a condition of Being, study participant speaking in Chapters Four and Five are indicative that perceived expectation based on inalienable relation may be dependant on their effective history. In other words, in articulating their possibilities of Being, the content of such possibilities is determined by the historical situation the study participant stands within during each encounter (see Section 3.1.8). Their sense of historically constituted action may be inherited from their broad community, but their enunciation in each encounter is dependant on their translation of historically constituted meaning perceived as relevant in each context. They carry their sense of broad community in their minds and whilst the surroundings are laden with meaningful signs and belief triggering elements, Chapters Four and Five are indicative of the conditioned nature of Being spoken of by study participants. Hence, their own interpretation of what is an idealised manner of Being is what prevails. In each situation they etch out what they believe as important in declaring their own Being as members of their broad community, and in doing so attempt to declare the broad community itself.

6.4 Addressing the Research Question: Fusing Horizon

The research question central to the present study is *What are underlying hermeneutic conditions of being a domestic tourist 4WDing in desert Australia?* Before surmising discussion findings emergent from iterative hermeneutic dialogue it is necessary to draw attention to the delimiting factors characteristic of hermeneutic phenomenology identified in Section 1.3.1. The delimiting factors highlight the contextualised nature of findings emergent from the present study and are a reminder that hermeneutic phenomenology offers a moment in the process of understanding, not understanding itself. The findings are based on a few study participants in an ontological setting structured by a 4WD tag-along tour in Central Australia, hence in responding to the research question, findings are of some (not "the") underlying hermeneutic conditions of study participants Being during their 4WD tag-along tour in Central Australia. Being there emplaced study participants in a historically constituted situation, a situation that, as findings from the present study reveal, provide insight into underlying conditions of their being domestic tourists 4WDing in desert Australia.

The proposed hermeneutic conditions of Being for study participants during the 4WD tag-along tour emergent from iterative dialogue with their speaking are identified in Figure 8. The proposed findings in Figure 8 highlight that study participants were enmeshed in a situation constituted by their belonging to and dwelling within their broad community: Australia. Their Being there in Central Australia seemed characterised by their stepping into a historically conditioned relatedness marked by circularity, as Figure 8 highlights, of embodiment, situatedness and self enunciation. Marginality is central to that relatedness, and the findings discuss a collection of idealised landscape qualities quintessential to that state, qualities existing literature argues exemplify the Outback (see Exhibit 5). In marginality, however, lies a constraint in the extent of relatedness possibilities study participants perceived available to actualise in such regions.

While marginality appeared definitive of the nature of Being there, its potentialities of Being are constrained because the breadth of historical precedent in relating to

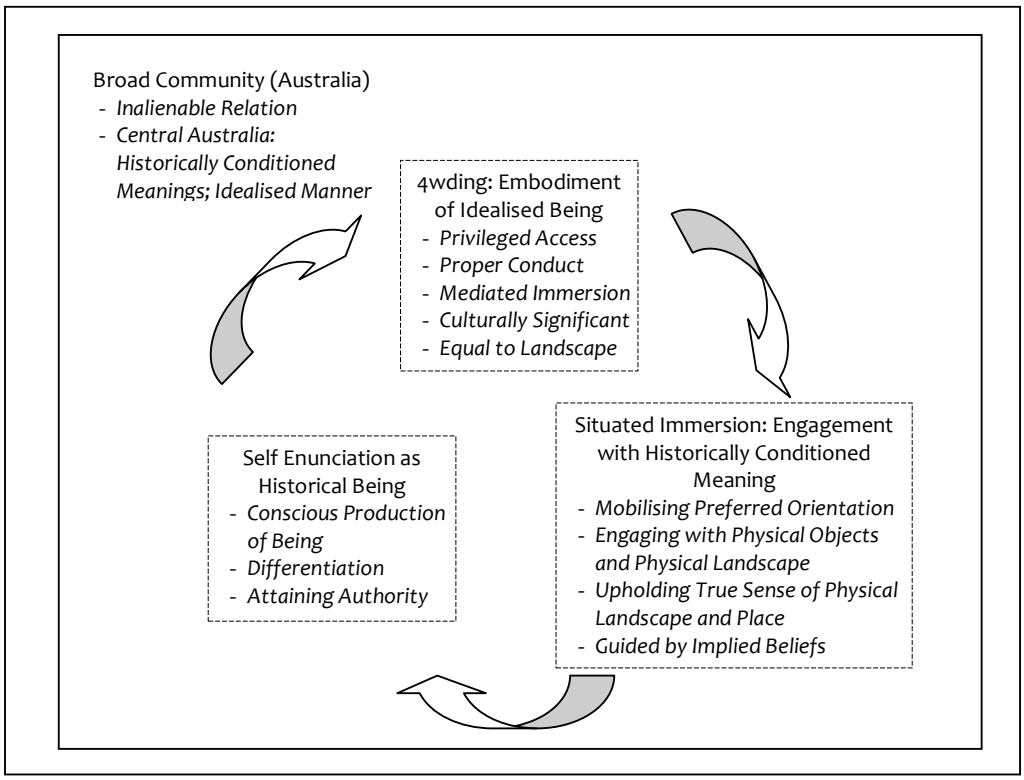

Figure 8 Study Participants Being 4WDers in Central Australia: Agents of Idealised Being in the Outback

such regions is limited accordingly. Parallel to this historically conditioned landscape meaning, however, is a manner of Being as the embodiment of historically conditioned relatedness. Hence, idealised landscape conditions promise the provision of an idealised manner of Being. Such a manner of Being, as discussion suggested, is symbolically aligned and equal to the idealised landscape qualities encountered in regions such as Central Australia and the Outback (see Exhibit 5). This idealised manner of Being, therefore, is wholly dependent on limited potentialities of Being because it might lose desirability otherwise. Study participant speaking revealed, however, that while Central Australia was a broad geographic setting where historically determined idealised Being can be procured, idealised landscape conditions were not readily available, yet it remained a setting where an idealised Being was relevant, activated and asserted by study participants. Central Australia is part of the broad Outback, but it was not quintessentially Outback, as Section 6.1.2 discussed, because prized landscape features were perceived as eroded.

Iterative dialogue suggested that study participant Being during the 4WD tag-along tour was pre-occupied with agency aligned with actualising their perceived idealised Being in Central Australian regions. Historically conditioned meaning they exercised of Central Australia was upheld by an intrinsic meaningfulness study participants harboured about those surroundings, predicated, as Section 6.3.1 proposed, on the capacity of the surroundings to cater for their idealised manner of Being. This meaningfulness is declarative that their idealised manner of Being there was constituted according to their understanding of precedent relatedness inherited from moments and episodes from Australia's past relatedness to those regions. Study participant dealings with their surroundings in Central Australia, therefore, resembled the kind of historically conditioned agency theorised by Malpas (1999), discussed in Section 2.5.3, by "…being possessed of an organised field of experience within which to act, on experience itself being organised in a way that connects with the agent's grasp of its own possibilities for action as well as with the possibilities available within the world" (Malpas 1999:129). According to this conceptualisation, underlying conditions are more like a state of Being or, more specifically, a situation within which one's Being finds itself, a situation predicated on historical precedent of the World in which one inhabits (Heidegger 1962). As Figure 8 suggests, study participants Being during the tag-along tour is proposed to have been constituted within a historical field of reference moulded primarily by their broad community.

An important aspect of agency discussed by Malpas is "…having certain relevant attitudes, notably certain relevant beliefs and desires, about the objects concerned" (Malpas 1999:95) (see Section 2.5.3). In other words, the terms of study participant dealings with their surroundings are indicative of the idealised Being they seek to emulate. Nomothetic fusion argued that study participant conditions of historical consciousness were comparable in areas like mobilising preferred orientations, engaging with physical objects and physical landscape, upholding true sense of physical landscape and place, as well as being guided by implied beliefs. As Figure 8 maintains, these comparable features characterised the situated immersion of study participants in Central Australia as an engagement with historically conditioned meaning. These dispositions and pre-dispositions are proposed in the present study as intrinsic to study participants actualising their idealised manner of Being. Such Being was portrayed in their speaking as attuned to locative aspects of Central Australia.

Their sense of idealised Being, therefore, is proposed to have involved a perceived state of correct relation (Miller 2003a) with the essences of the surroundings encountered during the tag-along tour. This sense of privileged locative relation embodied in their inherited idealised manner of Being suggests that idealised landscape and idealised Being are symbiotic, as if the relation is befitting for the actual character of the landscapes and places as they truly are.

Section 6.3.5 argued that participant speaking revealed how the provision of such idealised Being in Central Australia appeared dependent on mobilising regimes of social subjugation of Aboriginal people, relations whose roots extend back into moments and episodes of Australia's past, or perhaps even further (see, for instance Mason 1990). Central to this was the study participants fixation on physical landscapes and objects to nurture the sense that Central Australia comprises physical landscapes open for them to explore themselves. Aboriginal meaning and presence in such landscapes was avoided and over-written as a result, seemingly because acknowledging existing meaningfulness contradicted the study participants sense of idealised landscapes as marginal from human (their) existence. Being there appeared punctuated by stepping into and resuming social relations with Aboriginal people, relations likely to have been more complex than study participants revealed in their speaking. Procuring an idealised Being in Central Australia in this manner, as Section 6.3.5 argued, meant embodying and performing relatedness in the same mould as the precedent moments and episodes from Australia's past relatedness to those regions, particularly the colonisation era. An implication for their Being there was that adherence to their historically constituted manner of Being may have constrained their freedom to seize some opportunities available to them in Central Australia. More importantly, on having stepped into existing social relations with Aboriginal people and sensing such relations within fertile surroundings, such relations are not a thing of the past, rather they characterised the present in their ontological engagements, as well as the future because study participants herald such relations in upholding a stable sense of Being through their speaking. By highlighting the potentiality of politicised engagement exercised by study participants as domestic tourists, such engagements appear much more socially denotative than the "middle role" status of tourists theorised by Selstad (2007) (see Exhibit 2).

Conscientious subjectivity also eventuated in study participants demonstrating concern for dissimilar things during the 4WD tag-along tour. Choice and enunciation seemed dissimilar, yet appeared underpinned according to a common quotidian vantage moulding their worldview of Central Australia. Figure 8 indicates that for study participants the 4WD tag-along tour in Central Australia was a scene of self enunciation as idealised historical manner of Being. The manner of idealised Being projected by study participant speaking could be subject to progressive actualisation, as evident in the dissimilarity of the study participants' conscious production of Being in Chapters Four and Five. So for the comparable condition of historical consciousness "attaining authority" identified in Figure 8, the stated objects of their authoritativeness appeared to reflect the extent study participants presumed embodiment of their idealised manner of Being. The findings suggest that Central Australia, as a setting where an idealised Being was relevant, activated and asserted by study participants, presented a spatiality appealing to idealised Being on different levels. The findings suggest that authoritativeness may have been conditioned by perceived relevance to idealised Being and the extent to which study participants already practiced such behaviour (see Section 6.3.3). There remains, however, a predominant manner of idealised Being perceived ontologically, suggesting that authoritativeness emerges as definitive of/consistent with study participants understanding of the historically conditioned idealised Being perceived available to them in landscapes of Central Australia.

The notion that authoritativeness of landscapes, place and idealised Being from ontological engagement involves desirable things of concern may only be a partial account of study participant expedience since, as the findings suggest, the historically conditioned manner of idealised Being is itself a characterisation to procure. Figure 8 maintains that for study participants, being 4WDers seemed to posit them as exemplars of their idealised manner of Being. This seemed primarily dependant on their inherited conceptualisation of the landscapes as marginal, especially relating to features like difficult access, isolation away from other people and the enveloping prevalence of climatic conditions. 4WDing is perceived as befitting such a landscape setting, so much so that landscapes of marginality are a domain of 4WD vehicles. Transgressing marginality symbolically equates to exploration, a sense which may be facilitated by mediated immersion created by modern 4WD vehicle technology. So

while enacting physical emplacement and mobility through idealised landscapes, mediated immersion may nurture imaginative engagement creating a fertile scenario to perceive enactment in idealised terms. That study participants believed ultimate landscape conditions were epitomised only in Palm Valley during the tag-along tour suggests that idealised Being is privileged to idealised landscape conditions (see Section 6.3.2). Such idealised conditions, therefore, are those emplacing study participants in a situation perceived marginal from their everyday World, an ontological setting atypical for them, yet discernible from their everyday quotidian realm. 4WDing may be privileged to this specific kind of landscape setting, the idealised Outback, and in their 4WD tag-along tour in Central Australia, study participants seemed aware of immersion in a setting where the privilege of 4WDing can be realised.

Findings in Section 6.3.2 suggested that privileged access in an idealised landscape setting meant that study participant Being assumed a sense of stewardship and differentiated status. Study participant speaking revealed that because of marginality, the kinds of landscapes available to 4WDers retain pristine qualities untouched by human interference. In the eyes of study participants, marginality is a landscape condition to be revered and privileged access obliged one's Being to uphold that reverence. As Section 6.3.4 maintained, the agency of study participants as 4WDers with privileged access in such landscapes involved proper conduct and demeanour in respect of the surroundings. In epitomising idealised Being, 4WDing seemed perceived by study participants as the corporeal symbiotic relation between idealised Being and idealised landscape. Moreover, the findings suggested that in study participants perceiving to embody this symbiotic relation they scrutinised the behaviour of others in the same landscape setting (see Section 6.3.4). In the perceived improper behaviour of others the study participants accentuated their sense of stewardship, as if reinforcing that access to such landscapes is a privilege for them accompanied by responsibility. Proper conduct not only upholds the intrinsic meaningfulness attributed to the landscape highlighted in Section 6.3.1, but it also positioned study participants as in "correct" relation with the true characteristics of the landscape. The suggestion from such declarations of stewardship is that study participants were cognizant of their situation of privileged Being accessing an idealised landscape setting. Hence, the act of 4WDing may have accentuated their

sense of actualising an idealised manner of Being by bringing their attention to the kind of situation facilitated by their being 4WDers.

Cognizance of their own embodying an idealised manner of Being underscored a sense of differentiation in their Being there, especially in relation to Palm Valley. Personification of a historically constituted manner of relation was symbolically aligned with the historically constituted meaning of landscape marginality, so the privilege of their Being in that mould heralded an ontological emplacement perceived to set them apart from other visitors. The terms of their agency identified in Figure 8 highlight that their perceived situation of Being involved a worldview practiced onto Central Australia that could compel study participants to harbour a sense of privilege and differentiation. Transgressing into regions of Australia known largely through a locative relation of marginality means that study participant agency symbolised a transgression of that historicality. In other words, as Marcus highlighted (see Section 6.3.4), agency procured through 4WDing in regions such as Central Australia is viewed as countercultural in contravening the perceived inherited locative relation of marginality. Section 6.3.3 suggested, however, that this proclaimed differentiation was misleading because while they might have visited regions ordinarily perceived as marginal, the study participants upheld a historically conditioned manner of idealised Being that emulated the historically conditioned way of relating to such landscapes as marginal. Hence, while their ontological situation seemed countercultural, it was more akin to imitation of an idealised state of cultural Being.

Underlying their Being there was a fundamental state of their locative relation to Central Australia, a fundamental state demarcating their status from others who do not dwell within such a relation. Their situation within Central Australia was defined in terms of being constituted by membership to their broad community: Australia. As Section 6.3.6 discussed, being from "here" was inclusive of the destination and one's everyday surroundings as constitutive of/by the same broad community. The situation observed for study participants was one of ontological emplacement in the territory of their own broad community, hence their Being members of that broad community was a situation for them always already at hand in Central Australia. Their agency emulated idealised Being historically constituted by the past of their

broad community and the surroundings in Central Australia were laden with identifiers of meaningfulness according to that state of Being. In Central Australia, therefore, findings suggest that study participant agency sought to procure a desirable engagement they perceived brought them into correct relation with a historically constituted manner of Being members of their broad community (Miller 2003a). Their Being there was a mirror of themselves as Beings historically determined by the broad community of Australia, but in the mould they perceived most desirable. Their agency in this regard, is likely to have provided a sense of differentiation because they practiced such a fundamental state of Being definitive of their belonging.

6.4.1 Constitutive Belonging

The findings from the present study are consistent with existing domestic tourist literature, especially in that domestic tourist travel may implicate much more than mere consumption (Bandyopadhyay et al. 2008; Mules et al. 2007; Palmer 2003, 2005; White & White 2004; Pretes 2002). The agency proposed here resonates with the situation of constitutive belonging developed from existing literature in Chapter Two. As such, the findings cast immediate doubt over the relevance of Selstad's (2007) "middle role" status claim for participants (domestic tourists) in the present study. As stated above, the proposed idealised manner of Being emulated by study participants reflected agency of an historical relatedness inherited from the situation of their broad community. In emulating such Being it is fundamentally a situation of politicisation because, as Section 2.5.3 highlighted, ontological Being is embroiled in place-making agency by procuring a historically conditioned kind of social space. The findings suggest the centrality of place because Central Australia was a setting study participants perceived constitutive of a characterisation definitive of their broad community. In which case, the findings are consistent with literature identified in Chapter Two (Bandyopadhyay et al. 2008; Palmer 2003, 2005; Pretes 2002) that domestic tourists can be surrounded by markers of their imagined community (see Section 2.5.1). The conceptualisation emerging from the present study, however, is somewhat different. Palmer (2005), for instance, alluded to how nationhood bonds trigger a sense of intimacy in encountering historical objects and surroundings. Similar may be true for participants in the present study, however in conceptualising

these domestic tourists ontologically, the findings in the present study suggest that they were in a situation contextualised by a manner of Being inherited from their broad community. The claim in the present study is that their Being is the embodiment of that historically conditioned relatedness, so that their agency is that of their broad (imagined) community as they perceived it.

Central to this situation is the privileged locative relation study participants held with aspects they considered as fundamental to the landscapes and places they encountered in Central Australia. Such relation was fundamental to their idealised manner of Being because it was definitive of that historicality. This resonates with Palmer's (2003) notion that it is not physical objects alone that affirm nationalist identity, rather it is the non-rational, imagined and emotional connectivity triggered by such objects, responses which are wholly dependant on a historically constituted locative relation. Palmer (2003) maintained that such objects embody idealised sense of Being, but for participants in the present study the findings suggest that Central Australia procured a setting for them to embody idealised Being for themselves. Hence, they were not only "connected" with identity, but they were in an ontological situation of their idealised identity. Section 2.6 argued that domestic tourist dealings in a destination might resemble their Being as stepping into correct relation with inherited history of their broad community (Miller 2003a). The findings suggest that for the study participants, the 4WD tag-along tour may have been an opportunity for them to step into what they perceive as correct relation with Central Australia, an agency carried out ontologically through 4WDing as the embodiment of idealised historical conditioned manner of Being. For the study participants, therefore, their ontological situation seemed constitutive of their belonging in Central Australia as members of their broad community through their embodiment of idealised Being.

As surroundings harbouring idealised agency, Central Australia at the least was a setting for idealised Being because in spite of divergent subjectivity, study participants' speaking revealed that they dwelled within a similar situation of Being. On this point, the findings seem to entwine suggestions from different streams of literature reviewed in Chapter Two. For instance, divergent conscientious subjectivity is indicative of study participants performatively "doing" tourism as Crouch (1999, 2000, 2005, 2007) theorised (see Section 2.4.1), but because their

emplacement emulated an idealised historically conditioned manner of Being, their agency also resonated with the existentialist (albeit slightly misinterpreted) notion of inauthentic self (Steiner & Reisinger 2006) discussed in Chapter Two. As Section 2.4.2 discussed, Heidegger's (1962) notion of inauthentic selfhood constitutes *Dasein*'s existence within the World in a state of "They", as in enacting Being according to communally defined ontological Being. Heidegger pointed out that "…the inauthenticity of Dasein does not signify any 'less' Being or any 'lower' degree of Being" (Heidegger 1962:68), so in emulating a historically conditioned manner of Being but via divergent accord, the situation of study participants during the tag-along tour reflects a status of situated freedom (Wachterhauser 2002). Situated freedom is reflective of Dasein's a priori existence within the World and Gadamer's (1985) notion of Being dwelling within tradition (see Section 3.1.8). Situated freedom is underscored by Heidegger's suggestion that Being is always already thrown within the World and constituted by the potentialities of their World. As Leonard maintained, one's Being "…is constrained in the possible ways she can constitute the world by her language culture and history, by her (constitutive) purposes and values" (1994:47-8). Hence, at the very least, the manner of Being perceived available to study participants may have situated their conscientious subjectivity within a historicised manner of relation inherited from their Being dwelling within their broad community (as they desired to perceive it).

The findings of the present study suggest that the participants ontological dealings in Central Australia were constitutive of themselves as agents of their broad community. As dwelling within their own World whilst travelling in Australia, discussion suggested that the fundamental condition of inalienable relation to the destination in their state of situated freedom may have been accompanied by perceived expectation that their agency be according to their idealised sense of Being in an inherited setting of locative marginality. Their conceptions as Beings within their broad community may have implicated expectation that their ontological dealings in Central Australia be in a particular manner aligned with the historicised manner of relation perceived available and desirable. In their situated freedom, therefore, may have been intrinsic expectation to have actualised the form of idealised Being revealed in their speaking. Perceived expectation of particular agency may have been constitutive of their stepping into perceived correct relation

with their historically conditioned manner of Being inherited from their broad community. Indeed, that place contains markers signifying social denomination, the study participants inalienable relation may align them with a historicised manner of relation, but connoted by their situated freedom of dwelling within a common situation in perpetuity. Their agency Being domestic tourists emerges as constitutive of themselves as members of their broad community.

Finally, if constitutive belonging is useful in describing the situation of agency revealed in the study participants speaking, then the idealised Being heralded in their speaking alludes to the potency of these domestic tourists as visitors to Central Australia. As domestic tourists, the study participants heralded themselves as stewards of their broad community, to be declared in relation to Central Australia in a manner they deem acceptable and desirable. As 4WDers embodying a symbiotic relation in an idealised landscape setting, the present study has argued that study participant avoidance of Aboriginal meaning and presence in relation to Central Australian landscapes was constitutive of their artisanship of such landscapes. Declarations revealed in Chapters Four and Five highlighted that legacies created by precedent instances, narratives and episodes in Australia's history characterising avoidance of Aboriginal presence and meaning in such landscapes may have been implicit in the idealised manner of Being study participants sought to emulate in Central Australia. If their ontological dealings in Central Australia were constitutive of themselves as agents of their broad community, then it is their declaration that Aboriginal people be subjugated as they carried out their idealised manner of Being in Central Australia. The potency in their Being is that a legacy of Aboriginal subjugation spawned from Australia's colonial past has reached into their ontological situation of Being and was definitive in how they carried out the present. Potentialities to generate a renewed historical relation with Aboriginal people were constrained by historicised Being which, as a result, not only remained stable but ensured that their future ontological Being dwells within a similar situation.

6.5 Potentiality of Fusing Horizons

The discussion and findings identified in this chapter are indicative that the process of hermeneutic reflection eventuated in a level of fusing horizon between the Researcher and participant-generated texts. Iteration was crucial in reaching this comprehension because it actualised Gadamer's notion of tarrying (see Section 3.1.4) to incrementally expose the unsaid within the texts. It cannot be, however, that prejudices can be itemised in the same manner presented for post-iterative dialogue in Appendix I. Findings in Chapters Four and Five are indicative of the Researcher attaining a tentative sense of each study participants "whole", hence corresponding prejudices in Appendix I reflect the process of coming into relation with that insight. The sense of "whole" explored here in Chapter Six transcended individual study participants because productive prejudices set about reflecting on the implications study participants "whole" had in addressing the purpose of the present study. Hence, prejudices were purposive in inquiring about underlying hermeneutic conditions of being a domestic tourist 4WDing in desert Australia and what implications this may present for desert Aboriginal people involved in tourism. Productive prejudices, therefore, are self-evident in discussion itself.

Meaning laid out in the present chapter provides a suggestion of the whole, but it cannot be "the" whole, especially in light of limitations encountered during iteration (see Section 6.2.1). Given the nature of findings and discussion, however, many of the Researcher prejudices identified in Appendix I remain productive. For instance, in the proposed idealised Being embodied by study participants in their 4WDing, stated prejudices of Outback landscapes and 4WDing are productive. The Researcher prejudices based on existing literature that domestic tourists are engaged in tourism practices similarly remain productive in the findings and discussion. The findings and discussion also highlight that pre-existing views about relations with Aboriginal people are similarly relevant for study participants. Is this prevalence of prejudices relativistic or indication of common effective historical consciousness between study participants and the Researcher? A defence is that it is hoped steps taken during the research (e.g. monitoring iterative dialogue, incremental identification of prejudices, demonstrating verbatim sources of exegesis translation, attempting to retain the context and spirit in which texts were developed), which resemble a decision trail

recommended by Whitehead (2004) (see Section 3.2.2), provide the kind of transparency required to demonstrate the effort afforded to avoiding relativistic outcomes.

6.6 Conclusion

This chapter has presented the main discussion of findings from the present study. Nomothetic fusion in the opening section highlighted the phase of findings immediately following and implicit from Chapters Four and Five. Nomothetic fusion demonstrated that despite divergent conscientious subjectivity, study participant speaking harboured numerous comparable conditions of historical consciousness. The suggestion from this finding, that study participants were interpreted as dwelling within a common quotidian realm, was explored and given contextual form in subsequent discussion. A key implication from the findings is that the suggested situation of Being for study participants may be so intrinsic to their existence that it transcended their divergent subjectivity, as Gadamer had suggested. Hence, study participants were found to dwell within a World where Being during the tag-along tour was historically conditioned by and intrinsically relevant for similar reasons within the World they dwell in. Discussion demonstrated the usefulness of constitutive belonging and privileged locative relation, but indicated the infancy of these concepts by introducing perceived expectation of agency, as well as suggesting that situated freedom and group theory may also be theoretical considerations applicable to domestic tourists. Most importantly, however, discussion demonstrated how iterative hermeneutic dialogue assisted in moving towards understanding underlying hermeneutic conditions of being a domestic tourist 4WDing in desert Australia. The manner in which the reported findings and discussion have contributed to the purpose of the present study is specified next in Chapter Seven.

Chapter Seven: Main Findings and Prospects for Future Understandings

7.0 Introduction to Chapter Seven

This chapter concludes this study by highlighting the manner in which previous chapters have fulfilled the purpose of this research. Findings and discussion from the previous chapters are consolidated to demonstrate how these propositions embody the understanding arising from this hermeneutic phenomenological study. This chapter will substantiate how emergent understandings from this study can inform future domestic tourist research and issues relating to the involvement of desert Aboriginal people in tourism. This chapter itemises a range of implications for future research resulting from findings raised in this study. Implications correspond with three main areas of research interest: domestic tourists; the involvement of desert Aboriginal people in tourism; and, desert 4wding. This chapter also identifies strengths and weaknesses of the research design to provide an overall evaluation of the combined VEP and hermeneutic phenomenological approach. The closing statements in this chapter are the emergent Researcher horizon of the present "positioning" of the Researcher at the time of writing this thesis.

7.1 Fulfilling the Purpose of the Study

Section 1.1 stated that the purpose of this study was to:

> *increase understanding of domestic tourist experiences and shed light on domestic market issues facing desert Aboriginal people involved in tourism.*

This dual purpose was pursued by asking the contextualised question of what are underlying hermeneutic conditions of being a domestic tourist 4WDing in desert Australia. The following conclusions consolidate propositions generated during the thesis to demonstrate how the purpose of this study has been fulfilled.

7.1.1 Increasing Understanding of Domestic Tourist Experiences

This study was introduced under the premise that the lack of theoretical and conceptual attention afforded to domestic tourists in the existing literature is a handicap in understanding experiences of the market responsible for the majority of tourism movements in Australia. Recent assertions in tourist experience literature by Selstad (2007) identified in Section 1.1.1, casts domestic tourists in a mould of "middle role" social, political, historical and cultural status whilst situated in the destinations they visit. The present study sought to respond to this theory by delving into the ontological Being of some domestic tourists to gain a sense of whether existing theoretical understandings need to be considered more critically. In prelude to the research reported in this thesis, a review of extant literature in Chapter Two related to domestic tourist experiences highlighted that a useful approach to this task involved recognising that factors such as place, national identity, agency and the past may be indicators that domestic tourists dwell within a particular kind of relation with the destinations they visit. Chapter Two maintained that domestic tourists fundamentally remain visitors in their chosen destinations, yet their being there may herald a particular kind of existence in need of further research and understanding.

Discussing possibilities about the nature of such an existence culminated in speculation that domestic tourists may be characterised by a relation of constitutive belonging with the destinations they choose to visit. Constitutive belonging was proposed to describe domestic tourists as agents of the same broad community as a destination and their presence in destination communities embodies continuation of the historical, political, social and cultural discourses of that broad community. This kind of agency was proposed to call upon a level of self-reflection by a domestic tourist about what it means to be a member of that broad community, specifically via significations prompted by affordances encountered within the destination. Chapter Two further suggested that a hallmark of such agency is a sense of privileged locative relation with the fundamental historical meaning of objects and surroundings they encounter in the places they visit. Existing literature argues that such destination affordances are imprinted with historical meaning, meaning that domestic tourists

may claim as constitutive of their own history and thus presupposes a privileged locative connectivity based on such meaningfulness.

The findings from the present study suggested that for the study participants, the manner of agency proposed in constitutive belonging (noted above) may help understand their manner of Being whilst on a 4wd tag-along tour in Central Australia. The centrality of place and the meaningfulness of surroundings in Central Australia for study participants was illustrated in the sense of privileged locative relation they exercised with elements they perceived as fundamental to the region. The findings suggested, however, that such a relation may be considerably complex and historically constituted. The extent of their relation, it was suggested, was constrained according to the manner of historical precedent they inherited from their dwelling within their broad community. In Central Australia, it was proposed that the extent of historically conditioned manner of Being perceived available to study participants was constrained according to an inherited locative relation of marginality. Their agency as domestic tourists is historically constituted: not of their own making, but rather of an inherited manner of Being derived from the historical relation of their broad community to the destination or region. The findings suggest that for study participants, their Being seemed constrained by that effective history and their Being domestic tourists was considered to emulate agency in the mould of that historical influence.

The notion of their agency as constrained, seemed to moderate the extent of their concern with the surroundings they encountered in Central Australia. The findings suggested that study participants practiced concern primarily for physical objects and the physical landscape, effectively relieving or avoiding any outward proclamations of social, cultural or political meaning. The proposed impetus behind such orientation was that study participants dwelled within a quotidian realm conditioning their perspective of what is desirable. It may have been contextual that they relieved social, cultural or political meaning from the surroundings they spoke of in Central Australia, but as an act potentially upholding an inherited manner of Being it suggested that the extent of their constrained agency meant their embodiment of a particular orientation towards the surroundings. On this matter, findings from the present study suggested that study participants engaged ontologically with things

they perceived as corresponding with that manner of Being. Their agency appeared to be constitutive of themselves in a historically conditioned mould inherited from their broad community. They not only dwelled within an inherited historically determined relation, but in their ontological emulation they procured that historical relation themselves.

The concept of privileged locative relation with elements of a destination is parallel with existing literature which argues that agency is dependant on reading spatial contexts to ascertain performance. In visiting a destination, the domestic tourists in the present study were emplaced in surroundings meaningful to them according to their inherited locative relation from their broad community. Their Being there was constrained by that pre-existing meaningfulness of the surroundings, but concurrent with such constraint was a fundamental condition of their Being as within a state of inalienable relation with the places they were visiting. As inalienable, their relation within a destination was proposed to have involved a situation that, at the very least, called upon their status as agents constituted in a historically conditioned mould inherited from their broad community. As agents of their broad community, the findings suggested that study participants may have acted under a perceived expectation that their manner of Being there at the least embodied an inherited manner of Being. Therefore, in ascertaining performance in a destination, the findings from the present study suggested that a privileged locative relation of domestic tourists in the study may have implicated a perceived expectation of agency corresponding to a contextualised manner of Being perceived available to them whilst immersed in the surroundings.

The findings in Section 6.4 pointed out, however, that for study participants the perceived expectation of agency did not appear affected by their conscientious subjectivity. The manner of Being study participants heralded in their speaking was comparable in many features, despite the outward divergence of their subjective interests. Section 6.4.1 maintained that the conscientious subjectivity of study participants alluded to how they carried their sense of broad community in their minds and in each situation they etched out what they believed was important in declaring their own Being as members of their broad community. In doing so they attempted to declare the broad community (Australia) itself. On the one hand their

manner of Being was historically constituted, yet on the other it was of their own making. Discussion surmised that this predicament resembled a state of situated freedom, a postulate originating from Heidegger's notion of inauthentic selfhood as Dasein's existence dwelling within the World as a state of "They". This emergent finding highlighted that Heidegger's philosophies of inauthentic Being may be instructive in increasing understanding of domestic tourists. That study participants appeared to be in a state of situated freedom was further evidenced by the matter of where agency is at the least an embodiment of an inherited manner of Being, the extent that study participants emulated such a manner of Being appeared reflective of their pre-existing practice of such agency. In a given setting, agency that is idiosyncratic for some may be yet untried for others, but what prevails is that their agency remains situated within a historically conditioned manner of Being.

The notion of belonging as attaining a sense of "correct" historical relation raised in Chapter Two appeared to be not only applicable to the study participants, but their situation from their speaking revealed that they might have sought correct relation in different dimensions. Firstly, the findings suggested that study participants were preoccupied with achieving a sense of correct relation with aspects that they perceived were fundamental to Central Australia. The nature of such things seemed to vary according to conscientious subjectivity that may have been reflective, as indicated above, of the extent of their pre-existing practice of the agency they were carrying out. What they seemed to seek correct relation with, corresponded with the meaningfulness they intrinsically and subtly exercised towards the landscape and places of Central Australia. Hence, that historically constituted meaningfulness was something that study participants appeared to uphold and desired to achieve correct relation with whilst visiting Central Australia. The second manifestation was that study participants may have sought correct relation with an idealised manner of Being they perceived available to them in Central Australia. In Being there themselves, they were immersed in surroundings with the promise (potential) to procure that idealised Being. The suggestion was that they appeared to have sought a manner of Being perceived as symbiotic with the landscape conditions and, moreover, constitutive of an inherited historically conditioned manner of Being inaugurated from precedent instances, narratives and episodes in Australia's past related to such regions of the continent. The correct relation study participants sought

would have provided them authoritativeness of the perceived fundamental locative characteristics of Central Australia *and* the historically constituted manner of Being perceived as symbiotic with that region.

On the matter of inalienable relation, the findings suggest that for study participants this status may have been fundamental, but as constitutive of Being its role seemed context dependant. As Section 6.3.6 maintained, inalienable status may be a latent state of Being unless a situation calls that status into question. As a fundamental condition, it makes little sense to claim that such a condition is negligible unless salient. The suggestion from the present study is that proclaiming inalienable status resembled an act of territorialisation, predicated on simply demarcating those who are from "here" as opposed to those who are not. While this behaviour was noted to resemble actions theorised in the affirmation of nationhood, the ontological situation of study participants as domestic tourists raised the notion that territorial affirmation embodied in-group categorisation. Social psychological group theory, therefore, may be useful in advancing understanding of domestic tourists in this regard. As the findings revealed, however, self differentiation was a concern for study participants in a variety of ways (such as 4wding and the privilege of their agency) highlighting that the means of distinguishing themselves from others was complex and that they sought to distinguish themselves from a range of perceived groups encountered or implicated through their ontological Being. The suggestion is that the study participants as domestic tourists were in contexts that they perceived were an important setting to have defined and distinguished their sense of Being from others for a variety of reasons.

Overall, the findings in relation to the study participants suggested that their Being in their chosen destination was complex. The full extent of their Being domestic tourists was not revealed, but in gaining a sense of their situation, this study achieved a glimpse of their ontological dwelling whilst visiting a different part of their homeland. Their desired manner of Being projected through their language made it clear that being domestic tourists was to them much more than experiential and representational consumption. On this matter, constitutive belonging seemed to resonate with the Being revealed through iterative hermeneutic dialogue with study participants' speaking. The findings suggested that their situation of Being was far

more complex and various streams of inquiry (e.g. agency, inauthentic selfhood, belonging, group theory) may be needed to further understanding in the direction of generality. The potentiality of outcomes from this study may be more noteworthy because of the stringent application of Gadamer's hermeneutic conditions of understanding, especially in that the proposed situation of Being was interpreted from study participant speaking where their historical consciousness in relation to their Being was allowed to take centre stage in their speaking. Hence, the present study has also given cause to embrace the notion of language as central in constituting meaning and Being within the World.

The findings from this study highlight the importance of tourism as a means for study participants to enact a pre-existing, historically conditioned manner of Being. Being domestic tourists, importantly, was arguably their only means of personally being in Central Australia, suggesting that for study participants that region of Australia may only ever be a destination for them. In enabling study participants to uphold a perceived historically conditioned manner of Being, being a domestic tourist may be an essential vehicle in facilitating ontological agency, but it may also be instrumental in ensuring that their idealised manner of Being achieves sustained connotative relevance in their quotidian cultural, social, historical and political realm. Their being there heralded a worldview practiced onto their destinations, a worldview constitutive of who they aspire to be and, possibly, constitutive of the destinations they visited as historically constituted places within their broad community. The present study has argued that for the study participants, their being domestic tourists resembled the movements of constituents of a broad community moving across, broadening their agency and actualising the historically constituted Being within the territory of that broad community. Their Being in Central Australia seemed to exist for them, as if always already in a locative and privileged relation determinative of the situation they dwelled within. Yet as the present study has also shown, while that always already existence of Being was a relation of inheritance, it was also a relation of their making.

7.1.2 Considerations for Desert Aboriginal People Involved in Tourism

Chapter Three raised the notion that developing an understanding of study participant general Being during their 4wd tag-along tour in Central Australia was not a move indicative that the present study abandoned seeking implications for desert Aboriginal people involved in tourism. As the findings show, the present study delved into the transparency of social reality by allowing study participant historical consciousness of Being to take centre stage: they revealed the kind of situations for them in Central Australia that they desired to speak of. The findings revealed that the provision of that idealised manner of Being coincided with a range of issues relating to Aboriginal people, issues which situated study participants as dwelling within existing social and political contexts largely unrelated to tourism. The suggestion was that the manner of Being they perceived as available for them in Central Australia involved stepping into an historical situation with Aboriginal people. The findings suggested that participant speaking harboured subtle clues that they were cognizant of their dwelling in such a situation. Moreover, in the pursuit of piecing together their own sense of idealised Being as research participants, the extent of their cognizance was likely to have been more complex than study participants conscientiously revealed. This was an element of their Being that study participants preferred to remain unsaid.

In highlighting implications for desert Aboriginal people it is important to reiterate that through their 4wding, study participants emulated an idealised manner of Being in the kind of landscapes embodied by Central Australia. Their Being there heralded a manifestation of a historically conditioned manner of Being in such landscapes, a manner of Being not only perceived by them as in correct symbiosis with idealised landscape conditions, but is also attuned to the perceived fundamental locative characteristics of Central Australia. The findings suggested that the meaning they exerted in procuring their Being was historically and ontologically "correct" for Central Australia, but *only* in terms of the vantage within which they inhabited. Such meaning seemed underscored by a relation of marginality from interior Australia, a relation which idealised the notion of exploring landscapes perceived devoid of manmade influence, promising estrangement from an everyday World in difficult to

access expanses of nature where 4wders are enveloped by the prevalence of climatic conditions. The present study argued that such landscape meaning and idealised manner of Being go hand in hand, a situation study participants perceived is not only affected by 4wding, but is privileged to 4wding. Being a 4wder was argued to be the embodiment of a historically conditioned idealised manner of Being in Central Australian landscapes.

The idealised manner of Being emulated by study participants as 4wders was predicated on an almost exclusive focus on the physical landscape and physical objects. The findings further argued how the physical landscape was relieved of any cultural, political or historical meaningfulness altogether, indicative that study participants spoke of the landscape as open for them to explore. There are a range of implications for desert Aboriginal people involved in tourism from this manner of Being. First, because the very essence of study participants idealised manner of Being in Central Australia as 4wders implicates an avoidance of Aboriginal presence and meaning, such avoidance places immediate doubt over how desirable Aboriginal cultural experiences would be to study participants in a setting with the promise (potential) of procuring their idealised manner of Being. Findings in the present study suggest that study participants indicated no such desirability despite their tour itinerary allowing freedom to pursue such opportunities. Secondly, the inherited locative relation of marginality accentuates the desirability of idealised landscape qualities, which is proposed to alternatively sustain the desirability of study participants' idealised manner of Being. Hence, the historically conditioned meaning exercised by study participants' is likely to be conditioned to such an extent that it is a normalised way study participants had known Central Australia. Overcoming such an entrenched worldview may be difficult. Thirdly, the situated freedom of study participant agency alludes to the perceived expectation that their agency should at the very least seek "correct relation" with the historically conditioned meaning and Being perceived as available to them in Central Australia. In emulating an idealised manner of Being, study participants demonstrated how their agency was the embodiment of that Being: a historically conditioned agency. Ultimately, these implications highlight that for the study participants (as 4wders and domestic tourists) a legacy of Aboriginal subjugation spawned from Australia's colonial past has reached into their present and is definitive of their ontological situation.

The key question from this finding is to what extent do Australian 4WDers in general aspire to the idealised manner of Being in regions like Central Australia identified in this study. This is especially relevant because a large proportion of domestic tourists travel through the interior of the continent by 4WD. If indeed it is a widespread situation among Australian 4WDers travelling in desert regions then desert Aboriginal people involved in tourism need to consider the political and historically constituted situation heralded by these domestic tourists. Findings from this study have revealed how in situating the study participants' Being as dwelling within a historically constituted, inherited situation of inalienable relation, they effectively proclaimed that their Being domestic tourists was meaningful as constitutive of their own Being as members of their broad community. That situation is argued to have been present to mind for study participants, suggesting their cognizance of the politically and historically constituted manner of their Being. Hence, the situation of study participants towards Aboriginal people during the 4WD tag-along tour in a tourism setting was based on little to do with tourism. For desert Aboriginal people involved in tourism, this presents an almost unavoidable challenge to overcome the inherited political and historically constituted situation heralded by domestic tourists such as the study participants to, at least contend with the avoidance of Aboriginal presence and landscape meaning intrinsic to their idealised manner of Being.

The findings from the present study also suggest that for the study participants, the political and historically constituted nature of their idealised manner of Being is further compounded by pre-understandings mobilised in making sense of the surroundings. Study participants were embroiled in belief-triggering contexts, an aspect of their Being that was very subtle in their speaking overall. While this highlights a need for specialised research to expose such predisposition, study participants seemed to be competent at "reading" the surroundings and their inferred social contexts were in confirmation of pre-understandings. The findings demonstrate how study participants were confronted with opportunities during the tag-along tour to challenge or alter some predispositions about Aboriginal people but opted to seek confirmation of their views instead. Such findings gave rise to the suggestion that for study participants, Aboriginal people were sometimes spoken of as an Other distant from themselves and afforded identity only in terms of meaning assigned to them. Instead of seizing tourism opportunities, study participants sensed

their emplacement in belief-triggering surroundings. That study participants dwelled within such a situation may have also contributed to their orientation of avoiding Aboriginal landscape presence, meaning and tourism experiences during their visit in Central Australia. The notion of avoidance raised in the present study, therefore, appears to be a complex and sensitive aspect of Being in need of specialised research to reveal the full extent of implications this holds for desert Aboriginal people involved in tourism.

Put into context, the study participants were visiting regions of Australia, part of the Outback, constituted in broad representational terms as a symbolic realm of Aboriginal culture and signification. Study participants were emplaced in a situation of relation with Aboriginal people, yet (with the exception of one questionable act resembling political correctness) at no point did study participants allude to encountering or embracing any Aboriginal cultural symbolisms. This was in spite of the intrinsic meaningfulness they exercised towards the landscapes, their perceived embodiment of symbiotic ontological dealings in the surroundings and their privileged attentiveness to the true features of landscape and place. For study participants, their Being was a historically conditioned social and political situation inherited but also of their making. The orientations they favoured have been argued here to be a by-product of their situated freedom and inauthentic agency, conclusions which signal the kind of Being that was important for participants in the present study. Central Australia was a setting to procure their idealised manner of Being, a manner of Being intrinsically avoiding Aboriginal presence or meaning in the landscapes. The outcomes of this study support the view that study participants were the embodiment of a historically constituted situation, a situation with roots extending back into European colonisation of the continent. It may be that study participants were modern day landscape colonisers, exploring their Central Australian landscapes by casting aside Aboriginal presence and meaning just as the past they dwell within entitles.

7.2 Strengths of the Research Design

The findings achieved in the present study have been dependant on a range of advantages from implementing a VEP approach entwined with Gadamer's conditions of understanding. In regards to VEP, the combination of photographs and participant speaking allowed the present study to gain visual and verbal insight into the things of concern for the study participants during the 4WD tag-along tour. Acquiring spoken meaning behind their photographs meant that any ambiguity inherent in individual photographs could be allayed. Each photograph heralded specific things of concern for the study participants, a point indicative that their partaking in VEP encouraged some conscientiousness about their subjectivity. VEP seemed to have provided them with a kind of project in constructing their sense of Being during the tag-along tour, a task assisted by the functions of photographs to represent desirable landscape elements, provide an artefact in support of an argument or, provide declaration for conduct or circumstances in general. Photography allowed study participants to be more attuned to their own sense of Being in Central Australia, especially in how digital technology allowed them to "get the right sense of being there" at the time of the encounter. Photographs preserved that sense at the time of the image because the elements were those they were focused on in the surroundings and the images were from or of their vantage in those surroundings. Photographs provided a window to the study participants' ontological situation at the time of the images and their speaking was conscientiously directed by such composition.

The findings highlighted that the combined VEP method and hermeneutic phenomenology (Gadamer's conditions of understanding) philosophy was a cohesive research design. Photographs are visual artefacts dwelling within social, cultural, political and historical realms, an existence parallel with the aims of Gadamer's philosophical hermeneutics of uncovering the historical situation of Being within the World. An advantage of VEP was that study participants went about photographically constructing their own sense of Being whilst on the 4WD tag-along tour in Central Australia and by adding their spoken meaning assigned to their photographs, VEP incorporated the central vehicle of meaning and Gadamer's window for interpretive understanding: language. The findings have shown that a crucial step in the research design was the phenomenological interviewing approach

of allowing the study participants historical consciousness in relation to their Being on the 4WD tag-along tour to take centre stage in their speaking. In doing so, the self-forgetting nature of language was given privilege and the findings demonstrate how speaking in their own fashion revealed peculiarities of their world view. Key advantages of this approach included: things of concern for them were raised in their speaking; they procured their own "style" of speaking, a factor useful in gaining a sense of the "whole"; their discursiveness and omissions could emerge unhindered through their flow of meaning; and, subtleties like the application of knowledge or underlying beliefs were organically situated in their speaking. Privileging study participant historical consciousness yielded data indicative of their idealised orientations, suggesting that it was their Being that was of concern for them in their speaking. The divergent conscientious subjectivity evident in the findings highlighted that the present study succeeded in acquiring texts reflecting the uniqueness of study participant situations within the World.

Gadamer's conditions of understanding provided a productive formula to carry out interpretation. Questioning through iterative hermeneutic dialogue combined with hermeneutic circle styled inquiry progressively advanced understanding of conditions underlying study participants' Being unsaid within their speaking and photographs. Instrumental to this was iterative dialogue which allowed the subtleties of predisposition, underlying beliefs and discrete patterns of speaking to emerge in demonstration that Gadamer's notion of tarrying during the interpretive process can recover implicitly (un)present meaning by facilitating the "happening" of insight. In this sense, study participant divergent subjectivity was not constraining because in being guided by the participants effective history, the potentialities of their Being revealed their historical consciousness dwelling in the present. In so doing, iterative dialogue eventuated in an increasingly sophisticated understanding of the whole.

An adjunct to the interpretive demeanour guided by Gadamer's conditions of understanding was striving to retain the context and spirit in which texts were developed. Key indicators of this attentiveness was that study participant accounts were not interpreted or presented in the thesis in narrative form, photographs were not captioned or assigned Researcher defined descriptions and photographs were treated as individual (but associated) vestiges of meaning. Researcher emplacement

also proved valuable because it provided some situational insight to identify inconsistencies in participant speaking, insight that was instrumental in developing an enhanced sense of discursiveness and idealised Being indicative of historical consciousness. In addition, Gadamer's notion that reaching interpretative understanding required a translation-style rewording of texts fusing meaning into something "new" but the same, was a component of the research design that eventuated in the various exegeses oriented to the original texts and productive in sorting through the "messiness" of the qualitative texts collected during fieldwork. In effect, translation was an objective of iterative dialogue and paved the way for the emergence of underlying conditions of historical consciousness for each study participant and nomothetically. While the findings in the present study are not absolute, because interpretation is always "on the way", the integration of Gadamer's various conditions of understanding during interpretation were useful in pursuing the purpose of the present study.

Gadamer's insistence that interpretive understanding is a process dependent on the tradition, effective history and prejudices of the Researcher was instrumental for the present study in recognising the contextualised nature of the research. Identifying effective history and prejudices provided a level of clarity of the Researchers' own worldview during hermeneutic dialogue, the effects and influences were recognised and on some occasions led to re-evaluating initial orientations to emergent perspectives fused with participant horizons of understanding evident from their speaking. Researcher reflection was intrinsic to Gadamer's conditions of understanding, allowing the Researcher to self-monitor interpretive dialogue, a task which was aided by iteration because as an increasingly sophisticated understanding of the whole emerged, so too did layers of reflective thought. It is hoped, therefore, that the findings reported in this study demonstrate how the Researcher approached the interpretive process willing to be re-positioned and re-evaluated by the revelations heralded by meaning carried within the texts.

7.3 Limitations of the Research Design

A major limitation of the present study is that the initial pilot research setting became the primary research setting, hence the study is effectively based on what was originally intended as a pilot study. Unforseen political issues in the original primary research setting eventuated in the abandonment of any fieldwork in that setting. Given the time constraints of a full-time PhD schedule, devoting the study to the Alice Springs to Kalgoorlie tag-along tour was practical and achievable.

The combination of VEP and Gadamer's conditions of understanding implicated a range of limitations. Reliance on participant generated photographs meant that shortfalls of photography affected the findings, especially in that a consummate account of Being is constrained because there are inevitably things encountered during travel that study participants did not or could not photograph for any number of reasons. Some findings raised concern that study participant speaking was constrained to photographs during the interviews, while the propensity for situational subjectivity may be an issue because of the compositional influence of photographs. The findings highlighted how study participants filtered through their caches of images and identified photographs that served their desired purposes, suggesting that what they spoke of was carried out according to discursive ends. Allowing study participants historical consciousness to take centre stage during the interview process eventuated in the research being constrained to what they spoke of and the manner of their speaking. There is also concern that findings are oriented towards the nature of the 4WD tag-along tour investigated during the study. Moreover, the phenomenological interviewing approach curtailed the extent of additional insight or deeper explanations from study participants.

The findings also revealed that despite carrying out interviewing with minimal time elapsed from actual experiences, their photographs and speaking were in hindsight and only indicative of the kind of things of concern for them during their 4WD tag-along tour in Central Australia, not their actual Being there. Occasionally, meaning appeared constructed at the time of the interview, but this was difficult to ascertain and highlighted that the temporality of Being can cloud whether meaning is fore-knowledge (pre-understandings), ontological knowledge (experiential insight) or

situational (interview) creativity. Being is multi-layered and difficult, or improbable, to ascertain in any totality. Indeed, the present study was limited by the infinite potentialities of Being, a shortfall inherent in the nature of language itself because of the infinitude of meaning heralded in speaking. This infinitude was demonstrated in instances where study findings emerged because of multi-layered meaning in speaking and the historical depth residing therein. Here, the capacity of the Researcher to comprehend meaning and historical depth played a role in this limitation through tradition, effective history and prejudicial vantage, impeding fusion of horizons. The contextual nature of interpretation meant that it was difficult to account for the full extent of prejudices and effective history activated upon encountering each possible meaning during iterative dialogue, such was the volume of individual moments of hermeneutic reflection involved in the present study.

Post-iterative reflection revealed that the summary approach to productive prejudices limited the scope to report on iterative prejudicial involvement, as well as the evolution of prejudices during iteration. It is hoped that steps taken during the research (e.g. monitoring iterative dialogue, incremental identification of prejudices, demonstrating verbatim sources of exegeses translation, attempting to retain the context and spirit in which texts were developed) provide the kind of transparency required to demonstrate the effort afforded to avoiding relativistic outcomes in the present study. Indeed, the research design was also limited in that Gadamer's conditions of understanding are not intended as a methodological approach. It is therefore hoped that the stringent adherence to Gadamer's conditions of understanding throughout all phases of the present study illustrate that the combined hermeneutic phenomenological and VEP research design succeeded in overcoming the shortfall intrinsic to Gadamer's hermeneutic. That interpretation is always on the way, however, is a shortfall that cannot be overcome. Iterative dialogue yielded increasingly sophisticated insights, yet because of that iterative nature the process of understanding could have continued further than reported in this thesis. Iterative dialogue was halted because the emergent manifestation of Being reported in the findings reached a level of clarity and fulfilled the purpose of the study to such an extent that continuing hermeneutic engagement was deemed unnecessary. This meant that extent of understanding reported in this thesis, therefore, is limited by Researcher judgement.

Researcher emplacement eventuated in additional limitations that potentially affected the manner of involvement exercised by study participants. Firstly, even though effort was afforded to provide 4WD tag-along tour participants with as much information about the research as possible, it cannot be absolutely assured that all study participants had sound comprehension of the study. Secondly, emplacement situated the Researcher as part of the contexts of Being spoken of by study participants and, as the fieldwork revealed, social involvement during emplacement did eventuate in misunderstanding that potentially compromised the aims of the research. Some participant contributions were affected as a result, in spite of the Researchers' decision that eventual contributions were deemed as suitable research texts. Thirdly, as emplaced in the same contexts as study participants, the findings showed that the Researcher was entwined with the group and can be implicated in the experiences spoken of by study participants. While the instance revealed in the findings was a typical kind of acknowledgement for the study participant (acknowledging the group context of experiences) emplacement required skill and cognizance to be "part of the group" but without drawing undue attention, to ensure that study participants were not overly influenced by the presence and actions of the Researcher. Finally, emplacement provided some situational insight to identify inconsistencies in participant speaking, with such insights posited as truths during hermeneutic reflection. The Researcher did not have absolute knowledge of the tag-along tour, nor should any such claims in the present study be absolute, but instances where emplacement insight was unclear were noted in the findings reported in this thesis.

7.4 Implications and Reccomendations for Future Research, Development and Management

Implications and recommendations for future research based on the findings reported in this thesis are aligned with the two-fold purpose of the present study: increasing understanding of domestic tourist experiences and shedding light on domestic market issues facing desert Aboriginal people involved in tourism. While implications for the former have a more theoretical focus, implications for the latter are likewise theoretical, but also cite practical issues that organisations with vested interests such

as the Desert Knowledge CRC may find beneficial. Added to this, insights into domestic tourists Being 4WDers in Central Australia yielded in the present study provide potentially valuable knowledge to furthering existing understanding in this area of research. The directions for future research and understanding demonstrate how the present study attempted to engage with gaps in existing domestic tourist and Aboriginal tourism literature, while seeking to provide insight for future researchers in each respective field of interest.

7.4.1 Domestic Tourists

Findings from the present study are anticipated to offer insights useful for future research into domestic tourists. The findings are intended to assist in moving further towards understanding and highlight useful points for future inquity. The manifestations of ontological Being proposed in this study (situated freedom, constitutive belonging, privileged locative relation, perceived expectation of agency), offer potentialities indicative of the situation reflecting domestic tourist Being. Key implications stimulated from the present study include the following:

Implication: Domestic tourists Being in a situation of inauthenticity and situated freedom

Domestic tourists in this study are proposed to dwell within an ontological situation of freedom within a destination, but freedom constrained by historically conditioned views of the surroundings. In light of the potential relevance of situated freedom identified in this study, to what extent does Heidegger's notion of inauthentic Being offer philosophical direction in understanding domestic tourist experiences? Is the situation of Being identified in this study indicative of a universalised state of Being a domestic tourist?

Recommendation 1

In light of this implication described above, the findings from the present study underscore Recommendation 1, that:

> *Tourism researchers should consider domestic tourists from a philosophical hermeneutic perspective*

Implication: Domestic tourists resembling group behaviour

The contextually activated inalienable relation between the domestic tourists and a destination identified in this study suggests that social psychological group theory may be a means of furthering existing understandings of domestic tourists. The proposition here is that in a destination, domestic tourists are from "here". The "knowing" of this status in inalienable, but the implications of domestic tourists dwelling within such an ontological situation is in need of further understanding. Possible questions to pursue might include: What overall effects can a sense of inalienable relation have on domestic tourist agency? Is such a relation latent until activated under fertile conditions as suggested in the present study?

Recommendation 2

The suggestion that the ontological situation of domestic tourists resembles group behaviour underscores the recommendation of how:

> *Tourism researchers should recognise that cross disciplinary approaches, such as implementing group theory from Social Psychology, have the potential to provide avenues of research to better understand the ontological situation of domestic tourists*

Implication: Domestic tourists as agents in a situation of constitutive belonging

Given the potential of constitutive belonging to help shed light on the situation of domestic tourists in the present study, there is a possibility that constitutive belonging can be a useful concept in furthering understanding of domestic tourists more generally. As a concept in its infancy, however, there are many questions in need of attention, including: How can the concept be developed further?; What can privileged locative relation broadly reveal about the relation of domestic tourists to a destination?; Is perceived expectation of agency theoretically plausible?; Can the concepts identified in this study further understanding of domestic tourist behaviour, attitudes, choice and preferences?

Recommendation 3

Constitutive belonging may be useful in understanding the ontological situation of domestic tourists, but in light of being a concept in need of further development it is recommended that:

> *Research into domestic tourists should explore the concept of constitutive belonging further, with attention devoted to perceived expectation of agency and privileged locative relation, particularly how such conditions of ontological Being may influence the dealings of domestic tourists in a tourism destination*

Implication: Domestic tourists reflecting on their situation

Having implemented an approach in the present study based on a very open-ended question about domestic tourists' entire experiences, there is scope to recommend that future research be devoted to domestic tourists reflecting on their situation as domestic tourists. Indeed, such undertakings would be an important step in investigating how understandings identified in the present study may be relevant in broader contexts.

Recommendation 4

In light of the implication that the possibilities for future understanding proposed here in Section 7.4.1 may be constrained by the research approach implemented in the present study, it is recommended that:

> *Research be conducted which specifically asks domestic tourists to reflect on their situation as travellers in their homeland*

Implication: Influence of destination contexts on domestic tourist Being

The findings identified in this study suggest that desert Australia, or the regions investigated during fieldwork, may only have been perceived by study participants to offer limited affordances to procure an idealised manner of Being. This leads to the question of what might characterise domestic tourist ontological Being in a destination where they perceived that more manifestations of historical relation were available to them. Would the situation of Being identified in this study be relevant in such a setting?

Recommendation 5

The destination setting chosen to conduct the present study may have constrained the extent of findings relating to the conceptual understanding of these domestic tourists, hence it is recommended that:

> *Research be conducted with a specific design that situates domestic tourists in a destination setting where multiple possibilities of perceived Being are potentially available*

Implication: Enduring effects of domestic tourist agency

The historical, social, political and cultural nature of idealised Being study participants are proposed to have actualised in Central Australia were argued to be the same contexts constitutive of Central Australia as a component of a broader community. Such a relation between domestic tourist agency and a destination raises questions about the enduring effects of carrying out that kind of idealised Being through tourism. What political, social or cultural ramifications does this have on a domestic tourists future/enduring Being as members of their broad community, and, indeed, their broad community itself?

Recommendation 6

In light of the implication above, the following recommendation alerts readers to the worldmaking capacities of domestic tourists:

> *Tourism researchers, developers and managers should recognise that domestic tourists potentially play a crucial worldmaking role in tourism destinations, especially in that their agency may directly correspond with how the destination and its' communities are constituted (historically, socially, politically, culturally) within a broader community (e.g. a nation)*

Implication: Malleability of domestic tourist Being

The hermeneutic phenomenological perspective exercised in this study engendered a conceptualisation of these domestic tourists as historically conditioned Beings dwelling within the World. The historicality of their Being, therefore, raises a

question of how can an idealised manner of Being be altered or changed if it is something 'accepted as constitutive' of ones agency as a member of ones broad community?

Recommendation 7

The implication identified above evokes the philosophical hermeneutic perspective that the actualisation of meaning and historicised Being unfold in context. Given the manner of idealised Being for the domestic tourists identified in this study, Recommendation 6 involves the complex suggestion that:

> *Tourism developers and managers should consider joining with tourism researchers to identify idealised manners of Being in their destinations of concern and devising situation-specific (probably long-term) strategies to act on domestic tourist agencies that are considered to be counter-productive for the destination and its' communities*

7.4.2 Desert Aboriginal People and Tourism

Findings from this study identify some key issues for future research and development exploring the involvement of desert Aboriginal people in tourism, especially in relation to social, political and historically constituted considerations inherent from the social mobility of domestic tourists. Domestic tourism accounts for the majority of tourism activity in Australia and throughout desert Australia. The extent of opportunities from this activity has remained unclear to date, despite a growing body of research and a robust Aboriginal tourism sector capitalising on marketing exposure and support from tourism development agencies. Domestic tourists and the implications of colonial legacies on Aboriginal tourism has been a void in existing knowledge and it is hoped that implications from this study engage with that void and stimulate further research. The key implications and recommendations raised by this study are:

Implication: Universality of domestic 4WD tourist avoiding Aboriginal presence and meaning

Given the avoidance of Aboriginal presence and meaning in Central Australian landscapes by the domestic tourists in this study, there is implicit concern about how

widespread this historically conditioned manner of Being may be among Australian 4WDers travelling in desert Australia. The potential ramifications of such avoidance for desert Aboriginal tourism development, especially products and experiences based on culture, may be severe. Put simply, it urges inquiry into the extent that domestic 4WD tourists are historically conditioned to avoid such tourism opportunities.

Recommendation 8

Given the situation identified above, the findings from this study should prompt Aboriginal tourism developers and researchers to invest active and serious consideration to the following recommendation:

> *Desert Aboriginal tourism developers and managers should consider joining with tourism researchers to identify the extent that domestic 4WD tourists avoid Aboriginal tourism products and experiences in Central Australia, especially those related to the Aboriginal presence and cultural meanings of Central Australian landscapes*

Implication: Avoidance as a key consideration in relation to domestic tourists

As noted in prelude to Recommendation 7 above, the hermeneutic phenomenological perspective exercised in this study engendered a conceptualisation of some domestic tourists as historically conditioned Beings dwelling within the World. As historically conditioned, avoidance may not be constrained to the desert 4WDing scenario explored in this study. This means the implications from this study move beyond the realm of 4WDing in Central Australia because it raises the question of whether avoidance one of the key concepts Aboriginal tourism entrepreneurs, researchers and developers need to acknowledge when considering domestic tourists in general.

Recommendation 9

Thus, the proposition forwarded in Recommendation 8 can be re-stated in Recommendation 9, but directed towards Aboriginal tourism research and development in general:

> *Aboriginal tourism developers and managers should consider joining with tourism researchers to identify the extent that domestic tourists avoid Aboriginal tourism products and experiences in general, especially*

those related to the Aboriginal presence and cultural meanings of Australian landscapes

Implication: Avoidance as insight into low domestic tourist interest and participation

In furtherance to Recommendations 8 and 9, and in light of previous research cited in Section 1.1.2 indicating low interest and participation in Aboriginal tourism experiences by domestic tourists, there is scope to suggest that the findings from this study provide insight for future research and understanding of that lacking interest and participation. This specifically relates to the historically conditioned situation of engagement between domestic tourists and Aboriginal people in Australia. The proposition is that domestic tourism may create spaces of interaction which evoke and are marked by inherited colonial legacies.

Recommendation 10

The implication noted above asserts that tourism is constituted by the World in which we dwell and is therefore a question of our World, rather than merely consumption or hedonism. Hence, the question of domestic tourists in relation to Aboriginal people must account for the situation of the World contextualising that relation:

Aboriginal tourism researchers need to acknowledge that domestic tourists are constituted by a historical situation marked by legacies of colonialism inherited from their inalienable dwelling and membership to their broad community: Australia. Future research needs to embrace this concept to potentially increase insight into low domestic tourist interest and participation in Aboriginal tourism products and experiences

Implication: Broadening tourism opportunities for desert Aboriginal people

Given existing literature showing that domestic 4WD tourists may be a market with minimal inclination to participate in Aboriginal tourism experiences, domestic 4WD tourists may be a market heralding desert Aboriginal people opportunities to develop a range of tourism products and services. Indeed, broadening the nature of

Aboriginal involvement in tourism beyond Aboriginal Tourism creates a diversity of situations for interaction between domestic 4WD tourists and Aboriginal people.

Recommendation 11

As noted in Section 1.4.2, this study aimed to broaden the current prevailing perspective of Aboriginal participation in tourism industries, especially that tourism potentially provides more than culturally or landscape-based opportunities. Indeed, given the development constraints of desert Australia highlighted in Section 1.1.2, it makes sense to consider all options and exercise an innovative approach to tourism development opportunities for Aboriginal people in desert Australia. The implication noted above underscores the following proposition:

> *Desert Aboriginal tourism developers should recognise that domestic 4WD tourists herald the potential of diverse tourism product and experience development opportunities for Aboriginal people. Research should be undertaken to identify the scope of such opportunities, with the aim to earmark opportunities according to factors like location, market access, resources and community capacities*

Implication: Domestic tourists as guided by predispositions about Aboriginal people

Implementing a hermeneutic phenomenological approach allowed this study to identify subtle meaning related to study participants' Being in Central Australia. These subtleties were argued to be an insight into the study participants' predispositions about Aboriginal people, predispositions which were suggested to emerge because the study participants were emplaced in "belief-triggering" surroundings. A key question raised by this finding is to what extent do Australian 4WDers in general make sense of their surroundings by mobilising and confirming their predispositions about Aboriginal people when visiting Central Australia? Indeed, how common for domestic tourists in general is this kind of 'reading' Aboriginal social space in Central Australia?

Recommendation 12

The implication cited above is directly related to the notion that domestic 4WD tourists dwell within a historically conditioned situation, a situation that findings from this study

suggest involves predispositions about Aboriginal people that the study participants seemed to prefer remained unsaid. Hence:

> *Aboriginal tourism researchers should consider exploring the notion that domestic 4WD tourists harbour predispositions about Aboriginal people that are triggered in particular contexts, but remain largely unsaid and therefore difficult for researchers to identify. Such research may need to adopt cross disciplinary strategies, perhaps using approaches adopted from Psychology or other disciplines*

Implication: Enduring effects for Aboriginal people from domestic tourist agency

As a derivative of implications raised in relation to Recommendation 6, the historical, social, political and cultural nature of idealised Being study participants are proposed to have actualised in Central Australia were argued to be the same contexts constitutive of desert Aboriginal people as constituents of a broader community. Such a relation between domestic 4WD tourist agency, desert Aboriginal people and "Australia" (as a broad community) raises questions about the enduring effects of carrying out that kind of idealised Being through tourism. What political, social, cultural ramifications does the agency of domestic tourists have on desert Aboriginal people as members of their broad community, and, indeed, their situation in the broad community itself?

Recommendation 13

As with several previous Recommendations, the implication cited above are directly related to the notion that domestic 4WD tourism in Central Australia is constituted by a broader context, a situation enduring beyond the actual travel of domestic 4WDers in Central Australia. The findings from this study, especially (1) the study participants avoidance of Aboriginal presence and meaning in the landscape as implicit to idealised Being, and (2) the potentiality of these domestic tourists guided by predispositions about Aboriginal people, raise concern about the long-term and broader social, cultural and political effects of such agency (such as identified in Exhibit 7). Indeed, the nature of research to address such a concern would be complex and require a well-considered, cross disciplinary approach that investigates the World in which tourism unfolds. Hence, an ambitious, but much needed proposal is that:

Aboriginal tourism researchers should consider exploring the enduring political, social, economic and cultural ramifications for Aboriginal people from domestic tourists carrying out the kind of idealised Being identified in this study. Researchers should specifically consider investigating the historically constituted World in which domestic tourists dwell and the manner in which Aboriginal people, culture and identity are denoted, discursively formed, gazed upon, represented, appropriated and so on. In effect, research should be conducted to explore how domestic tourism contributes to legacies of colonialism and the effects this has for Aboriginal people

Implication: Universality of domestic tourist demeanour towards Aboriginal people

Further to the argument that domestic tourism is constituted by the World in which we dwell, the findings from the domestic tourists in this study evoke concern about the situation of Australia today. Put simply, to what extent are colonial legacies mobilised and practised by non-Aboriginal Australians in general today? How widespread in the everyday activities of Australian society are the kind of acts (noted above in prelude to Recommendation 13) shown in the findings presented in this thesis?

Recommendation 14

The implication identified above incites the position of the Researcher that, despite Australian Government gestures and leadership, the inherited historical situation of Australia must be tended to by each and every individual Australian. Our history is what it is; it's how we deal with it today that matters, hence:

Australia needs to keep open debate about history as well as recognise how it shapes the present, even when an Australian hops into their 4WD vehicle and travels through the desert. Australians may not feel personally responsible for the legacies of history, but they are legacies inherited and this study recommends that Australians acknowledge how such legacies shape Australia and Us as Australians in our day to day lives

7.4.3 Desert 4WDing

A by-product of the present study is that the findings increase understanding of 4WDing by Australian tourists in desert regions of Australia. The findings corroborate with existing research and offers insight into some aspects of historical conditioning to manifest through that activity. Insight from this study may stimulate further research based on the following implications and recommendations:

Implication: Universalised manner of domestic 4WDers Being in Central Australia

The divergence of idealised Being exercised by domestic tourists in this study raises a question about the extent that manner of Being is embodied by Australian 4WDers in desert areas in general. What are the characteristics of Being a 4WDer and to what extent is such character historical emulation in Australia, traceable to the past, narratives and myth? To what extent is 4WDing an embodiment of idealised national character traits? What is the historical conditioning underlying Taylor and Prideaux's (2008) 'Explorer Traveller' segment?

Recommendation 15

The questions raised above are underscored by the proposition that the 4WDers questioned in the present study personified a historically conditioned manner of Being in relation to Central Australia. To this extent, Recommendation 15 arising from this study is that:

> *4WD tourism researchers, even Cultural Studies researchers, should devote attention to the question of whether the present day ontological dealings of domestic 4WD tourists in Central Australia enact a historically conditioned manner of relating to such landscapes and therefore exercise culturally, historically and politically driven agency during their travel*

Implication: Domestic 4WDers as embodiment of Outback myth

As artisans of the Central Australian landscapes, the findings that study participants perceived their conduct as privileged and symbiotic with Central Australian landscapes points towards a symbolic connotation of Being a 4WDer in such regions.

The implication from this finding is whether is it plausible to contend that 4WDing in desert regions is in embodiment of the Outback myth noted in Exhibit 5.

Recommendation 16

Recognising 4WDing in Central Australia as the enactment of a representative landscape relation suggests that 4WDing is a culturally significant pursuit in itself. 4WDing may be socially accepted as a "proper" way of visiting such parts of Australia. Hence:

> *4WD tourism researchers should further investigate the prospect that domestic 4WDers embody the Outback myth in their perspectives and behaviour. This could be a useful step towards devising better strategies to cater to the product, experience and services needs of these travellers*

Implication: 4WDing in Central Australia as primarily a situation of landscape relation

The notion that study participants were found to be in a situation of landscape relation more than actually 4WDing in Central Australia raises an issue about the nature of the setting utilised in this study. Is there a universality among domestic 4WDers that 4WDing in Central Australia is more about relating to the landscape than it is about actually driving a 4WD vehicle?

Recommendation 17

The destination setting chosen to conduct this study may have constrained the extent of findings relating to the conceptual understanding of domestic 4WD tourists, hence it is recommended that:

> *Research be conducted that situates domestic 4WD tourists in desert regions that differ from the setting chosen for this study, especially in relation to possibilities of perceived Being based on factors like enacting a landscape relation and 4WDing*

Implication: 4WDing in Central Australia as a situation of mediated landscape immersion

Study participants spoke in a manner indicating a mediated form of immersion in Central Australian landscapes. This component of their Being in Central Australia

raises concern about the extent to which such mediation is a universal factor in 4WD travel. To what extent does mediated immersion influence the ontological situation of 4WDers travelling in desert regions? Does it facilitate them in assigning idealised meaningfulness to their activities?

Recommendation 18

The implications noted above evoke the nature of 4WD travel itself, as in whether such travel is conducive to little more than mediated immersion. As discussed in Section 6.3.4, there is concern about whether such travel might facilitate 4WDers in exercising their preferred views about desert landscapes. The implication noted above underscores the following proposition:

> *4WD tourism researchers should consider exploring whether the very nature of travelling in a modern 4WD vehicle eventuates in mediated desert travel experiences, especially whether this is linked to issues such as 4WDers maintaining existing landscape views, 4WDers procuring perspectives of their own travel or self-differentiation from other desert tourists*

7.5 Emergent Researcher Horizon of the Present

Leading on from post-iterative prejudice discussion in Section 5.15, a key question is the extent to which the reported study findings elide with prejudices indicated in Appendix I. The answer is that the outcomes are parallel with many of those pre-understandings formulated prior and during this study, but it is hoped findings reported here illustrate an advancement of those positions as a result of fusing horizons with study participant texts. Post iterative prejudices revealed that at that point of the interpretive process, understanding was framed largely on divergent study participant subjectivity involving varying productive prejudices between study participant texts. Discussion progressed from that horizon of the study participants' "whole" by reining that insight back within the tradition of this study. The decisive factor was that discussion never edged far from dialogue in relation to study participants speaking of their Being during the 4WD tag-along tour. Their speaking was not absolute, nor taken as correct of themselves, but in their discursiveness they revealed things about the World in which they dwell.

The conclusions identified in this chapter are indicative of the Researchers' newfound sense of understanding at the time of writing this thesis, which most likely will be a momentary situation as further questioning and interest continues into the future. But here, momentarily I will write in first person in order to reflect on the not at all momentary situation, of myself and Aboriginal people, underlying this study and enduring indefinitely. Firstly, it is hoped that this study did not appear to afford blame towards the study participants for their historical situation with Aboriginal people, what they inherit is not of their "making". Onus is, however, on them to achieve "correct" relation with their historical roots and I have no doubt that they have the power to redefine what is politically and socially acceptable by creating their own sense of historical relation that is enriched, not depleted or threatened, by embracing Aboriginal presence and meaning. Governments may lead the way with gestures of apology for past wrongdoings to Aboriginal people, but each individual identifying as Australian must own that past in their Being as well. I hope to no longer see the thickness of division in the air you see all around this country: in Alice Springs; Perth; Darwin; Cairns; Bundaberg; Tweed Heads; Lismore; Sydney; Melbourne; Adelaide; Tamworth; Cooktown; Nhulunbuy - anywhere the conspicuous presence of blackfellas (Aboriginal people) asserts our inalienable historical legacies passed on from the making of Australia. I wholeheartedly embrace those willing to "bridge the divide" but as I have argued in this study, the acknowledgements one embraces of the past can be definitive of the acknowledgements one carries out in the present.

It is my belief that as a part Aboriginal man, someone Bhabha (1994) refers to as of dissident history and voice, even occupying the interstitial spaces of cultural Being, I can, and have demonstrated in this study, dwell within marginal spaces of reflection. This study joins with existing literature in unapologetic declaration that we, Aboriginal people, and Australia, have a challenge on our hands far greater than, but laid bare in the spaces procured though tourism. Tourism is not a saviour, but it provides a theatre for us to discuss the challenge and chip away at historical consciousness. I see too much evidence in tourism today of Aboriginal people "hailed" (see Livingstone 1997) by Government, researchers, industry, even ourselves, into smoothly seductive forms of engagement with a suspicious scent of

disempowerment shadowing any promise of self-determination. I want to know that opportunities for Aboriginal people in tourism are not only about culture being on sale. I want to know that there are no limits to opportunities available for Aboriginal kids and that their culture or identity is never compromised in the process. This is not the view of all Aboriginal people, indeed, it is contrary to the prevailing mood, but arguably not incompatible with it. First and foremost, however, I have attempted to uphold the respect I am expected to have for other Aboriginal people anywhere I visit in this country. The desert is not my place, I am descended in my Father's lineage from people on the coast, a long way from the desert, but desert people are my Uncles and Aunties, Nephews and Nieces. Empowering them with the kind of knowledge that I can obtain using my skills is the only option available for someone the people might say turned up like the dingo that wanders alone. I have used this study to fulfil my aim to take a long look at our "challenge" in a manner within my capabilities, to let others speak, to have a long think about it, then to make some considered suggestions, blackfella style.

7.6 Conclusion

The findings, implications and recommendations identified in this chapter have demonstrated the extent to which this study fulfilled the purposes of offering possibilities for future inquiry into domestic tourists and highlighting issues relating to the involvement of desert Aboriginal people in tourism. While the combined VEP and hermeneutic phenomenological research design heralded some limitations, the strengths of this approach were instrumental in reaching the findings reported in this thesis. The insight from study participants into their Being domestic tourists highlighted in this study has provided a range of concepts and implications with the potential to stimulate and provide direction for future research. Given the social, political and historically constituted nature of findings emergent from this study, it is within reason to conclude that these issues have relevance for Aboriginal people all over Australia and, equally important, all non-Aboriginal Australians. Many readers will be aware that the findings in this study are not a revelation in relations between Aboriginal and non-Aboriginal Australians, but the manifestation of existing relations in the ontological dealings of domestic tourists, has been an area of largely

unexplored terrain. A further conclusion is that 4WDers may be self-appointed keepers of a colonially derived psyche towards desert Australia and through situating their own Being in such surroundings they may achieve what they regard as a sense of correct historical relation. The underlying conviction coursing through these outcomes is that to understand issues surrounding the involvement of Aboriginal people in tourism, sometimes it is more important to not ask about tourism, but to instead delve into the determinative role of political, social and historical undercurrents shaping prospective tourism encounters.

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Appendix I: Researcher Prejudices

Monitoring (Potentially) Productive Researcher Prejudices

(Pre-tour Prejudices: Desert 4WDing by Domestic Tourists)				Frequency Raised During Iterative Dialogue	
#	Source	Prejudice	Explanation	Darren and Dawn	Marcus
1	Section 2.1	4WD Component	Recreational pursuit of 4wding is part of travel experience.	41	40
2	Section 2.1	Sense of Exploration and Self Discovery	Exploring and self-discovery are part of domestic 4wder travel experiences.	89	143
3	Section 2.1	Immersion in Desert Places	Domestic 4WD tourists tend to immerse themselves in desert places and landscapes.	168	193
4	Section 2.1	Spontaneous & Savvy	Domestic desert 4WD tourists are often experienced 4WDers with some form of desert 4WD background and knowledge.	80	118
5	Section 2.1	Social Fulfilment	Fulfilling social roles may be important for domestic 4wders.	54	115
6	Section 2.1	Low Aboriginal Tourism Engagement	Domestic 4WDing in desert Australia may be more a setting of socio-political engagement than tourism consumption.	0	3
(Pre-tour Prejudices: Non-Aboriginal Australian Imaginings of Australian Desert Regions)					
7	Exhibit 5	Desert as Outback	The Outback marks the desert as an imagined landscape entangled with historical, political and cultural meanings.	28	43
8	Section 2.5.2	Desert as Heart of the Nation	For Australians, visiting the 'heart of the nation' can arouse belonging and national sentiment.	1	2
9	Exhibit 5	Desert as Frontier	Australian desert regions are often considered as frontiers of human existence.	70	7
10	Exhibit 5	Desert as Aboriginal Landscape	In visiting desert Australia, domestic tourists are immersed in landscapes and symbolisms that may invoke legacies of colonialism.	2	2
11	Section 2.5.2	Desert as a setting for neo-colonial Agency	Neo-colonial agency manifests in the exercise of socio-political agendas that support Aboriginal oppression and maintain Aboriginal disadvantage.	20	2

Appendix I: Researcher Prejudices

Monitoring (Potentially) Productive Researcher Prejudices

				Frequency Raised During Iterative Dialogue	
	(Pre-tour Prejudices: Domestic Tourists are Tourists)				
#	Source	Prejudice	Explanation	Darren and Dawn	Marcus
12	Section 2.3.1	Domestic tourists engage with 'tourism spaces'	Domestic tourists are tourists in destination spaces and it is important to acknowledge that their subjective experiences of place can be universalised as tourism consumption.	3	84
13	Section 2.3.1	Domestic tourists engage with 'tourism representations'	Domestic tourists can become immersed in and contribute to representations that re-contextualise destinations.	4	48
14	Section 2.3.1	Domestic tourists exercise 'tourist gaze'	Domestic tourists exercise their discursive view onto destinations, the world is known and there for consumption in the fashion of their worldview.	68	125
15	Section 2.3.2	Domestic tourists are subject to Power in tourism	The subjective engagement with power through tourism should be considered as universal to the tourist condition.	0	57
	(Pre-tour Prejudices: Constitutive Belonging)				
16	Section 2.6	Privileged locative relation	Domestic tourists have an inalienable privileged relation with locative histories/narratives associated with locations and objects of a destination.	21	89
	(Post Tour Prejudices: Pre-departure Kit)				
17	Appendix II	Trip Planning	The tour operator appears to ensure that participants consider many issues when planning their trip.	0	1
18	Appendix II	Prospective experiences during the tag-along	The tour operator appears to ensure that participants are informed about places and leisure opportunities at locations included in the tag-along tour itinerary.	1	20

Appendix I: Researcher Prejudices

Monitoring (Potentially) Productive Researcher Prejudices

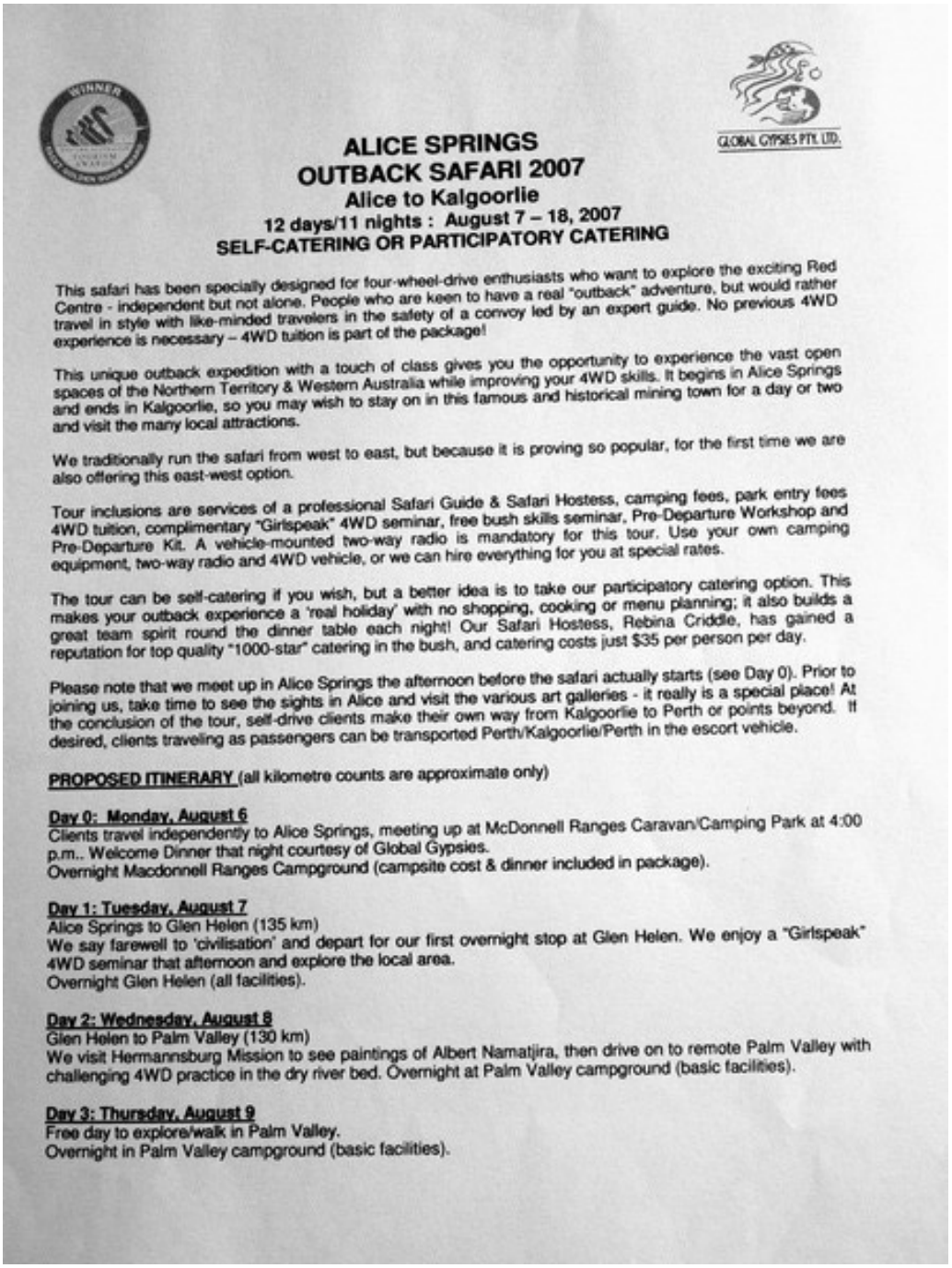
(Post Tour Prejudices: Interview with the Tour Guide)				Frequency Raised During Iterative Dialogue	
#	Source	Prejudice	Explanation	Darren and Dawn	Marcus
19	Appendix VI	Tour ethos	Largely destination-oriented with limited 4wd challenges.	2	17
20	Appendix VI	Tour participants	Generally older, affluent and well read.	0	1
21	Appendix VI	Itinerary	Combining iconic and less known destinations with limited hast and ample free time.	0	19
22	Appendix VI	Leadership	Multi-faceted service, support, guidance and experience.	0	0
23	Appendix VI	Emphasis on Education	Tour offers educational and interpretive insight into things like desert landscapes, 4WDing and wildlife.	17	4
24	Appendix VI	Achievement	Tag-along participants reach milestones in their own travel and 4wd ability.	5	47
25	Appendix VI	Remoteness and danger	Places of difficult access, low visitation unaffected by infrastructure or development, with limited support options.	2	2
26	Appendix VI	Outdoor lifestyle	Camping, outdoors living and regular campfires.	3	1
27	Appendix VI	Camaraderie	Travelling with a group is enriching because the experiences are shared with others.	3	33

Appendix I: Researcher Prejudices

Monitoring (Potentially) Productive Researcher Prejudices

(Post Tour Prejudices: Emplacement)				Frequency Raised During Iterative Dialogue	
#	Source	Prejudice	Explanation	Darren and Dawn	Marcus
28	Emplacement	Convoy driving	Convoy vehicles drove single file behind the tour operator vehicle. Convoy used two-way radios to communicate.	0	1
29	Emplacement	Set-up/pack-up	Visiting different campgrounds meant the group set up/packed up camp often.	0	0
30	Emplacement	Domestic duties	For the duration of the tour, a roster divided daily duties (washing dishes etc) among participants.	0	0
31	Emplacement	Meals	All meals were shared as a group, 'outdoors' or in transit. Catering was supplied by the operator.	0	0
32	Emplacement	Campfire	Apart from day 0, every evening the group gathered to socialise around a campfire.	0	0
33	Emplacement	Day 0	See Appendix V (page 1)	0	1
34	Emplacement	Day 1	See Appendix V (page 2)	0	3
35	Emplacement	Day 2	See Appendix V (page 3)	7	3
36	Emplacement	Day 3	See Appendix V (page 4)	2	5
37	Emplacement	Day 4	See Appendix V (page 5)	0	0
38	Emplacement	Day 5	See Appendix V (page 6)	0	0
39	Emplacement	Day 6	See Appendix V (page 7)	0	2
40	Emplacement	Day 7	See Appendix V (page 8)	0	1
41	Emplacement	Day 8	See Appendix V (page 9)	0	1
42	Emplacement	Day 9	See Appendix V (page 10)	0	0
43	Emplacement	Day 10	See Appendix V (page 11)	1	0
44	Emplacement	Day 11	See Appendix V (page 12)	0	0
45	Emplacement	Day 12	See Appendix V (page 12)	0	0

Appendix II: Tour Operator Pre-departure Kit (selected pages)



GLOBAL GYPSIES PTY. LTD.

ALICE SPRINGS
OUTBACK SAFARI 2007
Alice to Kalgoorlie
12 days/11 nights : August 7 – 18, 2007
SELF-CATERING OR PARTICIPATORY CATERING

This safari has been specially designed for four-wheel-drive enthusiasts who want to explore the exciting Red Centre - independent but not alone. People who are keen to have a real "outback" adventure, but would rather travel in style with like-minded travelers in the safety of a convoy led by an expert guide. No previous 4WD experience is necessary – 4WD tuition is part of the package!

This unique outback expedition with a touch of class gives you the opportunity to experience the vast open spaces of the Northern Territory & Western Australia while improving your 4WD skills. It begins in Alice Springs and ends in Kalgoorlie, so you may wish to stay on in this famous and historical mining town for a day or two and visit the many local attractions.

We traditionally run the safari from west to east, but because it is proving so popular, for the first time we are also offering this east-west option.

Tour inclusions are services of a professional Safari Guide & Safari Hostess, camping fees, park entry fees 4WD tuition, complimentary "Girlspeak" 4WD seminar, free bush skills seminar, Pre-Departure Workshop and Pre-Departure Kit. A vehicle-mounted two-way radio is mandatory for this tour. Use your own camping equipment, two-way radio and 4WD vehicle, or we can hire everything for you at special rates.

The tour can be self-catering if you wish, but a better idea is to take our participatory catering option. This makes your outback experience a 'real holiday' with no shopping, cooking or menu planning; it also builds a great team spirit round the dinner table each night! Our Safari Hostess, Rebina Criddle, has gained a reputation for top quality "1000-star" catering in the bush, and catering costs just $35 per person per day.

Please note that we meet up in Alice Springs the afternoon before the safari actually starts (see Day 0). Prior to joining us, take time to see the sights in Alice and visit the various art galleries - it really is a special place! At the conclusion of the tour, self-drive clients make their own way from Kalgoorlie to Perth or points beyond. If desired, clients traveling as passengers can be transported Perth/Kalgoorlie/Perth in the escort vehicle.

PROPOSED ITINERARY (all kilometre counts are approximate only)

Day 0: Monday, August 6
Clients travel independently to Alice Springs, meeting up at McDonnell Ranges Caravan/Camping Park at 4:00 p.m.. Welcome Dinner that night courtesy of Global Gypsies.
Overnight Macdonnell Ranges Campground (campsite cost & dinner included in package).

Day 1: Tuesday, August 7
Alice Springs to Glen Helen (135 km)
We say farewell to 'civilisation' and depart for our first overnight stop at Glen Helen. We enjoy a "Girlspeak" 4WD seminar that afternoon and explore the local area.
Overnight Glen Helen (all facilities).

Day 2: Wednesday, August 8
Glen Helen to Palm Valley (130 km)
We visit Hermannsburg Mission to see paintings of Albert Namatjira, then drive on to remote Palm Valley with challenging 4WD practice in the dry river bed. Overnight at Palm Valley campground (basic facilities).

Day 3: Thursday, August 9
Free day to explore/walk in Palm Valley.
Overnight in Palm Valley campground (basic facilities).

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)

Alice – Kalgoorlie - 2

Day 4: Friday, August 10
Palm Valley to Kings Canyon (200 km)
Travel via Finke River and Mereenie Loop Road with more practice of our 4WD skills. Short walk that afternoon. Optional sunset viewing at the Canyon.
Overnight at campground at Kings Canyon campground (all facilities).

Day 5: Saturday, August 11
Free day in Kings Canyon to relax, take an optional helicopter flight over the canyon, or if you're feeling fit, to take the long (and highly recommended!) walk through the canyon.
Overnight at Kings Canyon campground (all facilities).

Day 6: Sunday, August 12
Kings Canyon to Ayers Rock (300 km)
Optional visit to Olgas; enjoy fabulous 1-2 hour walk through "Valley of the Winds" (recommended). Arrive Uluru early afternoon.
Overnight at Yulara campground about 45 minutes from the Rock (all facilities).

Day 7: Monday, August 13
Free day in & around Ayers Rock. Opportunity to go bush-walking, climb the Rock, go shopping, do laundry, or just rest. Optional helicopter and Cessna flights. Sunset at the Rock.
Overnight in Yulara campground about 45 minutes from the Rock (all facilities).

Day 8: Tuesday, August 14
Uluru to Warakuna (330 km)
Our first drive on the "Great Central Road", a predominantly Aboriginal reserve area. Travel via Olgas (time for short visit only today – please do walk on Day 6 as there will be insufficient time to do it today).
Overnight at Warakuna Roadhouse (all facilities).

Day 9: Wednesday, August 15
Warakuna to Warburton (230 km)
Tour of "Giles Weather Station", part of the international weather monitoring system built in the late 1950's for the controversial Australian atomic testing program.
Overnight at Warburton Roadhouse, 400 km. from the closest town (all facilities).

Day 10: Thursday, August 16
Warburton to Tjukayirla to (258 km)
We enjoy the sights of the outback. Perhaps we'll see some camels! Optional visit to Empress Springs.
Overnight at Tjukayirla Road House (basic facilities)

Day 11: Friday, August 17
Tjukayirla to Laverton to (315 km)
Overnight at Laverton caravan park (all facilities). Special Farewell Dinner that night.

Day 12: Saturday, August 18
Laverton to Kalgoorlie (360 km)
We take an exciting detour to view the famous Lake Ballard sculptures (near Menzies) this morning, then drive on to Kalgoorlie arriving late afternoon. Clients are responsible for own accommodation that night – please book in advance! Tour leaders will be staying at Boulder Accommodation Village caravan park (about 5 kms from Kalgoorlie). Optional group meal at local restaurant that night. Clients traveling as passengers will be transported back to Perth in the escort vehicle the next day, arriving Perth late Saturday afternoon, August 19.

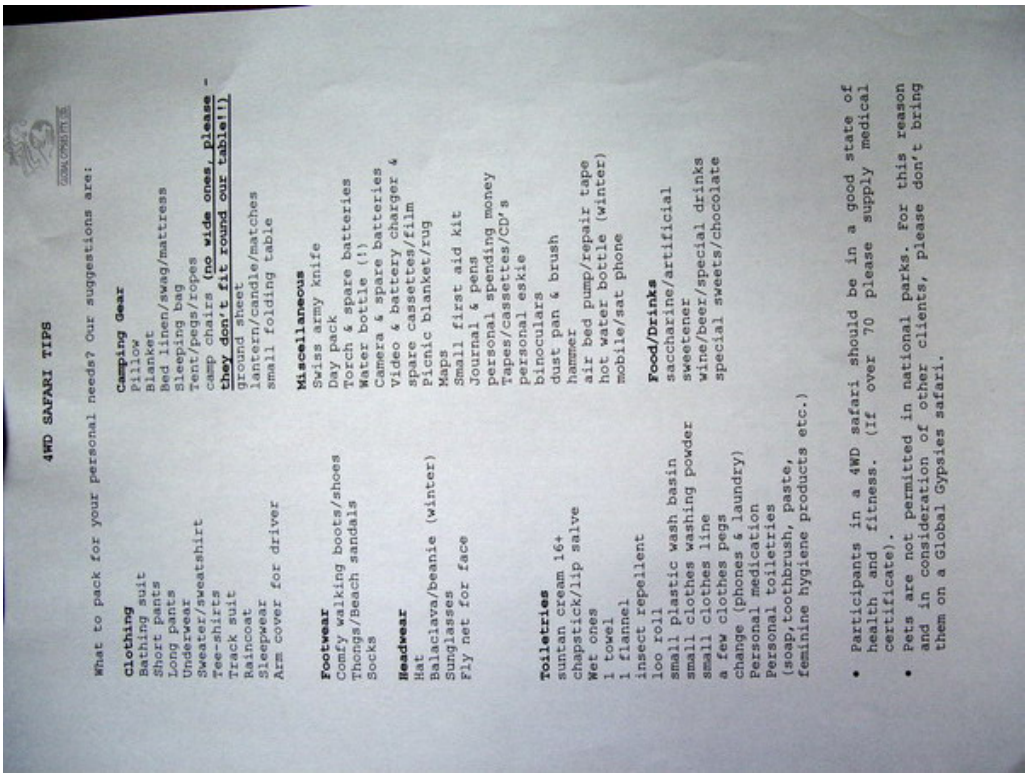
Cost: $1350 per person (plus optional catering cost of $35 per person per day).

Notes:
1. In Alice Springs, there is a highly recommended optional Aboriginal cultural tour available (mornings only) with Rod Steinart Tours. Advance bookings essential. Also recommend visiting Alice Springs Desert Park for plant viewing & raptor show (10:30 a.m. & 3:30 p.m.), enjoying a meal at Bojangles or driving to Chamber's Pillar for the day.
2. In Kalgoorlie, we recommend a mining tour to the "Super Pit", a tour of "Langtree's" the famous bordello, a visit to the two-up school & enjoying a meal at the Star & Garter.

For more information, contact Global Gypsies on (08) 9341 6727
info@globalgypsies.com.au www.globalgypsies.com.au

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)



4WD SAFARI TIPS

What to pack for your personal needs? Our suggestions are:

Clothing
Bathing suit
Short pants
Long pants
Underwear
Sweater/sweatshirt
Tee-shirts
Track suit
Raincoat
Sleepwear
Arm cover for driver

Footwear
Comfy walking boots/shoes
Thongs/Beach sandals
Socks

Headwear
Hat
Balaclava/beanie (winter)
Sunglasses
Fly net for face

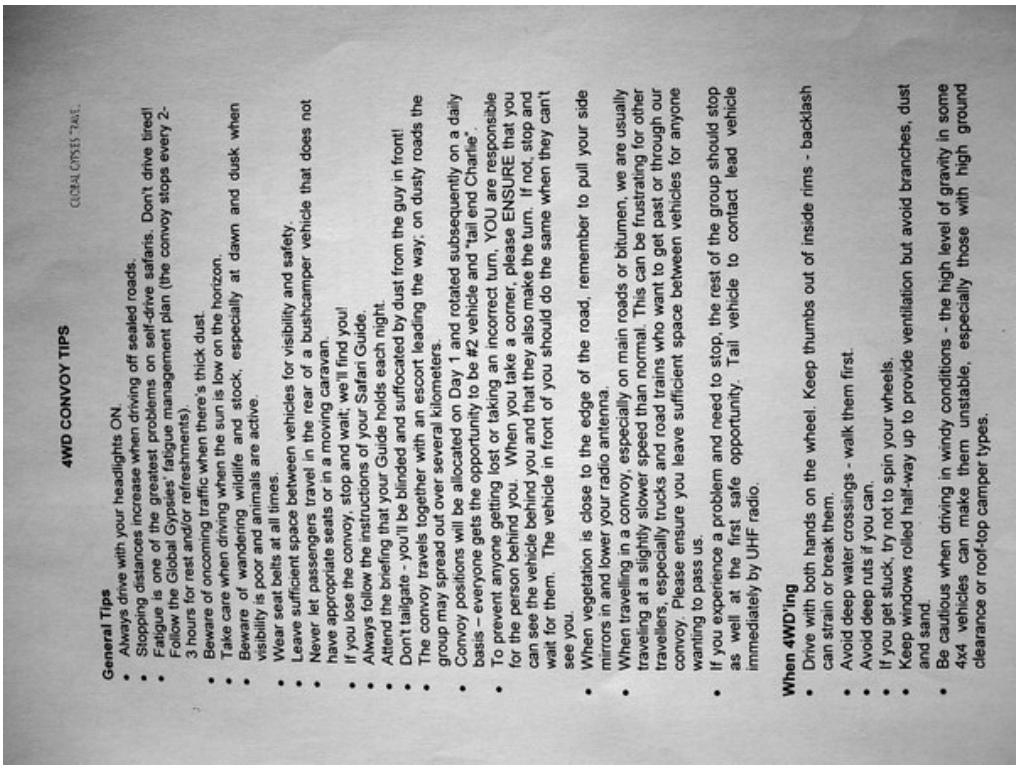
Toiletries
suntan cream 16+
chapstick/lip salve
Wet ones
1 towel
1 flannel
insect repellent
loo roll
small plastic wash basin
small clothes washing powder
small clothes line
a few clothes pegs
change (phones & laundry)
Personal medication
Personal toiletries
(soap,toothbrush, paste,
feminine hygiene products etc.)

Camping Gear
Pillow
Blanket
Bed linen/swag/mattress
Sleeping bag
Tent/pegs/ropes
camp chairs **(no wide ones, please - they don't fit round our table!!)**
ground sheet
lantern/candle/matches
small folding table

Miscellaneous
Swiss army knife
Day pack
Torch & spare batteries
Water bottle (!)
Camera & spare batteries
Video & battery charger & spare cassettes/film
Picnic blanket/rug
Maps
Small first aid kit
Journal & pens
personal spending money
Tapes/cassettes/CD's
personal eskie
binoculars
dust pan & brush
hammer
air bed pump/repair tape
hot water bottle (winter)
mobile/sat phone

Food/Drinks
saccharine/artificial
sweetener
wine/beer/special drinks
special sweets/chocolate

- Participants in a 4WD safari should be in a good state of health and fitness. (If over 70 please supply medical certificate).
- Pets are not permitted in national parks. For this reason and in consideration of other clients, please don't bring them on a Global Gypsies safari.



4WD CONVOY TIPS

General Tips

- Always drive with your headlights ON.
- Stopping distances increase when driving off sealed roads.
- Fatigue is one of the greatest problems on self-drive safaris. Don't drive tired!
- Follow the Global Gypsies' fatigue management plan (the convoy stops every 2-3 hours for rest and/or refreshments).
- Beware of oncoming traffic when there's thick dust.
- Take care when driving when the sun is low on the horizon.
- Beware of wandering wildlife and stock, especially at dawn and dusk when visibility is poor and animals are active.
- Wear seat belts at all times.
- Leave sufficient space between vehicles for visibility and safety.
- Never let passengers travel in the rear of a bushcamper vehicle that does not have appropriate seats or in a moving caravan.
- If you lose the convoy, stop and wait; we'll find you!
- Always follow the instructions of your Safari Guide.
- Attend the briefing that your Guide holds each night.
- Don't tailgate - you'll be blinded and suffocated by dust from the guy in front!
- The convoy travels together with an escort leading the way; on dusty roads the group may spread out over several kilometers.
- Convoy positions will be allocated on Day 1 and rotated subsequently on a daily basis – everyone gets the opportunity to be #2 vehicle and 'tail end Charlie'.
- To prevent anyone getting lost or taking an incorrect turn, YOU are responsible for the person behind you. When you take a corner, please ENSURE that you can see the vehicle behind you and that they also make the turn. If not, stop and wait for them. The vehicle in front of you should do the same when they can't see you.
- When vegetation is close to the edge of the road, remember to pull your side mirrors in and lower your radio antenna.
- When travelling in a convoy, especially on main roads or bitumen, we are usually traveling at a slightly slower speed than normal. This can be frustrating for other travellers, especially trucks and road trains who want to get past or through our convoy. Please ensure you leave sufficient space between vehicles for anyone wanting to pass us.
- If you experience a problem and need to stop, the rest of the group should stop as well at the first safe opportunity. Tail vehicle to contact lead vehicle immediately by UHF radio.

When 4WD'ing

- Drive with both hands on the wheel. Keep thumbs out of inside rims - backlash can strain or break them.
- Avoid deep water crossings - walk them first.
- Avoid deep ruts if you can.
- If you get stuck, try not to spin your wheels.
- Keep windows rolled half-way up to provide ventilation but avoid branches, dust and sand.
- Be cautious when driving in windy conditions - the high level of gravity in some 4x4 vehicles can make them unstable, especially those with high ground clearance or roof-top camper types.

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)

Radio Communication

- The lead vehicle (your guide) keeps in contact with the convoy via two-way radio. If you bring your own UHF CB radio, or use a Global Gypsies' radio, please follow the Guide's instruction about its use.
- It is your responsibility as "tail-end Charlie" to let the convoy know if anyone is going to overtake the convoy so we can ensure the distance between vehicles is sufficient, and also to let the Tour Guide know if any vehicle has stopped (puncture, take photos, etc).
- Our call sign is "Gypsy". Radio procedure and channel allocation will be explained and demonstrated.
- Be aware that our radio communications will often be monitored, especially in the more urban areas. Please use this facility for information relevant to our convoy only and never as a "chat line" for irrelevant information; also never "swear on air".
- You will be advised on Day 1 which channel the convoy will be using. If necessary, we will change up in increments of one channel at a time. Please only change your channel if and when the convoy leader has asked you to do so.
- If you stop receiving radio messages, check that your radio is set on the correct channel, particularly after a change has been made.
- Please note that you are welcome to use our satellite phone to make/receive calls while in remote areas. Incoming/outgoing calls for clients will be charged at $3 a minute (except in the case of a safari-related emergency in which case we will cover the cost of any calls).

• • •

VEHICLE CHECK LIST
SPARE PARTS THAT SHOULD BE CARRIED IN EACH VEHICLE

GLOBAL GYPSIES PTY. LTD.

A. Short weekend-type Global Gypsies Safaris

Because of location, nature and duration of these safaris, only the very basics in spares and recovery gear is needed in your vehicle. The lead vehicle has a full set of recovery gear so it is not necessary to rush off and purchase large amounts of expensive recovery gear or spares. Here are some guidelines for your vehicle. (Remember this is for a Global Gypsies safari **only**. If you intend traveling away with friends, please continue onto the next section!

Essentials for all tours (to suit your vehicle)

- Spare tyre (correctly inflated) with good tread
- Suitable jack & base & handle
- Wheel spanner (must fit your wheel nuts!)
- Fan belts (drive belts) to suit your vehicle
- Radiator hoses (top & bottom)
- Engine oil
- Water for cooling system
- Basic tool box (usually supplied with vehicle)
- Spare remote immobilizer & deactivator
- Check that wheel nuts can be loosened with hand-held spanner (definitely do not use rattle gun!)
- Spare vehicle keys (door & ignition) attached to vehicle
- Warning triangle
- Battery & battery mounts secure & both in good condition
- Recovery hooks front & rear (if not fitted to vehicle you may not be able to participate in the recovery exercise).
  N.B. If fitted, ensure they are rated recovery points and not "tie downs".

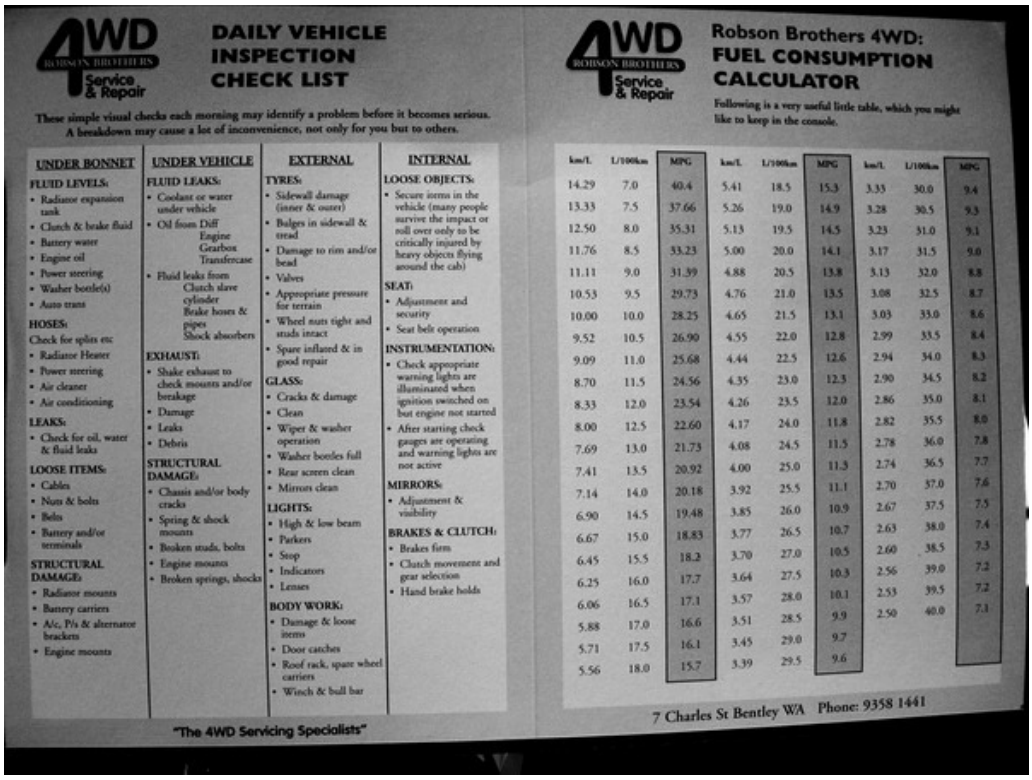
B. Equipment for Longer Safaris

Obviously everything that is needed for the short weekend safaris will be required for the longer ones. In addition, the following are recommended:

ESSENTIAL	OPTIONAL
Electrical	
electrical wire	globes
fuses	alternator
fusible link	
Suspension	
centre bolt	spare spring set (including
U bolt	front & rear main leaf spring)
	spring hanger & shackle bush
	shock absorber
	coil spring
	ball joints (uni & steering)

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)



4WD ROBSON BROTHERS Service & Repair

DAILY VEHICLE INSPECTION CHECK LIST

These simple visual checks each morning may identify a problem before it becomes serious. A breakdown may cause a lot of inconvenience, not only for you but to others.

UNDER BONNET

FLUID LEVELS:
- Radiator expansion tank
- Clutch & brake fluid
- Battery water
- Engine oil
- Power steering
- Washer bottle(s)
- Auto trans

HOSES:
Check for splits etc
- Radiator Heater
- Power steering
- Air cleaner
- Air conditioning

LEAKS:
- Check for oil, water & fluid leaks

LOOSE ITEMS:
- Cables
- Nuts & bolts
- Belts
- Battery and/or terminals

STRUCTURAL DAMAGE:
- Radiator mounts
- Battery carriers
- A/c, P/s & alternator brackets
- Engine mounts

UNDER VEHICLE

FLUID LEAKS:
- Coolant or water under vehicle
- Oil from Diff / Engine / Gearbox / Transfercase
- Fluid leaks from Clutch slave cylinder / Brake hoses & pipes / Shock absorbers

EXHAUST:
- Shake exhaust to check mounts and/or breakage
- Damage
- Leaks
- Debris

STRUCTURAL DAMAGE:
- Chassis and/or body cracks
- Spring & shock mounts
- Broken studs, bolts
- Engine mounts
- Broken springs, shocks

EXTERNAL

TYRES:
- Sidewall damage (inner & outer)
- Bulges in sidewall & tread
- Damage to rim and/or bead
- Valves
- Appropriate pressure for terrain
- Wheel nuts tight and studs intact
- Spare inflated & in good repair

GLASS:
- Cracks & damage
- Clean
- Wiper & washer operation
- Washer bottles full
- Rear screen clean
- Mirrors clean

LIGHTS:
- High & low beam
- Parkers
- Stop
- Indicators
- Lenses

BODY WORK:
- Damage & loose items
- Door catches
- Roof rack, spare wheel carriers
- Winch & bull bar

INTERNAL

LOOSE OBJECTS:
- Secure items in the vehicle (many people survive the impact or roll over only to be critically injured by heavy objects flying around the cab)

SEAT:
- Adjustment and security
- Seat belt operation

INSTRUMENTATION:
- Check appropriate warning lights are illuminated when ignition switched on but engine not started
- After starting check gauges are operating and warning lights are not active

MIRRORS:
- Adjustment & visibility

BRAKES & CLUTCH:
- Brakes firm
- Clutch movement and gear selection
- Hand brake holds

"The 4WD Servicing Specialists"

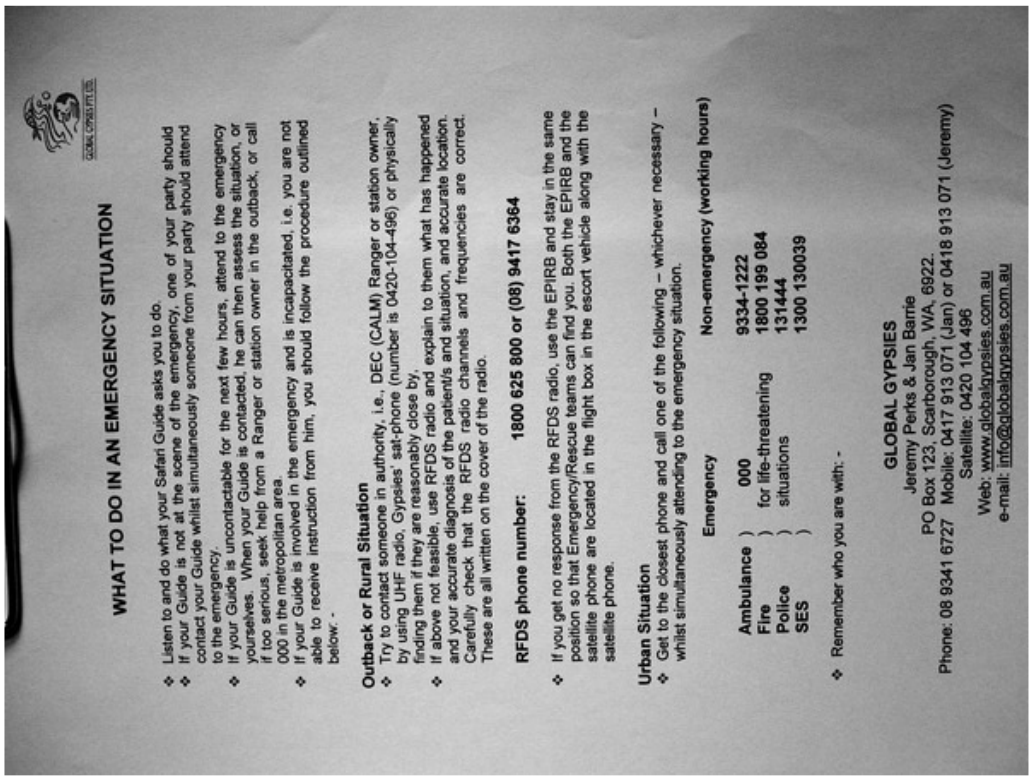
4WD ROBSON BROTHERS Service & Repair

Robson Brothers 4WD: FUEL CONSUMPTION CALCULATOR

Following is a very useful little table, which you might like to keep in the console.

km/L	L/100km	MPG	km/L	L/100km	MPG	km/L	L/100km	MPG
14.29	7.0	40.4	5.41	18.5	15.3	3.35	30.0	9.4
13.33	7.5	37.66	5.26	19.0	14.9	3.28	30.5	9.3
12.50	8.0	35.31	5.13	19.5	14.5	3.23	31.0	9.1
11.76	8.5	33.23	5.00	20.0	14.1	3.17	31.5	9.0
11.11	9.0	31.39	4.88	20.5	13.8	3.13	32.0	8.8
10.53	9.5	29.73	4.76	21.0	13.5	3.08	32.5	8.7
10.00	10.0	28.25	4.65	21.5	13.1	3.03	33.0	8.6
9.52	10.5	26.90	4.55	22.0	12.8	2.99	33.5	8.4
9.09	11.0	25.68	4.44	22.5	12.6	2.94	34.0	8.3
8.70	11.5	24.56	4.35	23.0	12.3	2.90	34.5	8.2
8.33	12.0	23.54	4.26	23.5	12.0	2.86	35.0	8.1
8.00	12.5	22.60	4.17	24.0	11.8	2.82	35.5	8.0
7.69	13.0	21.73	4.08	24.5	11.5	2.78	36.0	7.8
7.41	13.5	20.92	4.00	25.0	11.3	2.74	36.5	7.7
7.14	14.0	20.18	3.92	25.5	11.1	2.70	37.0	7.6
6.90	14.5	19.48	3.85	26.0	10.9	2.67	37.5	7.5
6.67	15.0	18.83	3.77	26.5	10.7	2.63	38.0	7.4
6.45	15.5	18.2	3.70	27.0	10.5	2.60	38.5	7.3
6.25	16.0	17.7	3.64	27.5	10.3	2.56	39.0	7.2
6.06	16.5	17.1	3.57	28.0	10.1	2.53	39.5	7.2
5.88	17.0	16.6	3.51	28.5	9.9	2.50	40.0	7.1
5.71	17.5	16.1	3.45	29.0	9.7			
5.56	18.0	15.7	3.39	29.5	9.6			

7 Charles St Bentley WA Phone: 9358 1441



GLOBAL GYPSIES PTY LTD

WHAT TO DO IN AN EMERGENCY SITUATION

- Listen to and do what your Safari Guide asks you to do.
- If your Guide is not at the scene of the emergency, one of your party should contact your Guide whilst simultaneously someone from your party should attend to the emergency.
- If your Guide is uncontactable for the next few hours, attend to the emergency yourselves. When your Guide is contacted, he can then assess the situation, or if too serious, seek help from a Ranger or station owner in the outback, or call 000 in the metropolitan area.
- If your Guide is involved in the emergency and is incapacitated, i.e. you are not able to receive instruction from him, you should follow the procedure outlined below: -

Outback or Rural Situation

- Try to contact someone in authority, i.e., DEC (CALM) Ranger or station owner, by using UHF radio, Gypsies' sat-phone (number is 0420-104-496) or physically finding them if they are reasonably close by;
- If above not feasible, use RFDS radio and explain to them what has happened and your accurate diagnosis of the patient/s and situation, and accurate location. Carefully check that the RFDS radio channels and frequencies are correct. These are all written on the cover of the radio.

RFDS phone number: 1800 625 800 or (08) 9417 6364

- If you get no response from the RFDS radio, use the EPIRB and stay in the same position so that Emergency/Rescue teams can find you. Both the EPIRB and the satellite phone are located in the flight box in the escort vehicle along with the satellite phone.

Urban Situation

- Get to the closest phone and call one of the following – whichever necessary – whilst simultaneously attending to the emergency situation.

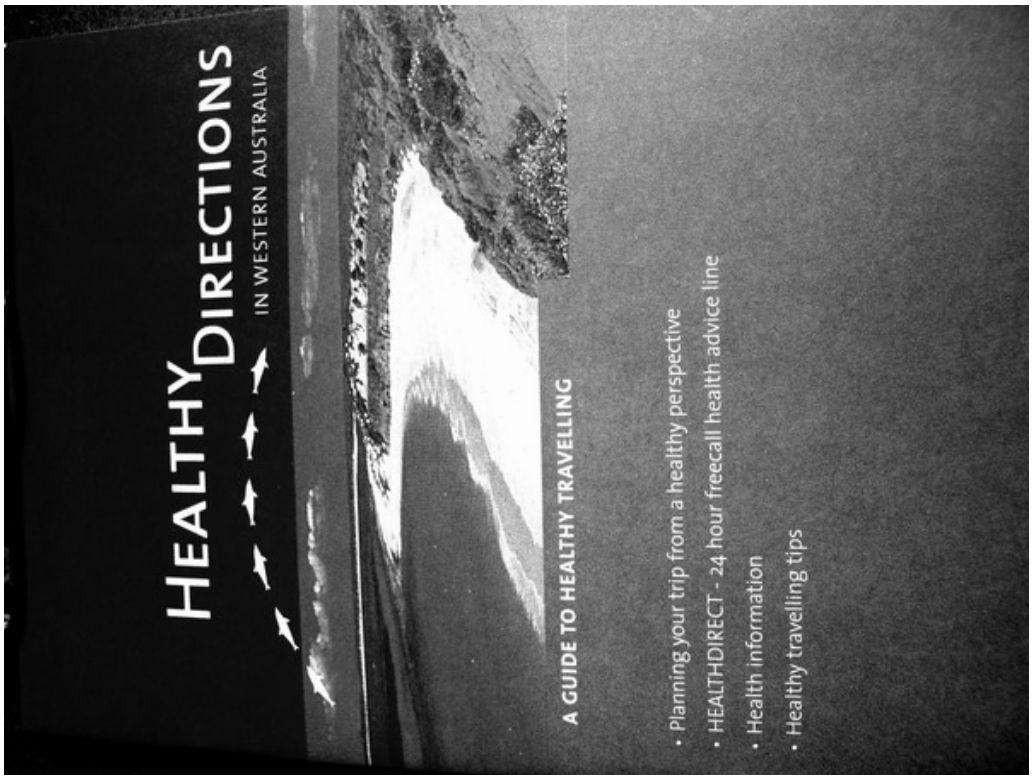
Emergency		Non-emergency (working hours)
Ambulance)	000	9334-1222
Fire)	for life-threatening	1800 199 084
Police)	situations	131444
SES)		1300 130039

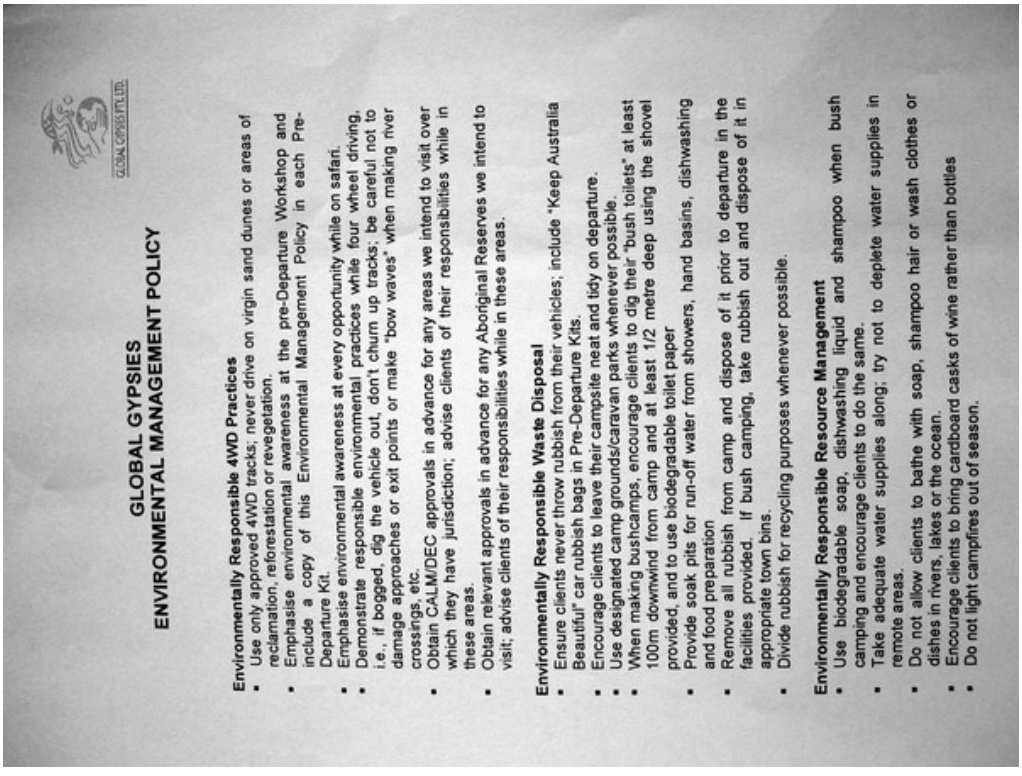
- Remember who you are with: -

GLOBAL GYPSIES
Jeremy Perks & Jan Barrie
PO Box 123, Scarborough, WA, 6922.
Phone: 08 9341 6727 Mobile: 0417 913 071 (Jan) or 0418 913 071 (Jeremy)
Satellite: 0420 104 496
Web: www.globalgypsies.com.au
e-mail: info@globalgypsies.com.au

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)





GLOBAL GYPSIES
ENVIRONMENTAL MANAGEMENT POLICY

Environmentally Responsible 4WD Practices

- Use only approved 4WD tracks; never drive on virgin sand dunes or areas of reclamation, reforestation or revegetation.
- Emphasise environmental awareness at the pre-Departure Workshop and include a copy of this Environmental Management Policy in each Pre-Departure Kit.
- Emphasise environmental awareness at every opportunity while on safari.
- Demonstrate responsible environmental practices while four wheel driving, i.e., if bogged, dig the vehicle out, don't churn up tracks; be careful not to damage approaches or exit points or make "bow waves" when making river crossings, etc.
- Obtain CALM/DEC approvals in advance for any areas we intend to visit over which they have jurisdiction; advise clients of their responsibilities while in these areas.
- Obtain relevant approvals in advance for any Aboriginal Reserves we intend to visit; advise clients of their responsibilities while in these areas.

Environmentally Responsible Waste Disposal

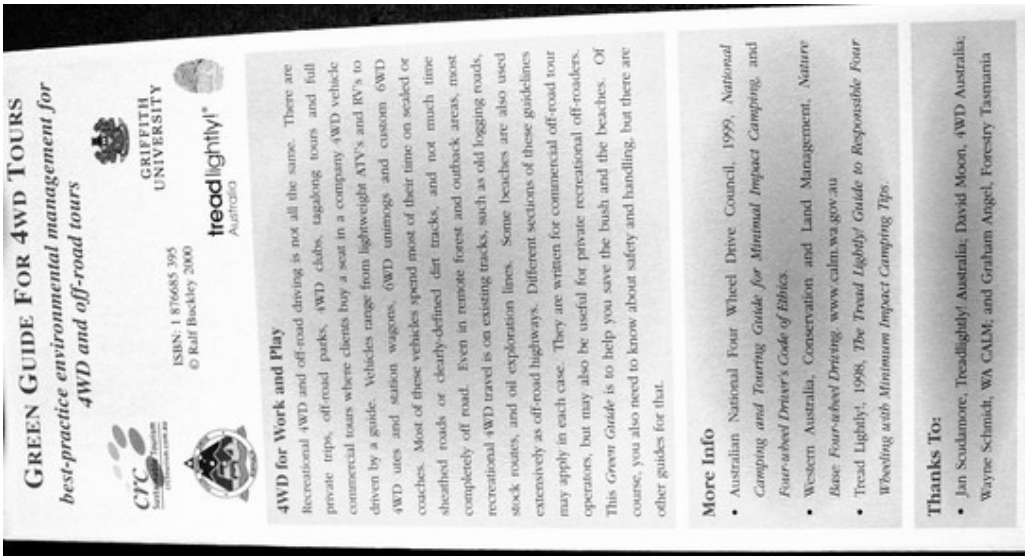
- Ensure clients never throw rubbish from their vehicles; include "Keep Australia Beautiful" car rubbish bags in Pre-Departure Kits.
- Encourage clients to leave their campsite neat and tidy on departure.
- Use designated camp grounds/caravan parks whenever possible.
- When making bushcamps, encourage clients to dig their "bush toilets" at least 100m downwind from camp and at least 1/2 metre deep using the shovel provided, and to use biodegradable toilet paper
- Provide soak pits for run-off water from showers, hand basins, dishwashing and food preparation
- Remove all rubbish from camp and dispose of it prior to departure in the facilities provided. If bush camping, take rubbish out and dispose of it in appropriate town bins.
- Divide rubbish for recycling purposes whenever possible.

Environmentally Responsible Resource Management

- Use biodegradable soap, dishwashing liquid and shampoo when bush camping and encourage clients to do the same.
- Take adequate water supplies along; try not to deplete water supplies in remote areas.
- Do not allow clients to bathe with soap, shampoo hair or wash clothes or dishes in rivers, lakes or the ocean.
- Encourage clients to bring cardboard casks of wine rather than bottles
- Do not light campfires out of season.

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)



GREEN GUIDE FOR 4WD TOURS

best-practice environmental management for 4WD and off-road tours

GRIFFITH UNIVERSITY

ISBN: 1 876685 395

© Ralf Buckley 2000

treadlightly!® Australia

4WD for Work and Play

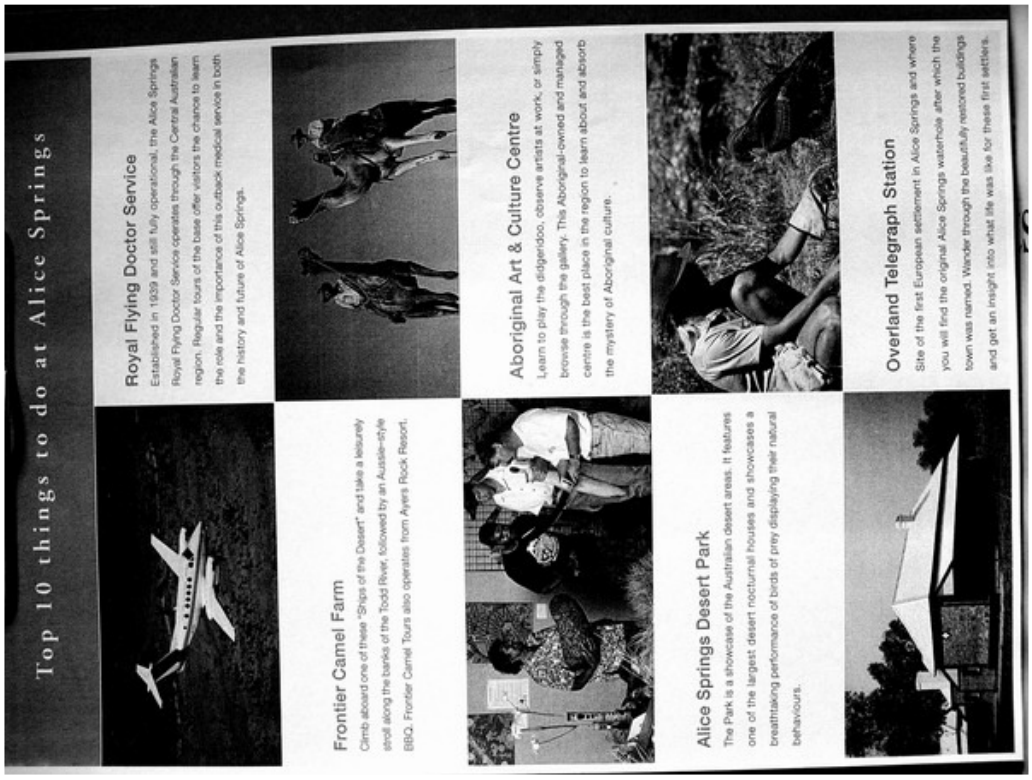
Recreational 4WD and off-road driving is not all the same. There are private trips, off-road parks, 4WD clubs, tagalong tours and full commercial tours where clients buy a seat in a company 4WD vehicle driven by a guide. Vehicles range from lightweight ATV's and RV's to 4WD utes and station wagons, 6WD unimogs and custom 6WD coaches. Most of these vehicles spend most of their time on sealed or sheathed roads or clearly-defined dirt tracks, and not much time completely off road. Even in remote forest and outback areas, most recreational 4WD travel is on existing tracks, such as old logging roads, stock routes, and oil exploration lines. Some beaches are also used extensively as off-road highways. Different sections of these guidelines may apply in each case. They are written for commercial off-road tour operators, but may also be useful for private recreational off-roaders. This *Green Guide* is to help you save the bush and the beaches. Of course, you also need to know about safety and handling, but there are other guides for that.

More Info

- Australian National Four Wheel Drive Council, 1999, *National Camping and Touring Guide for Minimal Impact Camping*, and *Four-wheel Driver's Code of Ethics*.
- Western Australia, Conservation and Land Management, *Nature Base Four-wheel Driving*, www.calm.wa.gov.au
- Tread Lightly!, 1998, *The Tread Lightly! Guide to Responsible Four Wheeling with Minimum Impact Camping Tips*.

Thanks To:

- Jan Scudamore, Treadlightly! Australia; David Moon, 4WD Australia; Wayne Schmidt, WA CALM; and Graham Angel, Forestry Tasmania



Top 10 things to do at Alice Springs

Royal Flying Doctor Service

Established in 1939 and still fully operational, the Alice Springs Royal Flying Doctor Service operates through the Central Australian region. Regular tours of the base offer visitors the chance to learn the role and the importance of this outback medical service in both the history and future of Alice Springs.

Frontier Camel Farm

Climb aboard one of these "Ships of the Desert" and take a leisurely stroll along the banks of the Todd River, followed by an Aussie-style BBQ. Frontier Camel Tours also operates from Ayers Rock Resort.

Aboriginal Art & Culture Centre

Learn to play the didgeridoo, observe artists at work, or simply browse through the gallery. This Aboriginal-owned and managed centre is the best place in the region to learn about and absorb the mystery of Aboriginal culture.

Alice Springs Desert Park

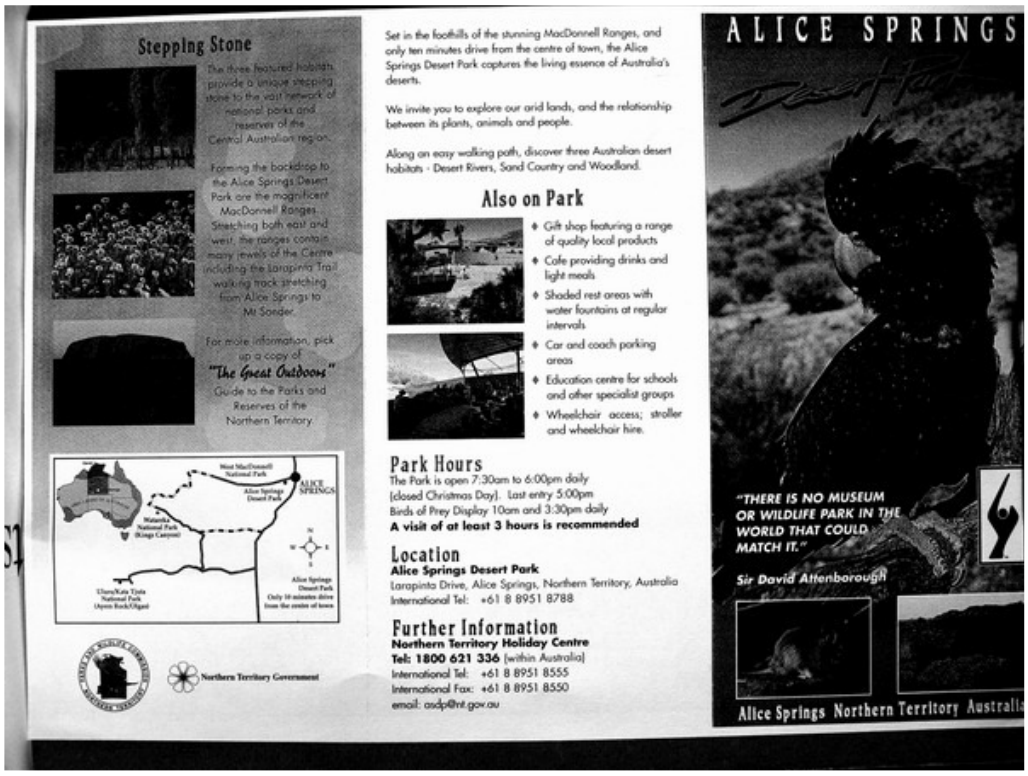
The Park is a showcase of the Australian desert areas. It features one of the largest desert nocturnal houses and showcases a breathtaking performance of birds of prey displaying their natural behaviours.

Overland Telegraph Station

Site of the first European settlement in Alice Springs and where you will find the original Alice Springs waterhole after which the town was named. Wander through the beautifully restored buildings and get an insight into what life was like for these first settlers.

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)



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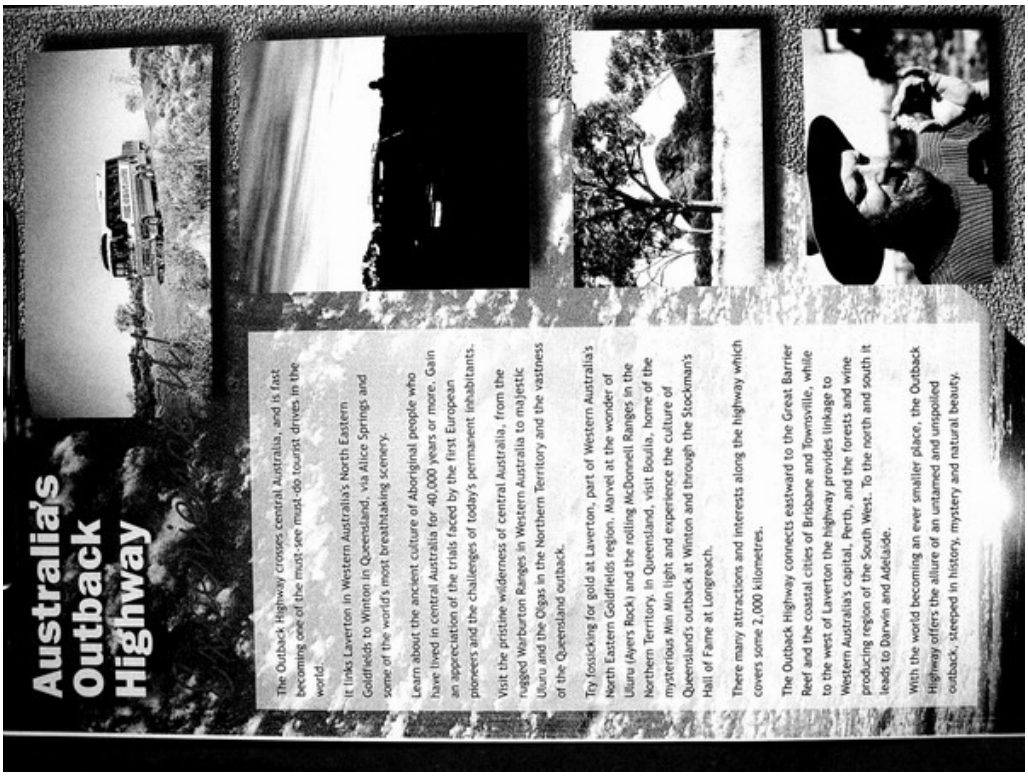

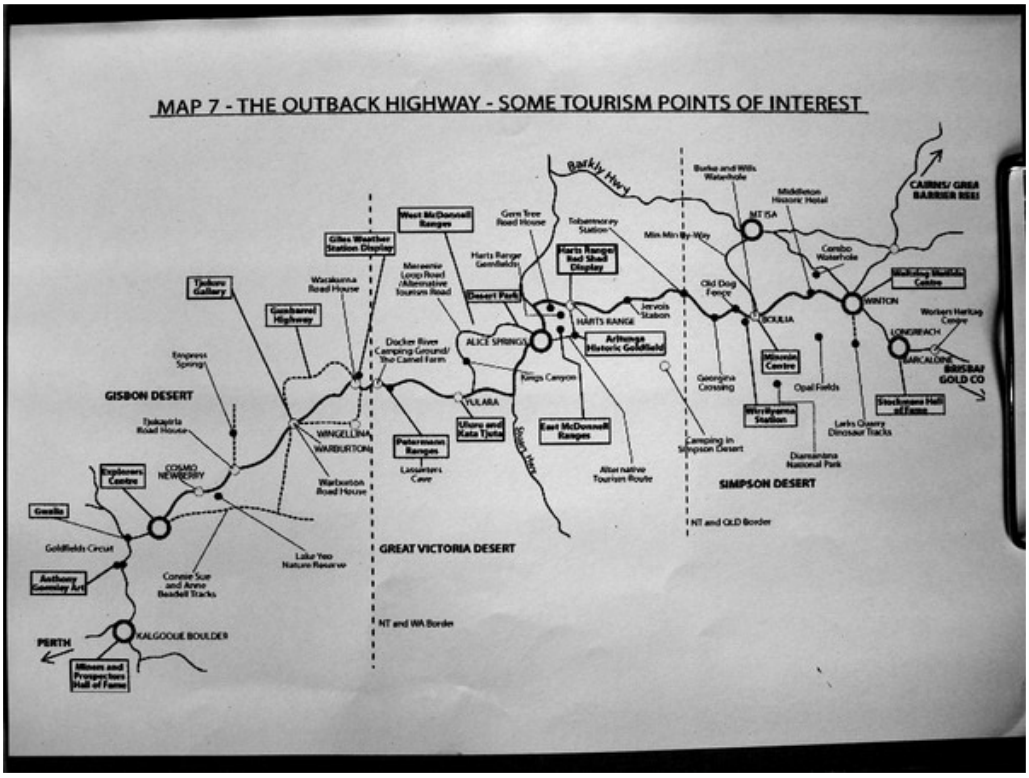

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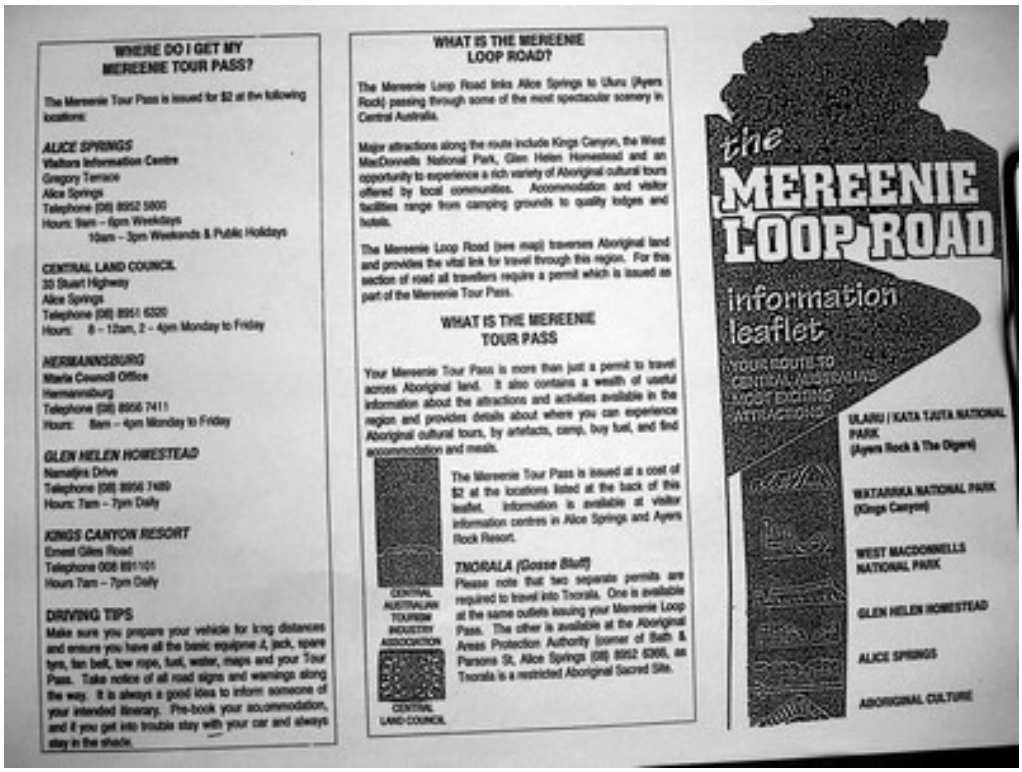


WHERE DO I GET MY MEREENIE TOUR PASS?

The Mereenie Tour Pass is issued for $2 at the following locations:

ALICE SPRINGS
Visitors Information Centre
Gregory Terrace
Alice Springs
Telephone (08) 8952 5800
Hours: 9am – 6pm Weekdays
10am – 3pm Weekends & Public Holidays

CENTRAL LAND COUNCIL
33 Stuart Highway
Alice Springs
Telephone (08) 8951 6320
Hours: 8 – 12am, 2 – 4pm Monday to Friday

HERMANNSBURG
Ntaria Council Office
Hermannsburg
Telephone (08) 8956 7411
Hours: 8am – 4pm Monday to Friday

GLEN HELEN HOMESTEAD
Namatjira Drive
Telephone (08) 8956 7489
Hours: 7am – 7pm Daily

KINGS CANYON RESORT
Ernest Giles Road
Telephone 008 891101
Hours 7am – 7pm Daily

DRIVING TIPS

Make sure you prepare your vehicle for long distances and ensure you have all the basic equipme d, jack, spare tyre, fan belt, tow rope, fuel, water, maps and your Tour Pass. Take notice of all road signs and warnings along the way. It is always a good idea to inform someone of your intended itinerary. Pre-book your accommodation, and if you get into trouble stay with your car and always stay in the shade.

WHAT IS THE MEREENIE LOOP ROAD?

The Mereenie Loop Road links Alice Springs to Uluru (Ayers Rock) passing through some of the most spectacular scenery in Central Australia.

Major attractions along the route include Kings Canyon, the West MacDonnells National Park, Glen Helen Homestead and an opportunity to experience a rich variety of Aboriginal cultural tours offered by local communities. Accommodation and visitor facilities range from camping grounds to quality lodges and hotels.

The Mereenie Loop Road (see map) traverses Aboriginal land and provides the vital link for travel through this region. For this section of road all travellers require a permit which is issued as part of the Mereenie Tour Pass.

WHAT IS THE MEREENIE TOUR PASS

Your Mereenie Tour Pass is more than just a permit to travel across Aboriginal land. It also contains a wealth of useful information about the attractions and activities available in the region and provides details about where you can experience Aboriginal cultural tours, by artefacts, camp, buy fuel, and find accommodation and meals.

The Mereenie Tour Pass is issued at a cost of $2 at the locations listed at the back of this leaflet. Information is available at visitor information centres in Alice Springs and Ayers Rock Resort.

CENTRAL AUSTRALIAN TOURISM INDUSTRY ASSOCIATION

CENTRAL LAND COUNCIL

TNORALA (Gosse Bluff)

Please note that two separate permits are required to travel into Tnorala. One is available at the same outlets issuing your Mereenie Loop Pass. The other is available at the Aboriginal Areas Protection Authority (corner of Bath & Parsons St, Alice Springs (08) 8952 6366, as Tnorala is a restricted Aboriginal Sacred Site.

the MEREENIE LOOP ROAD information leaflet

YOUR ROUTE TO CENTRAL AUSTRALIA'S MOST EXCITING ATTRACTIONS

ULURU | KATA TJUTA NATIONAL PARK (Ayers Rock & The Olgas)

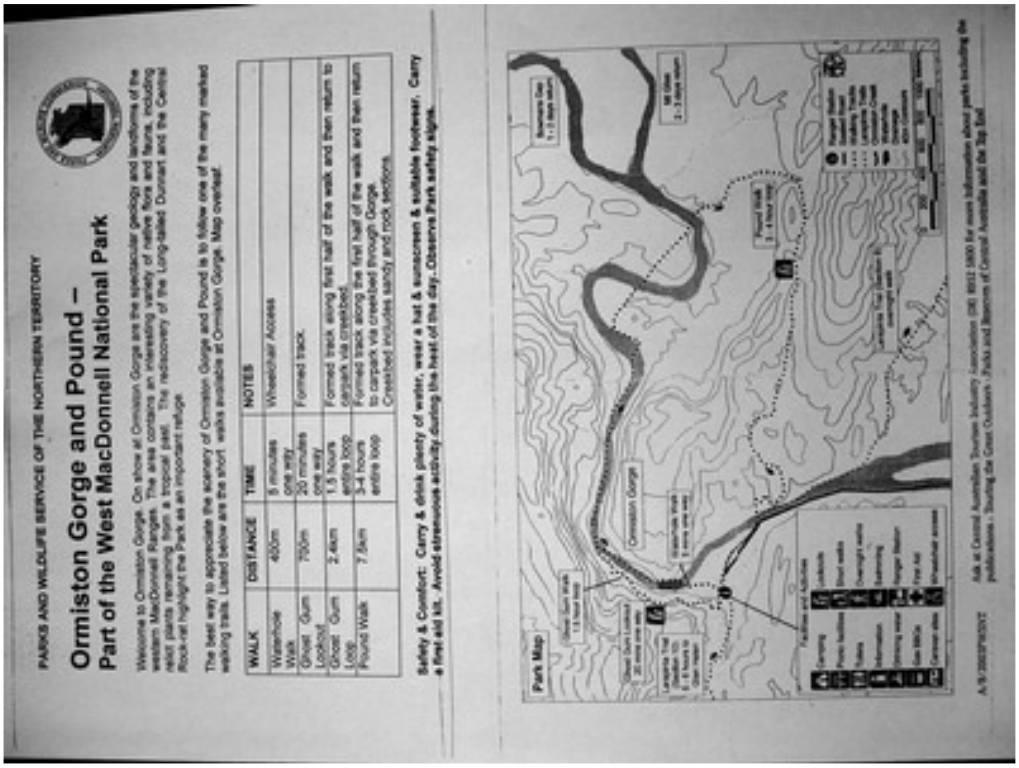
WATARRKA NATIONAL PARK (Kings Canyon)

WEST MACDONNELLS NATIONAL PARK

GLEN HELEN HOMESTEAD

ALICE SPRINGS

ABORIGINAL CULTURE



PARKS AND WILDLIFE SERVICE OF THE NORTHERN TERRITORY

Ormiston Gorge and Pound – Part of the West MacDonnell National Park

Welcome to Ormiston Gorge. On show at Ormiston Gorge are the spectacular geology and landforms of the western MacDonnell Ranges. The area contains an interesting variety of native flora and fauna, including relict plants remaining from a tropical past. The rediscovery of the Long-tailed Dunnart and the Central Rock-rat highlight the Park as an important refuge.

The best way to appreciate the scenery of Ormiston Gorge and Pound is to follow one of the many marked walking trails. Listed below are the short walks available at Ormiston Gorge. Map overleaf.

WALK	DISTANCE	TIME	NOTES
Waterhole Walk	400m	5 minutes one way	Wheelchair Access
Ghost Gum Lookout	700m	20 minutes one way	Formed track.
Ghost Gum Loop	2.4km	1.5 hours entire loop	Formed track along first half of the walk, and then return to carpark via creekbed.
Pound Walk	7.5km	3-4 hours entire loop	Formed track along the first half of the walk and then return to carpark via creekbed through Gorge. Creekbed includes sandy and rock sections.

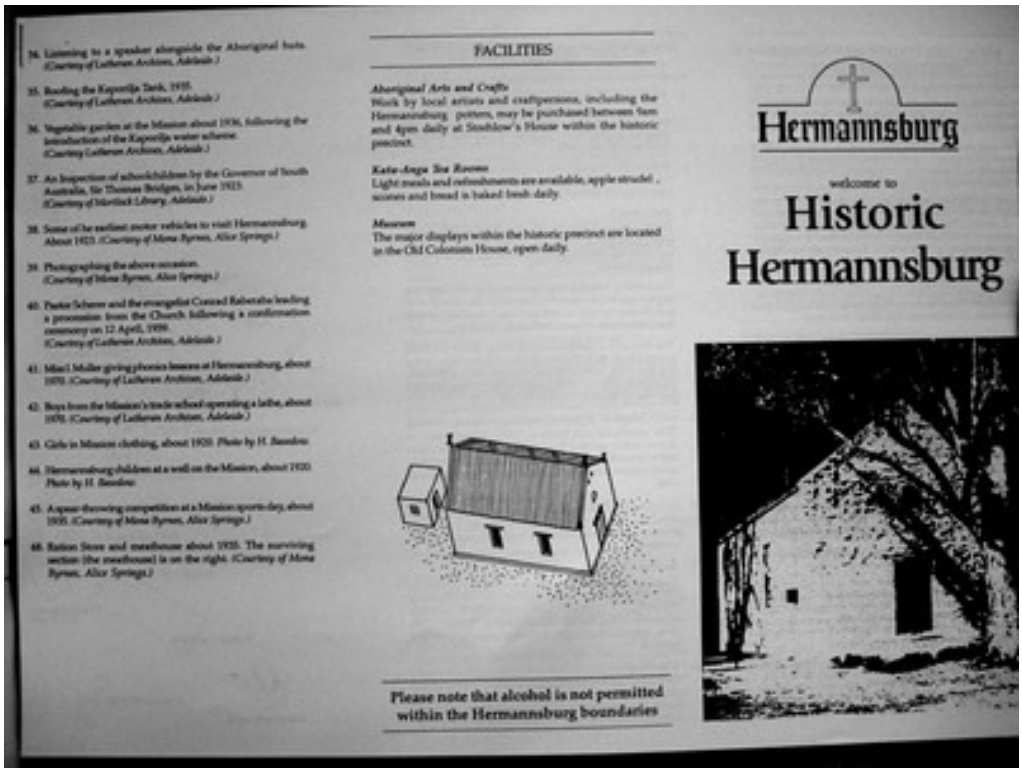
Safety & Comfort: Carry & drink plenty of water, wear a hat & sunscreen & suitable footwear. Carry a first aid kit. Avoid strenuous activity during the heat of the day. Observe Park safety signs.

Park Map

Ormiston Gorge

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)



36. Listening to a speaker alongside the Aboriginal huts. (Courtesy of Lutheran Archives, Adelaide.)

35. Reeding the Kapentja Tank, 1935. (Courtesy of Lutheran Archives, Adelaide.)

36. Vegetable garden at the Mission about 1936, following the introduction of the Kapentja water scheme. (Courtesy Lutheran Archives, Adelaide.)

37. An inspection of schoolchildren by the Governor of South Australia, Sir Thomas Bridges, in June 1925. (Courtesy of Mortlock Library, Adelaide.)

38. Some of he earliest motor vehicles to visit Hermannsburg. About 1925. (Courtesy of Mona Byrnes, Alice Springs.)

39. Photographing the above occasion. (Courtesy of Mona Byrnes, Alice Springs.)

40. Pastor Scherer and the evangelist Conrad Rabenalt leading a procession from the Church following a confirmation ceremony on 12 April, 1959. (Courtesy of Lutheran Archives, Adelaide.)

41. Miss I. Muller giving phonics lessons at Hermannsburg, about 1970. (Courtesy of Lutheran Archives, Adelaide.)

42. Boys from the Mission's trade school operating a lathe, about 1970. (Courtesy of Lutheran Archives, Adelaide.)

43. Girls in Mission clothing, about 1930. Photo by H. Basedow.

44. Hermannsburg children at a well on the Mission, about 1930. Photo by H. Basedow.

45. A spear-throwing competition at a Mission sports day, about 1935. (Courtesy of Mona Byrnes, Alice Springs.)

46. Ration Store and mealhouse about 1935. The surviving section (the mealhouse) is on the right. (Courtesy of Mona Byrnes, Alice Springs.)

FACILITIES

Aboriginal Arts and Crafts
Work by local artists and craftspersons, including the Hermannsburg pottery, may be purchased between 9am and 4pm daily at Strehlow's House within the historic precinct.

Kate-Anga Tea Rooms
Light meals and refreshments are available, apple strudel, scones and bread is baked fresh daily.

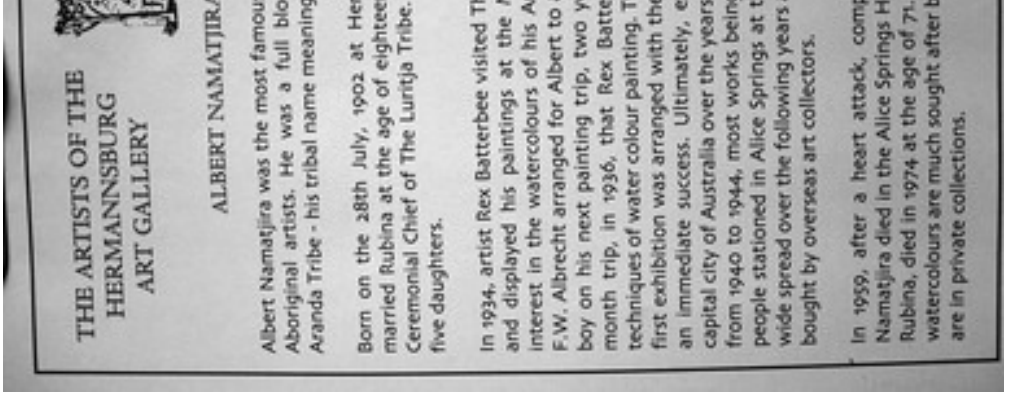
Museum
The major displays within the historic precinct are located in the Old Colonists House, open daily.

Please note that alcohol is not permitted within the Hermannsburg boundaries

Hermannsburg

welcome to

Historic Hermannsburg



THE ARTISTS OF THE HERMANNSBURG ART GALLERY

Hermannsburg
Heritage Precinct
N.T. Australia
Ph 08 8956 7402
Hermannsburg 0872

ALBERT NAMATJIRA 1902 - 1959

Albert Namatjira was the most famous and successful of Australian Aboriginal artists. He was a full blood member of the Western Aranda Tribe - his tribal name meaning Flying White Ant.

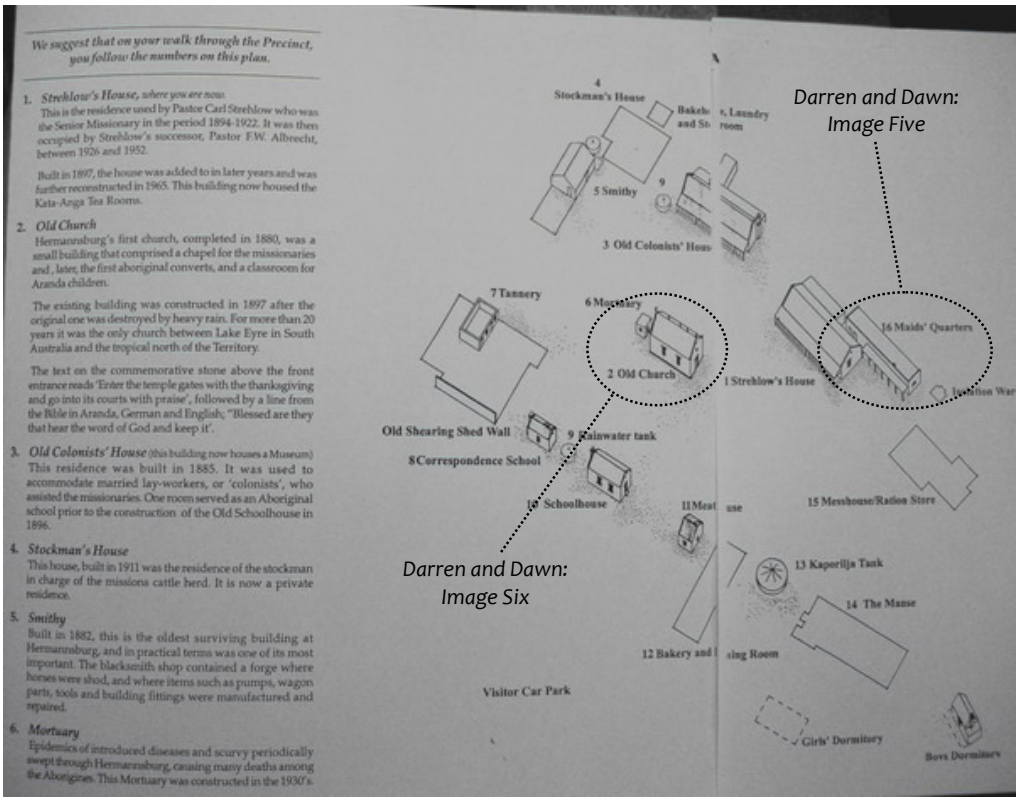
Born on the 28th July, 1902 at Hermannsburg Mission, Albert married Rubina at the age of eighteen. She was the daughter of a Ceremonial Chief of The Luritja Tribe. The couple had five sons and five daughters.

In 1934, artist Rex Batterbee visited The Centre for the second time, and displayed his paintings at the Mission. Albert showed great interest in the watercolours of his Aranda country, so that Pastor F.W. Albrecht arranged for Albert to accompany the artist as camel boy on his next painting trip, two years later. It was on this two month trip, in 1936, that Rex Batterbee instructed Albert in the techniques of water colour painting. Two years later, in 1938, Albert's first exhibition was arranged with the help of Rex Batterbee. It was an immediate success. Ultimately, exhibitions were held in every capital city of Australia over the years, although none were arranged from 1940 to 1944, most works being sold privately to the military people stationed in Alice Springs at the time. Albert's fame became wide spread over the following years and many of his paintings were bought by overseas art collectors.

In 1959, after a heart attack, complicated by pneumonia, Albert Namatjira died in the Alice Springs Hospital on 8th August. His wife Rubina, died in 1974 at the age of 71. To this day, Albert Namatjira's watercolours are much sought after by art dealers. Most of his works are in private collections.

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)



We suggest that on your walk through the Precinct, you follow the numbers on this plan.

1. ***Strehlow's House,*** *where you are now.*
This is the residence used by Pastor Carl Strehlow who was the Senior Missionary in the period 1894-1922. It was then occupied by Strehlow's successor, Pastor F.W. Albrecht, between 1926 and 1952.

Built in 1897, the house was added to in later years and was further reconstructed in 1965. This building now housed the Kata-Anga Tea Rooms.

2. ***Old Church***
Hermannsburg's first church, completed in 1880, was a small building that comprised a chapel for the missionaries and , later, the first aboriginal converts, and a classroom for Aranda children.

The existing building was constructed in 1897 after the original one was destroyed by heavy rain. For more than 20 years it was the only church between Lake Eyre in South Australia and the tropical north of the Territory.

The text on the commemorative stone above the front entrance reads 'Enter the temple gates with the thanksgiving and go into its courts with praise', followed by a line from the Bible in Aranda, German and English; "Blessed are they that hear the word of God and keep it'.

3. ***Old Colonists' House*** (this building now houses a Museum)
This residence was built in 1885. It was used to accommodate married lay-workers, or 'colonists', who assisted the missionaries. One room served as an Aboriginal school prior to the construction of the Old Schoolhouse in 1896.

4. ***Stockman's House***
This house, built in 1911 was the residence of the stockman in charge of the missions cattle herd. It is now a private residence.

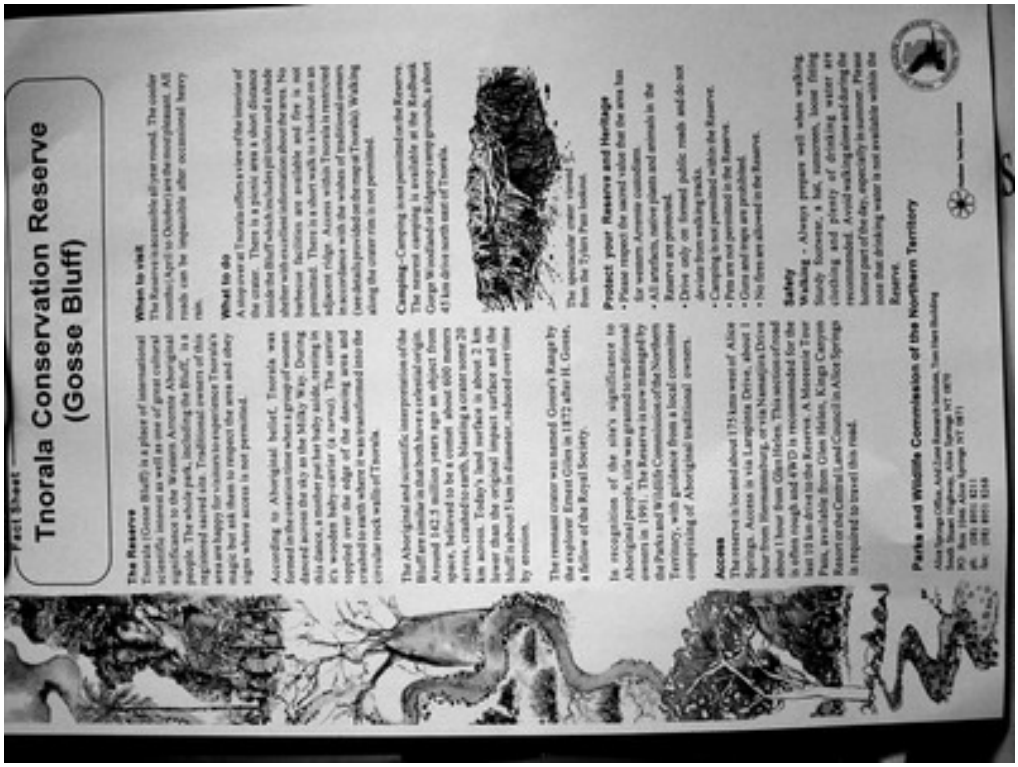
5. ***Smithy***
Built in 1882, this is the oldest surviving building at Hermannsburg, and in practical terms was one of its most important. The blacksmith shop contained a forge where horses were shod, and where items such as pumps, wagon parts, tools and building fittings were manufactured and repaired.

6. ***Mortuary***
Epidemics of introduced diseases and scurvy periodically swept through Hermannsburg, causing many deaths among the Aborigines. This Mortuary was constructed in the 1930's.

4 Stockman's House
Bakeh- s, Laundry and St- room
5 Smithy
9
3 Old Colonists' Hous-
7 Tannery
6 Mortuary
16 Maids' Quarters
2 Old Church
1 Strehlow's House
Old Shearing Shed Wall
9 Rainwater tank
8 Correspondence School
10 Schoolhouse
11 Meat use
15 Messhouse/Ration Store
13 Kaporilja Tank
14 The Manse
12 Bakery and sing Room
Visitor Car Park
Girls' Dormitory
Boys Dormitory

Darren and Dawn: Image Five

Darren and Dawn: Image Six



Fact Sheet

Tnorala Conservation Reserve (Gosse Bluff)

The Reserve
Tnorala (Gosse Bluff) is a place of international significance to the Arrernte Aboriginal people. The surrounding Bluff, is a registered sacred site. Traditional owners of this area are happy for visitors to explore the area and obey signs where access is not permitted.

According to Aboriginal belief, Tnorala was formed in the creation time when a group of women danced across the sky as the Milky Way. During this dance, a mother put her baby aside, storing it in a wooden baby-carrier (a tarnai). The carrier toppled over the edge of the dancing area and crashed to earth where it was transformed into the circular rock walls of Tnorala.

The Aboriginal and scientific interpretation of the Bluff are similar in that both have a celestial origin. Around 142.5 million years ago an object from space, believed to be a comet about 600 meters across, crashed to earth, blasting a crater some 20 km across. Today's land surface is about 2 km lower than the original impact surface and the bluff is about 5 km in diameter, reduced over time by erosion.

The remnant crater was named Gosse's Range by the explorer Ernest Giles in 1872 after H. Gosse, a fellow of the Royal Society.

When to visit
The Reserve is accessible all year round. The cooler months (April to October) are the most pleasant. All roads can be impassible after occasional heavy rain.

What to do
A stop over at Tnorala offers a view of the interior of the crater. There is a picnic area a short distance inside the Bluff which includes pit toilets and a shade shelter with excellent information about the area. No barbecues. There is a short walk to a lookout on an adjacent ridge. Access to the Bluff is restricted in accordance with the wishes of traditional owners (see details provided on the map at Tnorala). Walking along the crater rim is not permitted.

Camping - Camping is not permitted on the Reserve. The nearest camping is available at the Redbank Gorge Woodland or Ridgetop campgrounds, a short 45 km drive north east of Tnorala.

The spectacular crater viewed from the Tylers Pass lookout.

Protect your Reserve and Heritage
- Please respect the sacred value that the area has for western Arrernte custodians.
- All artefacts, native plants and animals in the Reserve are protected.
- Drive only on formed public roads and do not deviate from walking tracks.
- Camping is not permitted within the Reserve.
- Pets are not permitted in the Reserve.
- Guns and traps are prohibited.
- No fires are allowed in the Reserve.

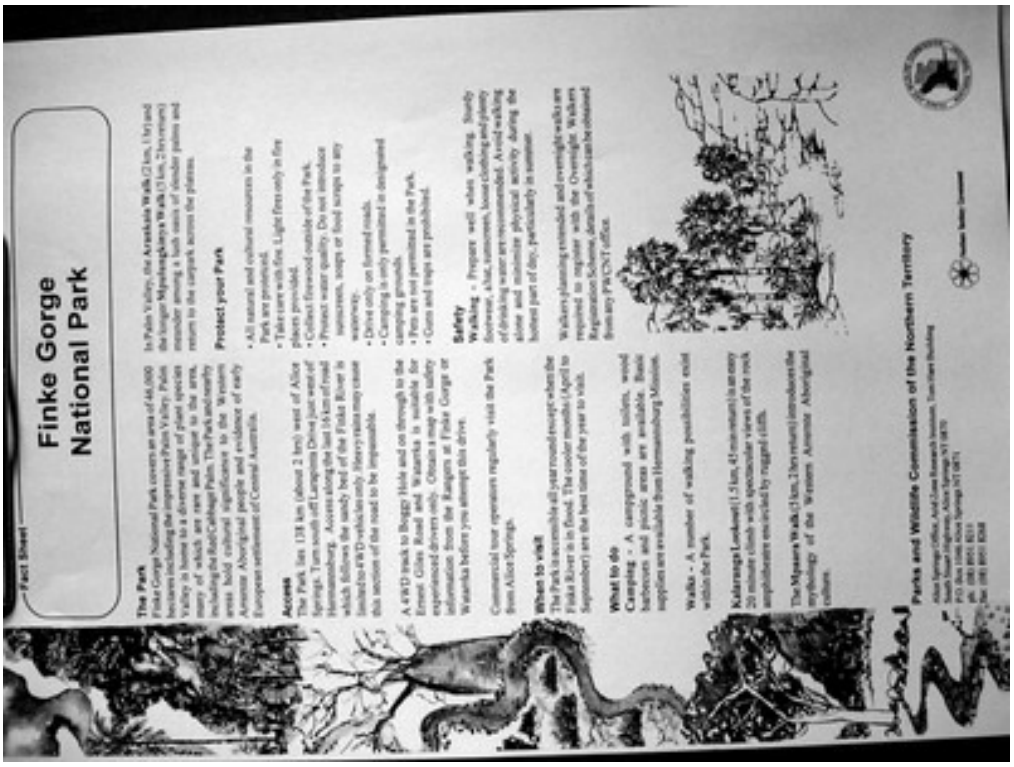
Safety
Walking - Always prepare well when walking. Sturdy footwear, a hat, sunscreen, loose fitting clothing and plenty of drinking water are recommended. Avoid walking alone and during the hottest part of the day, especially in summer. Please note that drinking water is not available within the Reserve.

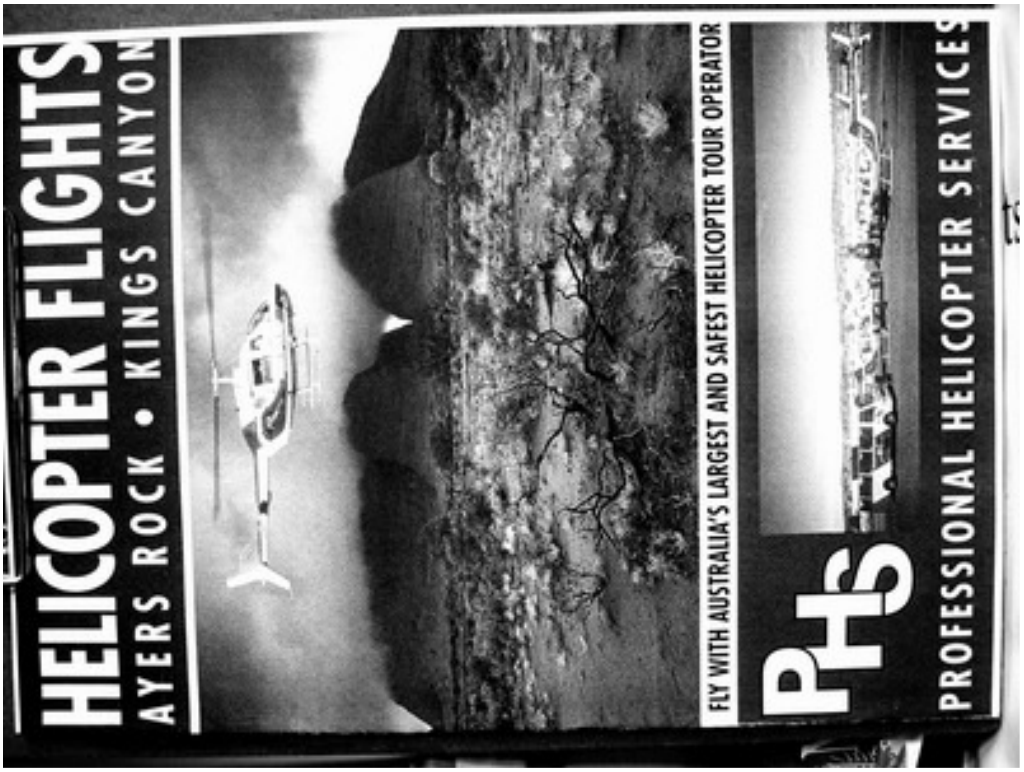
Access
The reserve is located about 175 kms west of Alice Springs. Access is via Larapinta Drive, about 1 hour from Hermannsburg, or via Namatjira Drive about 1 hour from Glen Helen. This section of road is often rough and 4WD is recommended for the last 10 km drive to the Reserve. A Motorist User Pass, available from Glen Helen, Kings Canyon Resort or the Central Land Council in Alice Springs is required to travel this road.

Parks and Wildlife Commission of the Northern Territory
Alice Springs Office, Mall Lane Research Station, Todd Mall Building
PO Box 1046, Alice Springs NT 0871
Ph. (08) 8951 8211
Fax (08) 8951 8260

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)





Source: Global Gypsies (2007)

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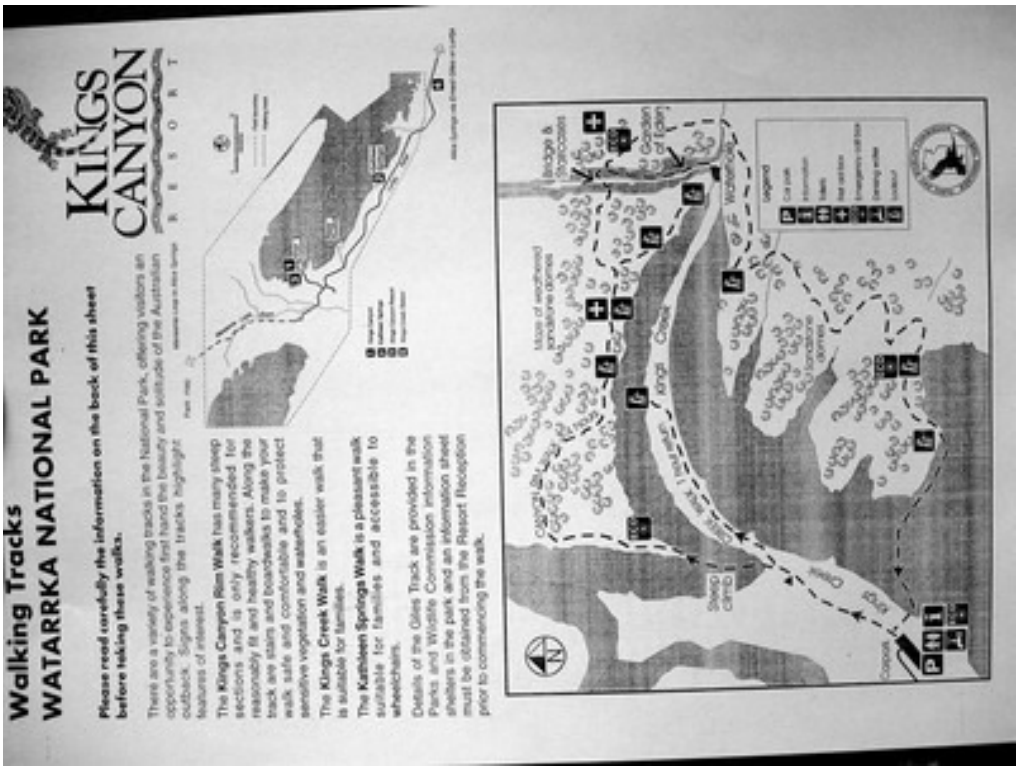

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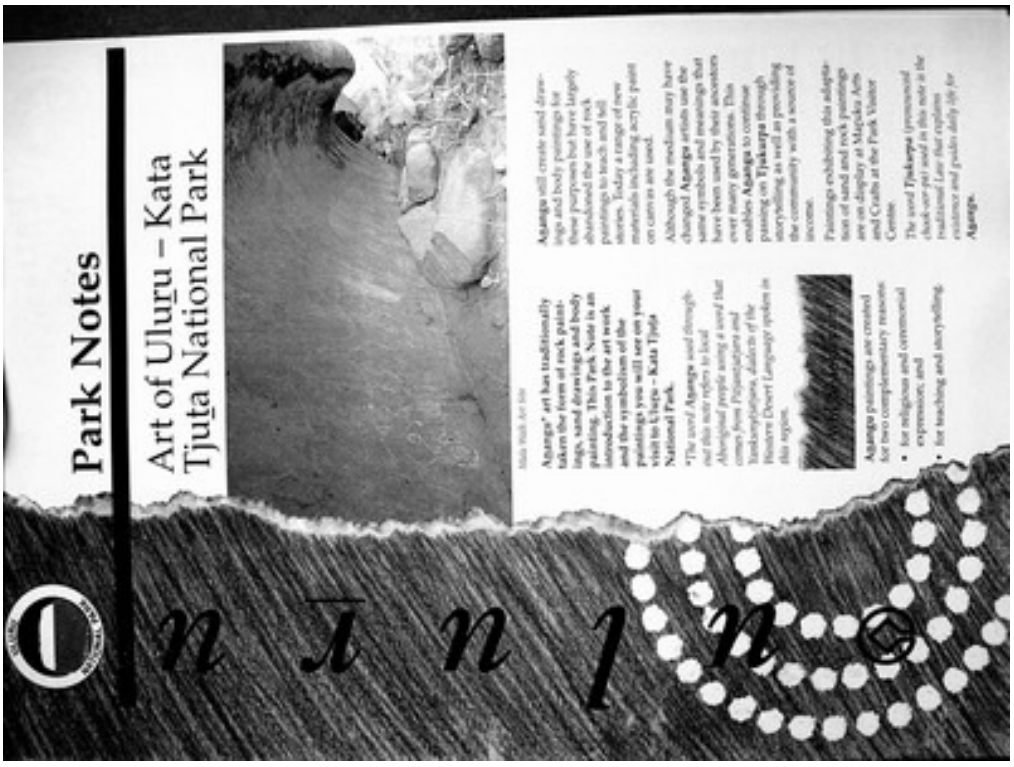

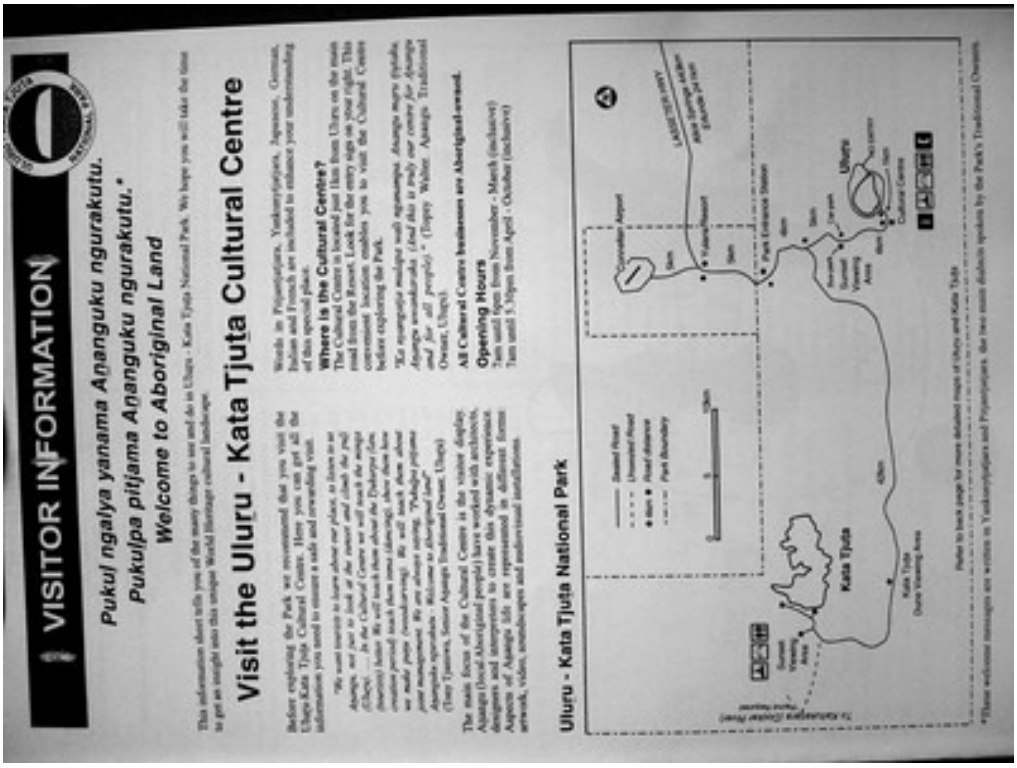

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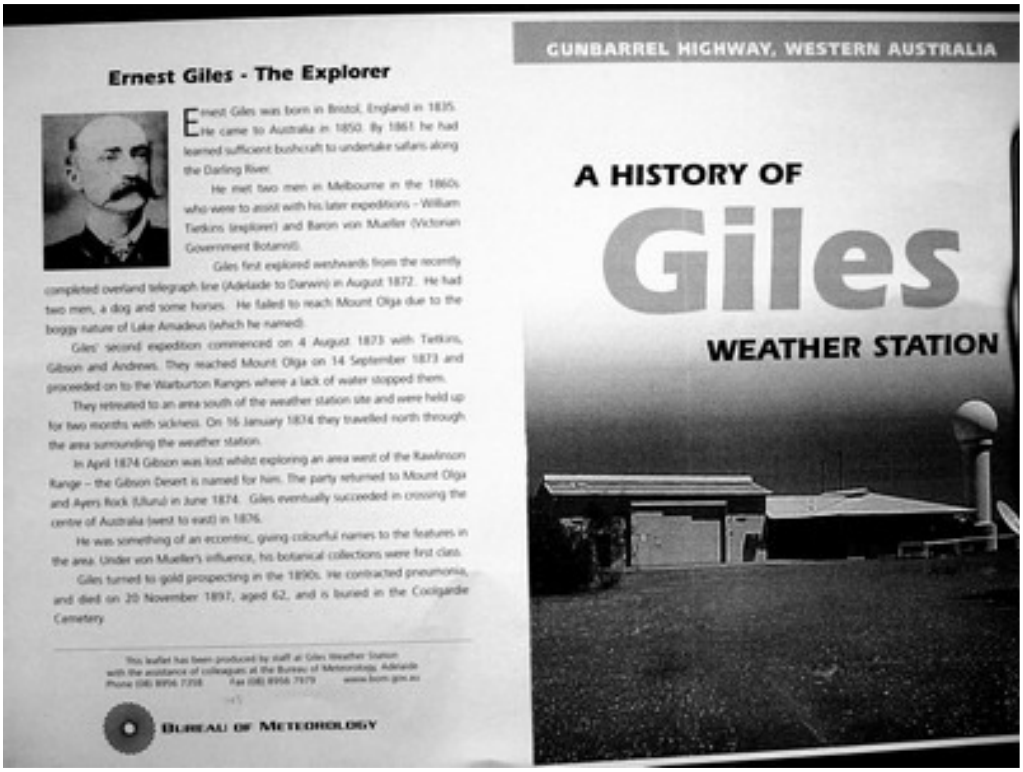

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)

The Incredible Sculptures at Lake Ballard

Inside Australia Exhibition by Antony Gormley - This highly unusual cultural display is situated in an eerie setting on a salt lake 51kms from the northern Goldfields township of Menzies. The 51 sculptures by internationally renowned artist Antony Gormley on Lake Ballard are derived from laser scans of the inhabitants of Menzies. The scans mapped the bodies in three dimensions with half a million digital coordinates. Cross sections were then taken throughout the bodies, reduced by two thirds and then connected, resulting in what Gormley refers to as an 'insider'. The forms were then cast in an alloy containing molybdenum, vanadium and titanium, materials found in the Archaean rock of Western Australia, and the strange shapes were erected in the desolate, glaringly white landscape of the salt lake.

"The insider reveals an attitude in a fleet abstract shape formed by the passage of the person's life. Out on the salt lake they become antennae in space in relationship with each other but also with the land and the limit of our perception: the horizon." says Antony Gormley.

If you think that's puzzling, well, wait till you see the sculptures!!

GLOBAL GYPSIES TERMS & CONDITIONS

General Responsibilities & Duty of Care
1. Global Gypsies (GG) will use its best endeavours and make every effort to operate all tours & training programs as advertised.
2. I/we understand that GG and/or its agents operate in remote areas. GG reserves the right to amend, vary, re-route, deem it to be necessary.
3. GG cannot guarantee exact arrival and departure times.
4. GG reserves the right to employ guides other than those advertised should the need arise.
5. At the discretion of GG, a tour or training program may not proceed if minimum numbers are not achieved. GG shall advise you as soon as possible should an adventure not proceed under this clause.
6. GG does not accept young children from participating on GG tours unless stipulated as taking place during school holidays.
7. No pets are permitted on any GG tours or training programs.
8. I/we understand and accept that GG adventures are challenging, self-sufficient experiences and that 'tag-along-tours' are self-drive adventures.
9. I/we agree to observe the safety and other instructions of the authorised tour leader/guide for the duration of the tour.
10. I/we understand and accept that GG, its employees, subsidiaries and agents, is not itself a carrier or hotelier, does not make flight bookings, nor does it own aircraft or hotels. GG takes every care in the selection of carriers, hotels, coach operators, drivers/guides, travel agents and the suppliers of hire vehicles and other travel services used in adventure tours (all of which are hereafter referred to as "the other suppliers").
11. I/we understand and accept that all bookings made with GG are subject to the terms and conditions and limitations and liability imposed by the other suppliers, some of whom limit or exclude liability in respect to death, personal injury or delay.
12.I/we understand and accept that GG is not in any way liable for the acts, omissions or default whether negligent or otherwise, of the other suppliers.
13. While every care and precaution is taken, I/we understand that GG is not liable for the sickness or injury of any participant.
14. Where a tour is carried out in an area without proper medical services, GG and its servants and agents are expressly authorised by me/us and each participant, for whom we are responsible to take such action as is necessary for the provision of medical services. This shall include, but not be limited to, the arrangement of any medical evacuation service by air/road, the attendance of any doctor/nurse, and any necessary hospital service.
15. I/we understand that all associated costs of the provision of medical services as specified in Clause 14 are to be borne by us.
16. GG strongly recommends that you take out a comprehensive travel insurance policy including medical, evacuation, coverage, cancellation & theft of personal property in order for you to be indemnified against any losses for which you would otherwise be liable under this agreement.

Tag-Along-Tours
17. For logistical and safety reasons, a tag-along convoy can comprise no more than 10 vehicles (plus guide).
18. I confirm that I and any co-drivers possess a driver's license valid in Australia.
19. I/we accept full responsibility for the maintenance of my/our vehicle during the safari. This includes regularly checking water, battery and oil levels and tyre pressures.
20. I/We understand that the tour price does not include the cost of any vehicle repairs or towing expenses.
21. I/we understand that we will be liable for all traffic offences incurred during the safari.
22. It is understood that in the event that GG arranges/facilitates hire of vehicles or other equipment for a client, the contract for use of that equipment is between the client and the supplier of the goods.
23. GG recommends that you have some form of vehicle insurance/in addition to third party).
24. Hire vehicles and/or equipment must be paid for prior to collection.

Booking & Cancellation Policy
25. To make a booking, client/agent must provide Global Gypsies (GG) with written, faxed or e-mailed instructions along with a 10% deposit payable to Global Gypsies by bank/business cheque, international money order, or credit card (Visa, Bankcard or Master Card) and posted to PO Box 123, Scarborough, WA, 6922, Australia or faxed to 618 9205 1330. A booking is accepted on the issue of written confirmation by GG.

Source: Global Gypsies (2007)

Appendix II: Tour Operator Pre-departure Kit (selected pages)

CLIENT CHECKLIST

A friendly reminder from Global Gypsies.
Please ensure you have done the following:

___ Completed & returned Personal Details form to us

___ Completed & returned Camping Equipment form to us

___ Completed the top half of the Vehicle Inspection form and returned the entire form to us (if attending a Pre-departure Workshop; otherwise we will collect this on Day 1 of the tour)

___ Completed & returned ONE copy of Terms & Conditions to us (please retain the other copy for your files)

___ Booked any accommodation NOT included in your tour

___ Cancelled your newspaper while you are away

___ Arranged for someone to clear your mailbox while you are away

___ Made other "burglar beware" arrangements

___ Told a friend or relative where you are going & when you are expected back

___ Considered taking out travel insurance.

___ Arranged for appropriate vehicle 'spares' for your tour.

___ Filled your fuel tank before you start the tour.

Please remember to bring your Pre-Departure Kit on tour with you.

THANK YOU & HAPPY TRAVELS!

VEHICLE INSPECTION

VEHICLE DETAILS

Name of Driver: .....

Make of vehicle: .....

Model: .....

Registration No: .....

Year of manufacture: ..... Kilometers .....

Next service due ..... or last serviced at: .....

Type of 4WD Front hubs ..... Constant 4WD .....

Low range .....

Manual or Automatic ..... Petrol/ Diesel .....

Is your vehicle equipped with its own UHF/CB Radio? .....

Fuel tank capacity .....

Range in kilometers .....

VISUAL CHECKS

1. Tyres Size: ..... Ply rating: .....
2. Spare tyre ..... 2nd spare tyre: .....
3. Recovery hooks .....
4. Oil leaks .....
5. Jack, base, handle & wheel spanner .....
6. Battery & battery mounts .....
7. Extras (rooftrack, bullbar, towbar, etc.) .....
8. Trailer details (if applicable) .....

Vehicle inspected on (date) .....

Signed by Safari Guide .....

Signed by Client .....

Source: Global Gypsies (2007)

Appendix III: Invitation to Participate in Research

Dear Jeremy and Jan,

It is with great pleasure that, on behalf of the Desert Knowledge CRC, I extend Global Gypsies this offer to take part in a PhD study about domestic traveller experiences during the Global Gypsies tour from Alice to Kalgoorlie. I am very interested in how the photographs taken by travellers can provide information about their experiences and how travellers discuss their experiences through their photographs. This insight is anticipated to contribute directly to efforts by the Desert Knowledge CRC to enhance 4WD activity in desert Australia. Indeed, understanding desert 4WDing experiences can go a long way in assisting operators and desert communities to develop innovative products and services that, ultimately, go towards providing better desert 4WDing experiences.

The research itself involves developing research relationships with willing participants over the duration of the tour. Willing participants will be asked to develop a set of photographs which they deem to provide an overall account of their experience of the tour. As such, they will also be asked to provide verbal descriptions of those photographs which will be recorded during interviews during the tour. These interviews will take place at the discretion of each participant, but preferably after they accumulate a handful of suitable images.

Evidently there is concern regarding the wellbeing of participants and ensuring they remain content with the research activities. The following measures will be initiated to ensure that the exercise remains positive: negotiating with you the appropriate strategy to introduce the research to tour participants (please discuss asap); obtaining ethical clearance from Charles Darwin University (during May, 2007); and, ensuring that you have ongoing access to the student's Supervisors. A separate sheet is attached addressing some specific concerns that you may raise and have included separate information sheets to be handed to tour participants. This material provides a detailed account of research processes, confidentiality issues and participant involvement. Please discuss your satisfaction with how these documents address the issues.

It would be greatly appreciated that you e-mail me to advise a time when I can contact you to discuss the proposal further. I do hope that you find this research a tremendously positive exercise and something you would like to become involved in.

I thank you for your time and I look forward to hearing your response.

Yours sincerely,

Damien Jacobsen.

If you have any additional questions, please contact either of my Supervisors:

A/Prof. Pascal Tremblay
Chair of Tourism
Tourism Research Group
School of Tourism and Hospitality, Faculty of Law, Business and Arts, Charles Darwin University, Darwin, N.T., Australia 0909
phone: 61- (0)8-8946-7092 fax: 61- (0)8-8946-6777
pascal.tremblay@cdu.edu.au

Dean Carson
Principal Research Fellow
Tourism Research Group
Member of Human Research Ethics Committee
Project Leader (4WD Tourism), Desert Knowledge CRC
School of Tourism and Hospitality, Faculty of Law Business and Arts, Charles Darwin University, Darwin. NT 0909
Phone: 08 8946 6772
dean.carson@cdu.edu.au

My Contact Details:
Damien Jacobsen
PhD Candidate, Charles Darwin University (funded by Desert Knowledge CRC)
Home ph: 0266 884467
Mobile: 0400642934
E-mail: whojaar@mail.com

Additional Information: Ensuring a Positive Exercise for all Parties

This information provides an overview of the study and the processes that will be followed during this exercise. It addresses issues relating to the purpose of the study, suggestions about the best strategy to approach participants, ensuring group dynamics and the aim to have minimum disruption to the tour. The separate participant information sheet gives a very detailed outline of the research process, the roles of willing participants, treatment of photographs and confidentiality. Please refer to this material to clarify some of the issues discussed below. As this information will be given to tour participants I recommend that you review this material and forward me any suggestions.

Purpose of the Study

The study that I am proposing to conduct during the Alice-Kalgoorlie tour is a method of using photographs as the medium to gain understanding of tourist experiences is relatively new. This study is mainly concerned with finding out how desert communities and tourism operators can derive greater benefit from 4WD travel in desert regions. The study asks about the experiences that desert 4WD travellers have whilst 4WDing in these regions. By understanding the entire experience that desert 4WD travellers have during these journeys the research seeks to identify ways that tourism operators and desert communities can develop better products and services that enhance those experiences. The outcomes can be useful in:

- Understanding the experience through the eyes of participants.
- Identifying elements of the experience that are important to participants.
- Gauging participant satisfaction with individual components of the experience.
- Understanding how participants will share their experiences with others through word of mouth.

While these are just a few indications of knowledge expected from this study, these outcomes point towards how practical decision-making can be steered by such results. Discussions with Jeremy to date have shown the detailed understanding that Global Gypsies have of their customers. Perhaps the outcomes of this study can add to this understanding or simply verify existing knowledge. Perhaps the study can assist in evaluating tour options or contribute to longer-term considerations. The outcomes will be made available to Global Gypsies and you are invited to engage with the research process as often as possible.

Approaching willing participants

The utmost effort is needed to ensure that the wellbeing of tour participants remain the highest priority during this exercise. This will be carried out through the following actions:

- Engaging with Global Gypsies with sufficient lead time before tour departure.
- Providing Global Gypsies with sufficient description of the research.
- Negotiating with Global Gypsies about preferred approach to introduce the study to tour participants.
- Obtaining ethical clearance from Charles Darwin University (CDU).
- Developing detailed information sheets for tour participants.
- Ensuring adequate consent forms are available where required.
- Ensuring that confidentiality is a cornerstone of participant involvement.
- Ensuring that group and tour dynamics are not disrupted by the study.
- Providing avenues of direct contact with CDU Supervisors.

Hopefully this inventory identifies most of the concerns. Two of the issues raised above, introducing the study to tour participants and ensuring minimum tour disruption, require more attention. These issues are discussed below.

It must be acknowledged that the tour was not initially advertised to include this research. The dilemma then is whether announcing the study well before departure impacts on their expectations of the tour. An approach headed by Global Gypsies, rather than Damien, appears to be the best option here. This means that Global Gypsies should inform their guests as soon as possible about the research. Any background material, say, a brief study backgrounder, would remain Damien's responsibility but the overall issue is, however, an important point for immediate discussion.

It is proposed that some time during the first welcome in Alice Springs that Damien also have an opportunity to make a clear introduction to the study. This will include issues such as:

- Introducing the study (indicated on the information sheet).
- Describing how tour participants can get involved (indicated on the information sheet).
- Distributing the introductory letter and information sheet.
- Providing an opportunity for willing participants to nominate their involvement.
- Distributing brief background questionnaire to willing participants.
- Discussing issues such as confidentiality, what to do if withdrawing participation in the study etc.
- Acknowledging participants and Global Gypsies for the opportunity.
- Taking any questions or concerns from tour participants.

The matter of ensuring minimum disruption during the actual tour will depend on how well matters are articulated during Damien's introduction to the group. In partnership with this verbal assurance, it is hoped that emphasis placed on when Damien is and is not researching, contained in the information participant sheet, will enable tour participants to identify that the study is isolated to particular moments that should not affect the tour or those not participating in the study. If Global Gypsies has any suggestions on this matter then please feel free to discuss them at any time. Again, the utmost effort is needed to ensure that the wellbeing of tour participants remain the highest priority during this exercise, a collaborative approach will ensure that this occurs.

Immediate concerns

To summarise, some issues that would require immediate discussion include the following:

- Your willingness to allow the study to proceed.
- That the material provided to tour participants is to your satisfaction.
- Any issues not raised in the material presented to you in this package.
- Collaboration in developing the optimum approach to announcing the study to tour participants.
- Discussion relating to minimising tour disruption.
- Ensuring that you have an ongoing relationship with CDU Supervisors.

If you have any additional questions, please contact either of my Supervisors:

A/Prof. Pascal Tremblay
Chair of Tourism
Tourism Research Group
School of Tourism and Hospitality, Faculty of Law, Business and Arts, Charles Darwin University, Darwin, N.T., Australia 0909
phone: 61- (0)8-8946-7092 fax: 61- (0)8-8946-6777
pascal.tremblay@cdu.edu.au

Dean Carson
Principal Research Fellow
Tourism Research Group
Member of Human Research Ethics Committee
Project Leader (4WD Tourism), Desert Knowledge CRC
School of Tourism and Hospitality, Faculty of Law Business and Arts, Charles Darwin University, Darwin. NT 0909
Phone: 08 8946 6772
dean.carson@cdu.edu.au

My Contact Details:
Damien Jacobsen
PhD Candidate, Charles Darwin University (funded by Desert Knowledge CRC)
Home ph: 0266 884467
Mobile: 0400642934
E-mail: whojaar@mail.com

Appendix III: Invitation to Participate in Research

Dear intrepid 4WDer,

It is with great pleasure that, on behalf of the Desert Knowledge CRC, I extend to you this offer to take part in a PhD study about your experiences during the Global Gypsies tour from Alice to Kalgoorlie. Understanding your desert 4WDing experiences can go a long way in assisting tourism operators and desert communities to develop better products, services and, ultimately, better desert 4WDing experiences. I am very interested in how your photographs can provide information about your experiences and how you discuss your experiences through your photographs. The glimpse of your experience that you can provide to this study will contribute directly to efforts by the Desert Knowledge CRC to enhance 4WD activity in desert Australia.

Before going much further I must introduce myself. My name is Damien Jacobsen and I am enrolled in a PhD at Charles Darwin University. I am funded by the Desert Knowledge CRC and, as such, this study is part of a desert 4WD research program called *Ontrack*. *Ontrack* is a collaborative project between various universities, government agencies, 4WD industry groups, 4WD clubs and operators such as Global Gypsies. This network is engaged in research activities ranging from market research to developing mapping technologies. For more information visit: http://www.desertknowledgecrc.com.au/research/4wdtourism.html.

I have kept this introductory letter brief because you will find greater detail about the study on the information sheet provided. I do hope that you find this research a tremendously positive exercise and something you would like to become involved in. Please advise me asap if you wish to participate in the study.

I thank you for your time and I look forward to joining you on the tour.

Yours sincerely,

Damien Jacobsen.

If you have any additional questions, please contact either of my Supervisors:

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Appendix III: Invitation to Participate in Research

This brief questionnaire collects general information about you, your 4WDing background and general information about your current 4WD journey. Please write the appropriate response to each question or provide a tick in the box next to the correct response.

1. Age .....

2. Gender .....

3. Home town/city .....

4. Home State .....

5. Describe your current travel arrangement

Travelling alone
Travelling with spouse
Travelling with family
Travelling with friends
Other (please specify).....

6. Describe your level of 4WDing skill

No experience
Advanced
Beginner
Expert
Intermediate
Other (please specify).....

7. Are you the driver of the 4WD during this journey?

Yes No

8. Are you a member of a 4WD club?

Yes No

9. Is this your first time travelling along this route?

Yes No

10. Is this your first time 4WDing in desert regions?

Yes No

11. If this is not your first time 4WDing in desert regions, which routes have you traversed and when? (write on the back if you need more space)

Route	Year
.....	.....
.....	.....
.....	.....
.....	.....

12. How would you describe the sorts of 4WD trips (excluding this one) that you have taken in the past few years?

Only relatively short trips close to home
Single trips to distant locations
Mainly short trips close to home but occasionally a long trip to distant locations
Extended touring journeys with multiple destinations
None at all
Other (please specify)
.....
.....

13. Which best describes your current journey?

Part of an extended journey through other regions
A round trip specifically for this 4WD activity (returning directly home)
Other (please specify)
.....
.....

14. If you consulted the internet in relation to your current journey, what kind of sites did you access? (please specify where possible)

.....
.....
.....
.....

15. Please indicate any other sources that you consulted specifically relating to your current journey (provide examples where possible)

Books .....
Magazines .....
Newspapers .....
Friends or relatives .....
Brochures .....
Tour Operators .....
Government agencies .....
Other
.....

PO Box 2111 Alice Springs NT 0871 Australia email: dkcrc_info@desertknowledge.com.au
Phone: 08 8950 7162 Fax: 08 8950 7187 www.desertknowledge.com.au/crc

Additional Information: Some Questions Answered

As mentioned in the introductory letter, this additional information provides you with specific details about the study. I have put together a collection of questions that explain the study, the role you will undertake should you willingly participate in the study and issues relating to confidentiality, consent and your wellbeing as a Global Gypsies tour participant.

What's this study about?

Surprisingly, very little research has been done on 4WD travel, regardless of whether people engage in 4WDing in the desert or elsewhere. The importance of increasing this understanding is recognised by tourism operators and communities in positions to directly service 4WD travellers. This study is mainly concerned with finding out how desert communities and tourism operators can derive greater benefit from 4WD travel in desert regions. The study asks about the experiences that you, a desert 4WD traveller, have whilst 4WDing in these regions. By understanding the entire experience that you may have during these journeys the research seeks to identify ways that tourism operators and desert communities can develop better products and services that enhance those experiences.

To become a willing participant of this study, what should I consider?

The challenge in designing this study has been to identify a way to record 4WD travel experiences while overcoming challenges relating to the distance, time and travel required to record experiences from various participants. It is well known that most 4WDers like to record their journeys with photographs and/or journal accounts, and given this trend, these important sources of memories have been considered as highly valuable material recording your experiences. If you have recorded your trips with photographs, journals or both, and are willing to provide verbal accounts of those records, then you have the potential to offer much to this study. Consider whether you are willing to offer some of your time, personal photographs or even your trip journal. As most people own digital cameras these days, it is preferred that willing participants do use digital photography. Your contribution will be valuable in developing understandings of 4WD travellers that will aid industry and desert communities to develop better products and services. Of course, the end result is better 4WD experiences for 4WDers.

As a willing participant, should I expect confidentiality?

Absolutely. Charles Darwin University requires that confidentiality is assured for any participants in student research. You will be asked to provide some background details in a brief questionnaire, but this does not include your name and address. All information that you provide for research purposes will be treated under pseudonym. Confidentiality is an important agreement on the consent form which willing participants will be asked to sign. Some further issues relating to photographs are discussed later. Please raise any questions regarding confidentiality with Damien or the individuals identified on the accompanying form. Contact details are provided.

As a willing participant, what will I be asked to do?

As a willing participant you will be asked to share with Damien a set of your own digital photographs which you deem to provide an account of the 4WD tour experience. You will also be asked to provide verbal descriptions of those photographs. These descriptions will be recorded during interviews during the tour. These interviews will take place at your discretion, but preferably after accumulating a handful of suitable images. It is likely that, by the end of the tour, you may engage with Damien 3 or 4 times for no more than an hour on each occasion. Because of this it is likely that you will form an informal 'working relationship' with Damien (you actually become more of a 'co-researcher' rather than just a 'willing participant'). In addition, if you kept a journal during your trip you will be asked if you are willing to make this available for the study as well.

- What counts as 'my experience' during the tour?

Your 'experience' refers to the overall experience you have on the 4WD tour. Because the study is interested in your experience there are a few important things to remember: you determine the account of your experiences; you determine which photographs best account for your experience; and, you play a key in role in working with Damien in determining how your experiences are presented later in the study. As the researcher, Damien's role is to facilitate you in developing your account, to develop a record of that account and to help guide the process where needed.

The things that you might consider as 'your experience' during the tour would include things that you encounter along the way, important occasions, things that help make it special or memorable, things that you take for granted, the rituals that help shape the 'process', the places you visit, the things that you found that you 'expected' or were 'seeking', or your experience can also include the mundane. Your experience involves things that, without them, the tour would not be same. The things that contribute to your experience are usually the things that you recount to others later.

- Will I be asked to contribute time after the tour is over?

It is very likely that this will happen. The reason for this is because of the importance of your role in shaping the account of your experience. It is likely that Damien will seek confirmation or your elaboration on some aspects of your account. More importantly, however, Damien will need to consult with you later to make sure that the accounts that he compiles remain accurate. This process of negotiation will ensure that final accounts of the experiences remain to your satisfaction. As such, it is requested that you do provide some form of contact details. If you are willing to do this, then Damien respectfully asks that these details (preferably an e-mail address) be offered at the conclusion of the tour. Damien will contact you within six weeks after the end of the trip (unless you nominate a more suitable time) to discuss the outcomes with you for no more than one hour.

- Will Damien accompany the tour and /when will he be 'researching'?

Damien will accompany the tour form start to finish and his research is strictly limited to three areas. The first key area is to facilitate willing participants in developing suitable photographic accounts of their experience. A second key area is to engage with those participants during interviews to record the meaning of the photographs. The third activity is for Damien to gain first-hand experience of desert 4WD travel to further his limited understanding of these exciting journeys. So, Damien is researching only when (a) engaged in discussion with willing participants about their photographs, and (b) recording interviews with willing participants to gain their descriptions of the photographs.

- Am I obligated to participate?

There is absolutely no obligation to participate. If indeed you are willing to take part then there is potential for it to be a rewarding exercise. You can choose to participate at any stage through the tour. If indeed you change your mind then please feel free to make your position known and, if that decision is to withdraw your participation, any of your contributions will also be withdrawn. The tour was not initially advertised to be accompanied by a student researcher and all participants have the right to adhere to their original reasons to take part in the tour. Damien fully acknowledges this by extending full gratitude to all tour participants and Global Gypsies for the opportunity. Extended preparations have been undertaken between Damien, Charles Darwin University, Desert Knowledge CRC and Global Gypsies to ensure that the wellbeing of tour participants remains the highest priority during this exercise. Damien fully acknowledges the goodwill of all parties concerned. Damien will only require three or four people on the tour to participate (although more can do so if they want to), so you will not miss out on any activity if you choose not to take part.

- What kinds of photos are required?

The photos that you select are those which provide the best account of the experience you had during the tour. It is important that you try to develop a set of photographs that reflect your overall experience. Photographic skill is not very important and the photos can be of anything. There may be some parts of the experience that were unimportant to you – it is okay to give them little attention, particularly if you gave them little attention during your experience in the first place. It was your experience and your contribution will be of greater value if you provide an account that accurately reflects how it was for you. In considering these issues remember to discuss this with Damien at any opportunity.

How many photos are needed?

The number of photos will vary from person to person. The set of photos that you nominate will be those which you deem to provide the best overall account of the 4WD experience. The most important things to remember are that your set of photographs should reflect a start-to-finish account of the journey. It is likely that the set will only be a small proportion of all the photographs you take during the trip. Typically 15 or 20 photos from the total trip might be required. Again, in considering these issues remember to talk with Damien at any opportunity.

Will I be asked to provide copies of my photographs?

You can participate in the research without providing copies of your photos, but it will greatly assist data analysis once the trip is over for Damien to have copies. It may be necessary to view the photographs during interviews, in which case they can be viewed using the camera unit or by transferring them to laptop computer. Consent to provide photograph copies is addressed on the consent form, which details terms of handling and usage of photographs, as well as appropriate acknowledgement processes should some images be chosen (and permission be granted from you) for inclusion in future publications based on this study.

What is required from my trip journal?

Trip journals can provide a great source of information that may not be contained in photographs. If you are willing share such information then it will be regarded with the same confidentiality given to all material collected during the study. Damien is fully aware that tourism experiences can be intensely personal for some people. No information will be used without your written consent. All material will be treated appropriately and, as mentioned earlier, great care has been taken to ensure that your wellbeing is of highest priority.

Contact Details

If you have any additional questions, please contact either of my Supervisors:

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Appendix IV: Study Participant Consent Form

CONSENT FORM: 4WD Experiences Study, August 2007

I, ... of.....

.....

Hereby consent to participate in a study to be undertaken by .....

of .....

and I understand that the purpose of the research is:

To investigate photographs taken by 4WDers during their desert 4WD experiences and understand how they describe those experiences through those images. Understanding desert 4WDing experiences will assist tourism operators and desert communities to develop better products, services and, ultimately, lead to better desert 4WDing experiences.

I acknowledge that:

.....the aims, methods, and anticipated benefits, and possible risks of the study, have been explained to me by
.....

.....I voluntarily and freely give my consent to my participation in such study.

.....Any information I contribute to the study will be treated under confidentiality.

.....I voluntarily provide details on a questionnaire given to me by.....

.....Copies of my digital photographs can be used for the purposes of the study, under the conditions that: I determine which photographs can be used; the copies are strictly used for the purposes of this study only; my agreement is obtained if any of those photos are used in publications relating to this study only; copies of my photographs will be acknowledged as mine wherever applicable, either to me directly, or by an agreed pseudonym; only the researcher identified on this form has access to those copies; the researcher identified on this form is permitted to discuss the photographs with experts in relation to the study only.

.....I voluntarily nominate my involvement in interviews based on my photographs. It has been explained to me by ..... that I may be involved in 3 or 4 interviews throughout the duration of a specified 4WD tour, each interview no longer than one hour.

.....I voluntarily provide.....…. with a contact detail, who has explained to me that future discussion will be required in relation to the study, under the conditions that: I confidentially provide this detail at the conclusion of the specified 4WD tour; only the researcher identified on this form has access to the contact detail provided by me; the contact detail will only be used in relation to the study; the researcher identified on this form uses this detail to contact me in relation to the study only if it is absolutely necessary.

.....I am free to withdraw my consent at any time during the study, in which event my participation in the research study will immediately cease, and any information obtained will be returned to me or destroyed at my request.

Signature: ..... Date: .....

Appendix V: Day by Day Tour Description from Researcher Emplacement

P33: Day 0

As indicated in Section 3.6.3.2, the group met at a place designated by the operator. The meeting place was an Alice Springs holiday park, which at the time was accommodating many people with 4WDs, caravans and camper trailers. *The Guide* delivered an introductory presentation and the Researcher was given time to discuss the research with tour participants. Appendix II:1 indicates that prior to Day 0, participants had the opportunity to spend time in Alice Springs and engage in a range of activities. Some of these include visiting the Alice Springs Desert Park (see Appendix II:8), the Todd Mall (plate 23), take an Aboriginal tour (see Appendix II:8), a range of other activities (such as those shown Appendix II:7) or see outback icons such as the Ghan (plate 24). Alice Springs is a community with a high Aboriginal population (plate 23 features an Aboriginal lady seated beneath a tree in the Todd Mall, while plate 24 shows Aboriginal people walking along railroad tracks in the vicinity of the Ghan). Alice Springs is a place where it is highly likely that visitors will come into contact with Aboriginal people in public spaces and cultural tourism experiences.

Plate 23 Alice Springs: Todd Mall

Plate 24 Alice Springs: Ghan & Aboriginal people

Appendix V: Day by Day Tour Description from Researcher Emplacement

P34: Day 1

Day 1 marked the beginning of the tag-along tour routines identified in Appendix I. Roads were bitumen and the group covered around 135 kilometres (Appendix II:1). The routines included: pack-up; convoy driving/radio communication; meals (*B* = Alice Springs holiday park; *MT* = on the road; *L* = Standley Chasm; *D* = Glen Helen); set-up (Glen Helen); domestic duties; and campfire (Glen Helen). Day 1 also marked the beginning the Red Centre Way leg of the tag-along tour (see Exhibit 9). The day involved visiting places that are easily accessible from Alice Springs, including: Simpson's Gap; Standley Chasm; Ormiston Gorge; and, Glen Helen. All destinations had high visitor numbers and involved walking tracks, which the tag-along participants walked, and interpretive signage (including Aboriginal significance). Plates 25, 26, 27 and 28 show that Simpson's Gap, Standley Chasm and Ormiston Gorge had other visitors that day. Each place featured landscapes of rugged cliffs or gorges, red colouration or riverbeds, features reflecting desert as Outback noted in Exhibit 5. Glen Helen also had a short walk to a gorge and water pond, as well as helicopter flights. Plate 29 illustrates that wildlife was encountered during the walks. The evening for the campfire was cool and cloudless, with many stars visible. Many other vehicles (including other tour groups) were using the Glen Helen campsite.

Plate 25 Standley Chasm

Plate 26 Standley Chasm

Plate 27 Simpsons Gap

Plate 28 Ormiston Gorge

Plate 29 Wildlife encounters

Plate 30 Glen Helen

Appendix V: Day by Day Tour Description from Researcher Emplacement

P35: Day 2

Today the group travelled approximately 130 kilometres (Appendix II:1). The group had an early morning stop at a Mount Sonder lookout, where group photographs were taken. The group stopped for a brief visit at Gosse Bluff lookout (plate 38), which contained interpretive signage about Aboriginal significance and scientific background about the landscape. The group visited the Hermannsburg historic precinct, which contains buildings of the original mission settlement as well as a gallery featuring Albert Namatjira (Appendix II:11) and extensive history of settlement (plate 34). The participants moved around the site as small groups, rather than as a whole. There were few other visitors at that time. The historic precinct is situated in the Hermannsburg Aboriginal community (plate 35), which also contains a solar power facility (plate 33), which the group also visited briefly. In driving to Palm Valley (a track accessible by 4WD only) the group collected firewood (plate 36), and the afternoon was spent as free time, while *the Guide* offered 4WD advice to female tour participants (plate 37). Plates 39 and 40 show the evening meal and campfire setting in Palm Valley. Around 6 to 8 other vehicles were using the Palm Valley campsite. The routines today included: pack-up (Glen Helen); convoy driving/radio; meals (*B* = Glen Helen; *MT* = Hermannsburg historic precinct; *L* = Palm Valley; *D* = Palm Valley); set-up (Palm Valley); domestic duties; and campfire (Palm Valley).

Plate 31 Mt Sonder lookout

Plate 32 Hermannsburg

Plate 33 Hermannsburg

Plate 34 Hermannsburg history

Plate 35 Hermannsburg

Plate 36 Collecting firewood

Plate 37 4wd discussion

Plate 38 Gosse bluff

Plate 39 Dinner under stars

Plate 40 Campfires

Appendix V: Day by Day Tour Description from Researcher Emplacement

P36: Day 3

Day 3 was a free day in Palm Valley, which, as plate 41 shows, involved walking activity in Palm Valley undertaken by all tour participants. Along the walking track participants could encounter landscapes of rugged cliffs of the Finke River/Palm Valley gorge (plate 41), red colouration, the Finke riverbed, desert flowers (plate 44) and unusual trees (often Ghost Gums) (plate 43), features reflecting desert as Outback noted in Exhibit 5. While there were other visitors in the area, numbers were low and people were dispersed over the tracks. The participants walked as small groups, and returned to the campsite by mid-afternoon. The 4WD-only track from the Palm Valley campground to the walking track car-park allowed tour participants to encounter some rough driving conditions (plate 46). This was the roughest track encountered during the entire tour. The group assembled late afternoon to watch sunset over drinks and nibbles on a scenic rocky outcrop about 1 kilometre from the campsite (plates 47 and 48). The routines today included: convoy driving/radio communication; meals (*B* = Palm Valley; *MT* = Palm Valley; *L* = Palm Valley; *D* = Palm Valley); domestic duties; and, campfire (Palm Valley). The evening for the campfire was cool and cloudless, with many stars visible. Around 6 to 8 other vehicles were using the Palm Valley campsite.

Plate 41 Walking – Palm Valley

Plate 42 Palm Valley

Plate 43 Tree: Palm Valley

Plate 44 Flower: Palm Valley

Plate 45 Palm Valley

Plate 46 4WDing: Palm Valley

Plate 47 Sunset nibbles: Palm Valley

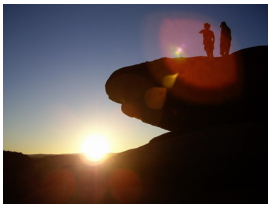

Plate 48 Sunset: Palm Valley

Appendix V: Day by Day Tour Description from Researcher Emplacement

P37: Day 4

Day 4 primarily involved driving the Mereenie Loop section of the Red Centre Way from Palm Valley onto Watarrka (Kings Canyon) (see Appendix II). The drive covered nearly 200 kilometres (see Appendix II:2) and included a short visit morning visit at the house of Albert Namatjira, the famous Aboriginal artist featured at Hermannsburg historic precinct visited on Day 2 (plate 49, the only image recorded by the Researcher that day). The section of road was unsealed at the time of Day 4, but the group encountered no problems while driving along the road. The afternoon at Kings Canyon resort was spent as free time, while some tour participants took an optional short walk at Kings Canyon, a short drive from the resort/campground area. Optional activities at Kings Canyon included helicopter flights (see Appendix II:13). The walk followed the lower gorge of the Canyon, but the Researcher did not accompany the group on this occasion. The routines today included: pack-up (Palm Valley); convoy driving/radio; meals (*B* = Palm Valley; *MT* = on the road; *L* = on the road; *AS* = Kings Canyon campground *D* = Kings Canyon campground); set-up (Kings Canyon campground); domestic duties; and campfire (Kings Canyon campground). Evening stars around the campfire were less of interest due to the excess lighting of the campground facilities. Large numbers of other vehicles (including other tour groups) were using the Kings Canyon campground area.

Plate 49 Albert Namatjira house

Appendix V: Day by Day Tour Description from Researcher Emplacement

P38: Day 5

A free day in Kings Canyon with most participants walking the tracks around Kings Canyon. Not engaging the walks, however, were Darren and Dawn who were attempting to address car problems. The participants who did walk around the canyon walked as small groups, and returned to the campsite at their leisure. Along the walking track participants could encounter landscapes of rugged cliffs of Kings Canyon (plate 51), red colouration, desert flowers (plate 55) and water holes (plate 57), features reflecting desert as Outback noted in Exhibit 5. Signage explained the Aboriginal and European occupation of the area. Very large numbers of people were visiting Kings Canyon on this day. Emergency telephones are a precaution provided along the track (plate 53). The afternoon at Kings Canyon resort was spent as free time and an opportunity to purchase fuel (plate 56). The group assembled late afternoon to watch sunset over drinks and nibbles on a designated viewing area a short distance from the campsite (plate 58). The routines today included: meals (*B* = Kings Canyon campground; *MT* = along walking track; *L* = along walking track; *AS* = Kings Canyon campground *D* = Kings Canyon campground); domestic duties; and campfire (Kings Canyon campground). Evening stars around the campfire were less of interest due to the excess lighting of the campground facilities. Large numbers of other vehicles (including other tour groups) were using the Kings Canyon campground area.

Plate 50 Campgrounds

Plate 51 Kings Canyon

Plate 52 Kings Canyon

Plate 53 Emergency Phone

Plate 54 Walking: Kings Canyon

Plate 55 Flowers: Kings Canyon

Plate 56 Fuel costs (Aug 2007)

Plate 57 Kings Canyon

Plate 58 Sunset nibbles: Kings Canyon

Appendix V: Day by Day Tour Description from Researcher Emplacement

P39: Day 6

The group headed for Uluru /Kata Tjuta today, a drive on bitumen covering around 300 kilometres (see Appendix II:2). The drive included a short stop to view Mount Conner (plate 59). Plate 61 also depicts images from convoy driving on this day, as well as in-vehicle GPS technology (plate 60) photographed while the Researcher was a passenger in Vehicle Five (see Section 3.6.3.1). The afternoon at Ayers Rock Resort was spent as free time. Some participants, including the Researcher, took a scenic helicopter flight (plate 62) over Uluru (plate 63) and Kata Tjuta (plate 64). Plate 65 is an illustrative image depicting when sunlight was no longer evident on Uluru: sunset had 'finished' and viewing platforms close to the Ayers Rock Resort campground quickly became empty. The routines today included: pack-up (Kings Canyon campground); convoy driving/radio; meals (*B* = Kings Canyon campground; *MT* = on the road; *L* = on the road; *AS* = Ayers Rock Resort campground *D* = Ayers Rock Resort campground); set-up (Ayers Rock Resort campground); domestic duties; and campfire (Ayers Rock Resort campground). The evening for the campfire was cool and cloudless, yet despite the excess lighting of the campground facilities, the site used by the group meant that many stars visible. Large numbers of other vehicles (including other tour groups) were using the Ayers Rock Resort campground area.

Plate 59 Mount Connor

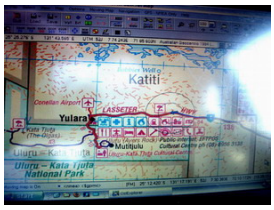

Plate 60 GPS in-car navigation

Plate 61 Convoy driving

Plate 62 Helicopter ride: Uluru

Plate 63 Uluru

Plate 64 Flat desert landscape

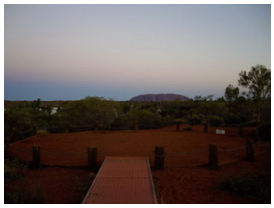

Plate 65 Sunset viewing area

Appendix V: Day by Day Tour Description from Researcher Emplacement

P40: Day 7

Day 7 was a free day. Visitors pass through an entry station, pay a fee and receive a 36-page booklet titled *Welcome to Aboriginal Land: Uluru -Kata Tjuta National Park* (Appendix VII). The booklet contained information about: 'working together'; Uluru; Kata Tjuta; the cultural centre; world heritage listing; and, Aboriginal perspectives of the region. Activities include various Uluru walks, guided (including Aboriginal) tours, the interpretive centre, scenic flights etc. The Uluru climb was closed due to strong winds. Plate 68 shows a sign expressing Aboriginal preference for people to not climb Uluru. The participants who did the base walk around Uluru (including the Researcher) walked as small groups, and returned to the campsite at their leisure. Along the walking track participants could do things like get close to the rock (plate 67), view desert flowers (plate 69), view Aboriginal art and signage explaining the Aboriginal significance of the area. Photography was prohibited at the cultural centre and sacred sections of Uluru. Very large numbers of people were visiting Uluru on this day. Emergency telephones are a precaution provided along the track. Plate 66 is an illustrative image depicting that 4WD vehicles are very common mode of transport in this area. The group assembled late afternoon to watch sunset over drinks and nibbles at a designated group viewing area (plate 71). A large crowd gathered to watch the sunset on Uluru (plate 72). The routines today included: meals (*B* = Ayers Rock Resort campground; *MT* = along walking track; *L* = along walking track; *AS* = Ayers Rock Resort campground *D* = Ayers Rock Resort campground); domestic duties; and campfire (Ayers Rock Resort campground). The evening for the campfire was cool and cloudless, yet despite the excess lighting of the campground facilities, there were many stars visible from site used by the group. Large numbers of other vehicles (including other tour groups) were using the Ayers Rock Resort campground area.

Plate 66 4WD vehicles

Plate 67 Walking: Uluru

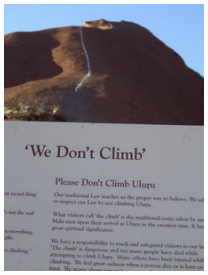

Plate 68 Sign: Uluru

Plate 69 Flowers

Plate 70 Seating: Uluru

Plate 71 Sunset: Uluru

Plate 72 Sunset crowd: Uluru

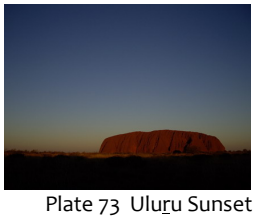

Plate 73 Uluru Sunset

Appendix V: Day by Day Tour Description from Researcher Emplacement

P41: Day 8

The convoy drove towards Kata Tjuta (see Appendix II:2), where participants took a walk along tracks through the area. The participants walked as small groups, and returned to the car-park for morning tea. Along the walking track participants could view the Kata Tjuta rock formations (plate 74), desert flowers (plate 78) and interpretive signage. Information about Kata Tjuta was contained in the Uluru welcome booklet (Appendix VII). The convoy left the Red Centre Way and commenced driving on the Great Central Road (see Exhibit 10). Driving covered around 330 kilometres (Appendix II:2), with only the Ayers Rock Resort to Kata Tjuta section bitumen (see Exhibit 10). The group encountered signs of outback settlement history (plate 76) as well as some interesting wildife (plate 77). The routines included: pack-up (Ayers Rock Resort campground); convoy driving/radio; meals (*B* = Ayers Rock Resort campground; *MT* = Kata Tjuta car park; *L* = on the road; *AS* = on the road *D* = Warakurna Roadhouse); set-up (Warakurna Roadhouse); domestic duties; and campfire (Warakurna Roadhouse). The evening for the campfire was cool with a threatening storm, evening stars were less of interest due to the campground lighting. Only 3 or 4 other vehicles were using the campground.

Plate 74 Walking: Kata Tjuta

Plate 75 Sign: Kata Tjuta

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