



Heritage Tourism at George Washington Carver National Monument

Perspectives of Five Demographic Groups

Natural Resource Report NPS/NRSS/EQD/NRR—2014/844



ON THE COVER

Bronze statue of George Washington Carver as a young boy

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Moscow, ID 83844-1139

August 2014

U.S. Department of the Interior
National Park Service
Natural Resource Stewardship and Science
Fort Collins, Colorado

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Please cite this publication as:

Holmes, N. C., C. Kulesza, Y. Le, and S. De Urioste-Stone. 2014. Heritage tourism at George Washington Carver National Monument: Perspectives of five demographic groups. Natural Resource Report NPS/NRSS/EQD/NRR—2014/844. National Park Service, Fort Collins, Colorado.

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Executive Summary

This report presents the results of a qualitative study of heritage tourism behaviors and preferences of five cultural, racial, and ethnic groups in southwest Missouri. From August 22-30 2014, we conducted focus groups with individuals from African American, Native American, Hispanic/Latino, Asian, and low-income populations living within a two hour commute of George Washington Carver National Monument, located in Diamond, MO. Our objectives were to learn about the preferred attributes of historical and cultural sites across demographic groups, the types of barriers faced in regard to visiting historical and cultural sites such as George Washington Carver National Monument, and how to increase the diversity of visitors to the park. Twenty-one focus groups were conducted, including three with African Americans, four with Native Americans, four with Hispanics/Latinos, four with low-income individuals, and six with Asians (including two with Vietnamese). The focus groups were conducted in English, Spanish, and Vietnamese.

We found many similarities among the different groups regarding their preferences for leisure activities in general, and at heritage sites specifically, along with some significant differences. For example, in every demographic group, leisure time in any setting revolved around spending time with family, but African Americans placed greater importance on bequeathing heritage and history to their children; Native Americans and Hispanics/Latinos placed more importance on outdoor activities and nature education at historical/cultural sites than did other groups.

Regardless of demographic group, our focus group participants faced similar barriers to visiting sites such as George Washington Carver National Monument, the most common being lack of information about the site, and economic challenges. Lack of diversity in visitation was a barrier for all but the low-income group, and language barriers were unique to the Hispanic/Latino and Vietnamese groups.

Managers at George Washington Carver National Monument have already taken significant steps toward their goal to increase diversity in the park's visitor population. The results of our study show that through expanded outreach, more direct engagement with community representatives, advertisement designed for and targeted to reach specific populations, enhanced institutional

image, and additional services, facilities, events and activities, much can be done to help accomplish this goal.

Acknowledgements

We are most grateful to the 179 focus group participants who were willing to share their ideas and opinions with us and to the many individuals who helped us recruit focus group participants. We thank Phadrea Ponds and Sandra De Urioste-Stone for moderating focus groups. We also thank our transcriptionists and translators Courtney Berge, Azucena Dominguez Urruzola, Hoa Nguyen, and Hung Tran.

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Background

George Washington Carver National Monument

George Washington Carver National Monument, established in 1943, honors Dr. George Washington Carver, a scientist, artist, professor, inventor, and humanitarian. It is the first national monument created to honor an African American as well as the first established for a person who was not a U.S. President. His research has had far-reaching effects on agriculture throughout the U.S., and his story is one of struggles overcome. Born into slavery, young George resided with the Carver family, who had purchased his mother as a slave.

The park encompasses 210 acres that include Carver's childhood home and the natural places he explored as a young boy. It contains a one-mile nature trail, museum, visitor center, interactive exhibits, historic buildings, and statues of George Washington Carver. More than 30,000 people visit the park each year, including numerous students on field trips from nearby schools. The majority of visitation occurs between April and November. Approximately half of all visitors are Missouri residents. Three percent of the visitors are African American, 4% are Hispanic or Latino, 1% are Asian, and 3% are Native American (Blotkamp, Illum, and Hollenhorst, 2010).

The park offers its visitors a variety of programs, tours, and events. Access to the park and these events are free of charge. Every July since 1944, the park has hosted Carver Days to celebrate Dr. Carver and to commemorate the creation of the national monument, and is attended by approximately 1,000 visitors. The event includes music, speakers, tours, and hands-on activities. Each September the park hosts Prairie Days to celebrate life in the mid 1800s. This is the largest event at the park and includes live music, living history demonstrations, storytelling, workshops, and wagon rides.

The Study Population

George Washington Carver National Monument is located in the small town of Diamond, MO with a population of approximately 900 residents. Nearby communities, their distance and travel times to the park (determined using Google Maps), are listed in Table 1 and noted on the map in Figure 1. Managers at the park wished to learn more about five distinct demographic groups that reside within a two-hour drive of Diamond, MO. The demographic information for the racial/ethnic/cultural groups that participated in our focus group study is detailed in Table 2 (U.S. Census Bureau, 2014).

Table 1. Communities near George Washington Carver National Monument

Community	Travel Time	Distance to Monument
Kansas City, MO	2 ½ hours	170 miles
Tulsa OK	2 hours	120 miles
Branson, MO	1 ¾ hour	100 miles
Springfield, MO	1 hour	60 miles
Carthage, MO	30 minutes	14-20 miles
Neosho, MO	20 minutes	10-16 miles
Joplin, MO	20 minutes	10-16 miles

Table 2. Selected demographic information

Group	Missouri %	U.S. %
African American	11.7	13.1
Hispanic/Latino	3.7	16.9
Asian	1.8	5.1
Native American	0.5 (9% in OK)	1.2
People below poverty level	15.0	14.9

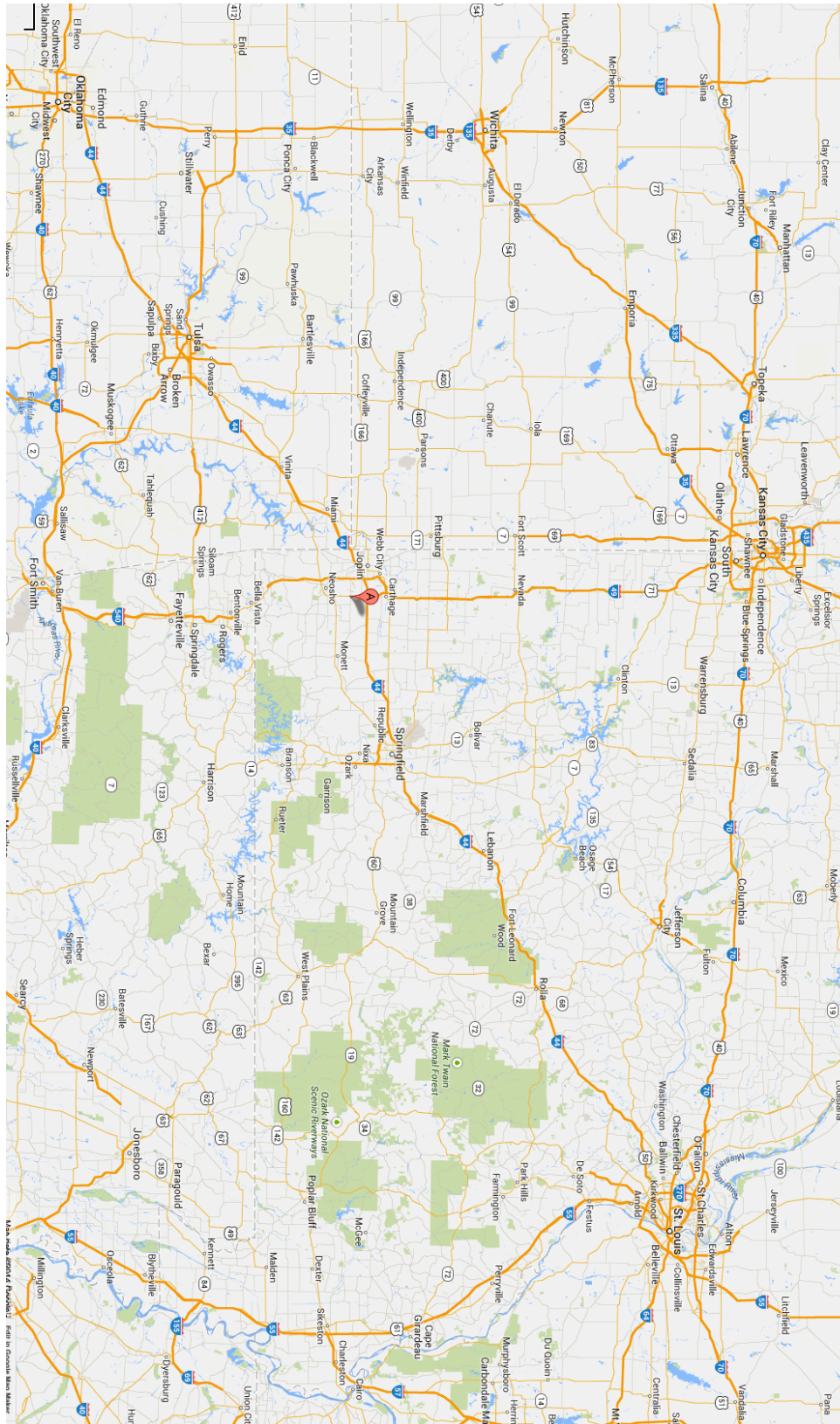


Figure 1. George Washington Carver National Monument location

The vast majority of African Americans can trace their ancestry to slaves (Kent, 2007), and the African American population in this region lives in an area that was dominated by slavery and racially motivated crimes in the last century. Racial tensions continue today throughout the state. A study by the Manhattan Institute found that St. Louis, MO is one of the most segregated cities in the country (Glaeser, 2012).

There are no federally recognized Native American tribes within the state of Missouri, which means persons of Native American descent in Missouri do not have their own organized governments. Tribal members may reside in Missouri yet be registered in other states. The Native American tribes that participated in this research were Quapaw, Eastern Shawnee, Miami, and Wyandotte. Each of these tribes' national headquarters are located in Ottawa County, Oklahoma, approximately a one hour drive from Diamond, MO where the monument is located.

The number of Hispanics/Latinos in Missouri has greatly increased in the last decade, having doubled since 2000 (U.S. Census Bureau, 2014). The largest percentage of growth has been in the southwestern and northern counties near the larger cities. Many of the new residents are natives of Mexico and have yet to learn English, creating some conflicts in communities. Wirth (2001) found that the top four concerns of Hispanics/Latinos in the southwest region of the state were 1) language barrier; 2) legal and documentation issues; 3) employment; and 4) discrimination.

The Asian population in Missouri has almost doubled since 2000. As of 2010 the composition of the Asian population was as follows: 24% Indian, 22% Chinese, 15% Vietnamese, 11% Filipino, 9% Korean, 3% Japanese, and 16% "other Asian" (U.S. Census Bureau, 2014). Of the various ethnic groups in Missouri, the Vietnamese have a large presence in the southwest. This presence is due the annual Marian Days event, held in Carthage, MO each August. This event, a festival and pilgrimage for Roman Catholic Vietnamese, draws upwards of 60,000 Vietnamese people from all over the country and the world, and has grown substantially since its inception in 1978 when attendance numbered approximately 1,500 people. Regional awareness of the Vietnamese population is high due to this major event.

Heritage Tourism

A growing body of tourism literature over the past two decades offers a vast though somewhat inconsistent array of definitions for heritage/cultural tourism (McCain, 2003). In his book on this topic, Dallen (2011) offers a succinct yet comprehensive definition of the term: “Heritage tourism refers to travelers seeing or experiencing built heritage, living culture, or contemporary arts (p.4).” Visitors to heritage sites are “motivated by a desire to enhance one’s own cultural self, to learn something new, to spend time with friends and family, to satisfy one’s own curiosity, or simply to use up excess time” (Dallen, p. 5, 2011).

While a more traditional approach to heritage tourism centers on the activity of visitors in a space where historic buildings and artifacts are displayed, historical facts are presented, and history is told, Poria (2004) argues that “heritage tourism should be understood based on the relationship between the individual and the heritage presented” and “on the tourists’ perception of the site as part of their own heritage (p. 22).” Park (2010) suggests that, beyond the tangible assets (e.g. artifacts) of a heritage site, there is an intangible component of heritage, i.e., the “diverse symbolic meanings and spiritual embodiments” which, although perhaps grounded in the material and tangible elements of the past, contribute significantly to the individual visitor experience. Thus, heritage as a “sign and symbol of peoples’ ethnicities, nationalities, and identities” is subject to “different meanings and multiple interpretations.”

Destination attractiveness is a combination of the “relative importance of individual benefits and perceived ability of the destination to deliver individual benefits” (Hu and Ritchie, 1993). How individuals assign importance to certain benefits of visiting a site, and the degree to which they believe the site will meet their needs, determines the site’s attractiveness.

In the context of a cultural or heritage site, these perceived benefits consist of core attributes such as the site’s story, its public image, and the information it disseminates, as well as its augmented attributes which are functional/physical attributes such as accommodations, food, transportation, interpretive guide/services, facilities, and activities (Hou, Lin, and Morais, 2005)

In this report, we will examine what the tangible and intangible assets of the heritage preserved and interpreted at George Washington Carver National Monument may mean to each of the five distinct socioeconomic groups included in the study.

We will also address what might motivate different groups to visit a heritage site such as George Washington Carver National Monument, using five main motives for a visit to a heritage site as revealed in Poria's 2006 study: 1) learning; 2) connecting with one's heritage; 3) leisure pursuit; 4) bequeathing for children; and 5) emotional involvement.

Finally, we will address the core and augmented attributes that might attract individuals, across the various demographic groups, to a destination such as George Washington Carver National Monument as well as those that could inhibit visitation to such a site.

Study Objectives

Managers at George Washington Carver National Monument are seeking to expand the park's audience and increase the diversity of its visitation. In 2010, a visitor study at the park revealed that 96% of its visitors were non-Hispanic Whites (Blotkamp, Illum, and Hollenhorst, 2010). The question arose: why aren't other ethnicities and races better represented among the park's visitor population? Specifically, park managers wanted to learn more about five demographic groups: African American, Hispanic/Latino, Asian, Native American, and low-income. A sizeable Vietnamese subgroup within the Asian population of southwest Missouri was of interest to park managers, so this subgroup was emphasized in the study.

The objectives of this study were to learn about the preferred attributes of historical and cultural sites for five different populations in southwest Missouri and to identify the types of barriers each faced in regards to visiting historical and cultural sites such as George Washington Carver National Monument. The results of the focus group study were used to inform management regarding their populations of interest and make recommendations on how to progress toward their goal of a more diversified visitor population.

Methods

Study Design

The cultural/ethnic groups to participate in the focus groups for this study were African Americans, Hispanics/Latinos, Native Americans, Asians, and low-income individuals living within a 2-hour drive of George Washington Carver National Monument. In this study the goal was to learn about the emerging themes relating to recreation choices, preferences, and perceptions of George Washington Carver National Monument across focus groups, rather than focusing on individual participants. Gathering a variety of data, including data derived from focus groups, provided a rich description of what was occurring.

The focus group method of data generation was selected as the most applicable to obtain data in a relatively short period of time and at relatively low cost. Focus groups are facilitated discussions about a specific topic, and, unlike individual interviews, the focus group method relies on interactions and discussions between focus group members. The success of this method relies on how well the researcher/moderator facilitates the focus groups (Krueger and Casey, 2000). Group discussions about a specific topic can generate data more quickly than one-on-one interviews because participants hear each other's perceptions and experiences and can reflect and respond with their own thoughts on the subject. While interviews provide more information about the interviewee, focus groups generate more information about the subject of interest. In addition, inquiring about behaviors of members of a marginalized group can be sensitive; and focus groups are well suited for researching sensitive subjects.

The focus group approach has been shown to be beneficial in marketing, consumer, and social science research. This method is used to learn about how people feel about a certain topic and to find a range of opinions across several groups (Krueger and Casey, 2000). We chose to organize each focus group demographically (African American, Native American, Asian, Hispanic, low-income) to allow participants to share thoughts amongst themselves. In this environment the participants could freely express their opinions and ideas. The average number of participants in the groups was eight people. The smallest group contained four people and the largest had 19 participants (Figure 2). We followed guidelines for focus group procedures from Krueger and Casey (2000).

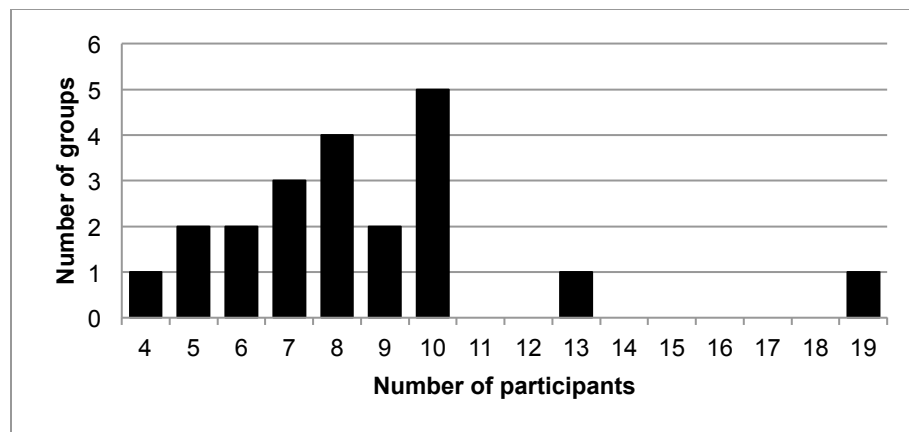


Figure 2. Focus group size and quantity

Focus Group Question Route Development

A focus group question route is a series of interview questions arranged in a specific, logical order. Its development is guided by key principles, for example, questions should be open-ended, conversational, clear, simple, direct, and appropriate for the intended audience (Krueger and Casey 2000).

Through multiple communications with George Washington Carver National Monument staff, we defined the study's objectives. A review of literature on cultural and historical tourism guided the development of a question route designed to provide the data needed.

The question route progressed from the general to the more specific. Beginning with questions about how participants spent their free time, it moved to questions about why they visited recreational, historical, and cultural sites, then to specific questions about George Washington Carver National Monument. Questions were pilot-tested with two different demographic groups at the University of Idaho: Native American students and Hispanic/Latino students and staff. Based on the results of the pilot tests, we edited, altered, and rearranged the questions, then submitted the question route to the U.S. Office of Management and Budget for approval (see Appendix 3). Native speakers translated the final question route into Spanish and Vietnamese.

Participant Recruitment

The populations of interest for this study included African Americans, Native Americans, Hispanics/Latinos, Asians, and low-income individuals who live within a two-hour drive of George Washington Carver National Monument. This area included small to medium-sized communities in southwest Missouri (Springfield, Joplin, Carthage, Neosho, Monett, Carthage, Diamond), and Oklahoma (Wyandotte, Seneca, Miami, Quapaw), as well as the larger metropolitan area of Kansas City, MO.

During July and August of 2013 we recruited participants in the target region. Recruitment strategies varied for each demographic group. For each, it was crucial to first identify the appropriate gatekeepers with whom we could establish rapport and who would allow us to gain access to potential participants. Without finding a willing gatekeeper, well connected in the community and able to help us find participants, recruitment was nearly impossible. Once gatekeepers for each group had been identified, we emailed them detailed information about the purpose and objectives of the study, asked them for help recruiting participants, and followed up with phone calls. Once they agreed to help us recruit, we provided them with email text and recruitment posters to share with potential participants. The posters were specific to each demographic group, announcing the focus groups and the incentives for participation. George Washington Carver National Monument staff posted information about the focus groups on the park website (nps.gov/gwca).

The focus group discussions were conducted between August 21 and August 30, 2013. We held 21 focus groups with a total of 179 participants representing five demographic groups. The following paragraphs outline the recruitment strategy for each demographic group.

African American group

A strategy that proved successful in previous projects with this demographic group was to begin with the pastors and administrators of African American churches. To find African American churches we searched the Internet, contacted the Council of Churches in Springfield and Kansas City, and used phonebook listings. From a list of over a dozen churches identified as African American, we successfully made contact with three churches whose pastors or administrators agreed to host a focus group and help recruit participants.

Asian group - Vietnamese

We began by searching phone directories in the greater Springfield area, and identified over 90 Vietnamese names. A native Vietnamese speaker attempted to call each one with little success. Most calls resulted in a hang-up, no answer or disconnected phone.

We then identified several Vietnamese restaurants in Springfield and Kansas City, called each one in an attempt to reach the owner/manager, and mailed each a recruitment letter and poster describing the focus groups. The only response to both the mailing and the phone calls was a restaurant owner/manager who told us that trying to invite Vietnamese to a focus group was “a bad idea. People will not come.” He referred us to a Vietnamese lawyer in Kansas City. Through her contacts, we were able to hold two focus groups with Vietnamese residents of Kansas City, MO.

Asian group - Chinese and other Asians

We contacted Missouri State University’s Asian Studies Program, and were referred to a marketing instructor at MSU, born in the U.S. of Vietnamese parents. Her thoughts: “The Asians are quiet, and not very willing to talk, especially the first-generation. Also, the first-generation are not interested in nature or visiting national parks.” She was willing to help recruit people. We also received assistance from the Asian Studies Program staff who were willing to attend a focus group and bring their friends and colleagues. As a result we were able to hold three focus groups comprised of university staff, faculty, students, and friends.

The phone directory church listings led us to contact the pastor of a Korean church in Springfield, MO. He was very welcoming and enthusiastic about participating in the project, saying: “We love George Washington Carver.” He invited us to attend an after church luncheon and conduct a focus group there.

Hispanic/Latino group

At the outset, we experienced difficulties recruiting participants from the Hispanic/Latino community. Cold calls by a native Spanish speaker to individuals with Spanish surnames in local phone directories were unsuccessful due to refusals and disconnected numbers. We contacted libraries, community centers, water/electric companies, and Mexican restaurants in communities with high percentages of Hispanic/Latino residents. Finally, through word of mouth, we were

able to connect with the director of a Latino neighborhood association as well the pastors of two churches with Hispanic/Latino congregations who were willing to recruit participants. We also recruited via a YMCA in the area.

Native American group

This was the easiest group to identify and recruit, thanks to a list of Native American tribes in the Four-States area, which staff at George Washington Carver National Monument shared with us. We contacted the Tribal Historic Preservation Officers of four different tribes with tribal headquarters that were within an approximately 45 minute drive of the park. All four agreed to set up a meeting, recruit, and host a focus group at their respective headquarters.

Low-income group

To recruit low-income participants (with an annual household income of less than \$25,000) we contacted YMCAs in several different communities and asked program administrators to help us by inviting families whose children received scholarships to attend YMCA classes and programs. This method had variable results and depended on each YMCA staff's willingness and ability to assist us. As a result, most participants fell into the low-income category.

Focus Group Procedures

Twenty-one focus groups were conducted in a variety of locations, each selected for its convenience and familiarity to the participants, as well as important features such as safety, comfort, and accessibility. The sessions were held in libraries, churches, community centers, a hair salon, a Buddhist temple, tribal headquarters conference rooms, and YMCA meeting rooms.

At most of the focus groups, two moderators were present— one person to guide the discussion and the other to take notes, serve refreshments, greet latecomers, and take care of various other logistics. The discussions were recorded with digital audio devices. Three focus groups were conducted completely or partially in Vietnamese, and four were conducted in Spanish. Of the four moderators, one was Vietnamese, one was Guatemalan, one was African American, and one was non-Hispanic White.

As participants arrived they were greeted, offered refreshments, and asked to write their first names on a name card. The moderator explained the purpose of the study as well as the

procedures and guidelines for the discussion and then began the question route. The focus groups lasted between 60 and 100 minutes, depending on the size of the group and the nature of the participants.

At the end of the discussion participants were given a brief questionnaire in which they were asked to rank the importance of various types of programs, events, and activities that could be offered at the park, their interest in getting involved with the park, as well as some demographic information. The questionnaire was available in English, Spanish, and Vietnamese (see Appendix 1).

During the focus groups participants were offered refreshments (sandwiches, fresh fruit, baked goods, juice, water, and coffee) and at the close of each session each participant received an incentive, which consisted of a \$20 gift card; brochures with information about the park, (including location, website and phone numbers); and flyers and invitations to attend upcoming park events.

Data Analysis

Each focus group recording was transcribed then verified for accuracy by a second researcher. The Spanish and Vietnamese recordings were transcribed by native speakers then verified by a second set of native speakers.

Coding (Saldana, 2013) is a technique of assigning meaning, or themes, to various pieces of text. In this study, data were analyzed using a process of axial coding (Saldana, 2013). Using the focus group questions as a framework, the dominant themes were identified, as well as themes that arose organically from each discussion. This approach provided a structure to gather and group similar participant responses and create a cohesive picture of the focus group discussion results.

In this process, a researcher who was also present at the focus group discussions read the transcripts through several times while comparing them with the audio recordings to become very familiar with the content of each. Participants' comments were then evaluated for their specificity (level of detail), and extensiveness (repetition by different individuals). Since this is a pragmatic rather than a theory-based study, the operationalized themes include topic areas that

relate to recreational preferences and awareness of parks as well as issues and suggestions regarding park visitation.

Quality Control

Several strategies were utilized to enhance the quality of this study, according to four trustworthiness standards: credibility, transferability, dependability and confirmability (Schwandt, 2001). Credibility and dependability were addressed by 1) rigorously applying methods and procedures in the field across all focus groups (Patton, 2002); 2) creating an NVivo database to store and analyze all focus groups transcriptions; and 3) keeping a reflective journal by all researchers (Erlandson, Harris, Skipper, & Allen, 1993). In addition, we triangulated the information across the different focus groups and participants' backgrounds to establish confidence that our interpretations captured and reflected the range of the ideas and beliefs shared by study participants (Stake, 2010).

Our study is dependable because we can trace the data throughout the process from generation to interpretation. We did not rely on researcher recall but rather on audio files and transcriptions. Each focus group audio recording was kept on file and transcribed verbatim. Another researcher, having access to our files, would be able to see the process due to our transparency and thoroughness thus confirming the validity of our research. Every element of the research process has been preserved so that the evolution of focus group questions, coding rules, background research and interpretation of the data can be clearly discerned.

In qualitative research, the researcher is also a research instrument (Richards, 2009), serving as a conduit for the data, and by whom it is analyzed and interpreted. This requires extensive preparation and self-reflection on the part of the researcher to gain an in-depth understanding of the meanings ascribed to the topic under study. Data analysis requires reflection to ensure that results are true to the participants. The data from this study were coded independently by two researchers.

Confirmability was enhanced by conducting peer debriefing activities, in which an additional researcher reviewed the focus group transcripts and the analysis to confirm that the interpretation was true to participants' views. The researchers were charged with reconstructing, paraphrasing and interpreting focus group participants' responses. The intent was to have the beliefs and thoughts of participants be communicated, though not modified, by the researcher.

Finally, transferability standard was addressed via the reflective journal (Erlandson et al., 1993) kept by researchers with details on the participant recruitment and selection process, and the facilitation of all focus groups. The rigorous database creation and management allows for potential checks on the methodology, context, and data generated. The participant selection strategy of utilizing gatekeepers and ensuring a diversity of ethnic socioeconomic backgrounds (Erlandson et al., 1993) enhances the transferability of the study results.

The results of our research with the cultural groups in this study do not necessarily reflect the reality of members of these cultural groups elsewhere.

Ethics

When conducting research with human subjects, care must be taken to protect the identity of each participant. During focus groups participants share personal thoughts and opinions, so in order to obtain trustworthy data it is imperative that each participant feel safe and comfortable and can share honestly. Setting this tone is the moderator's responsibility (Miller, Birch, Mauthner, & Jessop, 2012).

In this study, during the initial communication with focus group participants, the moderator explained the purpose of the study, how the data would be used, and how their identities would be protected. Participants were told their names would be changed to aliases to protect their identity and no one outside the research team would listen to the focus group recordings. The moderator mentioned that the focus group script, recruiting script and recruiting strategy were submitted to and approved by the Office of Management and Budget (OMB), as required for all federally funded studies. The moderator then presented the OMB approval number. Throughout the focus groups moderators reminded participants that there were no right answers to encourage sincere responses to questions. These components helped to build a safe environment for all the participants.

Descriptive Statistics

Participant demographics

The focus groups consisted of 179 individuals representing a range of socio-economic backgrounds and age groups. At the end of each focus group participants were given a brief questionnaire to complete (see Appendix 1 for the questionnaire). From this questionnaire we collected 1) demographic data; 2) participants' preferences for various types of programming at George Washington Carver National Monument; 3) participants' willingness to be involved in helping the park to encourage visitation from their community.

Tables 1-5 describe the distribution of participants by age, gender, race/ethnicity, income level, and language spoken during the focus group. Appendix 4 contains demographic data for individual focus group participants.

Participants included college students, professionals, tradesmen, homemakers/caregivers, unemployed individuals, and retirees. For each demographic group, at least one of the focus groups included individuals with higher income levels than the other focus groups.

Table 3. Participant age group (n=164)

Age group (years)	Percent
18-20	9
21-30	10
31-40	17
41-50	15
51-60	16
61-70	24
70 or more	9

Table 4. Participant gender (n=179)

Gender	Percent
Women	68
Men	32

Table 5. Language used during focus group (n=179)

Language	Percent
English	68
Spanish	15
Vietnamese	17

Table 6. Participant race/ethnicity (n=179)

Race/ethnicity	Percent
African American	19
Asian	31
Hispanic/Latino	18
Native American	8
Non-Hispanic White	18
More than one race	6

Table 7. Asian participant nationality (n=56)

Nationality	Percent
Chinese	16
Korean	13
Vietnamese	64
Other Asian	7

Table 8. Participant income (n=107)

Income group	Percent
Less than \$24,999	38
\$25,000-\$34,999	14
\$34,000-\$49,999	19
\$50,000-\$74,999	20
\$75,000-\$99,999	6
\$100,000-\$149,999	3
\$150,000-\$199,999	1

Participant survey

At the conclusion of each focus group, the participants were asked to complete a short written questionnaire. The original English version of the questionnaire was translated into both Spanish and Vietnamese (Appendix 1). Four of the questions concerned preferred types of activities, events and programs in which they might want to participate at the park. One question was about awareness of the parks' status as an African American Education Fund site. Participants were also asked about their interest in getting involved with the park and in what capacity. The remaining three questions were about race, ethnicity, and income level. Ninety-one percent of participants completed the survey (N=162). The results of this survey can be found in Appendix 2.

Qualitative Findings

Recreational and leisure activities

African American group

Our three focus groups with African American participants took place in churches: one in Springfield, MO and two in Kansas City, MO. An African American moderator conducted all three discussions. The average age of the participants was 49 years, 75% were women, and most had annual household incomes of less than \$50,000. All three sessions were well attended by individuals who actively participated and contributed to lively, open discussions.

- Recreational and leisure activities

Family was the dominant recreational social unit for participants in the African American focus groups. Whether leisure activities happened close to or far from home, family was involved. Many participants said that their activities were centered on the children and grandchildren. Friends and church affiliations were also important and often part of the social group.

This group enjoyed a wide variety of activities, both indoors and out, with a focus on activities that were considered relaxing, entertaining, or that involved church fellowship. Some important attributes of weekend activities were being with family, activities of interest to children, activities that were free, and where good food was available. Significant attributes of extended leisure time and once-in-a-lifetime opportunities were learning about family history and heritage, religious/spiritual experiences, enjoying tropical climates, and experiencing different cultures in socially friendly environments. The events that participants commonly enjoyed included musical performances (particularly those featuring African American artists), festivals involving socializing and food, and church gatherings. To some, it was important to see other African Americans at events. Here is how one man (31-40 years old) expressed it:

And like with the Chocolate and Romance [event] I just don't see many of us there. You know, I mean, even in all the events. I asked when I first got here, I, um, stood out in the middle of the street and I would look to the left, to the right, I said "Lord, you told me that you had something for me now, but I don't see many people I can..." I mean, not that I have a problem with it –but I'd just like to rub elbows with somebody that, that really knows what I'm going through. Now they told me about this. I found one church and they talking about this church. I said, "Okay, that's where all the people at." You know, but, you know, and not to say, you know, you just gotta have that mixture...

Though there was not a long list of places and activities that they did not want to visit or attend, participants mentioned not wanting to go to small towns without options for food, lodging, and entertainment, places where people were rude, and towns where they felt that they, as African Americans, would not feel welcome or feel safe.

- Historical/cultural places

When we discussed the types of historical and cultural places they had visited, those that commemorated, celebrated, and preserved African American heritage and history dominated this group's list, such as museums about African American history, art, music, and athletics; sites that commemorated the civil rights movement and Martin Luther King Jr.; Nicodemus National Historic Site; and BB King's Blues Club.

Some participants said they would be interested in revisiting such places if they knew that there would be new things to see, do and learn. A woman (31-40 years old) told us she returns to the Negro Leagues Baseball museum because "they change up stuff, seems like every month or two, so you can always see different things at different times." Others emphasized the importance of feeling welcomed by friendly employees who are happy to see you at their facility regardless of your race/color. One man (41-50 years old) made a point of saying that it was important when he went someplace, to "see people, different races, interacting, people talking. You know, just having fun."

Reasonable prices, cleanliness, child friendliness, and the availability of tour guides to answer questions were other important, attractive attributes and services of historical/cultural places.

We also discussed participants' motivations to visit particular historic/cultural places and their personal connections to these places. An older gentleman (81-90 years old) said, "That African museum, I went there and I loved it there because again the information that I learned, you know, about my history..." Other comments were:

It had a lot of information on, not only what Martin Luther King did, but what African American society, like went through, through segregation. So as a child, just being able to see what my grandparents, great-grandparents, ancestors went through. And it was really touching and it's always stuck with me to see all those different things. That was something powerful that connected the past and what our ancestors went through up until now and the bonds we're still trying to break and improve the rest of, reach a place of equality.

Woman (16-20 years old)

My great-grandfather and great-grandmother were Cherokees, so I went to learn a little bit about that side of the family, that I didn't know anything about.

Woman (61-70 years old)

One of the times I went [to the museum] was for my great-grandfather because they said he was the first black man on the railroad, a railroad worker. That's what I got from it, that's what I seen.

Woman (31-40 years old)

Regarding historical and cultural sites that participants would not want to visit, two were mentioned. One was Colonial Williamsburg, and although one participant had visited and said that it was a fun trip, another person (51-60 years old) expressed intense dislike for it saying “they tried to take you back to when we were enslaved. It brought up all those memories and how people lived back in the day of the plantations and all that stuff.” The other place mentioned was the World Trade Center September 11 Memorial in Manhattan, which the participant would not want to visit because “it would be too sad, just too sad for me.”

Hispanic/Latino group

Two of the Hispanic/Latino focus groups took place in churches, one in a community center, and one in a YMCA. The moderator for all four was a native Spanish speaker, and all groups were conducted in Spanish. The average age was 46 years, 53% were women, and 70% had an annual income of less than \$35,000. One of the groups included some participants with higher incomes, more education, and who could converse in English as well as in Spanish, while the other three were comprised of individuals in a lower economic bracket, many of whom spoke Spanish only.

- **Recreational and leisure activities**

For the majority of the Hispanic/Latino participants, leisure activities revolved around family. In fact, travel with family or to visit family was the most common activity for extended vacations. Some participants indicated that they had little time for recreation, but that with sufficient time and money they would go to Mexico, California, and other places where family members lived. Among weekend activities, the most common was going to local parks to walk, play, engage in sports or watch children's sports. Younger participants enjoyed shopping and going to amusement parks such as Worlds of Fun.

Why do I like Worlds of Fun? Because it's like the only place where you can get out, really because Carthage is really small. You want to get out, have fun and Carthage does not have an amusement park, or a mall so you have to go other places.

Man (18-20 years old)

Other important attributes of the Hispanic/Latino participants' preferred weekend activities were being outdoors, interacting with nature (e.g., feeding ducks at city parks), and doing things that contributed to their health and well-being. Many were attracted to events and venues with a Hispanic/Latino presence, where Hispanic/Latino culture was represented, and some wanted to learn more about their own history. To explain why she enjoyed Cinco de Mayo events, one woman (31-40 years old) said it brought her home: "It's is my roots, my things, my culture. When I see that, the dances... how they dance, how they sing, I kind of go over there, to my Mexico."

Visiting family, learning about family heritage, relaxing, and religious/spiritual activities were other common attributes of both extended vacations and once-in-lifetime opportunities.

During the discussion of the types of places they would not visit, some talked about not going to a place where the culture was so different as to make one feel uncomfortable, such as Japan and other non-Western countries. Others said they would not visit a place where they did not feel accepted. One woman said she would go somewhere as long as she felt she was treated well, but would not go

Wherever there are racist people I wouldn't go....Because there are places that you visit for first time and they treat you bad. As we are Hispanic, there are American people that treat us bad. I've seen or heard things. And you see in people that sometimes you don't fit in their world.

Woman (31-40 years old)

- Historical/cultural places

Regarding the historical and cultural places that this group had visited, several participants brought up sites in Mexico, Guatemala, and Honduras with historic, cultural, or religious significance, but there was less mention of sites within the U.S. Some had visited local battlefields, a museum on the Lewis and Clark Expedition, a wax museum representing Presidential figures, the site of John F. Kennedy's assassination and the monuments in Washington D.C. Others wished to visit the Statue of Liberty and Mount Rushmore. There was interest in educating children through visits to museums such as hands-on science centers.

Reasons for going to particular historical/cultural places ranged widely, but seeing historic sites was a common thread. For one woman (41-50 years old), being in an “outdoor place, and being able to go with the family, my children” was important. While another said this about her reasons for wanting to see the Statue of Liberty:

Well, now that I am living in the USA and I naturalized as American, I believe that, and even before that moment, I believe that it is a part of an American symbol. And I feel that I am missing that, that it should be part of becoming American... of feeling Mexican-American.

Woman (31-40 years old)

Others, having said they had studied U.S. history, were interested in seeing Washington, D.C. and the New England states because of their significance to the foundations of U.S. history.

- Services and facilities

Services and facilities that this group thought should be present at these sites included educational opportunities, such as interactive/electronic media, tour guides; orientation tools such as signs and maps; restrooms, drinking fountains, and refreshments, and transportation within the site. Several participants mentioned the importance of bilingual information.

It is also important to have tour guides, especially if they are historic sites. To tell you where to go, where this is, even if they don't take you on a tour, but at least, to give you directions, because you arrive and say, “where do I go?” Tour guides; and if they are bilingual, better.

Woman (31-40 years old)

In addition, it was emphasized that facilities, restrooms in particular, should be very clean, and that lack of entrance fees would help make a site more attractive.

When we asked participants if there were any historical sites they would not visit and why, one man (31-40 years old) made it clear that he would not visit a place “associated with some sort of negativity, like, for instance, the headquarters of the Ku Klux Klan—I would not like to visit it.” Other participants in that particular focus group agreed. Other places to be avoided were those that felt crowded, where one could not see, places that were not child-friendly, and those that were depressing, or where tragic or sad human events occurred (such as the World Trade Center Memorial).

Native American group

Four focus groups involving 29 Native Americans representing four different tribes – the Eastern Shawnee, Quapaw, Miami, and Wyandotte tribes – took place at three of the tribes’ headquarters and one tribal community center. The average age was 63 years, and 85% were women. This group’s annual income level was spread, with 56% under \$50,000, and 43% over \$50,000. Participants at the headquarters groups included tribal elders, officers, and employees of the tribal organization. The participants at the community center focus group had just finished a noon meal as part of the Title VI free lunch program, and consisted of senior women from several different tribes.

- *Recreational and leisure activities*

The Native American group generated a lengthy list of recreational activities, which, although overlapping with other groups’ lists, included some unique to this group. Visiting with family, though listed as a weekend activity, was not as prominent as for the African American and Hispanic/Latino groups, nor was going to local parks. On the other hand, participants mentioned natural resource-based activities including hunting, fishing, kayaking, canoeing, primitive camping, and hiking. Participants also mentioned attending powwows, cultural dances, and gambling at casinos.

Many attributes of this group’s extended vacations and once-in-a-lifetime opportunities were similar to their weekend activities, and included being outdoors, enjoying natural beauty, seeing animals, hunting, experiencing Native American culture and history, visiting family, researching genealogy, seeking religious/spiritual experiences, and relaxing in tropical climates. Preferred events were family-oriented, festive, included good food, focused on Native American culture, and were relaxing. Most participants frequently attended powwows – both theirs and other tribes’. One woman (51-60 years old), explaining why she so enjoyed going to powwows said, “I camp at my tribe’s powwow and I really enjoy it... I like the people, I like the atmosphere, I like the music. It’s just cultural and I really like that part.”

Though there were not many places that participants said they did not want to visit, Mexico was one, because of encountering crime and poverty. One woman (81-90 years old) in this Native American group did not want to see parts of Africa, “because, on the news or whatever, I have

seen that they treated some of their black people so poorly and badly and I don't want to see that.”

- Historical/cultural places

Many participants' reasons for visiting historical and cultural places were to connect to their Native American heritage and learn more about their own history. National and local museums of Native American art, history and culture, the National Archives, other Indian reservations, sacred Native American sites, and the Crazy Horse Memorial were all mentioned as important places to visit because of the meanings they held. One young man (21-30 years old) mentioned connections to other sites, such as those that commemorated Martin Luther King Jr., "...because it's Civil Rights justice many groups can identify with." One man (51-60 years old) explained his connection to places in Ohio, from which his ancestors had been removed:

It's really moving to see where your folks, where your ancestors come from. You know, to know that they were there ...sometimes you just feel when you're walking on the ground that they walked on, you feel the presence there. You know, and the stuff that they may have done and the stuff that we are hoping that we're carrying on, you know some of the ceremonial aspects of it. It was real moving...

Another woman (41-50 years old) described her feelings about visiting other tribes' reservations:

Being Native American, you know, it's kind of like you connect with them. You know, not on a personal level or anything like that, just you realize, you know, even though you're a different tribe, you're a different nationality, or whatever you are, there's a thread that connects you somewhere with these other people in the world, and everything. So, that was really neat to learn about their history.

This group focused on the importance of educational facilities and services at historical and cultural sites. Opportunities to learn about the site, such as interactive exhibits, videos, labels on artifacts, explanations, and tour guides, were all listed as important. Several participants felt that tour guides should be knowledgeable and should have a connection to the story they are telling:

I think the people that are trying to conduct the talk or the tour or whatever; they need to have a connection to what they're doing, what they're involved in. Um, because if you have a connection, you have a better understanding and I think you can, uh, get across more of what you want people to hear and feel, you know? So, I think they just need to kind of have a connection to whatever it is.

Woman (51-60 years old)

Some other services and facilities deemed important by this group had to do with site accessibility, such as wheelchairs, transportation within the site, handrails, and benches.

When they were asked about the type of historical and cultural sites they did not want to visit, responses fell into two categories: sites that depicted human suffering, such as Holocaust museums and Civil War prisons; and sites that were perceived as distasteful, such as those that commemorate George Armstrong Custer, and Mount Rushmore National Memorial. A woman (51-60 years old) who had chosen not to visit Mount Rushmore said:

You know, Mount Rushmore, this is the sacred lands of the Sioux and they went and carved them up with American presidents' faces. If it had been Indian warriors' faces, you know, I think it'd have been a little bit more appropriate.

Low income group

Four focus groups were held at YMCA facilities in Neosho, Carthage, Joplin, and Monett, communities within less than an hour drive of George Washington Carver National Monument. Our intent was to reach low-income individuals (with annual household income less than \$24,000). We relied on YMCA staff to help identify potential participants, so our recruitment success depended on each staff's willingness and ability to assist us. Thirty individuals participated in four focus groups. The average age was 45 years, and 53% of participants were women. Two of the groups were attended by low-income individuals, while two others were mixed. Thirty-three percent had incomes below \$25,000, 23% below \$50,000, and 26% had incomes of over \$50,000. Eighty percent of participants were White. One focus group included two African American participants, and another group had two Hispanic/Latino participants and one African American.

- **Recreational and leisure activities**

For participants in this group, the attributes of weekend activities had to do with spending time with family, being outdoors and playing outdoors, enjoying good food, and were free or inexpensive. The attributes of more extended vacations and once-in-a-lifetime experiences were seeing and visiting family, learning about family heritage/genealogy, seeing different cultures, engaging in religious/spiritual experiences, and being in locations with beautiful scenery such as beaches and mountains. One White woman (61-70 years old) commented, “[My husband] and I always take, uh, either September or October, we have friends that we go [visit] and we camp out

for 3 days. We have a cabin down at the lake and we stay down there and fish.” Another White woman (31-40 years old) referenced her desire to learn about her personal heritage, “I would like to go to Dublin actually cause it’s where our family originated from. So, I want to do, like, the historical research aspect of it.”

Participants said that they would not care to go to places or engage in activities that were overcrowded, where people were rude or unfriendly, or in remote areas without services, and some mentioned being disturbed by seeing extreme poverty. The events that these participants attended were sporting events, cultural festivals, county fairs, and concerts. This was the only group in which rodeos came up as an event, as well as the only one in which someone mentioned taking part in historical reenactments.

- *Historical/cultural places*

The attributes of historic and cultural places that this group visited were either described as educational, such as George Washington Carver National Monument, Civil War sites, and presidential museums, or those that were entertaining, such as the interactive Titanic exhibit in Branson, MO. In addition to restrooms, reasonably priced food and/or free snacks, orientation signs, and maps, this group emphasized the importance of hands-on, interactive learning opportunities, staff members to speak to and ask questions of, souvenirs, and free brochures or other giveaways, as the types of services that should be available at historic and cultural places. One of the young adult participants had this to say:

Like when there’s more things that are hands-on and you can participate, or see how something was done back then or whatever. It’s like, at the Titanic, they have something you can feel how cold the water was, and like, the different slopes of the deck, stuff like that.

Man (16-20 years old)

When queried about historic and cultural places they would not want to visit, participants tended to focus on the activities at the sites, rather than the historic and cultural content of the site. Lack of hands-on, interactive activities, and the possibility of “being ‘Powerpointed’ to death” were main concerns.

Vietnamese group

Two focus groups with a total of 24 individuals were held in Kansas City, one at a Buddhist temple and the other at a Vietnamese hair salon. Both were conducted entirely in Vietnamese and moderated by a native Vietnamese speaker. The average age of participants in these two groups was about 65 years, and many were first-generation immigrants. (In addition, four Vietnamese participants were among the other Asian focus groups.) Only half of the Vietnamese participants supplied information about annual household income, but of these, 66% had incomes of less than \$24,000.

- Recreational and leisure activities

The attributes of this group's chosen weekend activities were that they were safe (particularly for children), close to home, were organized events, and involved Vietnamese culture (food and music). Tending vegetable gardens was a very common activity. An older participant said this about people of his generation, regarding spending free time:

In general, Vietnamese people are laborious, so when I have a day-off, I usually do gardening, or clean up the house, take care of grandkids. Vietnamese people are usually not familiar with hanging out, just like to grow some plants if we have days off. I am not saying that the park is not a beautiful place, but Vietnamese people are not used to visiting a park, we usually go to a temple, and the young people like to party.

Man (41-50 years old)

A younger woman said that she enjoys activities such as “partying with my friends,” shopping, and cooking food together.

Extended vacations primarily focused on visiting family, near and far, as well as fun and/or educational opportunities for children. Attributes of once-in-a-lifetime experiences for older participants had to do with visiting their homeland in Vietnam, seeing important U.S. monuments such as those in Washington, D.C., or engaging in religious experiences. Younger participants were interested in experiencing new cultures and travelling in Europe.

Some participants from this group said they would not feel comfortable bringing children to places where there are people whom they may have reasons to fear. Safety was a very important attribute of any activity or location.

After work, I like to work on my backyard, to exercise, or to take a walk to the park nearby. But I wish there was a fence around the park to keep us safe, or a rest area with

some picnic tables, so we can sit there after a walk about, or we play music... There are some bad guys in the park, they may run to us and strangle us. That is the reason we fear.

Woman (51-60 years old)

We would not dare to go out because of too many Black Americans and others...Black Americans, Iraqi, Mexicans, too many...That makes us fear.

Woman (61-70 years old)

Participants said they would not want to visit places in the South as well some cities in Missouri because of racism they had experienced there.

Ninety-nine percent of population is white people; it takes about 8 hours to drive from here. If you go there, they look at you like you are aliens from the moon, they look at you with discrimination in their eyes. That is a region, in which white rich Americans live. There is no black. That is a very elite region.

Woman (51-60 years old)

- Historical/cultural places

Although participants did not mention specific historical and cultural sites they had visited, some had seen or wished to visit museums and monuments in Washington, D.C., and civil rights sites in Alabama.

Regarding attributes of historic/cultural sites, participants felt that the facilities should meet the needs of the elderly, such as shade and seating.

Korean, Chinese, and other Asian group

In addition to the two Vietnamese focus groups, we conducted four sessions with participants from several different Asian communities. One was held at a Korean Presbyterian church with a group of Koreans, most of whom were first-generation immigrants who had lived in the U.S. for a considerable time. The second group, held at a community center, was comprised of first-generation Chinese and Taiwanese, all of whom spoke English. Our third and fourth focus groups were conducted at a library. Participants represented a variety of nationalities, including Vietnamese, Indian, Hmong, Chinese, and Japanese.

The average age of the 28 participants was 30 years, which was considerably lower than other groups, since some participants were students and some were recent graduates employed by Missouri State University. Fifty-six percent of participants were men, and the average income was \$50,000 - \$75,000.

- Recreational and leisure activities

This was, in general, an active, worldly group that enjoyed outdoor pastimes as well as some more urban activities. Younger participants, particularly in the Korean focus group, enjoyed running, swimming, and hiking as weekend activities. In the mixed group, a woman (41-50 years old) had this to say about Asian Americans:

I can personally tell you that Asian Americans are not outdoorsy types. They do indoors more than outdoors. They don't have that natural connection, you know, with nature... so if you ask, like a normal, on the average Asian American, "what do you do on your leisure day?" Most of them will say, "You know, I hang out with friends," "I go shopping," "I travel." More than "I go to the park." You know, travel to national park, that's not our thing, we don't.

In contrast, a second-generation Hmong woman (21-30 years old) had this to say about her interests:

With Hmong people I know, like, everyone, they love going outdoors....So, I think, um, in terms of Asian I do agree. Like, my Chinese friends, or my roommate's friends, they're usually, "Oh, let's go shopping" or "let's go a watch a movie", but when I'm with, um, hanging out with my Hmong friends then we're saying, "Oh, let's go play volleyball." That's what we did today.

This same participant said that her family enjoyed camping and fishing in large family groups. An older man (51-60 years old) from Taiwan observed: "When you're young you want to go to big cities, visiting the urban life, but when you're older you'd rather go to nature." In the focus group with Chinese participants, parents expressed concerned for their children's safety, saying that they would not take their child to a crowded park for fear of other children's behaviors.

Some important attributes of weekend activities were that they were family-centered, close to home, involved nature, were safe for children, and featured fresh food.

Extended vacations were often family-centered and included visits to large cities, while some once-in-a-lifetime experiences involved world travel to visit one's homeland, and to see different cultures and natural wonders. Attributes ranged from experiences urban settings as well as peaceful, natural environments.

- Historical and cultural places

The reasons that participants in this group visited historic and cultural sites were to learn about history, to educate themselves and their children, and to be inspired. Some participants in the

Korean focus group had religious connections with certain historic sites, while in other Asian groups there was an interest in learning more about U.S. history. Their desired facilities and services focused on educational services such as tours, information centers, and hands-on activities. Gift shops were important, as was having staff to talk to, a child-friendly environment, good parking, and safety features.

The only mention of places that were not attractive came from the Korean focus group. Participants said they would not go to places that were dangerous, or where their religious faith was challenged. As one man put it, “I just would not like to be in a place where they are counter-Christianity... I just would not like to be there because it would be really awkward for me to stay there.”

A young woman (21-30 years old) had this to say about being open to experiences:

I try to keep an open mind with everything. So, like even if I go to Germany and I see the Holocaust museum, I feel like it's horrible, but to be placed in an uncomfortable situation where you face it is better than saying no. Cause it's good to, well for me, it's good to have an open mind.

National park perceptions, knowledge, and experience

To understand their perceptions of national parks, we asked participants “What comes to mind when you hear the words ‘national park?’” Their responses ranged from children’s playgrounds and amusement parks to places where historic, cultural, and natural resources are preserved. “Yellowstone” was the most common word mentioned, followed by “trees/forests,” “animals,” and “history.” Many participants described their impressions of national parks as “beautiful,” “grand/big,” and “historical.” Those participants who were first generation immigrant often reflected back on national parks in their home countries as well.

The demographic groups least informed about national parks were Hispanic/Latinos and Vietnamese while participants in the Native American group, African American group, and the low-income group were more knowledgeable and were more likely to have visited national parks. In general, the more acculturated the individual, the more informed their description of national parks. Participants who were first generation American often referred to the national park system in their home countries as comparison. They were also less likely to know as much

about the NPS beyond the most famous parks such as Yellowstone and Grand Canyon. Overall, participants had positive impressions of national parks, whatever their concept might be.

Among the many interesting comments made, one in particular illustrated a common misconception that national parks aren't likely to exist nearby, but are located in remote areas. A woman (61-70 years old) in the African American group talked about this notion regarding national parks:

Anything but Missouri. You don't really look at home. That's what, I know you don't want us to say, that's why I want to say that, we'd go to Alaska. And the reason I'd go down to Alaska is because it's a part of America and it is absolutely gorgeous. People don't give it its proper due because it's America and we want to go to Jamaica, we want to go to Brazil, we want to go anywhere but what's our own. When I think of national park, I don't think of there being one in Missouri.

For many participants, regardless of their degree of understanding or experience with national parks, the national park designation had a positive influence on their motivation and desire to visit.

Knowledge of George Washington Carver and the National Monument

With the exception of participants in the Vietnamese group, participants in every group linked George Washington Carver to his research with peanuts. Some Hispanic/Latino participants connected him with President George Washington, and a few participants in the Native American and Asian groups referred to Carver as an abolitionist and anti-segregationist. Otherwise, participants generally knew about Carver the scientist, inventor, teacher, and doctor. They also knew something of his childhood, upbringing and education, and that he was African American.

The African American and Native American participants were the most knowledgeable about Carver, while the Vietnamese and Hispanics/Latino participants knew the least about him. Many indicated that their first knowledge of Carver came from their elementary schooling or from their children and grandchildren, who learned about Carver in school and talked about him at home. Many of the African Americans indicated that they learned about him from family who insisted they be aware of African American history and their own heritage. Some also travelled to Tuskegee University to visit Carver's lab but were unaware that his birthplace was a national monument close to home.

Regarding George Washington Carver National Monument, few participants had ever visited, and among the Vietnamese and Hispanic/Latino groups, none had visited. These two groups were also least likely to know that the park existed. Many of them mentioned seeing highway signs about the park but not being aware of what it was. Participants in the African American, Native American, and low-income groups were the most knowledgeable about the park, yet there was a sentiment among African American participants that Carver and the park were not well known. Among those who had visited, going on field trips as school children, accompanying their own children's or grandchildren's field trips, and attending special events were common means of experiencing the park.

Personal connections to George Washington Carver

In several groups, participants expressed the connection they felt to George Washington Carver and his story. Some related to Carver's status as an African American or as a minority in general. Some were personally inspired by his story. The participants saw him as a determined and tireless man who pursued his dreams. Many of the African American participants were proud of him and recognized his significance in African American history.

An older Hispanic/Latino woman (61-70 years old) related to Carver's status as a minority:

Every person coming from a US minority who stood out for some reason, in some area, helps all the other minorities, right? Because the idea here is that ethnic minorities, especially if they are not Anglo-Saxon, are intellectually inferior. Then, when somebody stands out intellectually, one way or another, well, all the community stands up. That is why I think that, indirectly due to his achievements, especially in his time, right, it is significant that he was able to stand out, when they were so restricted culturally.

Similarly, a young Korean man (16-20 years old) related a sense of connection to Carver from the perspective of minority populations:

When Mexicans, Asians, African Americans, make great achievements in the United States, as an immigrant or as a minor race, we'll feel kind of proud. And, we like how they devoted their life trying to show the world that, although we are a minor race we still are capable of doing stuff that anybody else can do.

And an older Korean man (61-70 years old) expressed his respect for Carver:

I'm very proud of him, and I preach about him a couple of, several times. I preach it, and especially he was invited to the Congress, US Congress. And he was supposed to speak five minutes, but they extend for two hours. And, uh, he didn't know his birthday. We don't know his birthday, but he did great work for the humankind.

An older Native American woman (51-60 years old) related to the struggles that Carver faced:

It was a struggle and I think that is a connection that maybe Native American people could have with him would be his life. He came, what he did was a struggle, he came from a certain time in life, you know, when colored people or black people were not accepted, and we have done that also. And we're still struggling. So, and we probably always will.

Native American participants were also drawn to the prairie culture of Carver's time. As one woman (51-60 years old) said:

It's portraying a culture. That's a time of life, like in the Prairie Days and different things, a time that's gone, you know? It's not here anymore, but it's not dead because people are still bringing it back and showing what it's like....Because that's what we try to do...To keep our way of life and our history alive.

For two African American men, Carver's legacy to the next generation was important. The younger man (31-40 years old) said, "I want to keep his legacy going." The older man (51-60 years old) then added, "We need to emphasize his significance, more so for the youth as they're growing up. I mean so many youth don't know about, you know, they don't get Black history."

For a woman (51-60 years old) from the African American group, part of Dr. Carver's story involved a positive account of race relations:

What fascinates me, or, reminds me of him, is what he had to have went through...I know it had to have been heartbreaking half the time for him. Even though he had the knowledge, even though he had the know-how, but because of what he was, the race he was, it could not have been an easy walk. But anyway, he walked it. And not by himself. There was so many white people that took him in and helped him be what he was. And so, I think in a way that was kind of race breakdown way back then, even though a lot of people didn't see it.

Other than in the Korean group, no participants from the Asian groups or the low-income group expressed a sense of personal connection to Dr. Carver. One young Vietnamese-American man (21-30 years old) put it this way:

...as far as I know, I don't have any sort of connection towards George Washington Carver. My family came from Vietnam when, 30 years ago, so you're like, "I've never lived here during the 19th century, so..." Yeah if I go, I could learn cool stuff, but at the same time, it's like, yeah, I don't really know much about that stuff.

An Asian American woman (41-50 years old) had this to say about connecting with the Asian community:

For Asians there's no connection. So, what they would do is, okay, if they want to target some of the subcultures, they need to understand what they want, what they need. I can personally tell you that Asian Americans are not outdoorsy types. They do indoors more than outdoors.

Barriers to visiting

One of the reasons for conducting this research was to learn about the barriers or obstacles that might prevent people from visiting George Washington Carver National Monument. We asked participants about such barriers and collected their responses into categories, detailed below.

This comment by a Native American woman (51-60 years old) expresses a sentiment that we encountered throughout the focus groups, which naturally segued into discussions about reasons for not visiting the park: “I’m ashamed of myself, I’ve never been there. I’ve been by there. I’ve never stopped, always intended to.”

Information

Across all demographic groups, participants who had never heard of the park, or knew little about it, had little or no inclination to visit. We listened to people say that they were unlikely to visit a new place until they knew its location and distance from home, and were assured that it was safe and had necessary services such as food, water, shade, handicap-accessible facilities. It was also important to be informed about hours of operation, entrance fees, and scheduled activities. A woman (31-40 years old) in the Hispanic/Latino group expressed a desire to learn about new places and the difficulties of doing so:

There is a lot of history, a lot of important places, but we don't have information. We don't realize. And keep visiting the same parks because they are the only ones that we know. We do not know the place, we are not from here, and we don't know much...there is so much to see and there are no communicative people either to tell you “visit this, visit that.”

Other participants felt that a lack of promotion of the park reflected poorly on its status and importance. In other words, ‘if people aren’t talking about it, why should I go there?’ An African American man (51-60 years old) remarked, “you don’t hear about George Washington Carver, or his park, until Black History Month,” implying that publicity about the park appeared to be sporadic. A young Native American man (21-30 years old) said that he “knew there was

museums and stuff for him, I just wasn't aware that there was a national designated park," while many others knew nothing of the park's existence. As one man (51-60 years old) in the African American group said, referring to the park: "I'm sure, there are a majority of even the black community here probably is not aware of Diamond."

Transportation

For some participants, lack of transportation to the park was a major obstacle. This was particularly true for participants in the Hispanic/Latino group, Vietnamese group, and Native American senior citizen groups. Some did not own vehicles or did not drive and depended on their children to take them places, and others used group transportation. Speaking for his group, an elderly Vietnamese participant explained, "Almost all of us would like to go if we have transportation. We can learn something new in public sites."

Economic challenges

The cost of gas, entrance fees to the park, and the potential for not being able to afford expensive food and souvenirs were some common deterrents for visitors. For some, long work days and weekends spent caring for their children or grandchildren left them with little free time. A retired woman (71-80 years old) expressed her concerns:

Is there a cost to this? To go to the museum, or the nature park? A lot of us are on Social Security, pretty much everybody in this room gets that. And so the cost affects what it would be.

Activities for youth

Parents expressed concerns that the park would not have activities that would engage and entertain their children, citing boredom as an inhibiting factor to visiting. As one mother stated, historic sites such as the park are "competing with places like Worlds of Fun [amusement park]" to attract young people's attention. A young father (21-30 years old) in the Asian group said "this park's similar to our nature center so, I don't know if this is being attractive for locals in Springfield where we have nature center." Several older teenagers remarked that they were not attracted to the park. An 18-year-old said it appeared boring, while a 19 year-old man this comment:

People, when they think of George Washington Carver, they think of the peanuts. And most people, I don't think really care to learn much about that stuff, so that's probably

why, you know. I mean, personally that's what I would think too. The reason I wouldn't want to go, just because I don't know, I don't mind knowing about the stuff, but then there's just, yeah, I mean, it's a peanut... But if someone said it was pretty cool, you know, and then I'd think about going to it.

Safety

Vietnamese participants, particularly older individuals, were most concerned about their personal safety. Several said that they preferred not leave their home, but if they did go out, would prefer to do so as part of an organized group. Other participants associated a park with unpleasant aspects of the outdoors such as mosquitos, bugs, hot weather, and too much sun.

In some of the African American focus groups several participants mentioned places in Missouri where they would not feel safe due racism, and one woman (31-40 years old) alluded to issues of safety and racism when discussing the question of how the park might connect to her community:

In our culture it's a whole other issues, is it safe to go? Are there gonna be other people like us there? Is, you know, of the whole issue, there's a whole other issue behind that. And so, you build it and then you invite us, you make a connection with us, and then we'll come.

Some participants felt their activities were constrained, and were uncomfortable about venturing far from home because of their status as immigrants. A middle aged woman (31-40 years old) in a Hispanic/Latino group told us:

... there is not much to do farther, and, well, it is not a secret, right? That one has not the legal documents to be here....If I could, I would go. But this is what we actually can do here, because I cannot get out...we cannot go very far, from one place to the other, because we do not feel so free.

Misconceptions about the park

Given that many participants were drawn to cultural and historical sites to which they felt some cultural connection, the perceived lack of such a connection could be a deterrent to visiting a site that appears to focus solely on the life of a 19th century African American scientist. Perceptions that park activities take place exclusively outdoors might discourage those who prefer indoor settings. Confusion between President George Washington and George Washington Carver could also influence perceptions and decisions about visiting the park, as one woman (41-50 years old) stated:

People might mistake it with George Washington, rather than George Washington Carver, so the name might mislead other people. So then they're like, "Wow, is that an imitation or what?" because when I think of George Washington, I think of Washington DC. You know, stuff like that. So, it's the confusion in the name.

One family got the impression during their visit to the park that visitors were not allowed to touch anything in the park, a perception that might discourage visitation, particularly for children.

Racism

In every group, participants mentioned racial issues that might be a barrier to visiting. A White man's (51-60 years old) comment that, because of racism in the Midwest, a site commemorating an African American would receive less maintenance and promotion and thus be less attractive, is a sentiment worth noting:

I think one of the problems, just to be real practical and honest with you, is that you can go out to one of the little parks out here on the south Springfield and it looks better than this one. And there are two main reasons for that. This is the Midwest and he was black. That's why it's not so promoted, that's why it's not as nice.

Discussions before and after one of the Hispanic/Latino focus groups indicated that minorities in the Springfield area are subjected to racial profiling and discrimination. One Hispanic/Latino woman (31-40 years old) commented:

Because there are places that you visit for first time and they treat you bad. As Hispanic that we are, there are American people that treat us bad... I've seen or heard things, and you see in people that sometimes you don't fit in their world.

When speaking about the park and its advertising one African American woman (61-70 years old) commented on the subtle bias in tourism advertisements. "I think a barrier is that the Missouri tourism doesn't promote [George Washington Carver NM]. And so it's not on, I mean even Wilson Creek gets more publicity than George Washington Carver." Wilson Creek National Battlefield is an NPS site that tells the story of a major Civil War battle. Other African Americans mentioned the prevalence of Civil War monuments and showed little interest in visiting them. Advertising a park that commemorates a battlefield over one that commemorates an historic African American figure may be seen as a slight.

Park's remote location

Some participants voiced concerns that the park was isolated and far from other towns or amenities. Some shared their perceptions that the park's location in Diamond would keep them from visiting, saying that it is a very small town lacking restaurants, lodging, and other services. Others remarked that, other than visiting the park, there was little to do there. And for participants without reliable transportation, even some who lived in Carthage and Joplin, getting to Diamond was an effort.

Summary

Many of these barriers are not unique to George Washington Carver National Monument. Previous research of populations that do not visit NPS locations have indicated similar barriers. The Hispanic/Latino populations near Saguaro National Park in Tucson, AZ mentioned barriers that impeded their visitation, including racism, lack of awareness of the services at the park, concerns about safety, and lack of transportation to the park (Le, Holmes, and Kulesza, 2012). African Americans that live near Congaree National Park made similar comments about racial issues, safety, transportation, and awareness of the park (Le, Holmes, and Kulesza, 2013). Floyd (1999) also found similar results in his research. Minority groups experience racism, have less money to participate, and those who are new to the country aren't familiar enough with it to participate in recreational activities popular with the majority population (Floyd, 1999).

Experiences at George Washington Carver National Monument

About ten percent of the focus group participants had actually been to the park. For most of these, the visit had taken place as a child during a school field trip many years ago, or more recently as a parent/chaperone with their children's school field trips. Several African American participants had visited the park with a church choir group for the annual Carver Day event. The few participants had visited independently with their children, grandchildren, or out-of-town guests. One participant who often visits with his own children remembered frequent visits with his family as part of his homeschool education.

These participants talked about their memories of the visit. One young adult vividly remembered candle-making as the highlight of her school visit as a fourth grader. An older participant said he was impressed with the preservation of the prairie. Several said they learned

a lot during their visit but could not remember anything specific, and some commented on the hot weather.

We asked those who had visited the park if they had any suggestions. Their responses generated the following list:

- Affordable prices for gift shop items
- Have food available for purchase
- Provide shaded seating and cold drinks
- Some on-going, hands-on experiments would be attractive to youth as well as adults
- The gift shop should be larger and should sell peanuts and peanut products

Encouraging visitation and connecting with communities

Each group offered a host of suggestions on how to encourage visitation to the park and how NPS staff could get the word out to their communities. Table 9 displays a list of their ideas, some which overlap between demographic groups and some that were unique to specific groups.

Table 9. Connecting with communities

Target youth
<ul style="list-style-type: none"> ○ School field trips ○ Outreach to schools via visits from NPS rangers, ethnically/racially representative ambassadors, costumed interpreters, demonstrations ○ Provide flyers to schools for students to bring home ○ Special activities/events for youth (not school-related) ○ Target college students with special interests (botany, ethnology, African American history) <ul style="list-style-type: none"> ○ <i>African American</i>: Hold gospel rap concerts for youth ○ <i>Asian</i>: Organize tours for international students
Organize events for all communities
<ul style="list-style-type: none"> ○ Get corporations to sponsor events (e.g. Jif, Smuckers) ○ Festivals (Peanut Festival) ○ Hold events with well-known locals and famous people ○ Offer free food ○ Have music ○ Art fair/contest for all ages ○ <i>African American</i>: Hold gospel concerts ○ <i>Native American</i>: Hold powwows ○ <i>Vietnamese</i>: Hold ethnic events with food, music ○ <i>Low-income</i>: Running events/races

Community outreach

- Find and create relationship with community gatekeepers/leaders to get their support and participation
 - *Low-income*: Be present at other organization/civic events (e.g. city, county, state)
 - *Vietnamese*: Contact representatives from the community
 - *Native American*: Send flyers to each tribe's tribal headquarters
 - *African American*:
 - Invite church and their youth groups to come visit
 - Presentations to church/Sunday school
 - Send flyers to the church - for inclusion in church bulletin/announcements/bulletin boards
 - *Hispanic/Latino*:
 - Invite churches for organized trips
 - Send flyers to post in churches
 - Invite churches to hold church camps at the park
-

Transportation

- Provide bus transportation
 - Shuttles for elderly
-

Special activities

- Workshop/guided walks on edible plants and medicinal plants
 - Tours in other languages (Spanish, Vietnamese)
-

Promotion, advertisement

- Mail and email information about the park and events to homes
 - Insert information about the park in monthly water bill
 - Use social media (multilingual) to advertise
 - Billboards
 - Install additional directional road signs, especially on secondary roads
 - Missouri state tourism websites
 - TV and radio commercials, PSAs
 - *Hispanic/Latino*: Hispanic TV
 - **African American**: *Springfield TV Channels 10 and 30; Kansas City radio stations KRPS 107.3, 80.5, KRPT*
 - *Vietnamese*: Tiếng nước tôi (Vietnamese TV)
 - *Hispanic/Latino*: Post flyer/posters/brochures in Hispanic/Latino stores and restaurants
 - Newspapers
 - *African American*: The Unite (Springfield); The Call (Kansas City);
 - *Vietnamese*: Tiếng nước tôi, Báo trẻ, Việt báo
 - *Native American*: Tribal newsletters and newspapers
-

In all groups, participants said it was important to communicate logistical details such as hours of operation, accessibility, educational activities (tours, exhibits), and availability of facilities and services (including nearby food and lodging). It was clear that informational publications should be rich with images that depict the park and its visitors. Participants in the Hispanic/Latino group emphasized the importance of feeling invited and welcomed, via multi-lingual communications. African American participants indicated that promotional materials should include images of African Americans at the park, both as visitors and staff.

One of the African American focus groups ended with a discussion of how the park was portrayed in the focus group recruitment poster and in a booklet they were shown about the park. Some participants were concerned by a lack of images portraying African Americans engaging in activities at the park, because 1) it indicated that African Americans were not learning about their own history and heritage; and 2) it did not create an inviting atmosphere. Others recognized the initial effort being made by NPS to increase visitor diversity. The following excerpt of the discussion between several participants speaks for itself.

It's wonderful that different minorities and different races are learning our history, but going back and looking though the packet [booklet], it looks like our own people aren't receiving enough of our history. So reaching out, when I see, on this page where students are learning in the Carver Laboratory, or students are participating in essay contests, I think it's important to engage, such as the Kansas City public schools, the St. Louis public schools that are predominantly African American. And reach out to those students and those faculty members that are teaching African American children, as well as other minorities, our history. So that we aren't at a disadvantage, walking into life, not knowing our own history because we do learn predominantly the American history, but not enough of our own history. So having the opportunity to participate in things, in the essay contest, or visiting the park itself would be great exposure, for not only our people, but for the park as well.

I find it offensive because I believe that more could have been done to reach out to people of color, so that people of color would be shown in this document. I think more could have been done to make it more inclusive of people of color. And, you know, if you're presenting some major part, which George Washington Carver is a major part of my history, then I think I need to see more of my people.

Unlike maybe some of you, I'm not offended by this because I see this as an initial effort. I think that they can improve their effort to do outreach, but this is a first effort, and it's gonna be a learning curve for, not just this, but other African American sites as well. In order to reach out to the African American community, very often a majority

administered organization has to do the outreach, has to say, “This is what we have and this is available to you. How can we get you?” Like what you’re doing right now. “Do we have to provide transportation? Do we have to figure out other ways to lower the barriers? But what are some ways for us to get you to see what wonderful things we have?”

They need to do some outreach. They need to share more information. They could send these brochures, not just in February, that really rubs me the wrong way - you know, we’re part of history, not just delegated to February. So they could send brochures to the major churches as a first step or the schools in Kansas City, help to arrange school trips. National Park Service could develop an Underground Railroad tour through Missouri and this would be one of the stops - a cultural or a heritage tour through Missouri and George Washington Carver Monument would be a stop.

I think, herein lies the problem: the problem is the same issue that we’re having, apparently, to getting our people come to the park. That is where mis-education comes in. And I think the importance, and I think that what they were trying to get at even, when we talk about this document is that we only, we’re only able to receive the information that’s given to us. If we’re not exposed to it, then it means nothing to us, and I think it’s easy to say it starts at home, it starts with the parents. You know, but if the parents don’t have education, and if the parents aren’t taught to value history, if the parents are mis-educated, then to say it lies on them, well then we have a whole generation, and every generation there after that is then mis-educated and does not value a place like this. So, I think that it is important that we see our images, that we see positive images. We know, within the African American community, how important it is to have images that look like us and we need to see how do they relate to us? What does this mean to us? How are we important? How do we fit into this puzzle? And unless we see people who look like us, even within the literature, you know, that we relate to and say, “Hey, that’s for me” you know, and what is there for me? And it’s going to be meaningless. It’s going to be, just a monument. It’s just going to be a place with statues.

Discussion

In this section, we will first examine Poria's (2006) five motivations for visiting heritage sites through the lenses of the study's demographic groups. Each motivating factor has implications for management at George Washington Carver National Monument, which will be addressed later in the recommendations section. Next, we will summarize our findings on challenges faced by the park managers, followed by opportunities for attracting a greater diversity of visitors to the park.

Motivations to visit

1. Learning

In every group, learning was an important motivation to visit an historical site, and educational attributes were essential at such a site. The African American and Native American groups were more focused on researching and learning about their own cultural heritage and ancestry, while the Hispanic/Latino, low-income, and Asian groups were generally interested in learning about U.S. history.

2. Connecting with one's heritage

For all groups, connecting with their heritage and learning more about their ancestors, or making religious/spiritual connections, were common motivations in choosing a destination for vacation or once-in-a-lifetime experiences. When it came to visiting local and regional historical/cultural sites, the African American and Native American groups specifically cited connecting with their own heritage as a motivating factor.

3. Leisure pursuit

Many of the participants' preferences for attributes of recreational and leisure activities also applied to historical/cultural sites. Being with family was common to all groups. The Native American and Hispanic/Latino groups mentioned enjoying outdoor activities; while the low-income group sought entertainment and African American group mentioned enjoying social time.

4. Bequeathing to children

Although it appeared in every group, this aspect of a visit to a historical/cultural site was most pronounced in the African American group, in which the importance of teaching young African Americans about their heritage and history was paramount. Similarly, for the Native American group the impetus of many tribal activities was the preservation of their culture for future generations. For the low-income and Asian groups, educating their children about U.S. history was very important. While this was also true of the Hispanic/Latino group, these participants were also interested in nature education, more so than other groups.

5. Emotional involvement

Throughout the groups, participants related their emotional connections to specific historic/cultural sites. African Americans sought to shed light on a past of oppression as well as recognize and take pride in accomplishments. Native Americans looked back on a difficult past and were committed to preserving their culture and traditions. Recent immigrants in the Hispanic/Latino and Asian groups were emotionally attached to sites and events that related to their homeland, while taking pride in their new country and citizenship.

Management challenges

Lack of information

Lack of information about the park was by far the most formidable barrier to visiting, and in some way is linked to many other barriers that participants shared with us. Many were simply unaware of the park's existence or had heard of it but knew nothing about it. While participants living in communities located closer to the park were more likely to have heard of it, few had actually visited since their first school field trip decades ago.

Not knowing about the park's location, hours of operation, amenities, services, facilities, types of activities, safety features, accessibility, etc., discouraged participants from wanting to visit. For example, some Asian participants needed to know that their children would be safe, participants in the low-income group were concerned that children might be bored, and some African American and Hispanic/Latino participants hesitated to visit a site in a small, unknown community where they might encounter racial discrimination.

A majority of participants had heard of George Washington Carver, so a lack of knowledge about him was not as much a barrier to visitation for some. In some cases, participants only associated him with peanuts. Others thought Carver was an abolitionist and activist, or confused him with President George Washington. Some participants simply had little interest in learning about Carver.

As stated earlier, in every group, participants were interested in finding out more about their own heritage, as well as U.S. history, and the story of other groups' struggles. Given that one of the compelling reasons to visit a historical/cultural site is to connect with one's heritage, the less that is known about a site, the less likely one might recognize a possible connection and thus not be motivated to visit.

Finally, potential visitors are less likely to come to the park if it appears that they would not be able to engage in activities due to language barriers.

Misconceptions

Misconceptions arising from lack of information also posed barriers to visitation. One of these was the perception that the park was more of a nature center, thus might lack a variety of activities to interest different age groups. Some participants' perceptions of national parks were that they're far away, inaccessible, and may be expensive to visit. Most participants were unaware that George Washington Carver National Monument was an NPS site.

Economic challenges

Participants across all groups faced economic difficulties that created barriers such as lack of transportation, limited leisure time, and concerns about the cost of entrance fees, food, souvenirs, and so on. Again, lack of information about actual costs left participants to conjecture, and perhaps to assume that a visit would be unaffordable.

Lack of diversity

Both subtly and overtly, participants in the African American, Hispanic/Latino, and Asian groups expressed the sentiment that they would prefer to visit a place or attend an event where they saw people of their own culture and that told a story to which they could relate. Older

Vietnamese participants felt safer visiting in groups of their own. While these issues are not new, nonetheless they are challenges that many units of the National Park Service must meet.

Management opportunities

Desire for information

In nearly every focus group conducted, participants told us that having learned about the park during our discussion, they now wished to visit it. Some participants initially showed little interest in learning about George Washington Carver, but again, once they had learned something about him and the park through the focus group discussion, many were eager to visit and learn more.

Given that lack of information, with its numerous implications, was the greatest barrier to visitation at George Washington Carver National Park, it's clear that informing the public about the park is one of the NPS's greatest opportunities to increase and diversify visitation.

Desire for education

The subject of African American youth's (and others') lack of knowledge about Black history and lack of interest in learning more about it came up several times among the African American focus groups. Participants in the African American group recognized the opportunities available at the park for educating the younger generation about their history and heritage. While many felt that this education should begin at home, others pointed out that some parents lack knowledge of their own history and therefore cannot pass down to their children. Making the story of Carver's life available to parents and families is an important endeavor.

Participants in the Asian and Hispanic/Latino groups had chosen to visit particular sites to learn more about U.S. history, and could be invited to learn about a significant period of history preserved at the park.

Desire for recreational experiences

Across all groups, participants were interested in learning about new places to visit that were not far from home, were educational, fun for children, offered engaging activities, and were inexpensive or free of charge. Participants in the Hispanic/Latino group and elderly participants in the Asian group were drawn to peaceful settings where they could enjoy nature, see animals, and take walks. The park offers these experiences, and this must be advertised.

Personal/cultural connections

This study confirms what Dallen (2011) stated in his textbook on cultural heritage and tourism, that one of the motivations for visiting heritage sites is to “enhance one’s own cultural self.” We found that participants in every group had visited or wished to visit certain places because of their personal or cultural connections to the site and the story it told. Additionally, Native American, African American, Asian, and White participants saw connections to the Carver story that crossed cultural boundaries.

Positive image of NPS

Although participants in all groups held some misconceptions about national parks, in general they had positive impressions of places designated as such. Many indicated that a site’s national park status would have a positive influence on their decision to visit.

Family time

In every group, recreational activities revolved around spending time with family. The family is at the center of social life, and efforts to include this factor in planning and programming at the park can only enhance its attractiveness.

George Washington Carver: name recognition and association

While many participants were familiar with George Washington Carver and some were aware of various aspects of his life and story, nearly all who knew of him associated him in some way with peanuts. This topic is one that a wide variety of people can relate to and could be used as a starting point to tell the larger story that Carver and the park represent.

Interest in getting involved with the park

A questionnaire administered to focus group participants at the end of the each discussion included a question about whether or not the participant would be “interested in getting involved with the park in an effort to encourage more people from your community to visit and utilize George Washington Carver National Monument.” Of the 112 participants who answered this question (62%), over half (56%) responded that they would be interested in getting involved. Of these, the majority wanted to receive newsletters/emails and press releases about the park. By

involving community members in outreach efforts, event programming, and educational activities, managers forge bonds and build trust within the communities they wish to invite.

Recommendations

Communication channels

Lack of information about the park is a significant deterrent to visitation. In addition to the focus group participants' suggestions (shown in Table 8) of how to connect with their communities, we recommend that NPS managers consider the following approaches to raising awareness and actively inviting members of diverse communities to the park. Word of mouth, being one of the most viable and trusted sources of information, begins to work when an individual or group has a successful, enjoyable experience at a site and shares this with others in his or her family and community.

- Hold meetings between park managers and community members and organizations to establish direct connections with potential visitors.
- Establish contacts with local radio and television stations relevant to each cultural group. Invite the media to the park for special events, schedule interviews, prepare public service announcements.
- Publish articles and press releases in local newspapers, newsletters and publications, particularly those that are used by specific communities.
- Enhance the park website and Facebook page with dynamic, engaging images of visitors and staff representing target demographic groups, particularly African Americans. Design the website so that it can appear in its entirety in either English or Spanish. Ensure the website is well publicized.
- Post information (flyers, posters) in minority-owned businesses.

The primary message that participants suggested be communicated in all outreach efforts was: *George Washington Carver is a place that is free to enter and is accessible; where all are welcomed; and that invites and engages all communities.*

Transportation

Some participants expressed a desire to visit the park but were unable to visit due to lack of transportation. NPS managers may be able to work with local transportation systems to accommodate this particular need.

- Cooperate with local transportation authorities to establish a regularly scheduled route to the park, perhaps on a seasonal, monthly basis.

- Invite senior centers and churches to provide occasional outings to the park, using vans or shuttles.
- Within the park, provide transportation, such as golf carts and wheelchairs for visitors with mobility challenges.

Community outreach

Reaching out to a variety of groups will help strengthen connections throughout the communities. Several participants mentioned the value of receiving information fliers through schools and gleaning information from school bulletin boards. The following list expands on focus group participants' suggestions.

- It is vital to make connections with various community gatekeepers – the people who are well networked with a particular demographic – as they will be the ones to support and advertise any activities. Their participation will encourage others.
- Distribute flyers about the park and its special events to schools, churches, youth organizations, Native American tribal headquarters, YMCAs, etc., in multiple languages.
- Encourage local schools to take field trips to the park, especially those with higher proportions of marginalized students.
- Create on-line curriculum-based educational programs such as multi-media programs, virtual park visits, video lessons, and video conferences (see www.nps.gov/badl)
- Establish volunteer “community ambassador” positions from each demographic community to offer presentations about the park to local schools, senior centers, youth groups, church groups.
- Hire diverse staff to visit schools and other organizations to help make connections with the various demographic communities.
- Invite churches and other organizations to hold meetings, workshops, and events at the site.
- Increase NPS presence by attending and participating in local ethnic and cultural events such as Marion Days, Cinco de Mayo.
- Involve community members in planning outreach efforts, event programming, and educational activities, through consultation and workshops.

As many participants did not have a clear idea of what national parks are, some thought that national parks were “out of reach,” and most didn't realize that George Washington Carver National Monument was a unit of the NPS, it would be helpful to educate the local population on the topic of the national park system. Presentations such as “National Parks in Your Backyard” could be offered through public schools, churches, and other organizations with the purpose of raising awareness about national parks.

Public image

Any institution seeking to serve a particular population needs to represent that population as part of its public interface. Recognizing oneself in a new setting may lead to feeling welcomed and more comfortable in that setting. In addition, individual positive experiences with park rangers will enhance the park's image, as these experiences are shared via word of mouth with friends and family in the community. This list of actions could help enhance the park's public image.

- Hire staff and volunteers from minority groups to serve in positions that interact with the public.
- In promotional media include images of diverse demographic groups enjoying the park.
- Include/promote images of the park that portray family-oriented facilities and activities.
- Create opportunities for park rangers to interact with the community on a person-to-person basis.
- Offer programs on topics of interest to particular demographic groups.
- Through personal interactions and media messages, portray an image of a place that is inviting, welcoming, and friendly to people of all cultural backgrounds.
- Provide (and advertise) tours in languages other than English.

Facilities and services

Facilities that meet visitors' needs and preferences will enhance their visit and may help encourage repeat visitation. Focus group participants voiced many activities that can be accommodated by certain facilities.

- Children's area/playground
- Concession services (food and beverages)
- Directional signage on secondary roads
- Park entrance and information/orientation signage
- Rangers, tour guides, or docents, present and available to lead tours, answer questions, give directions
- Safety services
 - Emergency phones
 - Ranger presence
- Seating and shade along trails
- Shaded picnic areas with outdoor cooking facilities
- Water fountains

Events and activities

Given the importance of the family in all participant groups, the park could organize and/or facilitate events and activities with music and food to attract families of diverse backgrounds. NPS should contact leaders of various demographic groups and organizations to seek input and enlist help to organize special cultural events, and/or invite groups to hold their events at the park.

Participants suggested the following activities:

- Family days, including picnics, and family activities
- Music events/concerts attractive to a variety of cultural groups and ages
- Running events/marathons
- Outdoor survival classes
- Specialized tours on topics of interest to specific demographic groups
- Powwows
- Festivals
- Art contests for all ages
- Thematic art shows
- Farming demonstrations
- Hands-on activities, demonstrations, and on-going lab experiments
- Workshops and motivational speakers

We asked participants what they knew about George Washington Carver, and how they might feel a connection to his life and legacy. While we heard a variety of responses, a word frequency count revealed the most frequent was “peanuts.” For many participants peanuts and peanut butter connected them to Carver’s story, and it was suggested that a Peanut Festival would be a successful event. While park staff seeks to expand the public’s understanding and promote Carver’s many varied accomplishments, the peanut, with its common, folksy appeal, may be a good place to begin.

Participants from all groups emphasized the importance of offering food at events and festivals, because it draws people in and is a symbol of welcoming, open doors. Most importantly, events need to be promoted and advertised through the channels that will reach targeted audiences.

Interpretive themes

Currently, the interpretive themes at George Washington Carver National Monument focus on Carver's life story and professional achievements, his humanitarianism, his quest for education, his experiences with slavery, racism, and discrimination, his relationship with nature, his religious beliefs, as well as the natural environment of his childhood home. Focus group participants valued opportunities to learn about Carver's story as well as the park's natural and cultural history and were drawn to their connections to their own cultural identity and roots, as well as the broader context of U.S. history. The key is to create interpretive media and programs that focus on those connections, as reported in this document.

For example, African American participants felt strongly about using sites such as the park and Carver's story to tell the bigger story of the African American experience. Hispanic/Latinos and Asians related to Carver's story of trials and triumphs as a member of a minority group in America. Native Americans related to the story of oppression and cultural annihilation. And in several different groups, individuals with religious and spiritual beliefs could relate to Carver's religious faith. These are types of topics to include in an expanded vision of interpretive themes at George Washington Carver National Monument.

Conclusion

Managers at George Washington Carver National Monument are committed to reaching out to underserved populations in its nearby communities, and to that end, this focus group study is an important step. One of the unintended outcomes of this study was the public relations accomplished as a result of contacting community members to recruit focus group participants and conducting focus groups in the communities. During the discussions we frequently heard participants say that now that they had heard about the park and seen what it has to offer, they planned to visit it. With educational programs and promotional campaigns that rely on these kinds of person-to-person interactions, much can be accomplished. It is now up to park managers to take the next steps by listening to what their future audiences had to say, and putting their ideas into practice.

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Appendix 1: Questionnaire for Focus Group Participants

Activity Questionnaire - ENGLISH

1. Which of the following daily or weekend programs at George Washington Carver National Monument would you be interested in attending? Please rank them, from 1 – 6.

1 = most interested 6 = least interested

- ___ A regular visit to the park (walking the trail, picnicking, viewing exhibits)
- ___ A ranger-led program to learn about cultural, natural, and recreational resources at the park
- ___ A pre-scheduled field trip to the park to provide educational programming (school groups)
- ___ Homeschool Days (curriculum-based education days for homeschool groups only)
- ___ Jr. Ranger summer camp held on Saturdays in June
- ___ Health and wellness activities (such as “Walk with a Doc” and “Medical Mile”)

2. Which of the following special events at George Washington Carver National Monument would you be interested in attending? Please select your top five choices, and rank them from 1 – 5.

1 = most interested 5 = least interested

- ___ Art in the Park event in April
- ___ Carver Day Celebration in July
- ___ Events to commemorate Emancipation Day and Juneteenth Celebration
- ___ Prairie Day in September
- ___ National Public Lands Day on September (a day of service projects at the park)
- ___ Holiday Open House in December
- ___ Naturalization Ceremony for new U.S. citizens
- ___ Carver Symposium with guest authors and historians

___ Art & Essay for elementary school children and their families

3. Which of the following types of activities at George Washington Carver National Memorial would you be interested in attending? Please rank them, from 1 – 5.

1 = most interested 5 = least interested

- ___ African American Heritage activity
- ___ Asian/Pacific Islander activity
- ___ American Indian heritage activity
- ___ Women’s History activity
- ___ Other special observance activity

4. George Washington Carver National Monument is an African-American Education Fund (AAEF) site. Were you aware of this? (Please check one)

___ Yes, I was aware.

What does this mean to you? _____

___ No, I was not aware.

Does that change your perception of the site? _____

5. Which type of program would you prefer to attend? Please rank the following types of programs from 1 – 3.

**1 = first preference
2 = second preference
3 = third preference**

___ Daily/weekend programs at the park

Please continue on the back

- Special events at the park
 - Commemorative events at the park
6. Would you be interested in getting involved with the park in an effort to encourage more people from your community to visit and utilize George Washington Carver National Monument?
- Yes No (please go to Question 7)

If YES, please indicate how you would like to be involved.

- Community ambassador for the park
- Park volunteer
- Serve on park planning committee
- Assist with special events at the park
- Receive park newsletters/emails
- Receive press releases about the park
- Other (please specify below)

7. Please tell us about yourself.

a) Please tell us your age _____

b) Are you Hispanic or Latino? Please check **one**.

- Yes, Hispanic or Latino
- No, not Hispanic or Latino

b) What is your race? Please check one or more

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or other Pacific Islander

_____ White

c) Which category best represents your annual **household** income? Please check **one**.

_____ Less than \$24,999

_____ \$25,000-\$34,999

_____ \$35,000-\$49,999

_____ \$50,000-\$74,999

_____ \$75,000-\$99,999

_____ \$100,000-\$149,999

_____ \$150,000-\$199,999

_____ \$200,000 or more

_____ Do not wish to answer

Thank you very much for your participation

Activity Questionnaire - SPANISH

1. De los siguientes programas diarios o de fin de semana ofrecidos en el George Washington Carver National Monument ¿En cuál(es) estaría interesado(a) en participar? Por favor clasifique según su interés, de 1 – 6.

1 = mayor interés 6 = menor interés

- ___ Una visita regular al parque (caminata en sendero, hacer picnic, ver exposiciones)
- ___ Un programa dirigido por un guardaparques (ranger) para conocer sobre los recursos culturales, naturales, recreacionales del parque
- ___ Una excursión programada al parque para proveer programa educativo (grupos escolares)
- ___ Día para escuela desde casa (día de educación ofrecido únicamente a grupos de escuela desde casa—homeschool)
- ___ Campamento de verano para Jr Rangers realizado los sábados de junio
- ___ Actividades para la salud y el bienestar (por ejemplo: “caminata con un doctor” y “milla médica”)

2. ¿A cuál(es) de las siguientes **actividades** ofrecidas en el George Washington Carver National Monument le interesaría asistir?

Favor clasifique según su interés, de 1 – 5.

1 = mayor interés 5 = menor interés

- ___ Actividad sobre patrimonio negro
- ___ Actividad sobre patrimonio asiático/islas del pacífico
- ___ Actividad sobre patrimonio de Indios Americanos
- ___ Actividad sobre historia de la mujer
- ___ Otra actividad especial: _____

3. ¿En cuál(es) de los siguientes eventos especiales ofrecidos en el George Washington Carver National Monument le interesaría participar? Favor seleccione las cinco opciones principales, clasifique según su interés, de 1 – 5.

1 = mayor interés 5 = menor interés

- ___ Evento arte en el parque en abril
- ___ Celebración del día de Carver en julio
- ___ Eventos en conmemoración del día de la Emancipación y celebración Juneteenth
- ___ Día de la pradera en septiembre
- ___ Día nacional de las Tierras Públicas en septiembre (proyectos de servicio en el parque)
- ___ Casa abierta durante las festividades (Holiday Open House) en diciembre
- ___ Ceremonia de naturalización para nuevos ciudadanos de Estados Unidos
- ___ Simposio Carver con autores e historiadores invitados
- ___ Arte y ensayo para niños de primaria y sus familias

4. El George Washington Carver National Monument es un sitio parte del **Fondo de Educación Africano-Americano** (AAEF por sus siglas en inglés) ¿Tenía usted conocimiento de esto? (Favor marque una opción)

___ SI: ¿Qué significa esto para usted?

___ NO: ¿Cambia esto su percepción/opinión del sitio?



5. ¿Qué tipo de programa preferiría usted asistir? Favor clasifique los siguientes tipos de programas, de 1 – 3.

1 = primera opción/preferencia

2 = segunda opción/preferencia

3 = tercera opción/preferencia

- ___ Programas diarios/de fin de semana en el parque
- ___ Eventos especiales en el parque
- ___ Eventos conmemorativos en el parque

6. ¿Estaría interesado(a) en participar con el parque en esfuerzos para alentar a más personas de su comunidad a que visiten y utilicen el George Washington Carver National Monument?

___ Si o ___ No (Favor pase a la pregunta 7)

En caso afirmativo (si marco SI), por favor indique como desearía participar.

- ___ Embajador(a) comunitario(a) para el parque
- ___ Voluntario(a) del parque
- ___ Participar como parte del comité de planificación del parque
- ___ Apoyar en eventos especiales del parque
- ___ Recibir boletines/correos electrónicos del parque
- ___ Recibir notas de prensa sobre el parque
- ___ Otros _____

7. Por favor, cuéntenos acerca de su persona.

a) Por favor díganos su edad _____

b) ¿Es usted hispano(a) o latino(a)? Por favor marque **una opción**.

___ Sí, soy hispano(a) o latino(a)

___ No, no soy hispano(a) o latino(a)

b) ¿Cuál es su raza? Por favor marque las opciones que apliquen (**una o más**)

- ___ Indio(a) Americano(a) o Nativo(a) de Alaska
- ___ Asiático(a)
- ___ Negro(a) o Afro-Americano
- ___ Nativo(a) de Hawai u otra isla del Pacífico
- ___ Blanco(a)

c) ¿Cuál de las siguientes categorías representa mejor el ingreso anual de **su hogar**? Por favor marque solo **una opción**.

- ___ Menos de \$24,999
- ___ \$25,000-\$34,999
- ___ \$35,000-\$49,999
- ___ \$50,000-\$74,999
- ___ \$75,000-\$99,999
- ___ \$100,000-\$149,999
- ___ \$150,000-\$199,999
- ___ \$200,000 or more
- ___ No deseo contestar

¡Muchas gracias por su participación!

Activity Questionnaire – Vietnamese

Xin chân thành cảm ơn quý vị đã tham gia trong buổi gặp mặt này.

1. Chương trình hằng ngày hoặc cuối tuần nào sau đây tại khu tưởng niệm George Washington Carver mà bạn thích tham gia? Đề nghị phân hạng từ 1 đến 6: 1 là ưa thích nhất và giảm dần xuống đến mức 6 là thấp nhất.

- Hoạt động trong ngày (đi bộ trong công viên, tổ chức những buổi picnic xem triển lãm trưng bày)
- Những hoạt động giải trí trong khu công viên do nhân viên của khu tưởng niệm trình bày về phong tục, môi trường.
- Những chuyến đi thực địa đến công viên trong chương trình giáo dục cho trẻ em ở các trường học phổ thông.
- Những buổi tham quan học hỏi cho học sinh chỉ được giáo dục tại nhà.
- Những buổi cắm trại trong ngày vào thứ bảy hàng tuần trong tháng 6 cho trẻ em và gia đình.
- Hoạt động nâng cao sức khỏe hằng ngày (Ví dụ như: đi bộ với bác sĩ.)

2. Những sự kiện nào ở khu tưởng niệm George Washington Carver bạn muốn tham gia nhất. Đề nghị phân hạng từ 1 tới 5: **1** là ưa **thích nhất** và giảm dần xuống đến mức **5** là **ít thích nhất**.

- Những buổi triển lãm nghệ thuật vào tháng 4 hàng năm.
- Kỷ niệm ngày thành lập khu tưởng niệm vào tháng 7.
- Lễ kỷ niệm ngày giải phóng nô lệ của người Mỹ gốc Phi.
- National Public Lands Day vào tháng 9.
- Hoạt động tham quan tự do tại khu tưởng niệm trong các ngày lễ vào tháng 12.
- Lễ tuyên thệ cho những người mới nhập quốc tịch.
- Những buổi nói chuyện với các nhà văn, nhà lịch sử học.
- Những hoạt động vẽ tranh, viết văn cho các em nhỏ ở trường tiểu học.

3. Những hoạt động nào ở khu tưởng niệm George Washington Carver mà bạn muốn tham gia. Đề nghị phân hạng từ 1 tới 5 theo nguyên tắc sau: **1** là ưa **thích nhất** và giảm dần xuống đến mức **5** là **ít thích nhất**.

- Hoạt động di sản văn hóa của người Mỹ gốc Phi.
- Hoạt động di sản văn hóa của người châu Á-Thái Bình Dương.
- Hoạt động di sản văn hóa của người Mỹ da đỏ.
- Hoạt động của các nhóm hội phụ nữ.
- Những buổi trình diễn đặc biệt khác (cho ví dụ).

4. Khu tưởng niệm George Washington Carver là một địa điểm của Quỹ Giáo Dục người Mỹ gốc Phi thành lập nên. Bạn có biết về thông tin này không? Đề nghị đánh dấu câu trả lời của bạn dưới đây.

Vâng, tôi biết. Điều này có ý nghĩa gì đối với bạn.

Không, tôi không biết. Nhận thức của bạn có thay đổi không sau khi được thông báo về thông tin này?

5. Những chương trình nào bạn muốn tham gia. Đề nghị bạn phân hạng từ 1 tới 3.

1 = Ưu tiên nhất

2 = Ưu tiên thứ 2

3 = Ưu tiên thứ 3

___ Chương trình hàng ngày/cuối tuần trong khu tưởng niệm.

___ Lễ hội đặc biệt trong khu công viên (Ví dụ: chương trình ca nhạc, lễ tuyên thệ...)

___ Hoạt động tưởng niệm những sự kiện đặc biệt trong khu tưởng niệm.

6. Bạn có muốn tham gia vào những công việc của khu tưởng niệm nhằm khuyến khích thêm nhiều người trong cộng đồng tới thăm và sử dụng công viên không?

___ Có. Nếu có, đề nghị quý vị cho biết cách tham gia.

Làm đại sứ của cộng đồng trong việc của khu tưởng niệm.

Làm người tình nguyện giúp đỡ cho những hoạt động của khu tưởng niệm.

Đóng góp ý kiến cho ủy ban kế hoạch khu tưởng niệm.

Tình nguyện giúp đỡ cho những sự kiện đặc biệt của khu tưởng niệm.

Tham gia vào đánh sách nhận thư, nhận tin tức cập nhật khác từ khu tưởng niệm.

Những công việc khác, rất mong quý vị tham gia ý kiến

___ Không (xin mời quý vị trả lời câu số 7).

7. Xin quý vị làm ơn đánh dấu tổng cộng mức thu nhập của gia đình quý vị.

Ít hơn \$24,999

\$25,000-\$34,999

\$35,000-\$49,999

\$50,000-\$74,999

\$75,000-\$99,999

\$100,000-\$149,999

\$150,000-\$199,999

\$200,000 hoặc hơn nữa

Không muốn trả lời.

Appendix 2: Questionnaire Responses

At the end of each focus group, a questionnaire was presented to each participant. The following graphs and tables illustrate the results.

Q1: Which of the following daily or weekend programs at George Washington Carver National Monument would you be interested in attending? Please rank them, from 1 – 6.

Forty-two percent of the respondents chose “A regular visit to the park” as their #1 interest. The activity with the least interest was Homeschool Days (Figure 3).

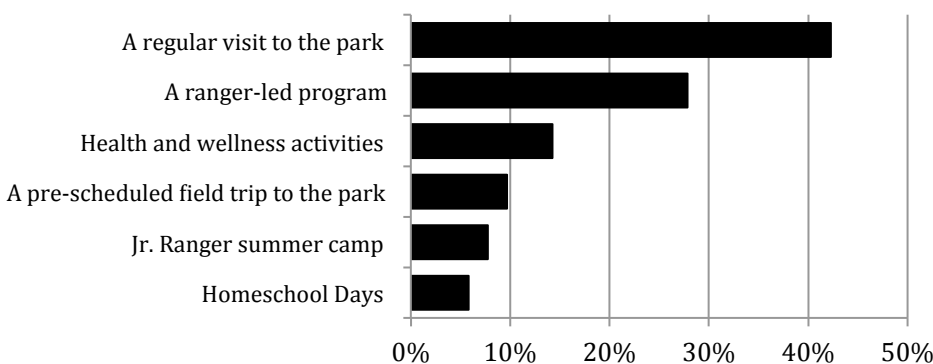


Figure 3. #1 ranked programs at George Washington Carver National Monument

Q2: Which of the following special events at George Washington Carver National Monument would you be interested in attending? Please select your top five choices, and rank them from 1 – 5 (1 = most interested, 5 = least interested).

The most popular choice of special events was the Prairie Days festival, followed by Carver Day and Art in the Park. National Public Lands Day celebrations had the lowest representation as a #1 choice (Figure 4). The event that held the most 5th place rankings (least interested) was the Carver Symposium and the event with the least 5th place rankings was Prairie Days (Figure 5). Figure 6 - 14 show the rankings for each individual event.

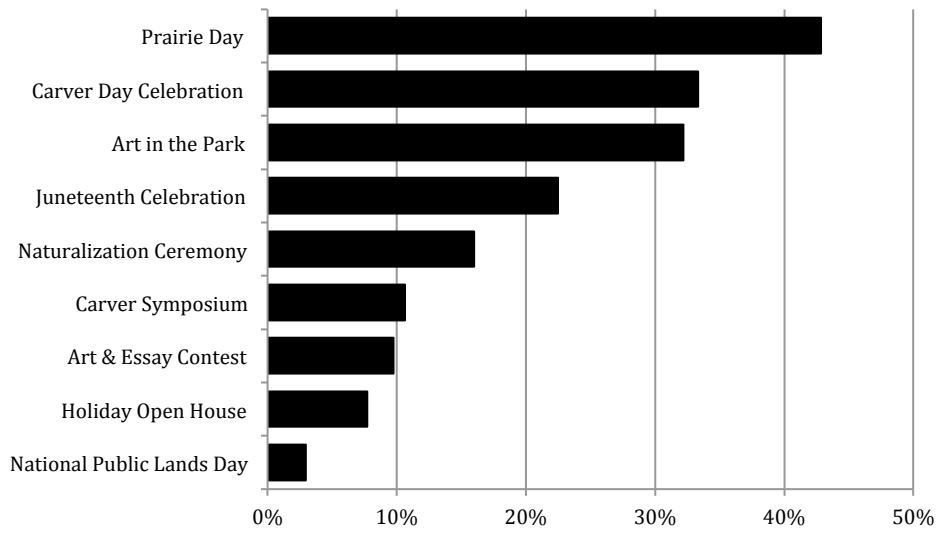


Figure 4. Events ranked as #1 (most interested) n=137

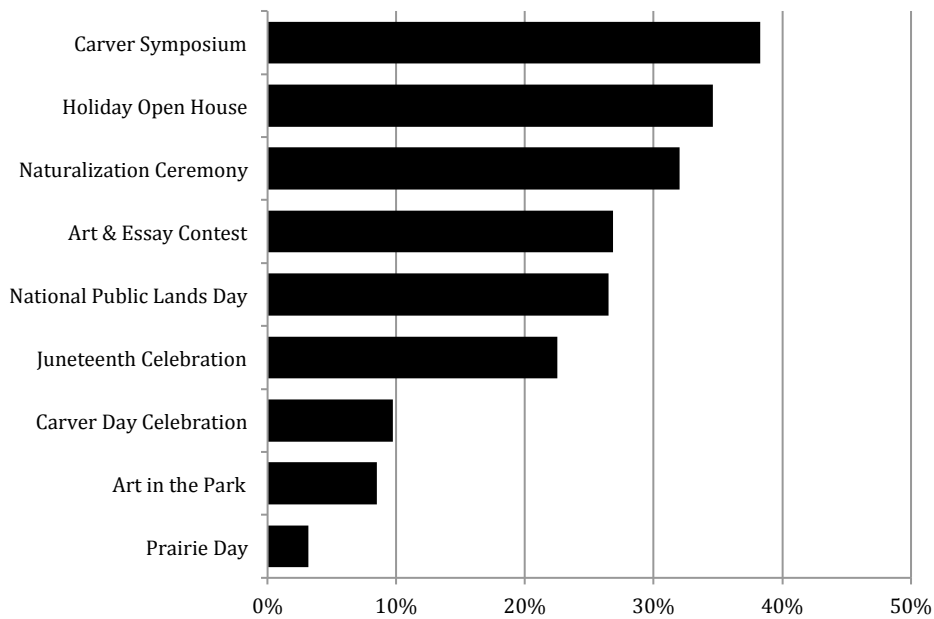


Figure 5. Events ranked as #5 (least interested) n=137

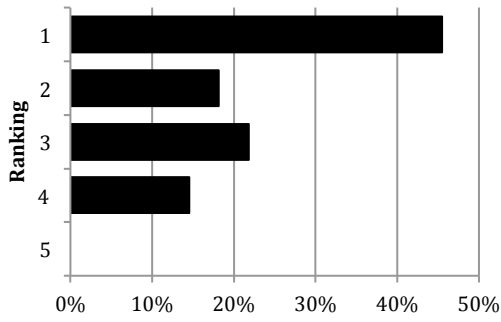


Figure 6. Rankings of interest in Prairie Day

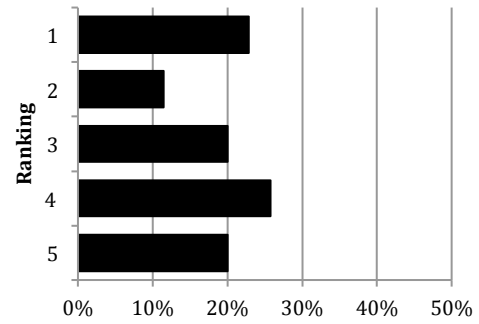


Figure 9. Rankings of interest in an Emancipation Day and Juneteenth Celebration

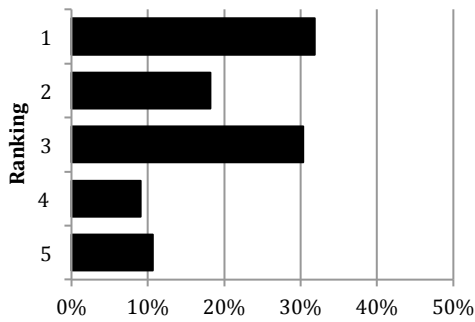


Figure 7. Rankings of interest in Carver Day Celebration in July

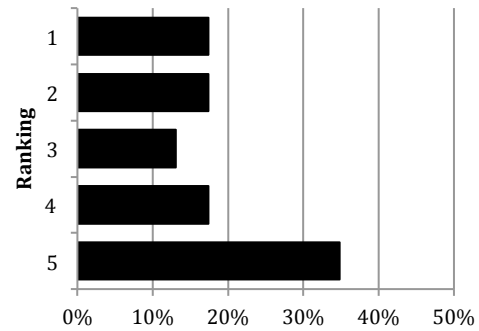


Figure 10. Rankings of interest in a Naturalization Ceremony for new US citizens

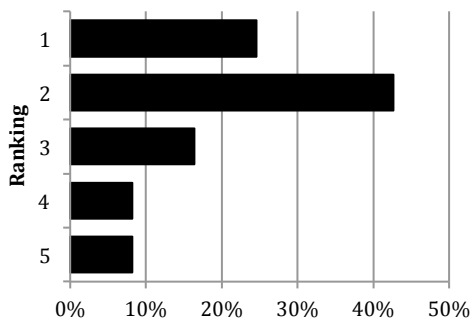


Figure 8. Rankings of interest in Art in the Park

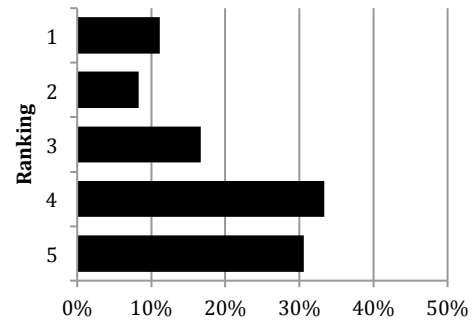


Figure 11. Rankings of interest in an Art and Essay contest

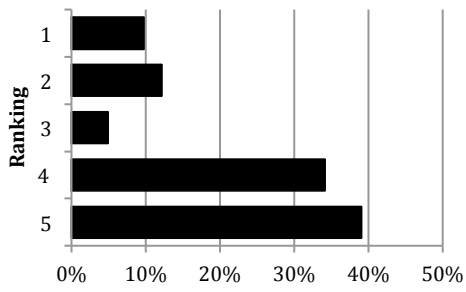


Figure 12. Rankings of interest in the Carver Symposium

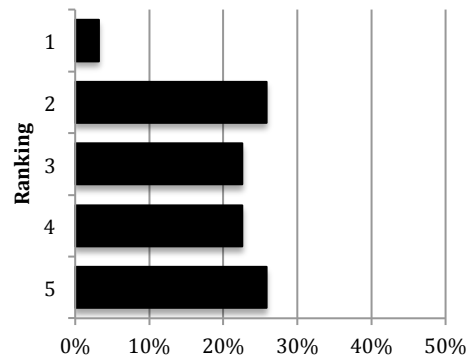


Figure 14. Rankings of interest in National Public Lands Day

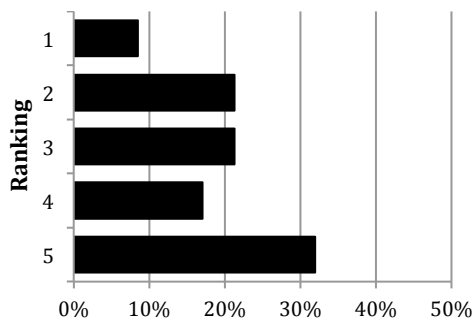


Figure 13. Rankings of interest in a Holiday Open House in December

Q3. Which of the following types of activities at George Washington Carver National Memorial would you be interested in attending? Please rank them, from 1 – 5 (1 = most interested, 5= least interested).

The greatest interest in a diversity-focused event or activity was shown to be in the American Indian heritage (Figure 15) while the group with the lowest interest, other than “Other special observance,” was the Asian/Pacific Islander group (Figure 16). Figure 17 through Figure 21 show the individual rankings for each diversity group. Women’s History activities had 41% of the respondents ranking it as their 2nd most appealing activity, which was greater than all other 2nd place rankings (Figure 18). The highest percentage of rankings for the Asian/Pacific Islander group was 4th rank, at 27% (Figure 20).

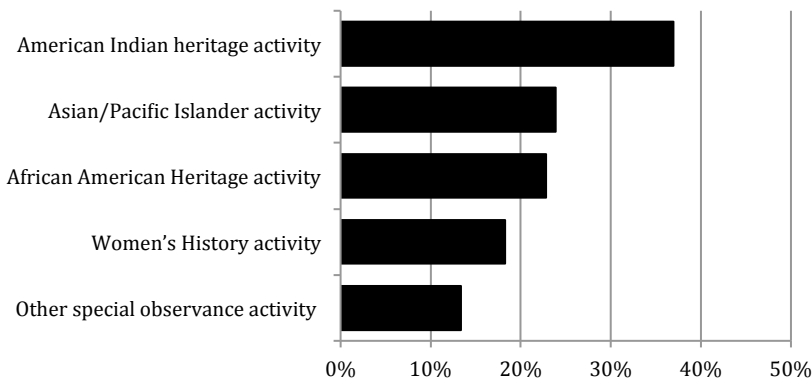


Figure 15. Diversity-focused activities ranked as #1 (most appealing) n=131

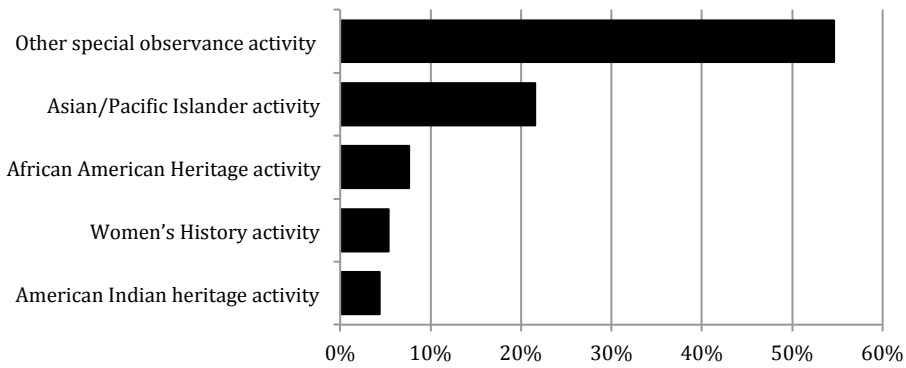


Figure 16. Diversity-focused activities ranked as #5 (least appealing) n=131

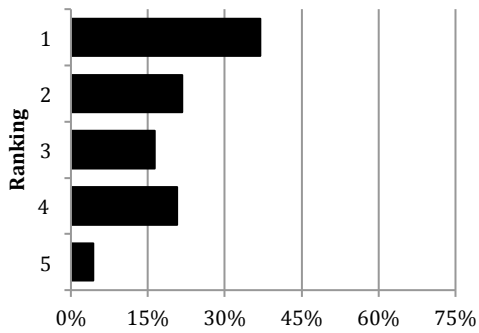


Figure 17. American Indian Heritage activity rankings

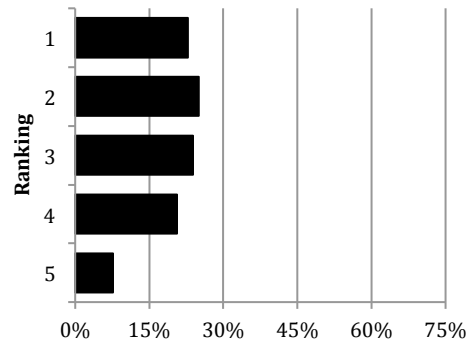


Figure 19. African American Heritage activity ranking

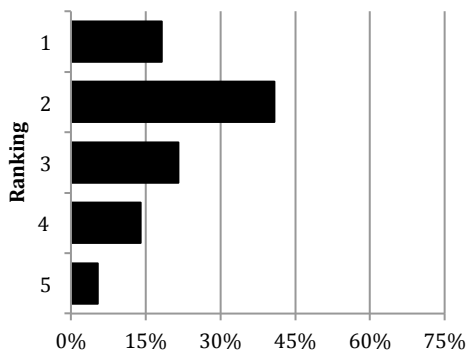


Figure 18. Women's History activity ranking

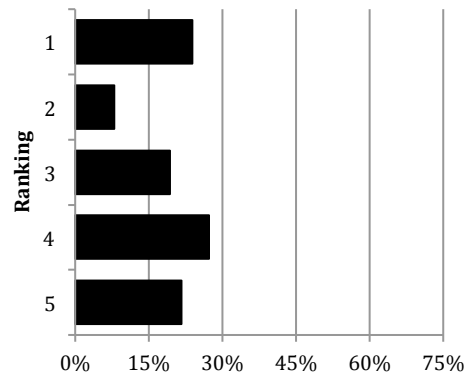


Figure 20. Asian/Pacific Islander activity ranking

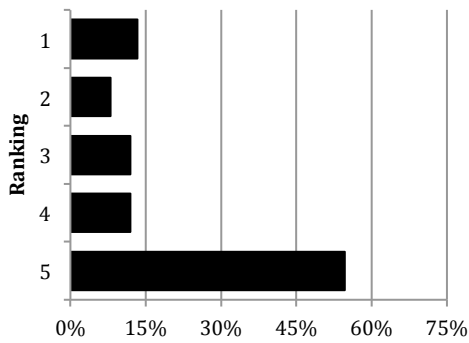


Figure 21. “Other special observance” activity ranking

Q4a. George Washington Carver National Monument is an African-American Education Fund (AAEF) site. Were you aware of this?

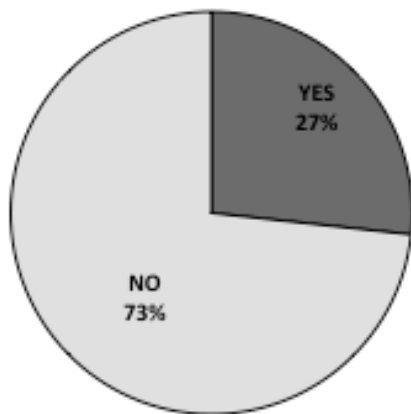


Figure 22. Respondent awareness of the African American Education Fund site designation; N=131

Twenty-seven percent of participants were aware that George Washington Carver National Monument is an African-American Education Fund (AAEF) site.

Q4b. If you answered ‘yes, I was aware,’ what does this mean to you?

Table 10 shows respondents comments regarding what the AAEF site designation meant to them.

Table 10. The meaning of the African American Education Fund site designation

Comments	Quantity
It's a good/great thing.	3
It's of great importance to the black community	3
Nothing	2
A great deal. The man suffered a lot of obstacles to become who was kind to everyone. And he has taught us so much. Opened the way for many.	1
Have visited w/ my husband and children	1
I am a local teacher who participates in art and essay!	1
I like I think that park helping people together	1
Helping young people	1
It's a very significant monument with very little recognition	1
May become educator/promoter	1
This first park for an African American	1

Q4c. If you answered “no, I wasn’t aware,” does that change your perception of the site?

Table 11 shows respondents’ comments regarding whether their perceptions of the park changed once they became aware of its AAEF site designation.

Table 11. Changes in perceptions of the park

Comments	Quantity
No	40
Yes	12
I am more interested in the site now	3
I always thought it was just a park/under the same funding as the national parks	2
It does not, as I know and appreciate GWC's importance to African American heritage and education in general	2
A little, but would still like to go	1
I am more educated about George Washington Carver’s influence	1
I believe that it should have more support	1
Makes me more excited & desire that it be well used	1
Not sure what it means	1
Now that I know they help out the community, it's very pleasing	1
Slightly, but not enough to keep me from visiting	1
Was not previously aware of the site, but do appreciate the sentiment	1

Q5. Which type of program would you prefer to attend? Please rank the following types of programs from 1 – 3 (1= most preferred, 3= least preferred).

Of the three types of programs to choose from (daily/weekend programs, special events, or commemorative events), the greatest interest was shown in special events (Figure 23).

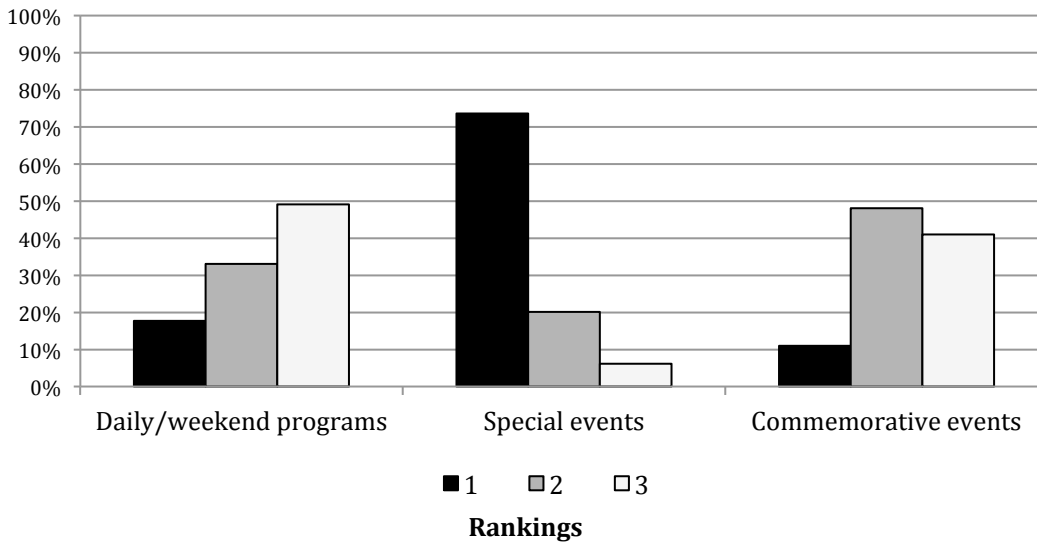


Figure 23. Rankings of types of events/programs respondents were interested in attending; n=130

Q6. Would you be interested in getting involved with the park in an effort to encourage more people from your community to visit and utilize George Washington Carver National Monument?

More than half (55%) of the participants showed interest in getting involved with the park (Figure 24). The greatest interest was in receiving a park newsletter or emails, receiving press releases about the park, or to assist with special events at the park (Figure 25).

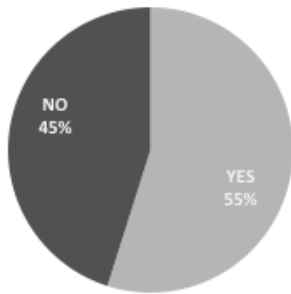


Figure 24. Respondents interested in getting involved with the park; n=126

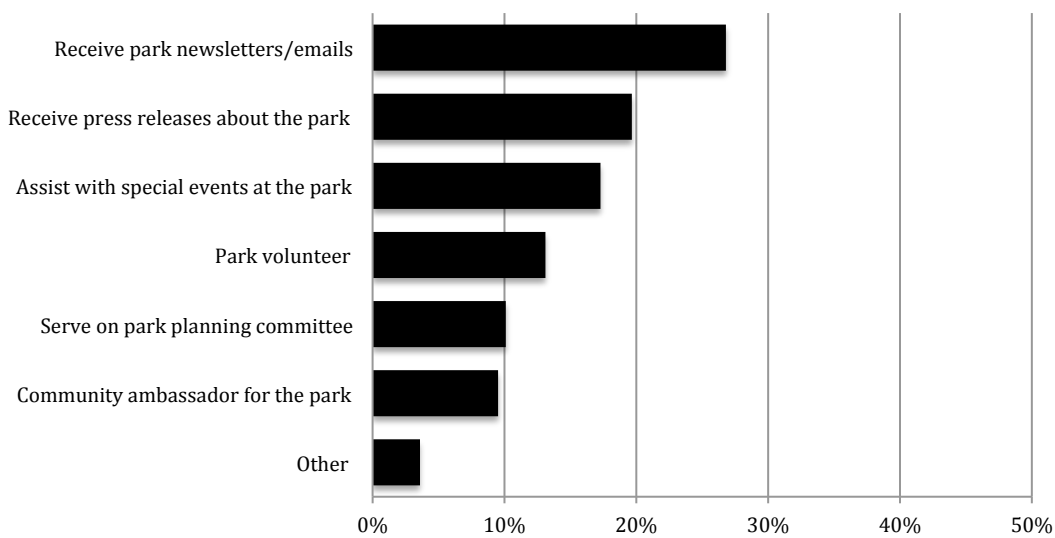


Figure 25. Respondents’ preferred methods for getting involved with the park.

Q7. Demographic questions about race, ethnicity, and income bracket.

More than 75% of the respondents were not Hispanic/Latino (Figure 26). The largest racial group was white, which may also include those who identified as Hispanic/Latino. The largest minority race that responded was Asians (Figure 27). One third of the respondents (32%) indicated that their income level was less than \$25,000 and a total of 5% made more than \$100,000 annually (Figure 28).

Q7a. Are you Hispanic?

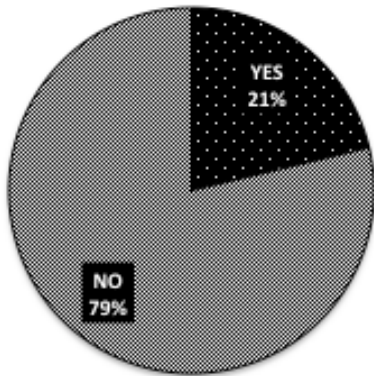


Figure 26. Percentage of respondents who are Hispanic/Latino; n=150

Q7b. What is your race?

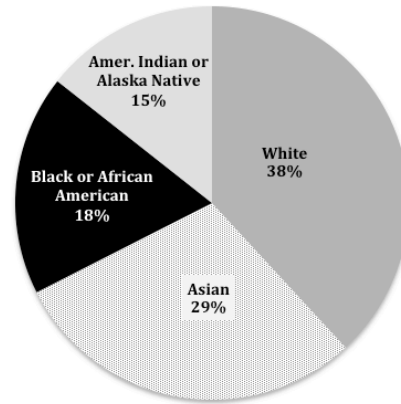


Figure 27. Self identified race of the respondents;

Q7c. What is your income level?

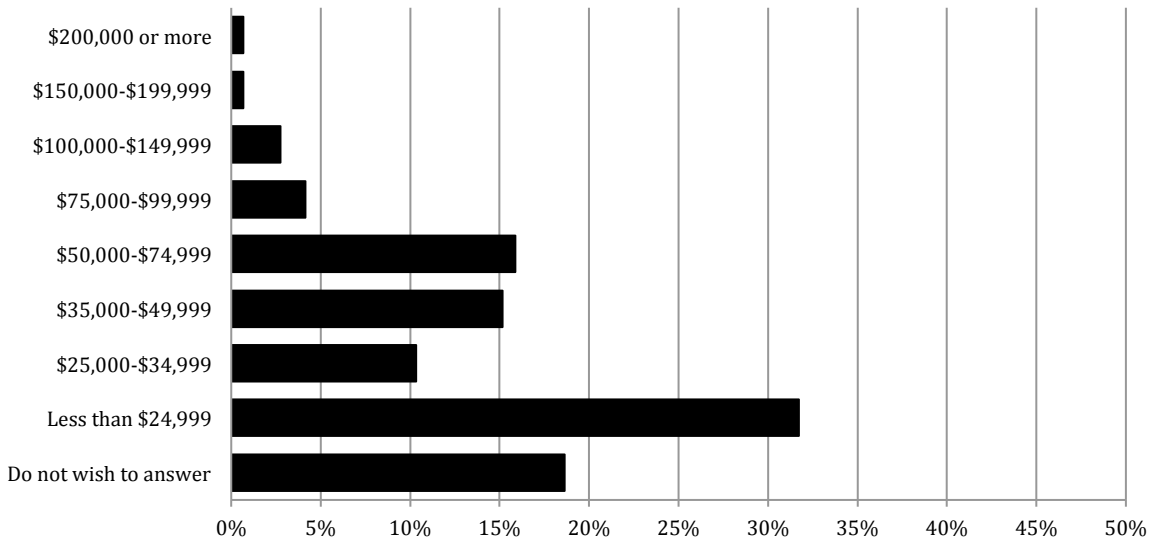


Figure 28. Respondent income

Appendix 3: Focus group script/question route

Note: A printed script of the Vietnamese translation is not available. The moderator conducting the focus groups in Vietnamese translated the script during the focus groups.

FOCUS GROUP SCRIPT - English

Introduction:

Good (Morning/Afternoon), my name is [MODERATOR], I work for the Park Studies Unit at the University of Idaho. We're conducting research sponsored by the National Park Service. The purpose of the research is to better understand the recreational needs, interests of local communities regarding access to resources at George Washington Carver National Monument, and build relationships with the local community.

This discussion group has been approved by the Office of Management and Budget in compliance with the Paperwork Reduction Act. The Office of Management and Budget control number and expiration date are available at your request.

Before we begin I want to tell you that the information that we obtain here is anonymous and will not be used for any sales purpose. I also want to inform you that we are audio recording this session, but the recording will not be shared with anyone and will be used only to create a summary of our discussion. Code names will be used in transcripts and quotation to protect your confidentiality.

This focus group will take about two hours to complete. During this time we invite you to get something to eat or drink and if you need to use the restroom, they are located at

_____.

I am going to ask you to please take turns when speaking, so that you do not speak at the same time, and that you do not interrupt when others are talking during the session. If you have something to share while someone else is speaking, raise your hand and I will make time for you to share when that person finishes. I want you to know that there are no right or wrong answers. What we want to know are your opinions.

You do not have to use your full names during this discussion. We can refer to one another by using our first names only. Let's begin the session by going around the table and introducing ourselves. As we go around the table, please:

Introduce yourself by stating your first name

Please describe your typical week day

A. General recreation behavior and preferred place(s)

1. Describe your typical weekend (your days off)

What kinds of recreational activities do you do – what activities you do in your “free” time?

How do you decide where to go, what to do?

If the person mentions a particular place:

What do you like about that place?

About how far is this place? And, how do you get there?

If the person spends most of their time with children (of any age):

What do you most often do with the children? What ages? Indoors, outdoors?

Where is a good place to bring children/teens? Why do you think that is a good place for children/teens?

B. Place/location/event attributes

2. When you have more time than a weekend (remember: no right or wrong answers)

Describe places you've visited once or twice, on vacation/field trip/etc. that you would like to return to at some time.

Why would you want to return?

What might make it difficult for you to return?

3. Once in a lifetime

Describe a type of place that you would like to visit once in your lifetime, but to which you probably wouldn't return.

Why would you go there?

Why might you not return there?

4. Events

Describe a type of event you like to attend

How often do you go?

What do you like about it?

C. Motivation to visit cultural/heritage sites

5. What kinds of historical or cultural place(s) have you visited, or would you like to visit? (*Give examples if needed*) (remember: no right or wrong answers)

Why would/do you visit this place?

What kind of personal connection would/do you have with this place? Does this personal connection motivate you to visit this place?

Once you are there, what kinds of visitor facilities and services would you like to have available? (*give examples if needed*)

What kind of historical or cultural places would you NOT like to visit? Why not?

6. Have you ever heard of George Washington Carver?

(remember: no right or wrong answers)

If yes: what do you remember/know about him?

Do you feel you have a personal connection with his story/life/legacy? In what way?

7. When you think of a national park, what does that mean to you?

(remember: no right or wrong answers)

If aware of national parks, ask

How did you learn about national parks?

If you knew that a place was designated as a National Park, would that influence your decision to visit or not visit?

D. Connection to/awareness of the site

8. Prior to this discussion, had you heard of George Washington Carver *National Monument* (the place not the person)?

If yes: How did you find out about it?

Have you ever visited George Washington Carver National Monument?

If yes: What do you remember/like/dislike about the park?

9. What do you think are some of the barriers (problems, difficulties) for you or others in your community to visiting places like George Washington Carver National Monument (in Diamond, MO)?

E. Connecting with communities

10. What can the park do to encourage you and others to visit?

How can the park make connections with your community?

NPS presentation/photos of GWCA

F. Carver Day, special events and other place-based events

11. Have you been to or heard of Carver Day, Prairie Day, or other special events at the site (such as films, author readings, natural resource talks/walks, daily tours, Naturalization ceremony, or special demonstrations)?

If have only heard of: what do you know about these?

If have been to: Tell me about your experience there. (Likes, dislikes, high points, etc.) How often have you been?

12. Do you think George Washington Carver National Monument is a good place to bring children/teens?

Do you think children/teens would enjoy visiting? Why, or why not?

G. List of activities and events

We have a list of programs, activities, and events that take place at George Washington Carver National Monument. Please take a moment to rank each one, in order of how interested you would be in attending each one, where 1 = most interested and 6 = least interested.

Hand out questionnaire

13. Anything else?

Is there anything else you would like to tell us about visiting George Washington Carver National Monument, or any other topic we have discussed today?

Thank you very much for your participation. We appreciate your opinions and ideas!

FOCUS GROUP SCRIPT - Spanish

Introducción:

Buen (día/tarde), mi nombre es [MODERADOR], trabajo para la Unidad de Estudios de Parques Nacionales de la Universidad de Idaho. Estamos realizando esta investigación patrocinada por el Servicio de Parques Nacionales. El propósito de la investigación es comprender mejor las necesidades de ocio/recreación, los intereses de las comunidades locales en materia de acceso a los recursos del George Washington Carver National Monument, y establecer relaciones con la comunidad local.

Este grupo de discusión ha sido aprobado por la Oficina de Administración y Presupuesto de conformidad con la Ley de Reducción de Trámites. El número de control y la fecha de caducidad creada por la Oficina de Administración y Presupuesto están a disposición de quienes la soliciten.

Antes de empezar quiero indicarles que la información que se obtengamos en la reunión es anónima y no será utilizada para ningún propósito de ventas. También quiero informarles que estamos grabando esta sesión, pero la grabación no se compartirá con nadie y sólo se usará para crear un resumen de nuestra discusión. Códigos se utilizarán en las transcripciones y las citas para proteger su confidencialidad.

Este grupo de enfoque tardará alrededor de dos horas. Durante este tiempo, le invitamos a buscar algo para comer o beber. Si necesita utilizar el servicio sanitario/baño, sírvase encontrarlo en _____.

Voy a pedirles por favor que tomen turnos al hablar, de modo que no hablen todos al mismo tiempo, y que no se interrumpa cuando otros están hablando durante la sesión. Si usted tiene algo que compartir mientras otra persona está hablando, por favor levante la mano y yo hare tiempo para que usted pueda compartir sus ideas cuando termine la persona que tiene la palabra. Quiero enfatizar que no hay respuestas correctas o incorrectas. Lo que queremos saber son sus opiniones, así que no sientan presionados a buscar una respuesta correcta, sino que compartan sus propias ideas...

No tienen que utilizar sus nombres completos durante esta discusión. Podemos referirnos a otros utilizando sólo nuestros nombres (sin apellidos). Demos inicio a la sesión; por favor preséntense, mencionando lo siguiente:

Díganos su nombre

Por favor describa un típico día de la semana

A. Comportamiento general sobre recreación y lugar(es) preferido(s)

1. Describa su típico fin de semana (los días de descanso)

- ¿Qué tipo de actividades recreativas realiza usted—qué actividades realiza/practica en su tiempo "libre"?
- ¿Cómo decide a dónde ir, qué hacer?

Si la persona menciona un lugar particular:

- ¿Qué es lo que le gusta de ese lugar?
- ¿Cuán lejos queda este sitio? Y ¿cómo llega allí?

Si la persona pasa la mayor parte de su tiempo con los(as) niños(as) (de cualquier edad):

- ¿Qué es lo que suele hacer con los(as) niños(as)? ¿De qué edades? ¿En el interior, al aire libre?
- ¿Dónde hay un buen lugar para llevar a los(as) niños(as) / adolescentes? ¿Por qué cree que es un buen lugar para los(as) niños(as) / adolescentes?

B. Atributos del lugar/localización/evento

2. Cuando usted tiene más tiempo disponible que un fin de semana (recuerde: no existen respuestas correctas o incorrectas)

- Describa lugares que ha visitado una o un par de veces, de vacaciones / viaje de campo / etc. a los que le gustaría volver en algún momento.
- ¿Por qué le gustaría volver?
- ¿Qué puede dificultar que usted regrese a esos lugares?

3. Una vez en la vida

- Describe a type of place that you would like to visit once in your lifetime, but to which you probably wouldn't return. Describa un tipo de lugar que le gustaría visitar una vez en su vida, pero al que probablemente no volvería más.
 - ¿Por qué iría a ese lugar?
 - ¿Por qué no volvería allí?

4. Eventos

- Describa un tipo de evento al que le gustara asistir
 - ¿Con qué frecuencia va?
 - ¿Qué le gusta de este evento?

C. Motivación para visitar sitios culturales/patrimonio

5. ¿Qué tipo de lugar(es) históricos o culturales ha visitado o le gustaría visitar? (*Dar ejemplos si es necesario*) (recuerde: no hay respuestas correctas o incorrectas)

- ¿Por qué le gustaría visitar o visita este lugar?
 - ¿Qué tipo de conexión personal tendría / tiene usted con este lugar? ¿Esta conexión personal le motiva a usted a visitar este lugar?

- Ya en el lugar, ¿qué tipo de instalaciones y servicios para visitantes le gustaría tener a su disposición? (*Dar ejemplos si es necesario*)
 - ¿Qué tipo de lugares históricos o culturales NO le gustaría visitar? ¿Por qué no?
6. ¿Alguna vez ha oído hablar de George Washington Carver? (*Recuerde: no hay respuestas correctas o incorrectas*)
- En caso afirmativo: ¿qué recuerda /sabe sobre él?
 - ¿Siente usted que tiene una conexión personal con su historia/vida/legado? ¿De qué manera?
7. Cuando usted piensa en un parque nacional, ¿qué significa eso para usted? (*Recuerde: no hay respuestas correctas o incorrectas*)
- Si está al tanto sobre los parques nacionales, pregunte*
- ¿Cómo se enteró sobre los parques nacionales?
 - Si usted supiera que un sitio fue designado como parque nacional, ¿Influiría esto en su decisión de visitar o no visitar el lugar?

D. Conexión con/ concienciación sobre el sitio

8. Previo a esta discusión, ¿Había oído usted hablar del George Washington Carver National Monument (el lugar no la persona)?
- *En caso afirmativo:* ¿Cómo se enteró sobre el sitio?
 - ¿Ha visitado alguna vez el George Washington Carver National Monument?
 - *En caso afirmativo:* ¿Qué recuerda / le gusta / o no le gusta sobre el parque?
9. ¿Cuáles piensa usted son algunos de los obstáculos (problemas, dificultades) para que usted u otros miembros de su comunidad puedan visitar lugares como el George Washington Carver National Monument (en Diamond, MO)?

E. Conexión con las comunidades

10. Qué puede hacer el parque para alentarle a usted y a otras personas a visitar el lugar?
- ¿Cómo puede hacer conexiones el parque con su comunidad?

Presentación del NPS/ fotos del GWCA

F. Día de Carver, eventos especiales y otros eventos en el lugar

11. ¿Ha participado u oído hablar del día de Carver, día de las praderas, u otros eventos especiales en el sitio (por ejemplo, películas, lecturas de autores, charlas/caminatas sobre recursos naturales, tours diarios, ceremonia de naturalización, o demostraciones especiales)?
- Si sólo ha oído hablar del lugar:* ¿qué sabe usted sobre estos eventos?
- *Si ha ido:* Cuénteme sobre su experiencia en el evento (que le gusto, que no le gusto, puntos fuertes, etc.) ¿Con que frecuencia ha asistido a estos eventos?

12. ¿Cree usted que George Washington Carver National Monument es un buen lugar para llevar a los(as) niños(as) / adolescentes?
- ¿Considera que los(as) niños(as) / adolescentes podrían disfrutar de la visita? ¿Por qué o por qué no?

G. Listado de actividades y eventos

Tenemos un listado de programas, actividades y eventos que se realizan en el George Washington Carver National Monument. Por favor tome un momento para clasificar cada uno en orden de su interés potencial en participar en cada uno de ellos; considerando que el número 1 = indica que está más interesado y 6 = que usted tiene un mínimo interés.

Repartir los cuestionarios

13. *¿Algo más?*

¿Hay algo más que le gustaría decirnos sobre visitar el George Washington Carver National Monument, o cualquier otro tema que hemos discutido el día de hoy?

¡Muchas gracias por su participación! ¡Agradecemos sus opiniones e ideas!

Appendix 4: Participant demographics

Table 12. Demographic information for participants of the African American focus groups

Participant #	Pop Group	Race/Ethnicity	Language	Age	Sex	Income
FG21.6	African American	African American	English	17	F	<24,999
FG19.9	African American	African American	English	29	F	<24,999
FG20.2	African American	African American	English	36	F	35,000-49,000
FG19.4	African American	African American	English	39	M	unknown
FG20.1	African American	African American	English	40	F	50,000-74,000
FG20.8	African American	African American	English	41	F	unknown
FG20.10	African American	African American	English	43	F	unknown
FG21.8	African American	African American	English	44	F	unknown
FG19.6	African American	African American	English	46	F	50,000-74,000
FG20.3	African American	African American	English	49	M	<24,999
FG19.1	African American	African American	English	50	F	25,000-34,999
FG19.2	African American	African American	English	50	M	unknown
FG19.7	African American	African American	English	51	F	35,000-49,000
FG20.7	African American	African American	English	52	M	<24,999
FG19.10	African American	African American	English	53	F	<24,999
FG19.8	African American	African American	English	54	M	35,000-49,000
FG19.5	African American	African American	English	60	F	<24,999
FG20.9	African American	African American	English	60	F	35,000-49,999
FG19.12	African American	African American	English	64	F	unknown
FG19.3	African American	African American	English	65	M	<24,999
FG20.4	African American	African American	English	66	F	50,000-74,999
FG20.5	African American	African American	English	68	F	50,000-74,999
FG20.6	African American	African American	English	82	M	<24,999
FG21.1	African American	African American	English	est 40	F	unknown
FG21.2	African American	African American	English	est 40	M	unknown
FG21.9	African American	African American	English	est 40	F	unknown
FG21.7	African American	African American	English	est 55	F	unknown
FG19.13	African American	African American	English	unknown	F	unknown
FG21.10	African American	African American	English	unknown	F	unknown
FG21.3	African American	African American	English	unknown	F	unknown
FG21.4	African American	African American	English	unknown	F	unknown
FG21.5	African American	African American	English	unknown	F	unknown
FG19.11	African American	Native American/ African American	English	50	F	35,000-49,000

Table 13. Demographic information for participants of the Asian focus groups

Participant #	Pop Group	Race/Ethnicity	Language	Age	Sex	Income
FG13.4	Asian	Asian	English	18	F	<24,999
FG14.2	Asian	Asian	English	19	F	unknown
FG14.3	Asian	Asian	English	21	F	<24,999
FG14.5	Asian	Asian	English	24	F	unknown
FG11.5	Asian	Chinese	English	20	M	unknown
FG11.6	Asian	Chinese	English	20	M	unknown
FG13.1	Asian	Chinese	English	22	M	200,000 or more
FG11.3	Asian	Chinese	English	30	F	unknown
FG14.4	Asian	Chinese	English	30	F	unknown
FG11.4	Asian	Chinese	English	35	M	unknown
FG11.1	Asian	Chinese	English	unknown	F	unknown
FG11.2	Asian	Chinese	English	unknown	M	unknown
FG11.7	Asian	Chinese	English	unknown	F	unknown
FG4.4	Asian	Korean	English	17	M	unknown
FG4.2	Asian	Korean	English/Korean	19	M	unknown
FG4.3	Asian	Korean	English	20	M	unknown
FG4.8	Asian	Korean	English	24	M	unknown
FG4.7	Asian	Korean	English	31	M	<24,999
FG4.5	Asian	Korean	English	52	F	50,000-74,999
FG4.9	Asian	Korean	English/Korean	65	M	50,000-74,999
FG13.3	Asian	Vietnamese	English	16	M	50,000-74,999
FG13.5	Asian	Vietnamese	English	17	F	35,000-49,999
FG7.2	Asian	Vietnamese	Vietnamese	18	F	<24,999
FG13.2	Asian	Vietnamese	English	24	M	25,000-34,999
FG6.11	Asian	Vietnamese	Vietnamese	35	F	unknown
FG6.12	Asian	Vietnamese	Vietnamese	39	F	unknown
FG6.4	Asian	Vietnamese	Vietnamese	39	F	50,000-74,000
FG14.1	Asian	Vietnamese	English	42	F	75,000-99,999
FG6.14	Asian	Vietnamese	Vietnamese	43	F	50,000-74,999
FG13.6	Asian	Vietnamese	Vietnamese	50	F	unknown
FG13.7	Asian	Vietnamese	Vietnamese	50	M	unknown
FG7.1	Asian	Vietnamese	Vietnamese	50	F	<24,999
FG7.10	Asian	Vietnamese	Vietnamese	55	F	unknown
FG7.5	Asian	Vietnamese	Vietnamese	55	F	unknown
FG6.5	Asian	Vietnamese	Vietnamese	60	M	<24,999
FG6.9	Asian	Vietnamese	Vietnamese	60	F	<24,999

Table 13. Demographic information for participants of the Asian focus groups, continued

Participant #	Pop Group	Race/Ethnicity	Language	Age	Sex	Income
FG6.13	Asian	Vietnamese	Vietnamese	65	F	unknown
FG6.17	Asian	Vietnamese	Vietnamese	65	F	unknown
FG6.18	Asian	Vietnamese	Vietnamese	65	F	unknown
FG6.3	Asian	Vietnamese	Vietnamese	65	F	35,000-49,999
FG6.2	Asian	Vietnamese	Vietnamese	68	F	unknown
FG6.1	Asian	Vietnamese	Vietnamese	70	F	unknown
FG6.10	Asian	Vietnamese	Vietnamese	70	F	<24,999
FG6.16	Asian	Vietnamese	Vietnamese	70	F	unknown
FG6.19	Asian	Vietnamese	Vietnamese	70	F	<24,999
FG6.6	Asian	Vietnamese	Vietnamese	70	M	<24,999
FG6.7	Asian	Vietnamese	Vietnamese	70	f	unknown
FG6.8	Asian	Vietnamese	Vietnamese	70	f	<24,999
FG7.3	Asian	Vietnamese	Vietnamese	70	M	unknown
FG7.4	Asian	Vietnamese	Vietnamese	70	F	unknown
FG7.9	Asian	Vietnamese	Vietnamese	70	F	unknown
FG6.15	Asian	Vietnamese	Vietnamese	est 40	F	unknown
FG7.6	Asian	Vietnamese	Vietnamese	unknown	F	unknown
FG7.7	Asian	Vietnamese	Vietnamese	unknown	F	unknown
FG7.8	Asian	Vietnamese	Vietnamese	unknown	F	unknown
FG4.6	Asian	White	English	58	M	75,000-99,999
FG4.1	Asian	White	English	est 40	F	unknown

Table 14. Demographic information for participants of the Hispanic/Latino focus groups

Participant #	Pop Group	Race/Ethnicity	Language	Age	Sex	Income
FG3.2	Hispanic	Hispanic/Latino	Spanish/English	14	M	unknown
FG3.3	Hispanic	Hispanic/Latino	Spanish/English	18	M	25,000-34,000
FG3.4	Hispanic	Hispanic/Latino	Spanish/English	19	M	50,000-74,000
FG3.1	Hispanic	Hispanic/Latino	Spanish	22	M	unknown
FG2.1	Hispanic	Hispanic/Latino	Spanish	28	M	unknown
FG10.3	Hispanic	Hispanic/Latino	Spanish	29	F	<24,999
FG2.4	Hispanic	Hispanic/Latino	Spanish	32	F	35,000-49,999
FG1.4	Hispanic	Hispanic/Latino	Spanish	35	F	35,000-49,999
FG1.3	Hispanic	Hispanic/Latino	Spanish	37	M	35,000-49,999
FG1.1	Hispanic	Hispanic/Latino	Spanish	38	F	<24,999
FG2.7	Hispanic	Hispanic/Latino	Spanish	39	F	25,000-34,999
FG1.6	Hispanic	Hispanic/Latino	Spanish	41	M	<24,999
FG10.8	Hispanic	Hispanic/Latino	Spanish	46	F	25,000-34,999
FG10.5	Hispanic	Hispanic/Latino	Spanish	48	M	35,000-49,000
FG2.2	Hispanic	Hispanic/Latino	Spanish	53	M	unknown
FG2.3	Hispanic	Hispanic/Latino	Spanish	53	F	unknown
FG10.7	Hispanic	Hispanic/Latino	Spanish	55	F	25,000-34,999
FG2.8	Hispanic	Hispanic/Latino	Spanish	63	F	75,000-99,999
FG10.1	Hispanic	Hispanic/Latino	Spanish	63	F	<24,999
FG1.8	Hispanic	Hispanic/Latino	Spanish	64	M	<24,999
FG10.2	Hispanic	Hispanic/Latino	Spanish	65	M	<24,999
FG1.7	Hispanic	Hispanic/Latino	Spanish	68	F	<24,999
FG2.6	Hispanic	Hispanic/Latino	Spanish	74	M	25,000-34,999
FG2.10	Hispanic	Hispanic/Latino	Spanish	est 35	F	unknown
FG2.5	Hispanic	Hispanic/Latino	Spanish	est 65	F	unknown
FG10.6	Hispanic	Hispanic/Latino	Spanish	est 65	M	25,000-34,999
FG2.9	Hispanic	Hispanic/Latino	Spanish	est 70	F	unknown
FG1.2	Hispanic	Hispanic/Latino	Spanish	unknown	F	unknown
FG1.5	Hispanic	Hispanic/Latino	Spanish/English	unknown	F	unknown
FG10.4	Hispanic	White	English	74	F	<24,999

Table 15. Demographic information for participants of the low-income focus groups

Participant #	Pop Group	Race/Ethnicity	Language	Age	Sex	Income
FG18.6	Low Income	African American	English	57	F	<24,000
FG18.10	Low Income	African American	English	59	F	<24,999
FG17.3	Low Income	African American/ White	English	19	M	35,000-49,999
FG17.4	Low Income	Hispanic/Latino	Spanish	18	M	<24,999
FG17.5	Low Income	Hispanic/Latino	English	66	M	unknown
FG5.4	Low Income	Native American/ White	English	35	M	unknown
FG17.2	Low Income	White	English	18	M	150,000-199,999
FG18.4	Low Income	White	English	19	F	unknown
FG5.3	Low Income	White	English	21	M	<24,999
FG5.5	Low Income	White	English	32	M	<24,999
FG18.1	Low Income	White	English	33	M	35,000-49,999
FG18.9	Low Income	White	English	33	F	<24,999
FG5.8	Low Income	White	English	33	F	35,000-49,999
FG5.2	Low Income	White	English	34	F	<24,999
FG18.3	Low Income	White	English	35	F	100,000-149,999
FG18.5	Low Income	White	English	38	F	<24,999
FG17.1	Low Income	White	English	40	F	25,000-34,99
FG5.7	Low Income	White	English	41	F	75,000-99,999
FG5.1	Low Income	White	English	43	F	<24,999
FG5.6	Low Income	White	English	43	M	75,000-99,999
FG18.8	Low Income	White	English	44	F	50,000-74,999
FG18.2	Low Income	White	English	49	M	100,000-149,999
FG18.7	Low Income	White	English	51	M	<24,000
FG8.1	Low Income	White	English	67	F	35,000-49,000
FG8.6	Low Income	White	English	69	F	25,000-34,999
FG17.6	Low Income	White	English	70	M	50,00-74,999
FG8.3	Low Income	White	English	73	F	unknown
FG8.2	Low Income	White	English	74	M	25,000-34,999
FG8.4	Low Income	White	English	79	M	50,000-74,000
FG8.5	Low Income	White	English	83	F	unknown

Table 16. Demographic information for participants of the Native American focus groups

Participant #	Pop Group	Race/Ethnicity	Language	Age	Sex	Income
FG15.1	Native American	Native American	English	26	M	35,000-49,999
FG12.1	Native American	Native American	English	41	F	unknown
FG12.6	Native American	Native American	English	46	F	25,000-34,999
FG12.2	Native American	Native American	English	50	F	35,000-49,999
FG12.7	Native American	Native American	English	52	F	35,000-49,999
FG9.2	Native American	Native American	English	59	M	unknown
FG12.3	Native American	Native American	English	62	M	50,000-74,999
FG15.6	Native American	Native American	English	62	F	50,000-74,999
FG15.5	Native American	Native American	English	64	F	35,000-49,000
FG16.6	Native American	Native American	English	73	F	<24,999
FG15.8	Native American	Native American	English	83	F	35,000-49,999
FG15.4	Native American	Native American	English	84	F	25,000-34,999
FG16.8	Native American	Native American	English	87	F	unknown
FG16.1	Native American	Native American	English	est 70	F	unknown
FG16.2	Native American	Native American	English	est 70	F	unknown
FG15.2	Native American	Native American/ White	English	56	F	50,000-74,99
FG12.5	Native American	Native American/ White	English	58	F	50,000-74,999
FG15.7	Native American	Native American/ White	English	63	M	50,000-74,999
FG16.4	Native American	Native American/ White	English	65	F	<24,999
FG16.7	Native American	Native American/ White	English	69	F	25,000-34,999
FG16.5	Native American	Native American/ White	English	74	F	<24,999
FG16.9	Native American	Native American/ White	English	79	F	<24,999
FG16.3	Native American	Native American/ White	English	83	F	25,000-34,999
FG12.4	Native American	White	English	33	F	50,000-74,999
FG9.1	Native American	White	English	53	F	100,000-149,000
FG15.3	Native American	White	English	57	F	50,000-74,99
FG9.4	Native American	White	English	58	M	75,000-99,999
FG9.5	Native American	White	English	77	F	unknown
FG9.3	Native American	White	English	unknown	F	50,000-74,000

The Department of the Interior protects and manages the nation's natural resources and cultural heritage; provides scientific and other information about those resources; and honors its special responsibilities to American Indians, Alaska Natives, and affiliated Island Communities.

NPS 397/126117, August 2014

National Park Service
U.S. Department of the Interior



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