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BEGIN TRANSCRIPTION

[00:01 - 00:04] Tim Merriman: Quickly around the room and repeat your name again. Shelby, is that right?

[00:04 - 00:04] Shelby White: Yeah.

[00:04 - 00:10] Tim Merriman: And what you do, and [unintelligible] everybody, we're all curious about where you're coming from.

[00:12 - 00:15] Shelby White: So, my name is Shelby White. I'm a [unintelligible].

[00:16 - 00:21] Ashley Landry: I am Ashley Landry. I am an anthropologist [unintelligible].

[00:21 - 00:33] Participant 1: I'm [unconfirmed name] [inaudible].

[00:36 - 00:48] Tim Merriman: I used to work for [unintelligible] science director there in the 90s. [inaudible] [unintelligible] Yeah. [crosstalk].

[00:49 - 00:52] Participant 2: I'm from [unintelligible].

[00:54 - 01:05] Tim Merriman: [unintelligible] in anthropology or archaeology and work here at the [unintelligible] Environmental Management and Military Land. But I also have an ongoing [unintelligible].

[01:10 - 01:15] Kristina Thorson: Hi, my name is Kristina Thorson, and I am a master's student in [inaudible].

[01:19 - 01:20] Participant 3: My name is [unconfirmed name] I'm [inaudible].

[01:28 - 01:33] Participant 4: I'm [unconfirmed name] I'm a professor in [unintelligible] studies. [unintelligible].

[01:35 - 01:36] Participants: [inaudible] [participants introduce themselves].

[01:50 - 01:54] Tim Merriman: Okay. And reintroductions or you [unintelligible].

[01:54 - 02:05] Participant: I [unintelligible] [laughs]. Three departments and [unintelligible]. [inaudible].

[02:12 - 04:27] Tim Merriman: [unintelligible] [laughs]. Perhaps you heard the story about the rancher who went to church on Sunday morning and is the only one who showed up. The preacher came out. He said, you know, you're the only one here. I'm not sure I [unintelligible]. The preacher [unintelligible]. 30 minutes went by... 35, 40, 45, 50 minutes [unintelligible]. He went back up to the rancher, [unintelligible], didn't it? Yeah. Preachers when only one [unintelligible] shows up, I don't even [unintelligible] [laughs]. I can't possibly feed you the whole load today. I got a lot of different things, a lot of different [unintelligible] and a lot of different stuff I chase. But I would welcome your interruption at any point. And what I'm talking about, and I would tell you in that title, I didn't include an ethical approach, but I think the ethical part of this whole subject is... Anytime you do anything [unintelligible], I think you've done it [unintelligible]. [unintelligible], you're running things from the point of view of giving people what they need. You missed the point. And to me, I think part of the point is always to talk to [unintelligible] and find out what they want, what they need, what they believe, and you make it ethical by in that manner. And then I'll get into why I view it as sharing responsibility, not power. And if you're familiar with this book, "Geography of Nowhere", William Howard Kunstler is a maverick. I mean, if you hear him speak, or you read anything he writes, he goes off on tangents that I go "woah", where did that come from? But one of the things I like about "The Geography of Nowhere" is he talked... 1994 book, and he talked about how we were headed toward this cultural landscape of Walmarts and McDonald's and kind of franchised businesses.

[04:27 - 06:43] Tim Merriman: And the culture gets lost, and the community gets overwhelmed by the development. He brings you all this modernized, I mean, you got it. [unintelligible] if you can find [unintelligible] you in the shopping center. You wouldn't know where [inaudible]. You had no idea.

Even the landscape is not [unintelligible] ...the landscape [unintelligible]. [unintelligible] ...they do well, they're not. Tell you where my background comes from. I used to be the director of research at Land Between the Lakes in Kentucky, 70,000 acres biosphere reserve at the National Recreation Area. And [unintelligible] biosphere reserve, [unintelligible] program, part of UNESCO's program. There's 500 in the world trying to save biogeographic region by recognizing that if you don't do the social, cultural communication in the landscape around the reserve, that you will probably eventually lose that core area that you're trying to protect. It's a good biogeographic region because people will usually look over and go, oh, you've got all the trees, and you've got all this and all of that, the mineral oil or something. And I had to set up a regional stakeholder cooperative in the area around Land Between the Lakes. And that was 31 environmental and economic stakeholders. And it was pretty daunting because I learned very quickly how hard it was to get judges, county judges, kind of the top dogs in county government. [unintelligible] ...very hard to get them to come into [unintelligible]. We're very used to being top down, in control, in charge, and I learned what the barriers were pretty quickly [unintelligible] about solving problems. And yet, a key piece of that was that shared responsibility of getting people to come in with the idea that you have no authority or [unintelligible].

[06:47 - 09:04] Tim Merriman: [unintelligible] Another area I got into and interpretation. It was... you heard IST before? Intermodal Surface Transportation Efficiency. And that's what the federal government '91 decided, let's take 10% of all the money that comes in from [unintelligible] and give it back out as [unintelligible] money. [unintelligible]. [unintelligible] enhancement, and what they did was it would say, wouldn't it be nice? The highways look different in different parts of the country. Or we actually encourage people to stop and slow down and, and see local landscapes, and scenic byways grew out of that. There's now eight all-American roads, 125 dedicated byways in 44 states, and they give out \$175 million a year in grants. Now, that's a two year old number, and you know what happened in the federal budget. I suspect this is one. They've already lost the same highway resource center in Minnesota. I suspect, you know, these major other pieces that are [unintelligible]. But, by the way, they interpret local landscapes. The National Association for Interpretation, which I managed for 18 years. Part of what we did was do some programming, interpretive planning, training, interpretive [unintelligible] that [unintelligible]. Another program I got interested to do in Land Between the Lakes, a Sustainable Seattle. The bigger city has taken on the issue of how do you create indicators of sustainability in the cities, you know, and if you've never seen those before, it's pretty amazing. They gave themselves [unintelligible] after a few years, declining, moving away with sustainability. You can see healthcare, local farm production, solid waste generated, children living in poverty, improving air quality, water consumption, pollution prevention. And they went on and said, well, some things are usually just staying the same.

[09:05 - 11:26] Tim Merriman: Our wild salmon population, for instance, and some things we just we need to work on that real good data for monitoring, because we really don't know whether they're getting better or getting worse. Adult literacy. Another trend I saw out there that we worked with was the Civic Tourism. Dan Schilling was the director of humanities for Arizona, and he'd been a museum director before that, before he went to the Humanities Council for Arizona. He said, I thought that I would find the school money to [unintelligible] 20 or 30 million a year to spend. I thought we'd be spending some of the communities doing training and museums and helping them and various tourism programs and all those [unintelligible]. That he said, I had to fight every step of the way with the state legislature. And I realized that in thinking about economics and tourism, tourism being one of the top three economic drivers, everywhere in the United States. [unintelligible] ...employers and other major employers in the world. But, he said, when you get into thinking about what do you do with tourism, all the people in management tend to want to do is advertising. They're not worried about whether their product is good. Very often. Sometimes you're not very worried about whether it upsets the local public or not. [unintelligible] of people who [unintelligible]. [unintelligible]. He talked about the tombstone. When you do studies that people stay in average of two hours in a tombstone, they spend an average of \$10 per week. He said, absolutely destroyed the local lifestyle and trade, relatively small amount of money and a huge amount of confusion because very often you only get ten bucks out of a person for a two hour visit. They're demanding a lot of your highway system and planning a lot of your, your local sewage and water resources, and you're not really making an effort to take care of that.

[11:26 - 14:03] Tim Merriman: So he made a point of writing a book called Civic Tourism, which is an interesting read [unintelligible]. And said, the three areas we need to work in are rethinking what we consider economic. And by that [unintelligible], social, environmental and economic. Not just that we're making a profit from tourism. This is making life better for people, by their definition. [inaudible] And, are we taking care of the environment or mining the local resources in order to get what we want? And we need to invest in the story. By the way, that all [unintelligible] are part of the foundation. Because my wife [unintelligible] called interpretive planning, and, and she's all over the world with the textbook. And we, we've done interpretive planning training everywhere from, within the city of Beijing [unintelligible] a panda research in China University, specialized in Latin America, Korea, Japan, and... [unintelligible]. How do you tell the story? I want to show you the example I got mired in. I was the director of the Nature Center in Pueblo, Colorado. 13 years. And when I went there in 1980, Pueblo had 21% unemployment. And it just lost 5000 jobs with this loss of 5000 jobs in Pueblo Army Depot in a city of 100,000 is devastating. [unintelligible] most common [unintelligible] environmentalists. [inaudible] [laughs]. [inaudible] [unintelligible]. One of the interesting things that happened is most politically plugged in people in town were a couple of city councilmen, a county

commissioner, and they turned, and they ran the Water Conservancy District, Southeast Water Conservancy District. Anybody [unintelligible] may not know this, before your time, 1921, downtown Pueblo was like, totally [unintelligible].

[14:04 - 15:00] Tim Merriman: And it caused them to build a big levee system right down through the middle of town. And it caused them to set aside some sort of metro district fund tax in the flood zone that went through that each year. So they got this money to manage a community flood zone that never flooded in. So they built a levee so high, you know, [unintelligible] 10,000 [unintelligible]. And they began to realize, we're spending a lot of money, and we're sitting on a beautiful resource, the Arkansas River, and we're not doing much with it. So they called all of us, said, would you like to meet with them? We went to breakfast, [unintelligible] started. It was like a sale. We had no idea what to do and wait for someone to hear the message from somewhere. What started happening is that people would show up and say, you know, there's a bunch of fishermen [unintelligible] available, but it's got to be to create fishermen access. How can we do things for fishermen that also benefit the rest of the community? And I became the [unintelligible]. Because [unintelligible]. They, [laughs] you know, city parks, county planning, they had landscape architects, architects, engineers. We had all sorts of people [unintelligible] Colorado Division of Wildlife brought great biologists, the Trout Unlimited people were very good naturalists. I mean, those are my core areas too, but they didn't need me to do that. But none of them wanted to or do have [unintelligible]. So I started doing it. And interesting, the rules of engagement were pretty simple. Nobody was in charge, and terrible of that town, all the conservative district really plans to do was to buy breakfast once a month.

[16:01 - 17:49] Tim Merriman: And so [unintelligible] everything else is voluntary, and it just happened organically. We agreed generally that we're going to try to, you know, when you came to the table, it's okay to speak up and say, well, we're going [unintelligible] ...that is okay to have a self-interest. In 1980, when I moved there, Arkansas River was beautiful. If you took a picture of exactly the right spot [laughs] where I was standing, I could have pointed the camera down and shown you refrigerators [unintelligible], car bodies and truck bodies in the river. We got a little [unintelligible] at one of the arroyos that ran into the nature center. About 300 tires [unintelligible] on my waterfront one day. And so they used the Arkansas [unintelligible] River as dumps for so long. First thing we did at the nature center was clean up the rivers, we created Clean Up the River Day, and in a matter of 5 to 10 years, we went from picking up car bodies to picking up cigarette butts. We [unintelligible] grants. This is a [unintelligible] grant, [unintelligible] Johnson money. I said, well, I really have no way for handicapped people to get in the water unless [unintelligible]. Couldn't we build a deck? And said, sure, how big? [unintelligible] 10 by 15. [inaudible]. The money came in, a huge amount of money,

several hundred thousand dollars, and the rod* prices had fallen from \$30 a yard to \$3 a yard. And, well, what do I do with all the extra money? I don't have to buy \$1,000 worth of rod. [unintelligible]

[17:54 - 20:21] Tim Merriman: As crazy as it sounds, Colorado's Division of Wildlife started stocking the Arkansas River with thousands of trout a year. Just turned into one of the hottest fishing spots in the state. And it could be kids with grandparents, somebody in a wheelchair, could be disabled [unintelligible] walking capabilities. [unintelligible]. That's the same time there was a tax credit back in the 80s for historic preservation and for bringing back buildings with an important story behind it. And there was a story called the Bell, a store called Bella Union in downtown Pueblo, in their old town that burned down. It created a nationwide news story about Pueblo, Colorado just lost one of its historic treasures, and a group out of Atlanta came in and used that tax credit [unintelligible] tax credit to refurbish old town and downtown Pueblo. And so that worked out as a method. In the midst of all of this, we flew to San Antonio and looked at the Riverwalk, flew to Wichita and looked at the, what they've done on the waterfront, on the Arkansas River, [unintelligible] [laughs], the Arkansas [unintelligible]. And the local group wanted to... [unintelligible] [unintelligible], there was a column of water that once been created for a coal burning power plant. And it slipped through a conduit through downtown Pueblo. What if we brought it to the surface? Flooding is not going to occur because [unintelligible] river. But this is a controlled inlet. Why don't we bring it back to the surface? Because the river did use to flow right through the downtown, and that's what we've done. Probably, restoring Arkansas River project is having very much the effect of getting hotels, businesses [inaudible]. [unintelligible] Through the years, we got very interested [unintelligible] the heart of the community is not the business.

[20:23 - 21:15] Tim Merriman: And so the history of all those things, they come together, and it is to some degree defined by the people that live there. Why do you stay in that community? What's the mood? Why do you care? And if that's being dictated by somebody else, maybe you're going to lose it. And certainly, if that somebody else [unintelligible] ...there should be attorneys [unintelligible], real estate specialists who come in. Want to do something? [unintelligible]. And you turn around, and you have nothing in your backyard. [unintelligible] The other part of it that we got very interested in is how do you get people who normally view themselves as competitors to start thinking collaboratively? How do you get them other?

[21:16 - 22:11] Tim Merriman: For all the years [unintelligible], I went to another once a month meeting, amongst all the attractions in the community. So we would sit down and we had no agenda. It was, here's what we're doing at our place. Here's what we're doing in [inaudible] and what never happened there that happened in that other room with the planning group, is we never agreed to

cross market, to do events together. We never got [unintelligible], and [unintelligible] there were a lot of ego. So [unintelligible] I would go to a once a month meeting and did really cool things, and I went to a once a month meeting that broke down into [unintelligible]. [inaudible]. ...that you're going to get. And we never got out of this modality. This is what we should have been doing.

[22:16 - 24:13] Tim Merriman: Community Experience Plan, we think, is a way to get a community of any size, any shape to think about, what do people get for a community experience [unintelligible]? What makes us unique, different, special, whatever. And we think you have to plan, if you're just waiting for it to happen, there is somebody planning it for you, you may not have your interest in heart at all. May not want to hear the voice of the local people. In fact, as you well know, we do. We have these so-called public hearing or listening sessions. And I can tell you, I used to run it for Land Between the Lakes, and I would hear a biologist and foresters before we went into the meeting go, [unintelligible] that period of collaboration [crosstalk] [laughs]. And it was tough because I had to use these guys as facilitators in listening sessions. And I would have people to come up later said, you, you biologists, [inaudible]. I'm really sorry about that. [unintelligible]. I hope you get your testimony. [laughs] e very much [unintelligible]... We're going to protect our [unintelligible], and we're going to do what we want because we're experts. [unintelligible]. You don't know enough about it. Everybody has 170,000 acres, and they would like to have their land taken away from them, like the U.S. government. And so a lot of the people that hated LBL said, [unintelligible] very well knew the same about... I'm from the government and I'm here to help. [crosstalk]. [laughs] [unintelligible]. The other thing that happened, [unintelligible] is really started creating this kind of need. How do you get five or six small towns on 50 mile [unintelligible] to cooperate and collaborate?

[24:13 - 26:25] Tim Merriman: We have to create some sort of block or some sort of place they meet and talk that isn't run by one of the entities. It doesn't end up being viewed as they're getting what we want, they want. We're not getting any piece of that. I want to share with you briefly the field I come out of, just to say we're in the business of trying to create emotional and intellectual connection between the interests of the audience and meanings inherent in the resource. And, one of the little games we played was [unintelligible], and I cared about that day. Ask people to tell you what they observe in the stone [unintelligible]. Yellow. Hard. Calcium. Rock. Egg-shape. Pitted. Now I tell them the story. The one that gave me that film, he said, when I was ten years old, I was told I was dying. And, my parents took me to several doctors because I was terminally ill. They took me to that Native American I showed a few slides back, but [unintelligible], chief and even the shaman and [unintelligible] gave me that stone. He said, [unintelligible], you have a long life. My people [unintelligible]. I mean, [unintelligible]. ...my whole life. [unintelligible] grandchild? She said, I do. And he ended up leaving it on the table. [unintelligible]. I wanted somebody to [unintelligible]. Well, we

use that as a way of saying that every place has a story. And, we have both a tangible trace of that item or that community, or that state or that country, and we have the intangible, the ideas around them.

[26:25 - 28:41] Tim Merriman: And some of them were very specific, like bezoar or [unintelligible] is a very specific term for a [unintelligible] gut of some animals. And some of them are universal. We suggest that when you try to help people, understand the place. If you use universals, they're more likely to understand it than if you use very significant numbers. And yet, I just [unintelligible] in the biosphere and UNESCO websites today about biosphere reserve. It could possibly only be of interest [unintelligible]. And I say that because a lot of the times, communication we do in the world is very oriented towards [unintelligible]. Missing points and [unintelligible]. [inaudible] the climate change [inaudible]. [unintelligible] believe a lot of the things that we're trying to do about science, because we approach them as if they're also science. We have to approach them with the understanding of what they mean to me. How is this relevant to my life? We also teach about the experience economy. [unintelligible] mom makes the birthday cakes with whatever she found in the environment around her, kind of flour, eggs, [unintelligible]. Manufacturing economy [crosstalk] [coughs] water and [unintelligible]. Then she started doing the, or he, your dad could [unintelligible] a child, goes to the Albertson's and buy... [coughs] [unintelligible]. ...happy birthday [inaudible]. And experience economy, I [unintelligible] the [unintelligible] and the [unintelligible] 155, because [unintelligible] experience. We teach about that because the experience economy is everywhere these days. But to ask you, 20 years ago, would you pay \$5 for a cup of coffee with [unintelligible]?

[28:42 - 30:47] Tim Merriman: He might have said no. [unintelligible] to Starbucks, she's going [unintelligible]. They sit there and read the paper, and the easy care, they're not fighting on the table with disinfectant and trying to get you to move. [unintelligible]. Experience economy [unintelligible]. [unintelligible]. To get rid of the negative cues and they harmonize the positive ones. You want to smell good. You know about the Proust effect, you want to know what that is? Proust effect is just that the nerves in your nose go directly to the amygdala and hippocampus, to your brain, the animal part of your brain. And that's one of the reasons you smell something, and it takes you back to some place in time or space because your animal brain [unintelligible] directly learning the experience economy. You don't want people wearing perfumes or things that are incongruent with the experience. I want you to smell the coffee and the [unintelligible]. I don't want somebody with, you know, a very strong cologne or aftershave on in there. And memorabilia are important, memorabilia extends experience. It could be just a souvenir you take on the [unintelligible]. Or it might be something that you buy and you learn from, like a video, book or whatever. And that it's [unintelligible]. It's not just one direction. The very [unintelligible], well, you probably shop at some

[unintelligible] experience economy business. Certainly, business [unintelligible]. Any of the businesses that have bothered to put things together, [unintelligible] over bookstores. We also teach people how to develop a visceral experience in making the point that some of the best places in the world do the connections piece correctly and ruin one of the other locations.

[30:48 - 30:53] Tim Merriman: Any of you been to Colonial Williamsburg? Nice place.

[30:55 - 30:55] Participant: [unintelligible].

[30:57 - 30:57] Tim Merriman: Pardon me?

[30:57 - 30:58] Participant: [unintelligible].

[30:59 - 32:57] Tim Merriman: Yeah. [unintelligible]. There's a big sign as you enter the parking lot that says, you cannot possibly see this place in less than two hours. I mean, less than two days. We watch people pull in, read the sign, back up and leave. [laughs]. We went to lunch with one of our friends there, and he said, we're in our 17th year of [unintelligible] and we don't know why. [laughs]. [unintelligible]. The sign tells me if I don't have two days, I shouldn't. So, now I stand in a line for an hour to buy a ticket. \$44 to get in [unintelligible]. Why would I stay? We think people need to understand that whole range of things, and then eventually they need to understand the commitment. Commitment is, if we're successful in designing experiences, how do they change people's lives? Will they become advocates for what we're interested in? Will they donate money? Will they become volunteers? Will they make a return in business? Will they tell their friends they like it? Our HEART model is really a little sneaky acronym. Holistic, engaging, appropriate, rewarding, and thematic. I think a lot of the foundations for what we're trying to do in this approach to planning. We make the point that we think, if you're going to do experience planning, for instance, Colorado Tourism Organization right now is looking for, the planner for turning Colorado into agro-tourism. [unintelligible] Responsible, [unintelligible] idea. But a critical piece of that is, how do you do that and have respect for the farmer's lifestyle and what they want. And make sure you're, you're promoting the change in lifestyle or an economic move that's one that they approve of, participated in planning and want to see succeed.

[32:59 - 35:20] Tim Merriman: So we think all of these things work together. And yet we find out in most communities, most parks, most natural areas, most cultural areas, most museums, the marketing department doesn't talk to the interpretive department or the exhibits department. They're all, so like, they're all working in their own way or vertical mode. And yet they need to work collaboratively across the organization as well as [inaudible]. And then we think when you're

designing physical properties, there needs to be design balance. Everything is [unintelligible]. When used to say you're a sustainable conservation organization, if you were to invite us all to lunch and serve everything on styrofoam and no recycling containers, and show kind of total disregard for what people view as a small indicator of sustainability, you're stepping on your own message. And yet, we do that in a lot of places. We think that everything has to be engaging. You have to recognize... [unintelligible] the social science research on interpretation suggest that if you do a good job at making the connection with somebody who comes to your place, [unintelligible] or your community, they will remember less information than if you do a bad job. And Sam Ham wrote the book Environmental Interpretation in '92. It's about to come out with a new book called Interpretation: Making the Difference on Purpose. And what he talks about is how some of these things are counterintuitive. And if I actually connect with you and get you to care about something, you go down a little side road in your brain. You don't necessarily focus on the information anymore. And yet, much of our evaluation of program, is based on new people who came back from, probably the least important measure of whether we had any impact on them and what we do. And we need to connect these with those universities to make it relevant. Social marketing is the other area we teach.

[35:21 - 37:45] Tim Merriman: 1957, a gentleman named Freeman Tilden wrote a book called Interpreting Our Heritage, and he copied this statement out of a National Park Service Administrative Manual. And, [unintelligible] cognitive psychologist. [unintelligible] you know him [crosstalk] go to school with him? He points out that the research that had been done in 1957 when he wrote this, there was very little that supported it. But there's now literally hundreds of studies to support the idea that if I can get you to understand and appreciate the story and area, the community, [unintelligible] a culture that I can get you to engage with effectively. But that knowledge alone will not do it. Knowledge and understanding are not equal. And they had great knowledge of something and not really care about it at all. We all drive cars. We get a driver's license and [unintelligible] the rules of the road. Someone has very little respect for those rules. [unintelligible]. A lot of things we've learned in life just to pass the test. Not because of care*. You want people to care, you have to create understanding. You want to understand, you have to create experiences. So we think it's critical that the messages you develop carry the core value of who you're working with. Any of you read [unintelligible]? These Harvard profs who came up with the experience economy came out with a book actually called Authenticity. [unintelligible] describe real-real, real-fake, fake-real and fake fake. [unintelligible]. You know, everything from Disney to the various experiences that we create. We're in the [unintelligible]. Every place has a story. Every people have a story. And we ought to [unintelligible]. Care anything about nature, culture, history and people. You hopefully want it to be authentic to where they are.

[37:47 - 39:56] Tim Merriman: One of the other studies that's interesting is John Falk and a group of people with the Institute for Learning Innovation studying audiences. And instead of segmenting by demographics or geographic segments, by psychographic, by motivations. And they found that people tend to fall in the experience pictures, they want their picture taken [unintelligible] the resource. Facilitators, parents, grandparents take the kids to places that are special to them. Hobbyist, pros [unintelligible]. Spiritual rechargers just don't care to think about the story, maybe at all. They just want to, they love the place, they love the community, they love the park. They want to be there and commune with it, and [unintelligible]. And explorers, people who would go deep. They want to find [unintelligible]. They want to come to the [unintelligible]. Rewarding. We embrace the triple bottom line and outcomes based management. We think logic models make a lot of sense, and you do it by starting with impact and say, what impact do we want to have? What outcome would it take to get that, and what do we do? We think most organizations plan backwards. They start with output. What programs am I going to do? What services am I going to deliver to my community? Instead of saying, what am I trying to accomplish? What behavior changes would accomplish that? And then how would I encourage those behavior changes? How would I influence the attitudes and beliefs and behaviors of people [inaudible]? And then we think it needs to be thematic, that if you're planning experiences at all, [unintelligible]. I just wrote a blog about the Scottish Irish Festival at [unintelligible]. [unintelligible], you know, I didn't, I didn't see any [unintelligible], and they stayed pretty.

[39:56 - 42:22] Tim Merriman: Everybody was wearing kilts. And that became pretty much [unintelligible]. I want to take you to places now. Old Washington in Arkansas, one of the oldest towns in Arkansas. It is actually a town and a state park. If you build a new building there, like in 1960 [unintelligible] had to build it to match the 1870 architecture of the community. They were required to. They do it once a year of being called a [unintelligible]. And they set up to see the tigers [unintelligible]. Which we [unintelligible]. There's a beautiful old historic courthouse from their era of founding. They have, you know, [unintelligible] making a set of authentic crafts that go with that period. They have local Mennonites, an Amish community, set up standards for pies of really fresh [unintelligible] pork. And of course, the hairstylists and the [unintelligible] [laughs]. [unintelligible]. By the way, we saw [unintelligible] bloom or planted on the property, and [unintelligible]. Anybody ever been to Hangzhou, China? Speaking of Hangzhou. Hangzhou was the capital of China, one of the seven capitals of China during the Song dynasty. It is one of the most famous cities in China since 1100 or so. But when... during the one period where there was the Empress of China, she copied West Lake, the beautiful lake in Hangzhou [unintelligible] up near Beijing. And it's called [unintelligible]. [unintelligible]. Hangzhou is known for its water. There's a great river there. Flows into

Shanghai Bay, [unintelligible] Shanghai Bay. Well, they have identified their sub-themes, that water scenery matters to them very much.

[42:23 - 44:47] Tim Merriman: And it's a river [unintelligible] has been a key reason for their prosperity. And the water quality today has got to stay very high. It's not like [unintelligible] and other places in China that take water quality [inaudible]. Their artwork dates back a thousand years or more, is certainly about water cranes. This is a little boat tour of the waterfront on West Lake. When you go on one of their boats, they're elaborately decorated in an earlier era, modern cities [unintelligible]. One of the things they do is, water is so serious to them that once a year they do a symposium on water scenery, and they bring in the top architects, landscape architects, water engineers, interpreters, whoever they think is top of their field related to water. They bring you in as speaker. They have two effects. One of them is they steal your ideas for a very small amount [unintelligible] for your travel. And [unintelligible], and they get you to do the talking about [unintelligible]. They had a wetland park where they took an endemic population of fishermen there, that fishing [unintelligible] supporting their community and going down. So they turned it into [unintelligible] wetland, and the fishermen would take you on tours of the property and show you their silkworm operations. There's still art [unintelligible], beautiful cafés along the water. They actually have a wedding part [unintelligible]. And cities [unintelligible]. This is one of the oldest historic sites in the community. A wealthy entrepreneur, I don't remember. 14th century or something [unintelligible]. Water is a theme wherever you go. [unintelligible] reading to your child the story of a young boy who protected the community by flooding as he saw a tidal wave coming [unintelligible].

[44:49 - 45:35] Tim Merriman: It's one of the traditional stories there. Here [unintelligible] treatment plant, and [unintelligible] the effluent out of the [unintelligible]. He's doing it to say, when we put water back into the ecosystem in Hangzhou, we have enough space in [unintelligible]. And this is where this goes back [unintelligible]. They turn a part of the community we would normally not show off and do a showcase, to say, we're really taking care of quality. They had these t- [unintelligible] or t-communities that surround Hangzhou where people go out and stay for the weekend. Amongst the [unintelligible] and the National Tea Museum, one of the best [unintelligible].

[45:39 - 47:55] Tim Merriman: Quite nicely there. Anybody been to Mto Wa Mbu in Tanzania? The Dutch went in there about a dozen years ago and helped them put together a cultural tour in the community. That's, in my experience, fairly unique. And that, the local people that run it, they [unintelligible] on what you're going to do. They walk you around through the community, go to the marketplace first, and say [unintelligible] crop is 30 varieties of banana [unintelligible]. And they take you to the Banana Beer Factory, which is somebody's house [unintelligible]. And they explain the

cultural importance of banana beer. They say all weddings are negotiated around how many quarts of banana beer. And, you know, the big wedding. Yes. Of course, that's a very [unintelligible]. They also point out that if you have a property dispute with your neighbor, he thinks you had his goat. [unintelligible] in the past and [unintelligible] negotiations. It's an important cultural part of their community. Of course, [unintelligible]. And they [unintelligible] the banana [unintelligible]. He took us to the local artist, where you can see [unintelligible] artist's painting. And buy their [unintelligible], local wood carvers, you have 19 or 20 tribes in Tanzania, some members of every tribe [unintelligible]. You know, there's this town irrigation project that created an agricultural community, and it brought in a lot of refugees, migrants, people from other communities. And they have a job, being there to work. So it's an interesting melting pot that they tell the story as they're teaching you about their woodcarving. They say, we're Tanzania, we all had a tribal connection.

[47:55 - 51:03] Tim Merriman: To think of [unintelligible]. And whatever tribe [unintelligible]. I hope that [unintelligible] about Tanzania [unintelligible] in the community. So I hope it's true. Did they serve your meals prepared by local women? And of course, you paid \$15 a piece to have a meal and tour. And we spend about 300 [unintelligible], ...the economic value for the community, local community is pretty interesting. I'm jumping around with this example. [unintelligible]. [unintelligible]. Lewis and Clark and... [unintelligible] and Montana. That they bothered to get a grant and say, let's muralise every bare wall in the entire town, and they tell the story of Lewis and Clark, its local wildlife [unintelligible]. We stayed in town a while and wandered and took pictures and read the story and the local business and [unintelligible]. So it's interesting that their way of engaging people passing through was through an art project. [unintelligible]. Did a pretty good job as a community also, and I don't know what collaborative background this has, other than there has to be a lot of cooperation to do what they do. They have kayak tours, boat tours to see whales or to see seals. [unintelligible] Local cookbooks and things, all are about the [unintelligible] industry and the community. They have local art fairs, their park, their buildings, they hold on to [unintelligible]. Not turning historic districts into something hodgepodge. They have great waterfront eating facilities overlooking the bay. Lobster season. We were paying \$4 an ounce of lobster [unintelligible]. On the windows, a portion of all proceeds support the Moose foundation. We're also linking nonprofits to [unintelligible]. I've covered a lot of material in a short period of time, and I want to give you a glimpse of what we do. Our book has 19 case studies in it. Everything from little communities like the [unintelligible], in Tanzania.

[51:06 - 51:59] Tim Merriman: [unintelligible]. To really big city projects like Hangzhou, and trying to get examples of how we can approach things more holistically. Emotional engagement means the desire to make it appropriate for the community and more rewarding for the community, and ideally thematically linked to the natural and cultural history of the region. [unintelligible]. We have a website

called Communities with Heart. We work as Heartfelt Associates and [unintelligible]. And... no one shouted out your questions... [unintelligible]. [laughs]. So, questions?

[52:07 - 52:21] Participant 2: [unintelligible] talked about [unintelligible] people to the town [unintelligible]. I'd like to know, in your experience, what those major barriers were for you and how you dealt.

[52:23 - 53:38] Tim Merriman: Yeah. I think the model that we talk about is that... So there's three different kind of things that [unintelligible]. There's the people who have power, right? People who have authority, and people have influence. And they're not all the same people. And sometimes you may have to go get help. I was talking about [unintelligible], I said, we can't get foundations and [unintelligible], they think it's not a place they want to invest their money or [unintelligible]. I went to a radio station owner who is a great marketer. How did [unintelligible]? I re-invite him, they don't come. [unintelligible] getting ready to go to [unintelligible]. Why would a congressman get [unintelligible]? ...committee and Congress. They all worry about the law changes related to philanthropy and giving. They will come. He invited them. All of them showed up. They all gave money to next year. We took them on a tour of local charities and nature center. We also [unintelligible]. Everyone took their picture.

[53:39 - 55:47] Tim Merriman: I had one of the guys from the Gates Foundation in Denver. He said... He came to visit after the [unintelligible] tour, and he said, I've got 15 minutes. [unintelligible] show you the places. And [unintelligible], by the way, I had [unintelligible]. [unintelligible] [laughs]. And [unintelligible] for 20 [unintelligible]. I never had that. [laughs]. But, I think sometimes you have to find those people of influence and get them to influence people with the power or the authority. [unintelligible] Government representatives have [unintelligible] and have no real power. You know, we've had some [unintelligible] control within your agency or organization, but you can't really protect the environment. You can only kind of create policy, trying to [unintelligible] the most influential people in Central Colorado, a university president, and a car dealership on. [unintelligible] I learned I could go to them with the car dealership owner and chat with him. By the way, you know what? Colorado Springs is a bastion of conservative religious communities. Car dealership over there. Little curtain back in the 50s. And I want this to be the place that people think of. [unintelligible]. ...network that community into being a family value, religious community. [unintelligible] has a lot of influence. No real power, no real reform. Yeah.

[55:48 - 56:15] Participant 3: [unintelligible]. [inaudible]. [unintelligible]. How do you ensure that [unintelligible]. We're talking about putting [unintelligible] in the community. How do you ensure that the people... How do you [unintelligible]?

[56:19 - 58:14] Tim Merriman: Well, I think you have to create some sort of council for cooperative or collaborative, some sort of meeting location, time and space that people can come to without being invited and without being representative of recruitment. So they can actually have a conversation like, Grand Junction when they were cleaning up the [unintelligible] system, turned a local café into one of those meeting spots for people [unintelligible]. And when I went there to speak, [unintelligible]. There's all these plans for the community [unintelligible]. We approached the restaurant owner. This is where everybody in Grand Junction comes for coffee every morning. I said, can we put our plans up here? For sure. And people stay longer [unintelligible]. But I think the strategy in every community is different. But I think you've got to have some place where people really do talk to each other. And I think a lot of our formal, structured, legally required conversations don't work very well. I think [unintelligible], I know when we were doing the stuff we were required to do at Land Between the Lakes, I just found this is how our natural resource management plan we rolled out, ignored massive amounts of input from the public because we [unintelligible] ...they had neither influence nor authority [unintelligible]. I think you've got to be willing to stand back when you have power and say, I'm not only willing to listen, I'm willing to share responsibility [unintelligible]. And [inaudible]. [unintelligible] motivated by their own [unintelligible].

[58:20 - 59:19] Participant: Yeah, it seems like... [unintelligible]. Especially in situations where you have, you know, people with influence [inaudible]. A lot of network connections [unintelligible]. You know, it was a big thing in determining the business in the community. And if people aren't [unintelligible]. For example, you mentioned [unintelligible]. What was it called? [crosstalk]. [unintelligible]. Perhaps [unintelligible] for outsiders [unintelligible].

[59:26 - 01:01:43] Tim Merriman: Well, all I can tell you is we know the people that work there locally, and we ask that very question. Is this what local people want? You know a lot of those members are local people. [unintelligible]. Local people or not, you got to have that [unintelligible] thing and the [unintelligible] [laughs]. The local people, by the way, with the Amish and the Mennonites in the [unintelligible] because local people in rural Arkansas... not much in the way, not much in the [unintelligible] [laughs]. [inaudible]. Well, but the thing is, somebody got started. The guy who was trying to bring it into control told us when we were there. He said, I can tell you that what's happened is it's gotten institutionalized. You know, we've been doing it this way for a long time. And so he's done, he's trying to pull the committee each year back in a little tighter constraint on who they want to hear and why do we want them here. They know they live in historic communities. They value that. And if this was a dedicated state park, legally they can't go build... they can't go [unintelligible], you know, wherever instead of in their property. They have to design something compatible with the community. [unintelligible]. People wanted that. They lobbied to get that

[unintelligible]. They said, now [unintelligible] has gotten totally out of hand, and it's hard to pull it back. And I, I don't know, that according to him, there's somebody powerful on that committee that runs it, and it's very hard to pull it back from her and say, [unintelligible]. I don't know what she [unintelligible]. That just makes it more important than if you're starting to do something new, you get a lot of [unintelligible] and I agree with you. I don't think tourism is the answer to something [inaudible]. I think the problem is they may want to talk about how they protect their community from that kind of change. That's okay.

[01:01:44 - 01:03:14] Tim Merriman: But somebody has got to create some sort of sustainability cooperative system where people talk. It could be an [unintelligible], [unintelligible] that I never had to make. I met with those people for several years without ever calling our meeting anything. When necessary. Everybody was thrilled that it brought things to the table. We all agreed on different sectors that were desirable, and we got rid of a lot of [unintelligible]. When you got 21% unemployment and [unintelligible] people [unintelligible] so badly, you talk to the [unintelligible] ...21%. It does make people talk to each other [inaudible]. Thank you for a... [unintelligible]. If we can be of help, business cards, I'll sit on the table here, and I have books. Do you have an interest? [applause] Anybody want to flip through a book?

END TRANSCRIPTION