MODES OF BEING-THERE AND DOING- HERE:

TRANSFORMATIONS IN SELF-BODY-ENVIRONMENT RELATIONS

IN MARATHON RUNNERS

by

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A dissertation submitted to the Graduate Faculty in Psychology in partial fulfillment of the requirements for the degree of Doctor of Philosophy,
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Abstract

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This dissertation examines self-body-environment relations under conditions where the body is undergoing changes in the course of its activity. Twenty-seven marathon runners were interviewed in order to provide insight into self-body-environment relations as they undergo various transformations in training over the course of months and while racing over the course of hours. This research identifies multiple and dynamic self-body-environment relations, affecting experiences of time, space and effort, the perceptions of taskscape and landscape, and different modes of being (not-yet-able, able-restrained, unable-restrained, no-longer able, able-again) and describes bodily activities (cultivating, preparing, equipping, saving, spending).

Preface

"A dissertation is like a marathon" it has been said. I could not disagree more on several points: The marathon has a clearly defined task, a clearly defined path, a clearly defined goal, and clearly defined objective measures (distance and time) with regards performance, or the lack of. The beauty of training for a marathon and running as a way of life is that it requires hardly any tools and resources, and can be practiced almost anywhere, anytime, even with two little children, if one has a double stroller.

On the other hand, this dissertation is linked to the marathon in several ways and I am deeply indebted to the marathoners who shared their experiences, which have enriched me as a scholar, a runner, and a person. Furthermore, my personal participation in the marathon helped me keep some sanity, provided me with inspirations, and perhaps helped cultivate possibly two of the most important traits in completing a dissertation: Patience and perseverance.

And, yes, numerous analogies could be made between a dissertation and a marathon: I did hit the wall and suffered from major intellectual cramps, although with some significant stretching, I made it to the end. I am deeply indebted and would like to thank my "coaches and trainers"- my advisor, Prof. Joseph Glick, and committee members,

and my “supporters”- particularly my parents, my wife Waka, my running partners Kent Edens, Luna & Stella (in the double stroller), and my (de)coder Yoko Takagi.

Considering the time it took, this dissertation was like a six-hour marathon, but I certainly did not walk it, nor did I do it in a cow-outfit. My initial interest was how people deal with challenging tasks and environments, and my initial plan was to expand my previous project on newcomers to New York. So perhaps I have done some extra mileage, taking some wrong turns, drank too much Kool-Aid, but I did encounter some interesting task- and landscapes, which do not appear in this dissertation. While it may have not been a straight path, I do feel I have come full circle with my Clark University-City University of New York, Seymour Wapner-Joseph Glick lineage. As I am crawling across the finish line, some burning questions remain: Will this get me to Boston? Would this do justice to the time spent? Who will ever read this? Why do dissertations have to be double-spaced?

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INTRODUCTION

Framework

This dissertation addresses a fundamental issue confronting environmental psychology by expanding foundational concepts of the field to address changes in persons-environment relationships. Many of the fundamental concepts, such as affordances and behavior settings, are concepts that apply either in a very short time-frame (such as Gibson's notion of the flow of information as a subject moves, or the notion of 'behavior setting', which is a relatively static concept (Barker) or one that if it changes is looked at in terms of how the setting changes (Wicker) but not how participants are transformed. People function in environments, often in extended time-frames, with fundamental changes of the body which impacts on the relationship with the environment. This study approaches the analysis of these sorts of changes by examining transformations of body-environment relationships in a situation where these are likely to be made visible. The particular situation studied here are marathon runners as an ideal case to provide insight into changing person-environment relationships. This is so because the marathon runner is likely to undergo several transformations in such relationships. Most engage in training over the course of months as the body is cultivated and prepared. Racing over the course of hours as involves "spending"

the body affording the opportunity to examine changing bodies and changing worlds over a relatively short time period.

Environmental psychology has addressed person-environment relationships; however, the canonical literature (e.g. affordances, behavior settings, ecological-systems approach) has not adequately accounted for transformational relationships. The framework guiding this analysis is Lewin's (1935) concept of life-space, which also inspired Barker's behavior setting and Bronfenbrenner's ecological-systems approach. Life-space links the self to different spaces and moments in times, allowing to capture the multiple and dynamic aspects of the marathoner's world.

This life-space provides a topological structural picture of a situation, which is to be "filled in" with approaches that identify the phenomenological insights of the "meanings" within the structural description. In this dissertation I use the insights of Merleau-Ponty, Heidegger, and Inglold to capture the "dwelled" and phenomenological aspects of experience within a structured field. This framework is particularly useful for approach the issues of "transformation" and change that are fundamental to the world of the marathoner.

Merleau-Ponty's (1945/62) phenomenology of the body highlights the embodied

self. This is a defining feature of how the life-space, particularly in the context of the marathon, is experienced.

Among the different temporal orientations within the life-space are the building and dwelling perspectives as articulated by Heidegger (1956) and Ingold (2000), offering two contrasting orientations that will be highlighted in marathoning.

Among the different spatial aspects within the life-space is an extension of Ingold's (1993) concept of taskscape to identify different aspects of the environment.

A way of relating the different temporal orientations and spatial aspects is an extension of Heidegger's description of the relationships between self and object/world, helping in identifying multiple and dynamic states of being/doing, how are the relevant aspects are experienced.

Research Question

Given this background this dissertation will focus on several key research questions:

How can the stated theoretical approach help to understand the following questions?

-What are the modes of preparation of the body as a physical entity, the body equipped with tools, and the body as a psychological being?

-How is the marathon experienced (in particular relation to the transformations in the relation of the body and the environment at various points in the marathon)?

-How does the “structure” of the behavioral field change as the body changes?

-What are the social and personal meanings in participating in marathons?

By attempting to answer the above questions, this dissertation is hoping to make the contribution to the following body of knowledge:

-Adding the “mobilities paradigm” to Environmental Psychology. A filling in of Lewin’s life-space, by specifying environmental (landscape, taskscape) and bodily (saved, spent) aspects and the relationships: how environment and body change over the course of racing as the body is moving through the environment.

-Phenomenology by extending the Heiddegerian concepts (e.g. different modes of being-such able-restrained, no-longer- able) applying it to the marathon (training and racing)

-The marathon literature (sport psychology), by exploring the marathon from a more embedded embodied perspective.

The marathon is a cultural phenomenon and can be widely viewed by the general public,

but it is a life-world for the marathoner– and there are differences between ‘an insider’ and ‘an outsider’ that will be highlighted later on.

This study’s focus on the moving body, moving through space could be considered part of the mobilities paradigm as proposed by Urry (2007). The social sciences have evolved from studying people to studying people in space (place) to studying people moving through space. The participants in this study are involved in several types of mobilities: the marathon (running), the travel to (flying and/or driving) and activities in the marathon destination (walking), and the virtual.

The existing framework of the current marathon literature

Within psychology the marathon has received considerable attention in relation to motivational theory. Argyle (1996) has used the marathon as an example to pose the question why people “put up with pain” (p. 2), and proposed the concept of self-efficacy (c.f. Bandura, 1997) that a sense of competence makes an activity rewarding. Olges & Masters (2003) also have referred to the marathon as a paradoxical activity where people voluntarily engage in apparent “punishment of training for and participating in a marathon” (p. 71) and different motivators with regards to marathon running have been explored

(Masters & Olges, 1995, Olges & Masters 2003). The primary interest of this project will be to establish not so much why engage people in marathons, but how people engage in and experience the marathons in particular relation to self, body, and environment.

Among processes related to the actual running, the marathon running literature has identified different orientations while racing. Stevinson and Biddle (1998) have explored four sets of orientations in the context of marathon running:

One set of orientations has been derived from Morgan and Pullock (1977) which describes marathoning as an interplay of association and dissociation. Association involves attention focused on bodily sensation and factors critical to performing the task. Disassociation involves attempts to avoid such cues. Association is used for monitoring bodily sensations allowing for adjustments particularly during early indications of trouble, while dissociation is used as a way of dealing with pain, or distance by distracting oneself from it. Within the marathon running literature the criticism has been raised that association lumps together the focus of bodily sensations and factors critical to performing the task. Bodily sensation may distract one from factors critical to performing the task, as well as factors critical to performing the task may distract from bodily sensations.

Another set of orientations has been derived from Pennebacker and Lightner (1980). They contrast internal focus and external focus. Internal focus refers to bodily sensations, and external focus to external environmental stimuli. Within the marathon running literature criticism has been raised that these factors do not differentiate task relevance from other factors.

By combining the approach of Morgan et al (1977) and Pennebacker et al (1980) four orientations have been established:

The combination of association with internal focus was called inward monitoring, attuning to bodily sensation, such as energy level, pain level, hydration, temperature.

The combination of association and external focus was called outward monitoring, focusing on task relevant environmental stimuli, such as split times, mile markers, aid stations.

The combination of dissociation with external focus was called outward distraction, attuning to task irrelevant environmental stimuli, such as enjoying the scenery.

The combination of dissociation with internal focus was called inward distraction, focusing inwardly on things not related to the task such as daydreaming.

Based on these categories Stevinson et al (1998) examined the extent of usage of

these orientations. Based on retrospective self-report, the most prevalent orientation was inward monitoring, closely followed by outward monitoring and outward distraction, with inward distraction being the least. The study found a relationship between inward distraction and hitting the wall. The wall is described a point in the race generally at about 20 miles, explained physiologically when the glycogen supplies have been exhausted (hypoglycaemia) and experienced with unpleasant symptoms including a lack of physical coordination, paraethesia (tingling or numbness in the toes or fingers), nausea, muscle spasms, dizziness, inability to think clearly, and extreme physical weakness.

The marathon literature (Stevinson & Biddle, 1998; Pennebacker & Lightner, 1980; Morgan & Pullock, 1977) has focused on psychological aspects limited to cognitive orientations of the race itself. Furthermore it has been argued that the cognitive orientations impact the performance and experience of the runners. However, it could be argued that the performance and experience of the runners impacts the cognitive orientation. These orientations are based on a Cartesian assumption, which has treated self, body, environment as separate and static, overemphasizing the building perspective (Ingold; Heidegger). While psychology has moved from the Cartesian assumption to a more embodied, embedded

approach to cognition (Varela, Rosch, Thompson, 1993; Clark 1998) these have yet to appear in the marathon literature.

This dissertation attempts a more holistic and dynamic approach by extending the scope of inquiry beyond (virtually mindless) bodies, (almost disembodied) cognitive orientations (in a nearly empty environment) within the race distance of 26.2 miles to capture more the depths and richness of experience by considering the person (with a life, running and training history)-in-the-environment, moving and changing. The environmental psychology and phenomenology literature has considered the person-in-the-environment.

Life-space and life-world

Lewin's (1935) concept of life-space can be applied to the marathon in a variety of ways. The life-space represents a person's psychological environment. This psychological environment consists of various features influencing the person's action (or in some cases inaction), and thus can help in providing a framework for considering those features of the environment that provide for phenomenological/existential "filling in" by the marathoner. Particular features in the life-space include valences, barriers, paths, and goals. Valences

represent attracting or repelling forces, which will influence a person's action path. Barriers and paths represent the perceived possibilities (or lack thereof) to attain goals. Barriers and paths can apply in a literal sense, as a person navigates the physical environment (e.g. a road closure (barrier) has to be circumnavigated by an alternative route (path)). Barriers and paths can apply in a figurative sense as well. For example for a person training for a marathon, work and family obligations can be considered to be a barrier.

On a macro level, the life-space can represent a person's developmental trajectory, where valences, barriers, paths and goals take shape in the form of more general personal meanings and socio-cultural forces. Questions to be raised in the context of marathon could be how the goals (e.g. finishing, time) may be defined differently depending on whether one is running a first or a subsequent marathon. How do life-spaces differ depending on the degree of commitment to the marathon (e.g. potential tensions with other areas of life, such as work and family)?

On a micro level, the life-space applies in the form of the more specific immediate situation, where valences, barriers, paths and goals take shape in form of physical state, environmental conditions. The life-space also links different moments in time, such as one's perception of the past, present, immediate and distant future.

Life-space thus can be used as a leading framework in analyzing a marathoner's world on both a macro level, and on a micro level as a specific description of key moments in training and racing.

While life-space identifies multiple relevant factors of what may be experienced, the phenomenological/existential approach will provide ways or different modes (to be discussed in the following sections) in how they are experienced. While life-space may identify the tensions a person encounters during training and racing, the phenomenological/existential approach will examine how participants emerge from these tensions.

The phenomenology of the body: The body as mediator

Merleau-Ponty's (1945/62) phenomenology of the body links self and world with the body. The body is identified as part of the self and part of the world, having subjective, active (acting on the world) and objective, passive (being acted on by the world) qualities, and processes occurring simultaneously. The degrees to which the body is acting on the world and acted on by the world, vary depending on the relationship of self-environment, and at

the same time define the relationship of self-environment. A trained or “saved” body appears more likely to act on the world, while an untrained or “spent” body to be acted upon by the world. In a sense Merleau-Ponty talks about two bodies which can be linked to the way the word body is differentiated in the German and Japanese language: *Körper* or 体 (*karada*), the more objective thing-like description of the body, and *Leib* or 身 (*mi*) the more subjective agent-like description of the body, which would also relate to the concept of body-schema- one’s awareness of what the body can (or cannot) do (Gallagher, 2005).

Reischer (2001) has examined the construction of self in marathon runners and has pointed out the bodily transformation through practice and how the self (re)makes the body, and the body (re)makes the self. She concludes that the implied dialectic between body and self in the project of self-development may be more properly expressed as a ‘trialectic’ in which self, body and word, all participate in the dynamic process of mutual construction. Her theoretical perspective is consistent with Merleau-Ponty’s emphasis of self impacting the body and world, while at the same time the world impacting body and self.

Building-dwelling Perspectives

The life-space encompasses different moments in time. The building and dwelling

perspectives in the following section, aid in further describing the life-space from a macro-level (building) and from a micro-level (dwelling).

Heiddegger's (1956) essay Bauen wohnen denken (building dwelling thinking) can be read as a critique of modernity, which has separated builders and dwellers. This split has been epitomized in modern architecture, by, for example, the separation and disconnect of planners with award winning designs from the bird's eye view, and users with user-unfriendly and unsatisfying designs from the person's situated perspective. Pioneering works in environmental psychology (Sommer, 1983, 1987, Proshansky, 1987) were attempts to reestablish the connections of planners and users, theory and practice, the ivory tower and the field.

The building and dwelling perspective (Heidegger, 1956; Ingold, 2000) reflect two modes of being in the world with contrasting orientations:

The building perspective represents planning, thinking, objectivity, observation, the bird's eye view, the mind, the ideal, the permanent, rational, the general, the future oriented, mathematical space and time (chronos)- space identified by coordinates on a map, and time marked by calendar and clock.

The dwelling perspective represents doing, feeling, subjectivity, participation, the

ground view (feel), the body, the material, the temporary, intuitive, the specific, the present oriented, lived space and time (kairos)- space identified as place, and time marked by experiences.

These two orientations will be examined in relation to training and racing in the context of marathoning: To what extent and how do they occur/co-occur?

Taskscape and Landscape

Taskscape is a term borrowed from Ingold (1993). While Landscape, in the sense of the sublime (Michael, 2000) assumes a pre-existing separation between human and environment that can be brought together, a landscape may or may not be relevant to a skilled activity, whereas taskscape assumes a pre-existing mutuality between human and environment, a taskscape is always relevant. The taskscape then is the analytically central theoretic term for analysis of skilled physical activities in physically real environments. Similar to Gibson's (1979) notion of affordances, it is the environment that relates to actions or possible actions. The "affordance structure" of the marathon is more complex. In addition to purely physical and visual aspects of the environment (affordances in the strict Gibsonian sense) the marathon environment is replete with visual markers that have

"feedback" and cognitive consequences for the marathoner.

One response to Gibson's narrow consideration is Ittelson's (1996) consideration of visual markers (e.g. a road sign), which are perceptual providing important information about the environment, but require a conceptual understanding of the meanings of what these markings mean. Furthermore, when it comes to acting in an environment, the cues from visual markers can be more attended to than from the unmediated physical environment. For example in the marathon, a distance marker (visual marker) could provide important feedback of how far the person has come, and how far the person has to go, and may used to regulate one's action, such as holding back (because one is still far away), or pushing forward (because one is already close).

Another response to Gibson's consideration is Heft's (1989, 2003) consideration of the socio-cultural, historical, and cognitive/emotional aspects. For humans as part of the dwelling mode, the physical is not separated from the socio-cultural and historical, the visual is intertwined with the cognitive and emotional. Thus affordances according to Heft (2003) are not merely what can or cannot be done, but what ought or ought not to be done. In the marathon, it is conceivable that a runner perceives the downhill as a feature where one can go fast, but ought not to go fast, as it may unnecessarily strain the body,

particularly when there is a significant distance remaining. This supposes an understanding of the consequences (cognitive), and caring about the consequences (emotional). Thus the perception of the environment (or taskscape) does not have to be mediated by visual markers (c.f. Ittelson), but can be mediated by second hand or first hand experience: That the hill ought not to be run down fast may be derived from advice obtained from other runners (socio-cultural), and/or from one's personal experience (history).

The marathon taskscape includes aspects primarily performance related, relevant to a more motor (bodily-kinesthetic) involvement in the marathon. The questions of interest are: what are the key features of the taskscape, and how do they affect runners?

The marathon landscape includes aspects primarily experience related, relevant to a sensory (visual and auditory) involvement in the marathon. The questions of interest are: what are the key features of the landscape, and how do they affect runners?

As for other runners, and crowd support, which could be considered part of the landscape, classic studies in social psychology (Triplett, 1898; Worringham & Messick, 1983) have shown that the mere presence of others lead to an increase in effort and thereby affecting performance.

This project seeks to further differentiate taskscape and landscape into features in the marathoner's life-space that may be perceived as positive valences- features facilitating performance within the taskscape, enriching experience within the landscape, and negative valences- features challenging performance within the taskscape, impoverishing experience within the landscape.

Heidegger's conception of changing relationships between self and world

In the course of training for and racing in the marathon, there may be a developmental aspect that reflects changing life-spaces, more specifically a changing relationship between self, body and world.

Heidegger has identified two relationships between person and object (this project will conceive object in a broader sense e.g. situation or one's body), which parallel the dwelling and building perspectives: E.g. the marathon as involving "dwelling" and "building." The two relationships are called *Zuhanden* (ready-to-hand) and *Vorhanden* (present-at-hand):

Zuhanden (ready-to-hand) is an engaged unconscious relationship between person and object. It is usually characterized by a smooth interaction, submerging the object out of

consciousness. This is consistent with this description is Csikszentmihalyi's (1990) concept of flow, which identifies the relationship between self and task, a state where the person's skill level and task difficulty are matched, where the person is fully absorbed in the task; and self and task merge. It is associated with peak performance and peak experience. Vorhanden (present-at-hand) is a contemplative conscious relationship between person and object (situation). It is usually triggered in the absence of a smooth transaction, which brings the object into consciousness. Heidegger uses the example of a break down, a broken hammer, when trying to nail something. However there are numerous other situations that apply to an absence of a smooth interaction, such as newcomer to an unfamiliar environment, where the taken for granted knowledge and skills from one's home environment may no longer apply, and tools and resources from one's home environment may no longer apply longer be available, will make the person aware of particular knowledge and skills, tools and resources, because of this break down.

This study conceives the object in a broader sense than merely a tool (the hammer), and consider the object as the body and/or the world. I will then identify further relationships between self and world, inspired by a German philosophical approach which ideas appear to be at partially inspired by dwelling in language or playing with words (cf.

Nietzsche, Heidegger, for German, word meanings are based on the roots that are relatively easily identifiable, unlike in English, where words have more often evolved from multiple roots and evolved into different meanings). Phenomenological description of transformation of activity states during the course of a race is helped by playing with German prefixes so that additional "hand" states could be conceived, such as *Unvorhanden* and *Abhanden*, which would lead to further differentiation of a conscious relationship between person and object. Empirical work will show whether or not and to what extent participants experience these states and what relations they have to the structure of the life-space.

Unvorhanden (not-yet-at-hand or unready-to-hand): a conscious relationship between self and object marked by the absence of the object, but that the object could be available by looking for or making it- hence the "not-yet."

Abhanden (no-longer-at-hand or out-of-hand): a conscious relationship between self and object marked by the absence of the object in the sense that the object used to be available, but become unavailable by losing or breaking it- hence the "no-longer."

How are these terms relevant? First the terms will be translated into more intelligible English and relevant-to-the-marathon language:

Not-yet-able as the *Unvorhanden* (not-yet-at hand) state, refers to a person in the early stages of development, in the process of learning, or in the context of the marathon at the beginning of training (not-in-marathon-shape yet).

Able-restrained as the *Vorhanden* (present-at-hand) state (departing from Heidegger's definition): as a person in a testing phase, a probationary period, or in the context of the marathon a person pacing oneself, holding back.

Able-unrestrained as the *Zuhanden* (ready-to-hand) state (relatively consistent with Heidegger's term): as a person fully engaged, committed, at the peak of development, and associated with Csikszentmihalyi's (1990) concept of flow. In the context the marathon a person experiencing "flow" would be in the middle of the race, whereas the early phase of holding back a "pre-flow," and the later part of the race a "post-flow," perhaps the most defining aspect of the marathon.

No-longer-able as the *Abhanden* (no-longer-able) state (what may be more consistent with Heidegger's use of *Vorhanden*): as a person in a state of decline, in the context of the marathon as "the wall". "The wall" has been of much interest in the marathon literature. Questions include whether the wall could be avoided, or the effects minimized. The wall has been subject to debate, anywhere from being called a myth, to an inevitable experience

(Morgan, 1978); while one study reports that about half of the participants hit the wall (Summers et al. 1982). Whether or not marathoners hit the wall may be subject to interpretation. Similar experiences may be interpreted differently, for one runner it may constitute a wall, whereas for another it may not, or different experiences may be interpreted similarly. Regardless of whether or not a marathoner hits the wall, the later phase of the race is likely to be experienced as difficult, and this study will focus on how the difficulties are experienced.

Lewin's life-space has been framed in general terms, as a general framework. The above states describe particular types of life-spaces, defined by particular dynamics to be examined in this study. Some of the expected findings would be a life-space in able-unrestrained more defined by positive valences and paths with goals experienced closer, a shrinking of the field, in no-longer-able more defined by negative valences and barriers- hence the term the wall, with goals experienced as more distant, an expansion of the field. In other words, the "behavior setting" of the marathon may be best described as a number of different life-spaces depending on the relation of body and environment.

Tools as mediators of body and environment

Mundane technology (Michael, 2000) mediates the relationship between body and the environment. These mundane technologies can aid the transaction with the environment allowing it to maximize (or minimize) particular affordances, facilitating the dwelling in the particular setting. Mundane technology can expand the possible actions available to the body. Shoes can increase the body's ability to act on the environment and decrease the environment's impact on the body (c.f. Merleau-Ponty). Shoes provide traction on the surface, thereby increasing the body's ability to act on the environment, and they provide cushioning, thereby decreasing the environment's impact on the body. In Heideggerian terms, shoes when working properly recede in the background (they are not supposed to be felt), and are in a relationship characterized as Zuhanden (ready-to-hand) (or Zufüßen-ready-to-feet) whereas if there is a breakdown, there will be an experience of Vorhanden (present-at-hand). For example if the shoe seems tight, as the foot expands during running, shoe as well as the foot will make an appearance. The foot's ability to act upon the environment (via the shoe) is decreased, as well as the environment's impact on the foot (via the shoe) is increased.

In the previously introduced terminology the following would apply to mundane

technology:

Not-yet-able- looking for a shoe that fits one's needs.

Able-restrained- trying out a shoe, being hyper-aware.

Able-unrestrained- a shoe fitting well, experienced as part of self-body-environment.

No-longer-able- breakdown in the smooth relationship, either because of changes in body (e.g. feet expand), tool (e.g. shoe breaks), or environment (e.g. slippery (water on road).

Being-there and doing-here

Based on the review of the literature pertaining to the body and theoretical extensions there are two bodies: An experiencing body, and an acting body. A ‘Jamesian body’ more focusing on experiencing as the link between self and world (James, 1890/1981), and a ‘Deweyan body’ more focusing on acting (leading to an experience) as the link between self and world (Dewey 1896, 1934): James more dwelling in a landscape, Dewey more dwelling in a taskscape, where a distinction between being-there, and doing-here can be made.

METHOD

A phenomenological/existential approach

A major part of this study can be described as a phenomenological approach. Seamon (2000) describes various phenomenological methods, which includes the first-person phenomenological method, and the existential phenomenological research.

In the first-person phenomenological method, the researcher uses his/her own first hand experience, from which phenomenological generalizations can be drawn. A personal experience in having run several marathons in reasonable times may aid the investigation in exploring the multiple and dynamic self-body-environment relationships. Methodologically an investigator immersed in the marathon sub-culture will be familiar with the various marathon codes- key concepts and ways of speaking about them, which will allow for building rapport in the interview, and coding the interviews.

Existential phenomenological research requires that respondents must have had the experience under investigation, and be able to express themselves clearly. Ideally the respondents will feel a spontaneous interest in the research topic, since personal concern can motivate the respondent to provide the most thorough and accurate lived description (Sherlotock in Seamon, 2000). The respondents for participation in the study are

marathoners. They consist of people who had run a marathon, the experience under investigation. Most marathon participants, at least in the United States, are adults from a privileged background, where it can be assumed that they are able to express themselves clearly. As the marathon can be considered as a significant personal project (Little, 1983) and as participants volunteer to participate in the study, they are likely to feel a spontaneous interest in the research topic.

The following concluding remark of an interview illustrates how the investigator's immersion in the marathon sub-culture has been useful, as well as how a participant has felt a spontaneous interest in the research topic, and has apparently enjoyed the interview: "*…that was actually really cool to sit there and talk about it, because when you talk to most people, and if they don't run, they kind of don't understand, it is nice to talk to someone else who actually is a runner and could kind of say I know where [he] is coming from, I know what he is talking about when he says the pain you feel and this and that, it is actually kind of neat to put your thoughts into words for someone who understands is kind of cool.*"

Participants

Twenty-seven participants, fourteen males, and thirteen females, participated in this study.

Participants' age ranged from 24 to 56 years, with a mean of 33.5 years, and standard deviation of 8 years.

Finishing times ranged from 2 hours 56 minutes to 4 hours 22 minutes, with a mean of 3 hours 42 minutes, and standard deviation of 29 minutes.

The number of marathons completed ranged from one to 150 marathons, with a mean of 15.3 and standard deviation of 34.1.

The weekly mileage in training ranged from 30 miles to 70 miles, with a mean of 44.5 miles and a standard deviation of 10.0 miles.

The longest long run in training ranged from 15 miles to 26 miles, with a mean of 20.27 and a standard deviation of 2.59 miles.

The duration of stay at the marathon destination ranged from 1 day to 5 days, with a mean of 2.58 and a standard deviation of 1.17) The typical trip involved a weekend, arriving on Friday night or Saturday morning, the race occurring on Sunday morning, leaving Sunday night or Monday morning. Longer stays tended to involve more significant travel, and an interest in "doing the place" and not just the race.

The marathons about which participants were interviewed included some of the major marathons in the United States such as the Boston Marathon, the Chicago Marathon, the

Big Sur Marathon, as well as international marathons, such as the Montreal Marathon, and the Paris Marathon. These marathons varied in settings from primarily urban and flat, such as the Chicago marathon to primarily rural and hilly, such as the Big Sur Marathon. Participants made frequent references to other marathons such as the New York Marathon. A variety of weather conditions were represented ranging from a Nor'easter to a heat-wave. A variety of experiences were represented in the sample.

Procedures

A semi-structured interview, including rating scales, was conducted to gain insights about the participants' meanings of participating in marathons, and their actions and experiences in training and racing. Contingent on the responses numerous follow-up questions were asked. The rating scales would be followed up by questions asking to specify why a particular item was rated a particular way. The response to the question "on a scale from 0-10 how meaningful was the experience to you?" is made more meaningful in a follow-up question that explored what made the experience meaningful, or what would have made the experience meaningful?. Also questions such as "how did you feel?" asked about different points in the race, may be simply answered by "I was hurting" and would be followed up

by a question “how were you hurting?” to elicit more specific responses about bodily and/or psychological states and in evaluative terms as one may hurt in a “good way”. The interviews were audio recorded and transcribed and ranged from 30min to 90min in length, from 4000 to 12000 words. Interviews were conducted at a location of choice by the participants ranging from rooms in the Graduate Center, offices of the participants, indoor and outdoor seating in cafes.

Qualitative Coding

Using grounded theory methods (Strauss and Corbin (1990)) a code book was created to capture some of the major themes. The interviews were read several times; responses addressing the main research questions and interesting responses were highlighted. Several revisions of the code book have been made to move from a question driven superficial word oriented coding to a response driven by a deeper meaning oriented coding, while struggling with responses that should be separated or merged, as well as making them intelligible to other raters. All interviews were coded. 20% of the interviews were subjected to another rater for inter-rater reliability. The ratio of items in agreement over total items determined the percentage of agreement.

The interviews generated 70 coding items in order to reflect the richness of the responses. While additional items could have been created, the already rather numerous items made coding challenging particularly because the codes were not based on specific responses from specific questions from the interview, but on the general responses throughout the interview, which could show up at anywhere in the interview. The inter-rater reliability for the codes was 80%. Cohen's Kappa for the coded rating scales was .625, indicating that there was a substantial agreement (Landis & Koch, 1977).

Data Analysis

Quantitative data such as age-graded-performance, number of marathons completed, rating scales (e.g. "on a scale from 0 to 10 how meaningful was the experience"), and quantified data based of the coding (some based on binaries (1-0), whether or not a participant indicates that "it is not only about the race, but about experiencing the place," or on scales- the degrees of importance a person gives to time (2-1-0)- from an indication that time is very important, to an indication that time is secondary, or that one is not caring about time) were correlated. Another important rating scale was the degrees of difficulties experienced

during the later phase of the race (2-1-0)- from an indication that one had to significantly slow down or walk, or that one had to dig deep to continue running, or not particular indication of experiencing any major difficulty other than getting “a bit tired.” Not only was the degree of difficulty assessed, but also how the difficulties were experienced, on binary scales: whether participant indicated beginning to “notice the body” (e.g. feet beginning to hurt, legs beginning to cramp), whether participants indicated beginning to “notice the challenging features of the environment” (e.g. being bothered by a hill).

RESULTS AND DISCUSSION

This dissertation has been guided by several key notions. As the following sections deal with the qualitative and linking of quantitative findings, I would like to remind the reader of what these key notions are.

The life-space and phenomenology of a marathoner rests on several conceptual pillars:

Lewin's (1935) concept of life-space is applied in various ways:

On a macro level, life-space applies to the marathoner in the form of a developmental trajectory of the marathoner's training and racing history, where valences, barriers, paths and goals take shape in form of more general personal meanings and socio-cultural forces (e.g. wanting to qualify for Boston, needing to negotiate work and family obligations to train and race). On a micro level, it applies to the marathoner in the form of the more specific immediate situation, where valences, barriers, paths and goals take shape in form of physical state, environmental conditions (e.g. needing to complete a particular run, negotiating fatigue and cold weather). The life-space also links different moments in time, such as one's perception of the past, present, immediate and distant future.

Merleau-Ponty (1945/62) has identified the different facets of the body as a link between self and world as a defining feature of life-space. The body has active (acting) and

passive (experiencing) qualities. The quote about the body in movement appears to speak directly to marathoning:

"By considering the body in movement, we can better see how it inhabits space (and, moreover, time) because movement is not limited to submitting passively to space and time, it actively assumes them…" (p. 102)

In marathoning there appear different relationships between self-body-environment: the trained and saved body is defined by its active qualities, its ability to act upon the world, or more assuming space and time, whereas the untrained and spent body is defined by its passive qualities, being acted upon by the world, or more submitting to space and time. The following quotes illustrate the phenomena of acting and being acted upon:

"If you run a marathon well… I love Philadelphia, I ran it once, and kicked its butt."

The above quote can be linked to the body conquering the environment (the course), whereas the below quote can be linked to being conquered by the environment (the hills):

"The hills were really difficult… they kicked my butt… when a hill kicks your butt, you have to slow down a lot, and you are like not moving."

The building and dwelling perspective (Heidegger, 1956; Ingold, 2000) reflect two modes of being in the world with contrasting orientations, with the building mode representing a planning, thinking mode and future, detached orientation, whereas the dwelling perspective a doing, feeling mode and present, engaged orientation. The interplay of these modes appears throughout training and racing. The life-space linking different moments in time, can be related to the building and dwelling perspective: a future concern such as holding back, because of the long distance ahead, could be considered “a building perspective”, whereas a concern rooted in the presence such as needing to relax, as the body is tightening, could be considered a “dwelling perspective”.

Ingold’s concept of taskscape is useful in identifying the different aspects of the marathon environment, which have been expanded and differentiating taskscape into facilitating, challenging, and feedback features, and landscape into somethingness and nothingness. These can be viewed as specific features of the marathoner’s life-space. More importantly the perception of these aspects shifts as the runner progresses through the race.

Heidegger has identified different relationships between self and object. These relationships have been expanded and applied to self-body-environment relationships. Further, these relationships can be applied to the life-space concept, as they help identify

different aspects of the life-space that constitute that particular relationship, whether the relationship is dominated by positive valences and paths during a “flow” phase, or by negative valences and barriers when “hitting the wall”. This study has extended the different relationships with self and object (ready-to-hand, present-at-hand) conceptualized by Heidegger. This study identified different relationships the marathoner experiences with self-body-environment as s/he undergoes transformations during training as the body is cultivated and during racing as the body is saved and spent. The modes have been identified as “not-yet-able” (e.g. in training before one is in marathon shape when participants indicate distances seem difficult to manage), “able-restrained” (e.g. before the race when the body is being saved or in the early parts of the race when participants indicated that they are holding back), “able-unrestrained” (e.g. in the middle of the race with comments such as “being in the zone”), “no-longer-able” (e.g. in the later parts of the race when participants indicate that they are facing difficulties, or after the race when the body is spent) and “able-again” (*wieder-vorhanden*) (e.g. close to the finish when participants indicate “getting a second wind”).

In summary, the life-space concept is used as identifying the multiple and dynamic aspects of the marathoner's world. Merleau-Ponty's phenomenology will serve as a more embodied understanding of the marathoner's life-space and modes of being. Ingold's expanded differentiation of taskscape and landscape is used to further specify aspect of the marathon environment. Heidegger's expanded phenomenology is used as identifying modes in the marathoner's world.

THE SOCIAL AND PERSONAL MEANINGS OF PARTICIPATING IN MARATHONS:

It's not about "just finishing" – the insider's and outsider's perceptions.

A common way of thinking about the marathon to the outsider may be that the meaning of the marathon is about finishing. The outsider has a simple dedifferentiated understanding of marathon, that it is a very long distance, and/or takes a very long time, representing a monumental task. While finishing may be important, to the insider, the marathon is not only about just finishing. The insider has a more complex differentiated understanding of the marathon going beyond "just finishing": There have been dismissive comments about those who are just out there to finish, such as "the walkers" or "the six-hour-marathoners," who

may not be granted the status of a “real marathoner.” There are several marathons any given weekend somewhere in the United States. Most marathons do not have any special entry requirements. Almost anybody who starts a marathon finishes a marathon. Of the 45,350 starters of the 2010 New York Marathon, 45,103 finished- a finishing rate of 99.5%. But people finish in different ways, they finish in different times, they finish in different ways (from waking to running the whole distance), and those different ways hold different social and personal meanings.

The meanings can be differentiated into different levels. There are meanings derived in relation to the non-initiated (outsider: non runner with a dedifferentiated understanding) to the initiated (insider: marathon runner with a differentiated understanding):

Social recognition and personal satisfaction is achieved by different criteria:

-Other people as a reference group: a major mark as a person (33.3% of the responses) as an accomplishment as a person, recognized by the wider world, where one is proving oneself as a person, with implications of a person with character and discipline. This recognition is usually received by merely finishing the marathon. Time in this instance does not seem to matter. One is differentiated from an ordinary person.

“I have a lot more self-confidence, and I am like, I am a tough cookie, I am not a wimp, I would say I have a high tolerance for pain, because I have been through a pretty difficult thing, and I have a lot of guy friends, who are like, oh, I would never run a marathon, you know we think that is awesome.”

-Other runners as a reference group, a major mark as a runner (25.9% of the responses) as an accomplishment as a runner, recognized within the running world, where one is proving oneself as a runner, with implication of being a serious runner. This recognition may be contingent on running a certain time, not walking- or at least running most of the distance, and not being one of the last ones to finish. One is differentiated from an ordinary runner.

“It’s kind part of this NY running sub-culture, oh you are planning on running the NYC Marathon, what about the Boston Marathon, what kind of speed do you run, and answering those questions of your running resume, having the marathon, makes me feel like a more accomplished runner…I actually completed a marathon and I didn’t just complete it, I did it in under 4 hours, which isn’t record shattering, but it also is not the slowest either.”

-Other marathoners as a reference group, as a major mark as a marathon runner, (40.7% of the responses) as an accomplishment within the running world, where one is proving oneself as a marathon runner, with implication of being a serious marathon runner. This

recognition is usually received by breaking a specific time boundary, such as breaking 4 hours, a reaching a particular time such as 3:30, meeting a specific qualifying standard, such as qualifying for Boston, or reaching a major mile stone, such as completing a marathon in every state. One is differentiated from an ordinary marathon runner. That differentiation may be achieved by a relatively small (or highly differentiated) time increment.

"*I realized that I am a 3:30 marathoner, not a 3:45 marathoner, that may not sound like a huge difference, but it actually is, people that run a 3:30 marathon are in a different gene pool than people who run 3:45, 4 hour marathons, they are a lot better shaped, they are a lot more serious, and it pretty cool to think that I am really with those people, and to that I could do even better in future years.*"

It's about time (Being in time)

The meanings are reflected in finishing time following a pattern from the non-initiated (outsider: non runner) to the initiated (insider: marathon runner):

Objective time- an hour mark or rounded time (4 hours) (96.3% of the responses), a time that requires little interpretation, usually segmented in larger chunks, and remains stable.

Culturally significant time- Boston qualifying time, which varies depending on age and gender (e.g. 3:40, 3:10) (mentioned by 44.4% of the participants, not mentioned by any of the seven runners with an age graded performance under 55%, probably because at that particular point, Boston qualifying time may be less relevant, whereas for people in the who are in the higher age graded performance range it is more relevant) a time that requires some interpretation, and initiation in the marathon world, with cut-off times segmented in 5 minute intervals, and remains relatively stable, although, after three decades qualifying standards have made more stringent in 2011, as more runners began to qualify (not only have the qualifying standards been by 5 minutes for all categories, priorities for registration now are segmented into those who have qualified by more than 20 min, 10 min and 5 min, making culturally significant time more differentiated).

Personally significant time- One's personal best (e.g. 2:58) (40.7% of the participants, not mentioned by the four first time marathoners (as they did not have any basis for comparison) a time is unique to the marathon runner., and is segmented in 1 minute increments, and may be highly unstable, as it may change from one marathon to the next.

Objectively speaking a 5 minute difference is always more than a 1 second difference. However, from a runner's perspective, technically a 1 second difference can be more significant than a 5 minute difference, when in a boundary zone this would be differentiated in a representation of life-space as finishing with or without crossing one's time goal. A person who wants to run under 3 hours or qualify for Boston (e.g. 3:10), one second (3:00:00 or 2:59:59) could make the difference between being able to call oneself a sub-3 marathoner, or a Boston qualifier (as of 2011 for the open male category 3:11:00 or 3:10:59, whereas a 3:09 or 3:04, a 2:58 or 2:53 are, relatively speaking, not that different, as they can be considered to be in the same region. When a marathoner finds him/herself in a boundary zone, at the cusp of being over or under a certain time, the boundary tensions become evident.

"(5 miles from the finish) I could see that I was getting a little bit tired, but I knew I wanted to get my time (break 4 hours), so I had to dig in and continue…I really had to concentrate."

The above quote illustrates that an increased tension, where the participant puts in an extra effort in order to meet the time goal. Once meeting (or not meeting) the time goal becomes certain, there will be a decreased tension:

"I am one mile from the finish, and I was looking at my watch and I said, ok, I am going to beat my goal (break 3) and I thought do I really want to push it, and I thought wait a minute, if I push it, I might finish 10 seconds quicker… I might as well cruise to the end."

Thus the participant's life-space is structured and restructured depending on where s/he finds her/himself in relationship to the goal.

Experience matters

That experiencing the race matters was indicated by 81.5% responses- indications that a marathon is "not just about finishing", "not just about time."

Experience can be an aspect of interpersonal significance and constitutes a shared and bonding experience with significant people coming to watch one running the race, or running with one in the race. The interpersonal significance was a commonly linked with the response of what made a particular marathon meaningful:

"It was really meaningful to me, because my friend I was running with, I thought it was really important… basically got me through the rest of the marathon, and the fact that my parents were there that was pretty meaningful."

Experience can be an aspect of personal significance and constitutes enjoying the running,

or the natural or cultural scenery. Thus, while finishing and time are the taskscape aspects of the marathon, experience is the landscape aspect of the marathon.

Beyond finishing, time, and experience

A sense of accomplishment has been a dominant theme among the responses of the participants. The sense of accomplishment can have socio-cultural significance and be in reference to specific time goals; however it can be a more subjective experience, a more personal victory, having dealt successfully with a challenging task, which may not necessarily be reflected in time and can be a miserable experience:

"If I can run on a broken leg, if I can in a Nor'easter, I can get this paper in on time, or my dissertation."

It is unlikely that anyone hopes to run on a broken leg, nor in a Nor'easter, and yet one can find meaning in this experience in the sense of: *was "mich nicht umbring, macht mich stärker"*- "what does not kill me, makes me stronger" (Nietzsche, 1888).

Multiple and dynamic approaches to the marathon

Participants vary in how they approach the marathon. These approaches could be described

in terms of life-spaces. Different approaches constitute different life-spaces.

The marathon may be considered as “fun” and/or as “serious,” the marathon may be something that is “run to finish” and/or “run for time.” A “fun approach” will constitute weaker tensions and fewer barriers, whereas a “serious approach” will constitute stronger tensions more barriers. A “fun approach” tends focus more on landscape, whereas a “serious approach” tends to focus more on taskscape.

Participants with higher age graded performance tended to give more importance to time (r .440, p .021) and participants with a higher number of marathons tended to run more with a “fun approach” (r .451, p .018). Not surprisingly participants who gave less importance to time, tended to run more with a “fun approach” as well (r .657, p .001):

I was still doing touristy things, I just wanted to see the city… I probably haven’t been prepared and rested as much as I should have, but that is part of it, my time wasn’t so important, yes I had a goal, but it wasn’t the be all and end all, it was also the fact that I was in Paris.”

The above quote is contrasted by the below quote:

I don’t travel to marathons to do activities, because it requires walking around, and I am not going to anything the day before the marathon that is fun, and I don’t plan on doing

anything afterwards that is fun. I don't mix marathons with fun. If I just spent six months training, I am going to race."

Both quotes acknowledge the importance of being rested. The participant in the first quote highlights a "place-focus", allowing the place to partially distract from the race, whereas the participant in the second quote highlights a "race-focus", not allowing the place to distract from the race. Furthermore, the first participant's emphasis is on being in Paris, whereas the second participant's emphasis is on having trained for six months.

There is an in-between of fun and seriousness, on the one hand "fun" reflected in the indication about the importance of enjoying the marathon in form of a site-seeing tour (taking in natural and cultural scenery), or a carnival-like experience (enjoying the spectacle), and on the other hand "the seriousness" reflected in the indication about the importance of being able to deal with pain, and making a certain time.

A participant's quote epitomizing the in-between of fun and seriousness may be the following: "*I have become more of a competitive runner, which is good and bad, because I would like to do it for fun.*"

For some runners merely trying to finish can be "a big deal," meaning that finishing can be a serious task, whereas for other runners running a relatively fast time is

considered “no big deal” and can be accomplished with a “fun approach.” Thus there was only a weak relationship between age-graded performance and “seriousness approach”. This can be also explained that the “serious-fun approach” coding focused on the racing. Yet there are differences that pertain to training. Runners may vary in their approach to training, from higher seriousness to lower seriousness. Degrees of seriousness in training would be reflected in the commitments to training, based on the long runs, and speed workouts. Runners may engage in the race with a “serious approach,” however some may approach training with higher and others with lower seriousness. Runners may engage in the race with a “fun approach,” however some may approach training with higher, others with lower seriousness, which will have an impact on expectations and actual performance. Generally, a serious approach to racing, with higher seriousness in training, would lead higher performance, whereas a “fun approach” to racing with lower seriousness in training, would lead to lower performance, and unlikely to be found in this sample.

The meaningfulness of a particular experience correlated with satisfaction with performance (r .607, p .001). Satisfaction with performance could mean being able to finish to being able to finish with a specific time. The meaningfulness of a particular marathon experience correlated with significance given to finishing (r .456, p .017). 55.6% of the

participants gave high significance to finishing. If finishing is taken for granted, then finishing will be with less meaningful. Even some participants with higher age-graded performance gave significance to finishing, and even participants who ran higher numbers of marathons gave significance to finishing. This may be because that despite having run fast and/or many marathons, participants are conscious of the numerous uncertainties involved in the marathon. "*A lot can happen in 26 miles, you can prepare, you can be an elite athlete and prepare, as well as you can, but there is no telling, you can run over a crack in the road and turn your ankle, you can all of the sudden get this huge cramp or your stomach could act up and there is no way to tell and when you are running 26 miles, for me that took 3 hours, that is a lot of time for something to go wrong, so I always tell people my first goals is to finish*."

There is an in-between of run to finish and run for time. While for some runners the main focus tends to be finishing, and for other runners, finishing is taken for granted, and the main focus tends to be time, several runners indicated finishing as a goal, but at the same time having certain time goals as well. All participants gave some kind of significance to time.

A runner may have multiple goals, which may include finishing, enjoying the

experience, and multiple time goals, such as what one should be running (under 4 hours), what one would like to run (a personal best). Multiple goals (experience and time) would be reflected in a wider life-space, as the life-space would include experience relevant and performance relevant components, multiple time goals would be reflected in a deeper life space, with the more ambitious goals more distant, and the less ambitious goals closer.

There tends to be a shift in one's goal as well. Shifts may depend on the stage in a runner's marathon career, an ontogenic view (cf. Valsiner). On ones' first marathon, finishing tends to be of primary importance, on subsequent marathons time becomes more important and more differentiated (mentioned by four participants). Before qualifying for Boston time goals are important, after qualifying for Boston time goals can become less important (mentioned by two participants). Shifts may depend on a microgenetic view (cf. Valsiner), as participants adjust their expectations of time in a race depending on one's physical condition (when one is well trained one's goals may be more ambitious than when one is under trained, injured or sick), and/or race conditions (when the course is flat and weather favorable one's goals may be more ambitious than when the course is hilly and weather unfavorable).

Lewin's (1935) life-space shows that the motivational tensions are contingent on

the interplay of “internal” personal and “external” environmental factors. As mentioned in the above paragraph a person may adjust one’s goals depending one’s personal and race conditions. A highly dynamic representation of this life-space can unfold during the marathon, as sometimes a shift in one’s goals and focus occurs during the race depending on how one is feeling (when one is feeling well, goals may be more ambitious than when one is tired or in pain) and/or depending on the feedback (via mile markers and clocks) one may modify one’s goals depending on the implication of the feedback (whether a personal best, qualifying for Boston, or breaking a time boundary is possible, or whether one should just try to enjoy the experience). Three participants shifted to more ambitious goals during the race, whereas eight participants shifted to less ambitious goals during the race, whereas one participant underwent multiple shifts. The following quote reflects the multiple and shifting goals (sub-4, 3:40 (Boston qualifier), enjoy the race):

“I was thinking maybe this could be a Boston qualifier, but once I realized what a wreck I was 2 days before, I recognized this was not going to be a Boston qualifier… I was like this is not going to be a 3:40 race, but if this could be an under 4 race, and I can enjoy it, what would be a win.…at mile 21 when I thought the next mile would be 23, at that point in time I am like, well I am actually pretty close to Boston, maybe I should take off and see if I

could hit Boston, which didn't happen because I missed a mile…"

The goals are influenced by various contingencies, first a downshifting from a Boston qualifier to a sub-4 and enjoying the race, because of one's personal conditions (being a wreck), then suddenly an upshifting to being a Boston qualifier again, because of one's (mistaken) interpretation of the feedback of the race situation in terms of distance and time.

Differentiated time goals (e.g. sub-4, Boston (3:40)) can be represented with different depths (length) of the life-space, with the less ambitious time goal defined by a boundary located closer to the person (sub-4), and the more ambitious time goals defined by a boundary located farther from the person (3:40). Depending on the feedback in the race, these boundaries move closer (when a goal seem more attainable) or farther (when a goal seems less attainable). Thus a person may be physically far from the finish, but based on the feedback, believes the time goal to be very attainable, a life-space representation would place the goal close to the person. Whereas the same may be person physically close to the finish, but depending on the feedback, a life-space representation would place the goal farther from the person, if the time goal is perceived to be difficult.

PREPARATION MODE(S):

Most marathoners undergo training period in preparation for the marathon, where the running increases, which will affect the marathoners' life-space in several ways:

Restraint from pleasures (22.2% of the responses): This can be associated with having to resist positive valences of one's usual life-space (the non-marathon committed life space). The marathon committed life-space can mean not doing things that one enjoys doing (not staying out late at night, not going drinking, a more limited social life).

Engagement in pain (70.4% of the responses): This can be associated with having to overcome barriers and negative valences of one's marathon committed life-space. The marathon committed life-space can mean doing things that one does not enjoy doing (getting up early in the morning, running in bad weather or running on a treadmill in order to put in the miles, or spent time on one's feet, running though one does not feel like running).

Certainly, there are positive aspects associated with training as well. Participants have reported to enjoy the camaraderie with other runners, an increased sense of well-being, being able to sleep better at night and being more awake during the day, feeling healthier, and being in a better mood, during the training period. Some of these benefits may be

because of some of the restraints:

"*As a marathon is coming around the corner, you start to be a little bit more careful in terms what you eat, so I notice I am watching myself a little bit more, and that of course has an effect on your physical well being, because I think in general I am in general a little bit healthier.*"

Running in the usual life-space occurs more in the background with more of a fun orientation, running in the marathon-committed life-space move more into the foreground with more of a work orientation. One of the defining aspects of the marathon is the training (81.5% of the responses) which is contrasted to other races, such as the 5k or the 10k:

"…you can't BS your way through a marathon, I can go out and run a 5k and do reasonably well, even with little training…"

Even half-marathons are considered in the same framework as a 5k or 10k:

"Everything else I can do without much preparation, including a half-marathon, I can just wake up and do one if I felt like it, for a marathon that is impossible."

The commitments involved in the marathon affects participants in other areas of life that have to be negotiated, which is one factor limiting some participants' engagement in the marathon (concerns about health by running too much (mentioned by four

participants), concerns about balance-that running will take over one's life (mentioned by five participants), other priorities such as work and family obligations (mentioned by ten participants.)

Significant correlations with age-graded performance were the weekly mileage, which averaged at 44 miles (SD 10.0) during peak training (r .743, p .001). Participants with higher age graded performance (who ran faster times based on their age and gender) tended to run more weekly miles in peak training. There was a significant difference in the longest long-run, which averaged at 20 miles (SD 2.6 miles) in peak training (r .432, p .028). Participants with higher age graded performance tended to run longer long runs. There was much more variation in the weekly miles in peak training, than in the longest long runs during peak training. The 20 mile long run appears to be a standard. There is no apparent difference in the training regime. While virtually all participants engaged in long-runs for the marathon, with regards to age-graded performance, there was no difference in engagement of speed training, where the emphasis is rather than going long, going fast (55.6% of the responses included engagement in speed training).

While training has been emphasized as an important aspect of the commitment to marathon, and marathon performance, it also has been pointed out that training is about not

running too much. Running too much can increase the risk of injury, burn out, and interfere with performance (37% of the responses). This is reflected as the 20 mile standard of the longest long run. The long run should be long enough to train oneself for the distance, but not too long to risk injury or burn out. The not-running-too-much is reflected in the "off-days", where even in peak of training participants have at least one day a week of not running, some would have an additional day of not running, substituted by cross-training, and an "easy-day" where participants would neither run long nor fast.

"*Anything more than 12 miles I would consider hard, anything faster than a 6:30 pace, over more than a few miles is difficult for me, so that would be a hard run, an easy run would be a 7 miler at a 7:30 or 8 min pace.*"

Thus training may not be a simple relationship of "more is better."

Changing modes of being in training: Cultivating the body

The training tends to be segmented, in terms of the way it is planned (built) and experienced (dwelled) in different stages:

-<u>A building up phase</u>- a gradual increase in the mileage to get the body used to the marathon distance. In the beginning the body is "not-yet-able" to handle the distance. In

Merleau-Ponty's language: the body's ability to act on the world is relatively weak, whereas the world acting upon body is relatively strong. In the beginning of training, running distances are experienced to be long and difficult, particularly compared to later in the training, where distances are experienced as shorter and easier (mentioned by 51.9% of the participants, not mentioned by any of the six more experienced marathoners, who have run ten or more).

"*The first long run, you always think, my god, how did I do all these marathons, because I can hardly reach the 15 mile mark, but after I do a few I feel like I am in good shape again*."

After the training run the person may not able to go out, as one is too tired from the run. The body is "no-longer-able" being spent from the run (mentioned by four participants). As the body gets into marathon shape, after the training run the person may be able to go out, as one is not too tired from the run. In terms

"*In the very beginning, I would be completely wiped out, on my first 20 mile run, I would come home and go right to sleep for 3 hours, whereas towards the end, I would run a 20, go home, maybe sit on the couch for an hour, but then drive down to the shore and hang out with my friends*."

Also participants may experience an increased overall sense of well-being (mentioned by 40.7% of the responses).

-A peaking phase reflected the highest weekly mileage and longest long runs. Because of the intensity of the training some participants may experience some form of setback in the form of injury and/or burn out (mentioned by 37% of the responses).

-A tapering phase- the training is reduced to have a rested body for the marathon. The body is "able-restrained"- able to handle the distance, restrained because one needs to save one's body for the race.

How the body emerges from the training, has important implications of how prepared one feels for the marathon. Degree of preparedness is contingent upon investment in the training (the amount of work one has put in- mentioned by 85.2% of the responses), bodily feedback, how one felt (55.6% responses) and time feedback, such as the times of tune up races, such a half-marathon (11.1% responses).

Training on the treadmill

As part of training the treadmill was frequently mentioned. The treadmill can be considered as a taskscape facilitating training performance related features, one is able to get one's

training in regardless of weather conditions, allowing one to run at various speeds and inclines, the treadmill has feedback features by indicating speed, time and distance, and the treadmill as landscape marked by nothingness, the epitome of placelessness, often referred to as boring, the less preferred choice of being or rather not-being-in-the-world.

"I actually travel from the city to Long Island to do my training runs up on the North Shore, which is very scenic, there is rolling hills… smell flowers.… it was sometimes below 0 wind chill factors, snowstorms, where I would have to do 20 mile runs on a treadmill, which was pretty abysmal."

Preparing the body: In proximity to and within the marathon:

While being trained is important, being rested, fueled and hydrated is important as well. What constitutes a prepared body is a cultivated, rested, fueled and hydrated body. It may include an experienced body as well, a body that knows the marathon. The fueling and hydration occurs before the race (carbo-loading), but also throughout the race (taking energy gels, utilizing water stations) (mentioned by 85.2% of the responses).

Being prepared certainly includes these bodily aspects, but it includes cognitive aspects (knowledge of the course conditions, which will have implication of how one will equip the

body, and how one will manage one's energy).

Equipping the body: Marathon tools

Mundane technology mediates the relationship between body and environment (Michael, 2000). Mundane technology or tools, such as shoes and energy gels, are an integral part of managing the marathon. In Heidegger's language tools increase the *Zuhanden* (ready-to-hand), in Merleau-Ponty's language tools increase the body's ability to act upon the world, and decrease the body's vulnerability to be acted upon the world.

Tools regulate/monitor one's actions- (mentioned by 37% of the responses) this includes feedback mechanisms such as watches, and heart rate monitors, which in turn would also influence one's actions, one may adjust the running depending on the readings. A few runners reported using an I-pod to listen to music during the run, which has been used for different regulating mechanisms, slower music in the early part of the race helping one hold back, faster music in the later part of the race helping one to push forward.

Tools are specific to one's body- (mentioned by 70.4% of the responses) this pertains mostly to shoes, where runners have chosen particular shoes out of consideration of their particular body-type (e.g. heavier runner needing more cushion, lighter runners needing less

cushioning) foot shape (e.g. width), gait (stability for pronation, cushioning for forefoot or heel striker), shoes that work well with orthodics. Orthodics are mediators between shoes and feet, thus an illustration of mediators of tool and body, or a mediator of the mediator of the moving-person and environment.

Tools are specific to conditions- (mentioned by 55.6% of the responses) this pertains mostly to clothing in relation to the weather to regulate body temperature, and shield oneself from the elements (cold, heat, wind, sun, rain). Quite interesting were the different experiences of participants in the same marathon that could be at least in part attributed to the tool use specific to conditions:

"*…the whole race kind of sucked, I didn't feel good from the standpoint of, I was way overdressed because I was expecting a 30 mph snow storm, so between being overdressed, carrying 5 things of clothes around my waist that I did not need to have on top of having tights on*"

The above quote reflects an interference, because of being overdressed, marked by an unwelcome presence of tools (*Vorhanden*), whereas the below quote reflects an interference, because of being underdressed, marked by an unwelcome absence of tools (*Abhanden*):

"…after mile 17 I felt a little drained in the sense of, my body was very cold, because I was

running in a singlet."

While the five items of clothes and tights may not have been necessary, a bit more than a singlet may have been.

What also characterizes the tools that they are usually something "dwelled," (mentioned by 81.5% of the responses) something a person is used to, something tested, something broken in. Occasionally a runner may get new shoes as the race approaches, the shoes are usually the same model and broken in before the race. The dwelled aspect appeared in the participants' insistence of particular foods or energy gels that were brought to the race, as something that they knew they liked, and something that they knew would sit well.

Also tools are brought for "just-in-case" in anticipation of different scenarios, (mentioned by 59.3% of the responses) which includes the types of tools (e.g. clothing for hot weather and for cold weather), and extra tools (e.g. more energy gels than one would possibly consume).

Para-marathon spaces:

Para-marathon spaces are spaces that are indirectly related to the marathon. They include

the destination environment of the marathon, where before the race a person may limit the engagement with the environment in order to prepare for the race, save the body, (able-restraint), which would make the destination environment a marathon taskscape. After the race the person may “do the place,” if not too spent from the race (no-longer-able), which would make the destination environment a tourist taskscape. 66.7% of the responses indicated valuing experiences “beyond race,” that it is not just about the race, but about the place, and activities not directly related to the marathon.

Nothingness and placelessness:

Even when one is out to experience somethingness and a sense of place, which usually means something different, something strange, an element of sameness and the familiar is important, particularly before the race. One participant chose to participate in a marathon described as “out of my element”, a small marathon in a remote area (as opposed to a big marathon in a city). While she intended to do a marathon to be out of her element, she pointed out that once at the destination she was getting increasingly nervous, because it was so different, and so strange. A marathon may cause nervousness- anything different and strange may exasperate nervousness. This nervousness was eased by the hotel room that

provided sameness and the familiar:

"*Once, I got to the hotel I felt a little bit better because then things started to be familiar… when you are in your room, there is a comfort zone in having your own space… there is the sameness to hotel rooms that feel good, when you feel very out of your element.*"

The absence of the sense of place- the nothingness and placelessness of the hotel room provides a calming effect. While place-attachment can be associated with place-identity, in this particular instance it is of place-identity that makes the participant feel attached. In a sense the geography of nowhere (c.f. Kunstler, 1993) (lacking place-identity) which also has been referred to as a non-places (Augé, 1995), becomes the geography of everywhere, something that provides sameness and the familiar. While standardization can make one feel a stranger at home, standardization enables one to feel at home in a place where one has never been.

HOW THE MARATHON IS EXPERIENCED

Taskscape and Landscape:

The marathon occurs in a rich environment consisting of taskscape and landscape, which

make up the various valences, barriers and paths within the race.

Taskscape includes aspects primarily performance related, relevant to a more motor (bodily-kinesthetic) involvement in the marathon. While primarily performance related, it can affect experience and includes features such as course profile, weather, other runners, and resources: such as aid stations, distance markers and clocks. The taskscape can be further divided into facilitating features, challenging features and feedback features:

Facilitating features can be viewed as positive valences, as features that tend to facilitate performance and include a flat course profile, good weather, which in the context of a marathon would mean cool weather (50s F), cloudy, no wind, runners to pace off, or to draft off, and aid stations with desired supplies (mentioned by 85.2% of the responses).

Challenging features can be viewed as negative valences, as features that tend to challenge performance and include hills, bad weather, which in the context of the marathon would mean hot or cold weather, sun or rain, and wind, runners in the way, and aid stations without desired supplies (mentioned by 81.5% of the responses).

Feedback features tend to provide feedback about one's performance and includes distance markers, indicating how close or far away one is, clocks indicating how fast or

slow one is moving, and runners of significance who would indicate whether one is doing well or not, when passing, or being passed (mentioned by 74.1% of the responses). The valences of the feedback features depend on the type of feedback received.

As part of the important feedback features are the distance markers, which are visual markers (Ittelson, 1996). Their point is that they are perceptual, but require a conceptual understanding of what they mean was revealed in the responses of several participants who have ran in an international marathon using kilometer markers, instead of mile markers, the more familiar measure to most participants dwelling in the United States of America. Participants in the international marathons reported to confusion in the attempts to convert the distance, and time implications.

Similar to the tools regulating/monitoring one's actions, the feedback features also serve to regulate/monitor one's actions (what ought or ought not to be done). The fundamental difference is that the tools are part of the body, where the feedback features are considered to be resources- part of the environment.

“What the hell have I been doing for the last 3-and-a-half months?” - Feedback and projection

“*You look at the watch, look at the 20 mile marker, you know on any give marathon on a 20 mile marker you should be at 2:12, 2:14, 2:16, or something like that, you are setting yourself up for a 45 minute 10k that could get you very close to the 3 hour mark, and I think whenever I went through the 20 mile mark, it was such a foregone conclusion that 3:10 wasn’t going to happen, and it eats you, it’s what the hell have I been doing for the last 3 and a half months.*”

The above quote reflects the significance of the 20 mile marker, along with the time, that allows the runner to project the remaining distance and time. Thus distance and time is beginning to be counted backwards. Furthermore the measuring units switch from miles to kilometers, as the 10k is a commonly experienced distance either in racing (“*Once I get to the 20 mile mark, I think alright, you have a 10k left to do, and how many 10ks have you ever run in your life, you should be able to do it, you can do one more 10k.”),* and/or in training (“*I always like to look at it at 20 miles just one more lap around CP, and I am done, I can do that.”*). Also, this quote also relates back to the earlier discussion about the significance and multiple meanings of time, the hour boundary (3 hour mark), and the

Boston qualifying standard (3:10), with the feedback at that the 20 mile mark as a determinant not only of the determinant of the race, and as a determinant of the last 3 and a half months, which reflects the significant investment into the training.

Certainly, the “same” 20 mile mark can have a very different meaning:

“…at mile 20 was very excited because I was only an hour away from being done…because I was almost done.”

In contrast to the previous participant, this participant’s focus is more about finishing than time, and the 20 mile mark signifies that one is approaching the goal (finishing), as opposed to the goals (3 hours, 3:10) slipping away. Noteworthy is the consideration that an hour of running qualifies as almost done for the marathoner, however put in a more ordinary context an hour of running can be quite an undertaking.

The landscape includes aspects primarily experience related, relevant to a sensory (visual, and auditory) involvement in the marathon. While primarily experience related, it can affect performance, such as natural or cultural scenery, other runners, and crowd support. The landscape can further be divided into somethingness and nothingness:

Somethingness can be viewed as positive valences and tends to enrich experience

and include natural and cultural scenery, such as landmarks as an indicator of “sense of place”: in Wisconsin- a brewery, in Alaska- mountains. These are specific features of specific marathons, which are anticipated and experienced. Anticipated, because they are one of the reasons why a participant chooses a particular marathon and will be looking for in the race. Experienced, because they are among the things focused on (during the race) and remembered (after the race). Somethingness includes crowd support- a validation of the social significance of the event. It includes someone to run with, and generally described as features making the race enjoyable and interesting, and providing variety (mentioned by all participants).

Nothingness can be viewed as negative valences and tends to impoverish experience and include a lack of natural or cultural scenery, “placelessness”: a tree-lined nothing, an industrial park, empty stretches lacking crowd support- lacking a validation of the social significance of the event. It includes no one to run with, and generally described as features making the race not enjoyable and boring (mentioned by 55.6% of the responses).

Dressed as a cow

In the marathon “other runners” can have multiple valences and be part taskscape or landscape. In the early part of the race which may be experienced as crowded they can be perceived as a challenging feature, in the later part of the race they may be experienced as a facilitating feature, and somethingness, as they help to keep pace, shield the wind, and provide companionship. How runners are perceived, need to be put in context:

In the marathon one may encounter a diversity of runners, even someone dressed as a cow. For some, a guy dressed in a cow outfit may be experienced as somethingness- something to look at, for others it may be experienced as a feedback feature- something one cannot be passed by. The cow epitomizes a non-serious approach to the marathon, and yet can be as fast, if not faster than a serious runner, which may deprive the serious runner from his/her sense of competence:“*…some guy was dressed in a cow outfit, so you tell yourself, I cannot let someone dressed as a cow beat me.”*

A natural landscape can have multiple valences. In the early part of the race, the landscape may be experienced as somethingness, as something enriching one’s experience, however in the later part of the race, as one is tired and possibly also tired of the landscape, it may be

experienced as boring, also places dominated by the natural landscape (as opposed to a cultural landscape) tend not to accommodate crowds, hence this may be also experienced as lack of crowd support. Thus, contrary to the restorative environment literature (Hartig & Staats, 2003), which tends dichotomize natural and urban environments and favor "natural environments," the context of the marathon reveals that it may not be so much a matter of natural or not, but whether the particular environment provides interest, variety, and motivation (to be further discussed in the following section). The concepts of taskscape and landscape become particularly important as the perception of the various features of taskscape and landscape change as one progresses through the marathon.

While most marathons consist of facilitating and challenging features, somethingness and nothingness, certain marathons seem to be more characterized by particular features (e.g. a fast flat course), and particular somethingness (e.g. beautiful scenery, great crowds). Marathon runners may choose a marathon based on these particular aspects of facilitating features, and somethingness, but also of socio-cultural significance, such as the prestige of the Boston marathon, interpersonal significance, such as to participate with friends, or personal significance to run a marathon in a place where one feels a special attachment:

"…a place where you have a special connection to, a place that you always wanted to visit, or a place where your parents came from, or you were born in, that was very special from my perspective."

It is important to point out that the terminology of taskscape and landscape is that while taskscape is a relevant descriptive environment of the dwelling mode, the engaged mode in "direct perception" in the race, when dealing with a particular part of the race, taskscape at the same time is relevant to the descriptive environment of the planning mode, the detached mode of more conception, particularly evident when marathoners remember, anticipate, or select a particular the taskscape and a particular landscape.

As far as anticipating a marathon goes, a person may do specific training for a specific course: *"for Boston, a lot of people told me, the hills in Boston are really tough, make sure that you do some hill training, so I did them."*

Informational Resources

As far as selecting a marathon goes several participants referred to the widely used website marathonguide.com allowing users to access a wealth of information pertaining to marathons. Among the features is a search engine for marathons, which rate marathons on a

5-star scale on the dimension: course, organization, and fans, as well as a text description of various users. The course rating includes taskscape and landscape features, the organization rating pertains to an evaluation of organizational features before, during and after the race. Fans rating pertain to crowd support. By examining the text description high rating for a course can come from a course from a challenging taskscape, if the landscape features dominate the course. High ratings for fans can come from a course with relatively few fans, if other landscape features dominate.

Along with the point that participants select taskscapes and landscapes is that taskscapes and landscapes in a marathon are created and maintained by the organizers, which are behavior settings- specific spatial and temporal boundaries, with supporting objects, participants, a program (rules), to facilitate particular goals (Barker, 1968; Wicker, 1987). Organizers of the marathon may select existing features of the environment, spaces and places, serving as taskscape (such as roads) and landscape (such as landmarks), these features need to be transformed. For taskscape (spaces), roads usually will be closed of to traffic, equipped with distance markers, clocks, and aid stations, which need to be staffed. The organizational features include aspects before, during, after the race. Usually these organizational features are pointed out when things do not go well, such as disruptions

getting to the start, aid stations running out of supplies, or delayed baggage: "*Boston Marathon really did a crap job at the end, I was borderline tears because I was hurting so bad, and the idiots inside of our luggage bus could not for their life of them get their crap together and get our bag packs for us.*"

For landscape (places), marathons are purposely laid in a way that gives participants and spectators something to see. The timing of marathons is considered as well- they tend to occur on weekends of holidays facilitating participating and spectating, and they tend to occur in consideration of seasonal factors. While the Honolulu marathon takes place in December, starting at 5am in the morning to minimize the impact of the sun and the heat, the Alaska marathon takes place in the summer solstice in June. Certainly for Alaska, a variation in the season would make the same location, would be a very different place.

<u>The objectivity, inter-subjectivity, subjectivity of taskscape and landscape:</u>

Taskscape and landscape can be objective as many features of the taskscape and landscape of physically measured and located, and this information is sought after by runners before the race. Much of this information is usually represented in two types of maps:

One is a course map displaying mile increments with the course profile with the elevation changes, a side view- a map for the legs, representing taskscape (Map 1 in Appendix). Another is a course map showing mile increments with the location of aid stations, but also with significant geographical features, which may include paths, edges, districts, nodes, and landmarks (cf. Lynch), a top view- a map for the head. While features such as aid stations can be considered taskscape, most features tend to represent landscape. The course map is not only used by runners, it is used by spectators, as certain points are more accessible than others (Map 2 in Appendix).

Some features can't be represented in any "static" informational source (such as a course map) yet may be relevant for choice of tools, such as weather on the day of the race.

Taskscape and landscape can be inter-subjective, as physical features will be experienced differently at different points, but similarly amongst runners: A hill towards the beginning will be experienced as less significant than a hill towards the end, when the body is spent. Certain parts of the course (taskscape or landscape) will be experienced as more significant than others, which tends be a commonly shared experience. These are reflected in course descriptions, which are sought after by runners before the race, as these may not

be fully captured by the maps. “Heartbreak hill” of the Boston marathon on the course map does not appear as significant as in the course description (Map 1).

There are similar transformations in the “meaning” and function of weather. Weather is for most runners the same moderate temperature experienced colder earlier in the race, than later in the race, when the body has warmed up.

Taskscape and landscape can be subjective, as physical featured will be experienced differently by different runners. The same hill towards the end can be experienced as a minor or major challenge depending on the runner’s abilities. The same landmark or crowd may be experienced as more uplifting for a particular runner, when tied to one’s personal history: “*when I was approaching the Eiffel Tower, the Eiffel Tower means a lot to me, to get to that point, and that is also a part of town I know very well, so that had a lot of memories, so that was precious to me.”*

Sometimes runners and spectators with personal relationships will strategize about spots where they can see each other: “*we strategize the night before, we look at the map and find out where is going to meet me, and those are the point that I look forward to seeing my husband, depending on the course, past marathons he only meets me once or twice, the*

Atlanta Marathon I think he was able to meet me four or five times." In that sense, this participant was personalizing her landscape, making particular points in the race more important than others.

A subjective aspect pertaining to weather is the same temperature can be experienced as comfortable or uncomfortable depending on person and on position within the time-space of the race.

The Body and the Taskscape and Landscape of the Marathon

Taskscape and landscape can be linked to the upright posture of the human body (Straus, 1973). The upright posture could be seen as the beginnings of the specialization of different parts of the body that has defined the human species: the grounded feet for locomotion, the freed hands for touching and making (manual labor), and the distanced head enabled to "see ahead" and thereby project the future (intellectual labor). The physical characteristics of homo erectus leading to homo sapiens may in part explain how also figuratively the head found itself on a different plane, if not becoming detached from the body and the ground. Cartesian thinking epitomizes this detachment, and it is important to note that Descartes did his philosophizing of the famous *cogito ergo sum* sitting in an oven. Descartes philosophy

in the words of Latour's (1999) is a model of "the mind in a vat." In contrast most of the romanticist works, (the precursors to phenomenology) have been written by the feet-inspired by walking and encounters with the world (Solnit, 2000). This dissertation was in part written from the perspective of the feet- inspired running participants and a running researcher.

As far as running in the upright posture goes, the legs tend to belong to the taskscape as they are doing the running (most of the work- the leg work), whereas the head tends to belong to the landscape, as it is doing the looking and "over-seeing". Of course looking includes looking out for taskscape relevant features. Also, it has been pointed out "seeing" is at least partially done/enabled by the legs, as moving is part of perceiving (cf, Gibson, Ingold). It should be also pointed that the head does not necessarily dwell in either taskscape nor landscape. While perhaps inspired by the activity and the environment, time is also spent in a different dimension: "…*sometimes you are really very much introverted and you really do not know what is going on around you… 4 and a half hours is a very long time, so you have a lot of time to think about yourself and you sometimes think about the grand things, your body, your life, everything…"*

Arms play a vital role in running, as they regulate the leg movement, and are used

different purposes. On a steep downhill, they help balance the body down its descent, on a steep uphill they help propel the body up its assent. In these instances the arms will be subordinated to the “maps for the legs” with the side-view and elevation profile. The arms working with the legs would be considered part of dwelling as the adjustments made on the downhill or the uphill are made in response to feeling the hill and the legs, rather than seeing the hill.

But the arms can be subordinated to the maps for the head” with the top-view: With regards to the taskscape, to capitalize on the aid stations, the hands are vital in capturing the fluids or foods. With regards to the landscape, hands/fingers can be used to communicate with another runner by pointing to interesting sites (a landmark, or someone “dressed as a cow”, which of course would not be represented on a map), to communicate with the crowd by waving, and to pose for a picture at the half-way point, and/or finish line. Thus the arms/hands play an important role in task oriented matters, and the hands/fingers play an important role in experience oriented matters.

Changing modes of being in racing: Saving and spending the body

The race tends to be segmented in different stages that are characterized by particular

experiences and actions (ways of managing the marathon). Merleau-Ponty's (1945/62) phenomenology identifies the body as part of the self and part of the world, having subjective, active, and objective, passive qualities that occur simultaneously. This interplay can be witnessed in the running body undergoing the different stages. They are sequential in order although not every runner will indicate every stage.

Able-restrained- a holding back phase, saving the body- (mentioned by 63% of the responses, more evident in runners who have run fewer marathons, mentioned by all nine participants who ran fewer than five marathons, who may be more self-conscious about the need to hold back) in the earlier part the running appears to be easy, the pace seems slow, one may be tempted to go faster. Body and taskscape have positive valences, but need to be restrained. The body is being saved out of consideration for the remaining distance- a planning mode.

"No matter how good you feel in the start of the race, you have to stay focused on that plan and it is really kind of an interesting event where you have to ignore how you are feeling now, and think about how you are going to be feeling 2 hours from now, 2 and a half hours from now…"

Able-unrestrained -a flow phase- (mentioned by 77.8% of the responses) in the middle one

is neither holding back nor pushing; the pace seems right, the body is finding itself in an equilibrium. Compatible with Csikszentmihalyi's (1990) concept of flow, it is a state where relationship between skill and task difficulty is matched, the person is fully engaged and self and task merge, associated with peak performance and peak experience. Time and distance appear to pass quickly, and there is no particular focus. Various references include being "in the zone," "on autopilot" or on "cruise control"- a dwelling mode.

"My body was kind of in that zone, where I know I am working, but it was, I was at a comfortable pace, I didn't feel like I was pushing."

No-longer-able- a pushing forward phase- in the later part the running appears difficult, the pace seems fast, one may be tempted to go slower. In extreme cases it is referred to "hitting the wall". It is a spent body- a lost habitat mode.

Numerous studies (Stevinson & Biddle, 1998; Summers et al 1982; Morgan, 1978) have focused on "the wall". This study did not treat the experience of participants as either having hit or not hit the wall, but focused on the degree of difficulty encountered during the later phase of the race, with a low degree as an indication of not having encountered particular difficulties, medium an indication that one had to push, dig deep, fight a temptation to significantly slow or walk, high- an indication that one had to significantly

slow, or walk (other than strategically e.g. at an aid station). Less degree of difficulty tended to be experienced with people with faster times (r .405, p .036) and people with higher weekly mileage (r .431, p .028). More degree of difficulty correlated with importance given to finishing (r .400, p .039).

In the encounter of difficulties the oneness of body-action-environment is being disrupted. Body and taskscape turn into negative valences, which have to be overcome. This stage can be viewed as one of the defining features of the marathon, the point when the fun ends, and the seriousness begins, the point when the runner may question him/herself: why am I doing this?

The runner notices the body- (mentioned by 63% of the total responses or 81% in the context of difficulty) the most common and primary concern of the runner, this phenomenon is consistent with the body dysappearing (appearing in a bad way) in form of pain (Leder, 1990; Bendelow & Williams, 1995). One tries “not to listen to the body,” as it may telling one to stop. In Merelau-Ponty’s (1945/62) phenomenology it could be said that the experiential body dysappears, while the functional body disappears as “the body no-longer-listens”. The body becomes less agent and more thing-like, switching from *Leib* (the body as a subject) to *Körper* (the body as an object).

A major difference from the pain literature, which tends to focus on the pain in the context of illness and disease, is that the body is considered to be "absent" when healthy, free from pain, and one is more in-the-body when one is experiencing pain. However, for marathon runners, the absent body is more characterized by when the body is no longer functioning- one is out-of-the-body.

The noticing of the body is the primary concern of the runner, as it relates to the runner's degree of (in)ability to continue the race, hence the noticing of the body has received the most responses with regards to a defining feature of this stage.

"…it was actually weird, I was well on pace, of course your legs are going to be sore at some point,… usually from about mile 16 on, is where I start to feel the pain and I got to mile 24… it was really starting to hurt at about the 24th mile and the thought came into my head, uh, let's stop and take a walking break…"

<u>The runner notices the challenging features of the taskscape</u>- (mentioned by 48.1% of the total responses or 62% in the context of difficulty), each mile seems longer, each step becomes harder, minor elevation changes whether up or down, which have went unnoticed, suddenly make their presence known to the experiential body who has become increasingly sensitive and to the functional body who has become increasingly incompetent. In

Merleau-Ponty's terms could be described as the passive body is increasingly acted upon by the world, whereas the active body becomes increasingly unable to act upon the world: *"Philadelphia is a fairly flat course, but at mile 21, it is essentially an overpass, you have to go up this little overpass, and really in all intents of purposes, it is like a mole hill, it is nothing traumatic, but at 21 mile, when you have stretched yourself, everybody just slobs over that little overpass, and you always have that in the back of your mind, yes, that is coming, and once I get over that you are in the clear."*

Also weather factors such as minor discomfort of temperature (either too warm or too cold), sun, rain or wind, become less tolerable as the body tires not only from running, but also from the prolonged exposure to the elements.

The runner notices the "nothingness" of the landscape- (mentioned by 14.8% of the total responses or 19% in the context of difficulty) as one tries to focus away from the pain, one tries to focus on the landscape, which is may explain one may be noticing the "nothingness" of it. Usually the runner will notice the "somethingness" of the landscape, not necessarily because s/he is focusing on the landscape, but because the landscape will make its presence known, whereas the runner may not necessarily notice the "nothingness" of the landscape, unless focusing on the landscape. Landscape may be of secondary

concern, when difficulties strike, body and taskscape take on priority.

A runner may experience “somethingness” as “nothingness” in the later part of the race as s/he getting tired, and possibly being oversaturated getting tired of the landscape, as after running for two hours everything may appear less exciting.

The following quote reflects the appreciation in the earlier part of the race:

“*it was just tranquil, that whole Zen part of running, when it is just you and your feet, you hear the water moving, you can see the mist burning off the trees and watch the sun rise…*”

However at mile 23 the same participants points out:

“at that point in the race the tranquility is great and all, but things are not usually feeling all that great at mile 23, so crowd support, something to take the attention off yourself is awesome, and at this tiny, little beautiful wonderful race, at this point, I couldn’t care less.”

<u>Dealing with the difficulties:</u>

While bodily management such as trying to drink more, take an energy get, adjusting one’s pace, or stride (to deal with cramping), going to the bathroom (to deal with a stomach ache) have been mentioned, participants emphasized the psychological aspects (self-talk, positive thinking, optimism) as important in getting them through the race (mentioned in 85.2% of

the responses).

The encounters of difficulties in the race can illustrate how life-space is linked to different moments, while the runner is experiencing difficulties in the presence which may tempt to significantly slow, or stop, the runner draws from the past, by reminding him/herself how far s/he has come, not only referring to the distance covered in the race, but all the miles in training, and past challenges overcome (*"I have been through worse"*). The runner envisions the future, thinking about the finish, the sense of accomplishment and satisfaction, the joy of reuniting with significant others, the relief of "taking the rest of the day off" and indulging in one's favorite foods.

Within marathoners experiencing difficulties there appear fundamental differences between the dysappearing (appearing in a bad way) body: An 'ignorable body,' and an 'unignorable body.' The ignorable body can be overcome psychologically, by not listening to the body, by focusing away from the body, and keep pushing forward, whereas the unignorable body forces one to slow down or walk.

Able-again -a second wind phase- (mentioned by 25.9% of the responses) when the body appears "resurrected," and one has new found energy, and/or pain suddenly becomes more

tolerable as the end is in sight, when consistent with Lewin's life-space model, where the motivational tension increases as one approaches the goal.

"I went to sort of the tedium phase where I was very aware of how heavy and tired my legs felt and then I went to the phase of oh, it's almost over, pick it up, run it in, because the faster you run, the sooner it will be done."

The dynamics and meanings of pain

A defining feature of the marathon is pain, and if not to say the marathon is about pain. Pain has multiple meanings and multiple contexts (Morris, 1991). While pain is generally considered as "not good," in the context of the marathon pain is an integral part, which may be a factor of why the marathon is considered an accomplishment: the marathoner's ability to deal with pain. In such instances the marathon becomes meaningful because it is painful. Yet there are different kinds of pain, and different ways in which pain is referenced, and attributed to in descending order of prevalence of responses:

There is "ok pain"- (mentioned by 77.8% of the responses) pain that is anticipated, not interfering with performance, experienced later in the race, or at the finish, or after a training run, associated with having pushed oneself, which is a good. Pain one can control,

where one has agency over, one chosen to engage in.

"*At 26.2 nothing really feels good, but at the same time it feels awesome, and only people, who really do the race understand what that means.*"

"*The pain was pretty bad, but in terms of my spirit I was high, it was the biggest accomplishment I have ever experienced, I was more proud than when I graduated from graduate school.*"

<u>There is "bad pain"</u>- (mentioned by 55.6% of the responses) pain that is unanticipated, interfering with performance and with experience accompanied by anxieties, experienced in the earlier parts of the race, or at the start, when one is not supposed to be hurting, associated with injury, and often a pain beyond one's control.

"I started feeling, some hip pain at mile 8, and by mile 12 it was very painful, so I remember that being terrible, I haven't even finished half of the race."

<u>There is "good absence of pain"</u>- (mentioned by 37% of the responses) absence of pain, associated with having trained and paced oneself well. The good absence is usually at points when one is expecting to feel intense pain, later in the race or at the finish. Thus when marathoners refer to that they were not hurting, it may be merely a relative term- compared to what they were expecting to feel, or compared what they have seen in others.

"*The way you usually feel, nothing painful, I remember my feet hurt a lot*."

There is "bad absence of pain"- absence of pain, experienced at the finish when one is supposed to be hurting, associated with not having pushed oneself, which is bad.

"*My foot did hurt a long time after that, I wasn't walking normally, but I am glad, I am really glad that I was sore, because if you are not sore, what did you just do?*"

The dynamics of pain is reflected in meanings and context of when and how pain occurs: Even a weak pain sensation can be unacceptable if it occurs when it is not supposed to occur, early in the race, whereas even a strong pain sensation can be acceptable if it occurs when it is expected to occur later in the race. Pain put in a life-space shows pain in relation the goal, the degree to which it may or may not interfere with the goal, to what degree it makes the person "no-longer-able", to what degree it makes the body unable to act upon the world and vulnerable to be acted on by the world.

Pain can be conquering (bad pain) or pain can be conquered (ok pain), and at least for some participants it is conquering the pain, which makes the marathon meaningful. Pain is not something to avoid, but something to be embraced:

"…to fully get a lot out of it, you have to embrace the good and the bad of the running, to

get to the finish line you have to just go with it and be like, you know what, my legs are burning and I am really tired right now, but I think a healthy way to get through it is to embrace the bad, and be like you know what, you got to get through this, and go with it, and feel it, like really feel it…"

The good of running may signify the flow experience, whereas the bad of running the post-flow experience, and perhaps the more defining aspect of marathon running.

Relationship between training and racing

This dissertation has considered the marathon in the context of training and racing, which has shown different life-spaces between runners reflected in their degrees of seriousness, and shifting life-spaces within runners as they progress through training and racing and their bodies are transformed.

There appears to be an inverse relationship between training and racing. As training progresses the body gets gradually stronger, while during racing the body appears to get gradually weaker. As far as the modes-of-being is concerned, participants experience distance to be longer and more difficult, and need to push themselves earlier in the training, while later in the training distance appears shorter and easier, and need to hold

back as the race approaches. In the race distance participants experience distance shorter and easier, and need to hold back earlier in the race, while later in the race distances appear to be longer and more difficult and need to push themselves. A more intense training (weekly mileage) will impact the body less intensely in the race (lower degree of difficulties), whereas a less intense training (fewer weekly mileage), will impact the body more in the race (higher degree of difficulties).

An interesting reversal of conventional progression of developmental theory (moving from a sensory-motor, perceptual, to a conceptual (cf. Piaget, 1977; Vygotsky, 1962; Werner, 1936) can be witnessed as well: The training, preparation, as well as the beginning and the earlier stages of the race, is more marked by an abstracted conceptualization of 'being-there' in the marathon (course, distance, time). The middle of the race marked by the perceptual with the focusing on feedback to monitor/regulate one's progress, whereas later stages of the race, when one is experiencing difficulties, noticing the body and the challenging features of the environment, is marked by a more sensory-motor engagement of 'doing-here.'

LIMITATIONS OF THE STUDY

Despite an attempt to sample a wide variety of experiences, a larger sample, and a wider range of age-graded performance level, and more targeted questions may be needed reveal more differences.

While the researcher's personal involvement in marathoning may have aided the data collection and data analysis, there may have been some inherent biases because of the personal involvement.

Strictly speaking this study was not so much about the actual experiences of marathons, but more about the recalled, verbalized and perhaps censored experiences of marathons. As interviews were conducted by a male researcher, female participants may have been hesitant to reveal some of the important bodily aspects about marathoning, as well as the male researcher hesitant to probe about them.

FUTURE RESEARCH

Based on the responses that emerged from the interviews in this particular study, more specific questions and rating scales could be constructed, and a larger sample could lead to a development of dimensional scales or typologies of different marathon runners.

Selecting participants, who have run the same marathon (e.g. New York), may serve as a good comparison of similarities and differences of experienced space in form of sketch maps, mapping it against physical space including distance, elevation changes, and landmarks. Potential research questions would be: what are the spatial distortions? How are the spatial distortions associated with performance levels and perceived difficulties within the race?

Further exploration of data sources could be running logs, as well as with the proliferation of running related technology such as GPS and heart rate monitors, geographical (objective time and distance) and physiological data could be used to explore the relationship with psychological phenomena.

Numerous interesting sub-themes emerged in the interviews, which were only peripherally mentioned in this study and could be pursued in future research, such as beliefs held by runners, including perceptions about brands in running shoes (perpetuating myths cushioning), or other running related products such as sports drinks (perpetuating myths of hydrating).

The different modes of being (not-yet-able, able-restrained, unable-restrained, no-longer able, able-again) or description of bodily activities (cultivating, preparing,

equipping, saving, spending) may provide a useful framework in studies that may pertain to other activities and experiences, as well as conceptualizations related to development. The different modes may not necessarily follow a particular order, and it is conceivable that some identified modes may not applicable, and that there are other modes to be identified.

CONCLUSIONS

This study has focused on the moving body moving through space and could be considered part of the mobilities paradigm as proposed by Urry (2007). A particular mobilities are marathon runners, who participate in a community of other marathon runners (members of running clubs and organizations). This study can be seen as specific to this special group of committed runners (selected based on above average performance level). The degree to which these runners' definitions and perceptions are general to all who participate in marathons is not assessed. To some extent the marathon is a public carnival, but to the people studied here, the marathon is a more serious activity.

The social sciences have evolved from studying people to studying people in space (place) to studying people moving through space. Environmental psychology has considered the person-in-the-environment, and the emphasis of this particular study is the dynamics or the changing relations of the person-moving-through-the-environment. Another way of putting it is that the understanding of "being-in-the-world" is served by a consideration of what people are "doing-in-the-world." The now famous "being-in-the-world" associated with Heiddegger (1927), is likely to have been inspired by Okakura (1906 (original English), 1908 (German translation)), who has referred to Taoism

as the art of being-in-the-world (Imamichi, 2004). However, it could have been referred to as the art of doing-in-the world, as the word 処世 (*sho-sei*) can mean “executing”.

The doing-in-the-world is nuanced (as in the degree of involvement) and proceeds through different stages (as seen in training and racing). The challenge to environmental psychology is dealing with a person “doing-in-the-world.” What is available is too short term (e.g. Gibson’s ecological psychology) or too static (e.g. Barker’s behavior setting). While Gibson’s ecological psychology is a dynamic theory, considering a person moving through the environment, it is assuming a stable body, which does not apply to the changing body of the marathoner. While the marathon can be considered a behavior setting, a behavior setting does not capture the changing experiences as the runner progresses through the race. This study has attempted to resolve this challenge by returning to Lewin’s concept of life-space and advancing a phenomenological/existential approach (Merleau-Ponty, Heiddegger, and Ingold). The phenomenological/existential is about experiencing (being) and acting (doing). In the context of the marathon it is the acting (running) initiating an experience, which in turn leads the experience in initiating an action.

The marathon or sports psychology literature has focused on cognitive orientations, while this study addressed marathoning from a more embodied-embedded approach,

highlighting that a marathon is run with a body, takes place in an environment, and the relations of body and environment defining different experiences. Further the marathon literature has only considered generic marathon experiences. What has emerged in this study is that there are generic and specific marathon experiences. While marathons may share similar aspects, every marathon is different. Even if a runner is running the same course, it will be a different experience as the runner may be in a different physical condition, and there may be variations in course conditions.

This project has identified multiple representations of a marathoner's life-space and self-body-environment relations: different phases in training, in the race, and different spheres into life which may not be about marathoning, but may be affected by marathoning (e.g. work, family) and affect the marathoning.

A major aspect of the marathoner's life-space examined in this study was defined by not just about finishing the marathon, but finishing the marathon in specific times. Those finishing times were defined by different boundaries, such as an objective time boundary (e.g. breaking 4 hours, or 3:30), a culturally significant time boundary- qualifying for Boston (which varies depending on one's gender and age category), and a personally significant time boundary- one's personal best. At these time boundaries motivational

tensions are strong, where a one second difference is significant- a difference of having or not having met one's goal (e.g. 2:59:59 vs 3:00:00) whereas once within a time boundary, motivational tensions are weaker, where minutes may not be as significant (e.g. 2:58 vs. 2:53). Thus it is where the marathoner finds him/herself with respect to these time boundaries that affect the experience and actions of a particular marathon.

In the examinations of marathoners different temporal scales of the life-space emerged: an immediate scale part of the life-space that deals with the task at hand (e.g. getting water), a race scale typically concerned with and defined by the time frame of the race (e.g. "how am I going to feel two hours from now"), a training scale typically concerned with and defined by the time frame of the training (e.g. "the shape I will be in two months from now"), and a life scale typically concerned with and defined by the running career and life (e.g. qualifying for Boston, or the potential of changes in one's life affecting one's running).

The representations of life-space and self-body-environment relations presented in this study showed that there are variation in perceptions of time, space and effort that correspond with the different modes of being and doing (not-yet-able, able-restrained, able-unrestrained, no-longer able, able-again). These modes correspond with description of

bodily activities (cultivating, preparing, equipping, saving, spending) and relations to environment. This project has identified relevant aspects of the environment (taskscapes with facilitating, challenging, and feedback features, landscapes experienced as somethingness and nothingness). Similar objective features are experienced in different ways depending on where they occur in the race or during what mode (e.g. a hill towards the beginning during able-restrained (holding back) versus a hill towards the end during no-longer-able). During the no-longer-able phase the environment tends to be experienced as a taskscape with challenging features, and the landscape with nothingness.

The different modes also occur in a particular sequence contingent on the context: In training the sequence is not-yet-able, able-unrestrained, and able-restrained (tapering), in racing the sequence is able-restrained, able-unrestrained, no-longer-able (wall), and able-again (2^{nd} wind). While these different modes seem solely to reflect conditions of the body, the perspective taken here is that these conditions of the body relate to perceptions of the life-space environment.

The different modes could be applied more widely to other kinds of athletic activities (particular in the context of injury prevention (able-restrained), and rehabilitation (not-yet-able, able-again), or creative processes (e.g. no-longer able: “a writer’s block”).

A potentially important implication of this study for designers, planners, and researchers of restorative environments, is in addition to considering that different persons have different needs, that the same person can have multiple and dynamic needs, as illustrated with the marathoners, before, during and after the race. Before the race, a marathoner is likely to prefer to maintain the familiar, because s/he wants to enter the race fully prepared, whereas after the race s/he is likely to look for a new experience. Within the race for taskscape, a marathoner desires predictability, with challenging features preferred earlier, when they are more manageable, than later in the race. Within the race for landscape, crowd support is less important earlier in the race, when a runner needs to calm down, and becomes more important later in the race for motivation as running becomes more difficult.

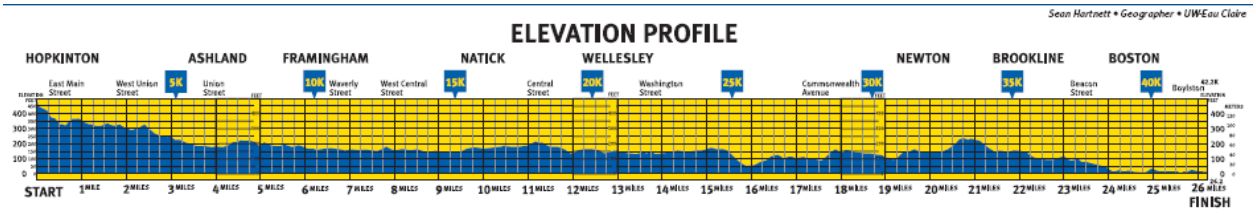
In contexts beyond marathons, any person will perceive a particular place based on his/her particular goals, physical state, or social context. When in a hurry streets are perceived as a taskscape to get one to the destination, with some extra time to spend, the same streets are perceived as a landscape. When traveling with one's elderly parent, or young child, the points of interests vary greatly, as well as activity range (walkable distances, time limits), considerations of elevator and bathroom access.

Just as similar objective features will be experienced in different ways depending on when they occur in the race, pain will be experienced in different ways as well. Furthermore participants not only notice pain, but they notice the absence of pain. Moreover, pain can be experienced not only as something acceptable, but as something positive, when associated with having pushed oneself, and having conquered it.

Finally, particularly put in the context of modern life defined by an indoor and sedentary life-style, the emphasis of comfort and instant gratification, this study may have shed some light on how the outdoor (embedded) and active (embodied) life-style, discomfort and delayed gratification (reflected in the self-control exercised in training and in racing) is rewarded by more authentic meaningful experiences.

APPENDIX

Map 1 (Taskscape)



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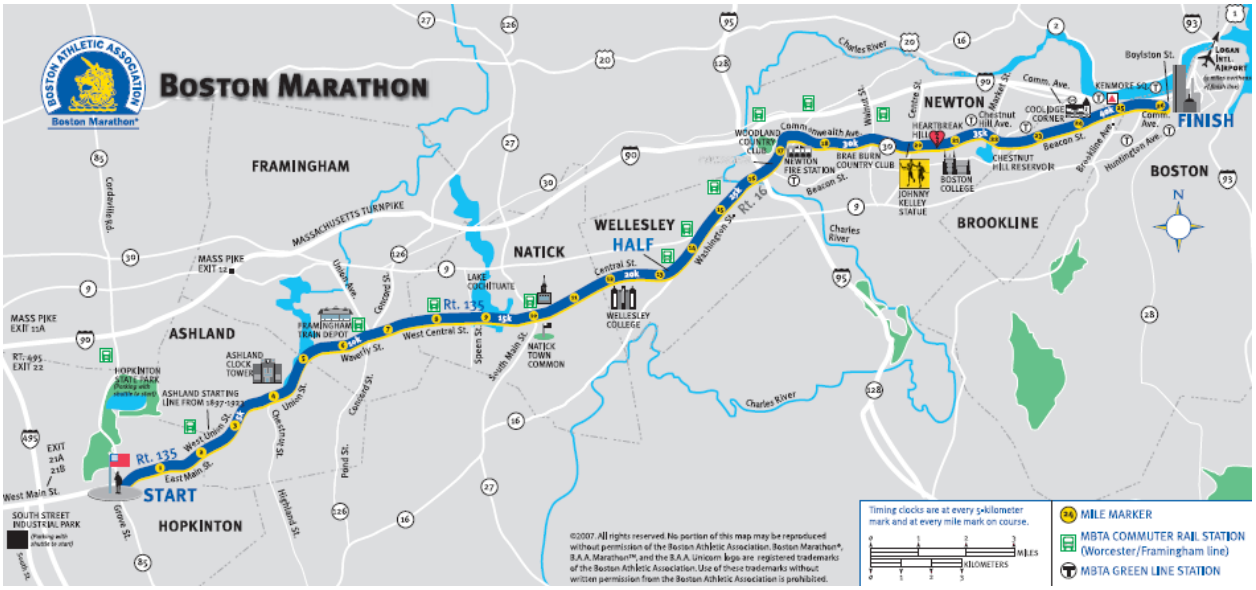
Map 2 (Landscape)



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