

Leisure in a Diverse Society: Designing a Course

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Abstract

Developing a new course is not an easy task, particularly when few models exist for an emerging content area. This manuscript describes how a course entitled "Leisure in a Diverse Society" was conceived, developed, and taught for the first time. A journal-writing approach was used to organize the material based on actual notes and entries kept by the instructor over a two-year period. A professional and personal "journey" is illustrated in describing the sequence of events and the attitudes and thoughts of the instructor about the design and teaching of the course. Some material is offered that describes the content of the course as well.

Key words: Cultural diversity, Course design, Journal writing

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Introduction

Anyone who has ever developed a new course, or anyone who has taught a course for the first time, often experiences anxiety. This anxiety may become even more evident when a teacher tackles a new topic that has few materials available or when he/she addresses course content that may be considered somewhat controversial. I had the opportunity to develop a new course called "Leisure in a Diverse Society" three years ago. Because of the nature of the course and my own desire to relate both my personal and the curricular aspects of the process, I kept a journal about what happened and how I felt. This record served as the basis for this article. By describing the process and the feelings associated with this course, I hope others may gain some insight into what emotional, as well as substantive, energy went into designing and teaching a new course. The purpose of this paper is primarily to describe my personal development and how I overcame some of the feelings of inadequacy as I conceptualized and taught this course for the first time. I have also included additional information in italics as well as references that may help readers understand more about the course content.

March 25, 1992

Feeling sometimes cynical and powerless in a huge university, I am proud today to be a member of this faculty. After two years of debate and discussion, the College of Arts and Sciences determined that each student who graduates from the University must have at least one course to fill a Cultural Diversity requirement. According to UNC-CH's

Educational Policy Committee, the requirement is designed "to provide students from all backgrounds an opportunity to understand the increasing ethnic diversity of our society as this diversity will affect the students' own lives.....cultural diversity refers to the differences among cultures and the influences and implications of these differences that must be recognized if cross cultural understanding is to be accomplished and mutual respect for those cultural differences engendered."

In my eighteen years of teaching experience in higher education, I have found that most classes focus on traditional white, male, middle-class, able-bodied, heterosexual perspectives on the world. Perhaps this cultural diversity requirement will give us, as faculty, an opportunity to expand our ways of thinking and teaching about topics and use teaching methods that will take us beyond that traditional mindset. At the very least, the requirement will give us an opportunity to evaluate how the classes we currently teach might fit the requirement.

May 23, 1992

I have been thinking about the cultural diversity requirement and leisure studies. Although we include material about race, class, and ability in our course "Women, Work, and Leisure," we are a long way from making the focus anything more than gender diversity. Further, none of our other department-offered general education classes make "differences" a focus. Is it possible for us to design a course on leisure and diversity?

June 20, 1992

I'm doing some reading about teaching diversity and am more confused than ever. It seems that two predominant philosophies exist about teaching "group centered" courses such as women's studies. One view suggests that theoretically no need for specific courses on diversity ought to exist as this information should be a part of every course, just as we ought not to need women's studies courses because women should be addressed in every course. Setting an issue such as women or some other group apart from "real" classes and failing to mainstream the material, only results in further marginalization of a group. Designing specific courses also can appear to absolve other faculty from the responsibility of teaching about the marginalized groups.

From a second philosophical view, however, separate courses can be an important vehicle for raising consciousness about people who are not regularly a part of mainstream teaching. Since many courses address a traditional view of society, issues of diversity are often lost. Education would be ideal if all our courses in leisure studies addressed cultural diversity, but currently they don't. I am beginning to think that maybe we should develop a course on leisure and diversity, at least as a stop gap measure until we can better integrate cultural diversity into all our courses. Both philosophical perspectives have merit, but I am not sure that the first philosophy is being implemented.

July 15, 1992

Before I go on vacation I want to make a decision in my own mind about what I think our Curriculum should do about the cultural diversity requirement. None of us needs any more classes to teach, but this requirement seems like such an important way

for the leisure studies faculty to make a commitment to diversity on campus and to explore the meaning of leisure in an expanded way. Offering a new course may not be an opportunity we can pass up. I will begin to collect some materials and try to assess the current literature.

September 8, 1992

I presented an outline of ideas for a new course on “leisure and diversity” to the Curriculum faculty, indicating that I would be willing to teach a course once a year if approved. Teaching a course on leisure and cultural diversity seems like an interesting challenge that would compliment my research interests. I envisioned a course designed for both leisure studies majors and non-majors. We could address the meanings of diversity related to leisure in a changing society. The goal would be to raise questions about particular groups in society and offer ways of thinking about diversity and its relationship to leisure/recreation. The faculty were enthusiastic and two indicated they would be willing to teach the course at some point. I will begin to prepare a formal proposal to be submitted for University review.

October 8, 1992

I sent my graduate assistant to the library and asked her to do a literature search over the past five years on such topics as leisure/recreation and aging, disability, sexual orientation, gender, race, class, culture, homophobia, poverty, unemployment, youth-at-risk, homelessness. She came back with over a hundred references. A useful source for further information and citations was “Leisure and Diverse Populations” (1992) published in Leisure Today. I am beginning to organize as much literature as I can find that might be useful in teaching the course.

November 14, 1992

I’m in the stages of putting together the proposal for our faculty and the College Curriculum Committee. The proposal form is simple, but I think that the more I can add to show that a body of knowledge exists about leisure and diversity, the more likely our proposal will be approved. We have to show the committee what leisure studies uniquely has to contribute to an understanding of cultural diversity. We are also requesting that this course be approved as a social science perspective which means that it would not only meet the diversity requirement, but it would also be a course that is foundational to the social sciences requirements in our university and would require students to use critical thinking and writing skills.

December 6, 1992

The faculty discussed the formal proposal today and offered some minor changes. Basically we justified the course in this way:

Course description: An analysis of diverse populations and the meaning and impact of leisure on the lives of these individuals. Race, class, gender, culture, age, disability, and sexual orientation will be addressed related to implications for leisure.

Justification: Discussions about diversity are common in society today. Although differences can be sources of conflict, diversity can also represent a rich opportunity. The university has recognized the importance of fostering an understanding of diversity by requiring that students in Arts and Sciences have at least one course that focuses on issues of diversity. Leisure, as a highly personal but strongly societally influenced phenomena, is expressed in many ways related to particular characteristics of individuals. In addition, those who provide any form of human service, including leisure and recreation opportunities, must address the diverse populations that reside in the United States. This social science perspective course will be offered to leisure studies majors as well as non-majors in an attempt to sensitize individuals to the diversity that exists in American society. The focus on leisure will provide a foundation for examining how differences are expressed and how leisure might be a means for further understanding the ways that our lives are enriched through diversity. The class will use a critical thinking approach to analyze the meaning of leisure for individuals representing life situations that are outside the dominant white, middle-class, able-bodied, heterosexual male lifestyle.

Objectives for the Units:

Unit 1 — Establishing a Framework

- Define the dimensions of leisure as traditionally understood
- Identify your own leisure values, behaviors, and beliefs
- Analyze how and where diversity occurs in the United States
- Analyze the construction of difference as it occurs
- Describe how attitudes are developed about diverse populations
- Explore the interaction of diversity as it relates to your leisure

Unit 2 — Diversity in the United States

- Analyze the characteristics of groups of people based on gender, race, class, culture, age, disability, and sexual orientation.
- Analyze the meaning of leisure of groups of people based on gender, race, class, culture, age, disability, and sexual orientation.
- Describe how leisure provides identity or alienation for individuals who are members of particular groups
- Identify the constraints to leisure placed upon individuals due to diversity
- Dispel the myths surrounding leisure and stereotyped groups

Unit 3 — Issues Now and in the Future

- Apply the meaning of diversity to the provision of leisure services
- Explicate the advantages and disadvantages of integration verses segregation related to leisure and particular groups
- Identify the issues facing diverse groups of people in the future
- Analyze the research needed on diversity and leisure for the future
- To acknowledge and identify the perpetuating factors of inequality found in sexism, racism, classism, agism, ableism, heterosexism, and other cultural prejudices.

Proposed Assignments:

Term Paper: Write a paper on a group or category of diversity that is “different” in some way. You may combine specific classifications of those groups discussed in class. Using professional and popular literature, observations, and interviews write a term paper describe the life situation and lifestyles of this group. You will need to define the group and tell about their history and culture. The way that leisure relates to their lives should be specifically addressed as well as how recreation and leisure services should be provided. The paper should be about 8-12 typewritten pages including at least 10 current (within the past 5 years) references.

Media Analysis: Watch a prime time TV show for two-three weeks and do a media analysis of how diversity is addressed or ignored. Describe the show. What are the “isms” that occur? If one knew nothing about a particular group, what would the media presentation say about these individuals. Use specific examples to illustrate the positive as well as negative implications for diversity that this TV program has. The analysis should be 3-4 typed pages.

Attend a Meeting or a Lecture: Attend a meeting or a lecture about one of the seven specific groups we discussed in class. Choose a group with whom you have had no previous affiliation and a group to which you would not likely belong at this point in your life. Write up your analysis of the meeting. What happened? What were the issues addressed? What did you learn? How does this group or this analysis enable diversity to be better understood? Write a 2-3 page typed paper.

February 3, 1993

We received word today that the course had been approved, that it would be available as a social science perspective, and that it would be listed as a “diversity” course. I am elated! No questions were raised about the course content. Since the course is numbered such that graduate students may take it, the graduate school also approved it. We can begin to advertise the course and let people know that it would be offered in the fall of 1993. Now the work will begin of actually putting together a syllabus with each day carefully planned—my project for the summer! I have a good start and this process mainly will require deciding what readings will be best and the most appropriate teaching strategies to use.

June 1, 1993

Because a textbook isn’t being used and because of the need to get copyright clearance completed by mid-August, I am trying to organize the readings. In some ways, many literature possibilities exist and in other ways, very little of the information about diversity really relates specifically to leisure. The only way we could “sell” this course to university administration was to show how diversity and leisure were connected so I need to keep looking at those connections as I select readings. Much as I did fifteen years ago when I first taught a course on “women and leisure,” I’ll probably need to choose articles about diversity and about leisure and then facilitate discussion to help students see how they fit together. I’m also beginning to realize how daunting it may be to have majors and nonmajors as well as graduates and undergraduates all in the same class.

June 28, 1993

The syllabus is together and I'm taking a vacation from the office for the rest of the summer. The registration for the course isn't very high, 10 students, but for a first time course that didn't make the catalog course descriptions, maybe that's OK. A small class the first time will be easier to teach. I have decided to divide each class period (75 minutes) essentially into about 3-4 parts. I want to have a current event section each day where students can report issues about cultural diversity that are occurring on campus and in the larger community. I want to try to do some type of experiential activity each day to get them to thinking and working with some real life situations. I also want to spend a fair amount of time discussing the readings each day. If needed, I will then supplement with some lecture on some topics although those "lectorettes" will be quite short.

August 26, 1993

After 18 years of teaching, I am still always nervous the first day of class. I guess I want to get off on the right foot. I wanted to make the expectations clear for the course by telling the students that each of us has a responsibility for the course conduct. I also invited them to help me figure out the best way to present the material and to facilitate class discussions. I emphasized how important doing the readings were each day.

The students seem enthusiastic about this course. We have two males and ten females, all of white heritage. We have five graduate students and seven undergraduates with half recreation majors and half nonmajors. "Cultural bingo" went well today and the students seemed willing to share and discuss. I must be careful not to look to certain people too much because I know several of the people fairly well who are in the class.

Cultural bingo is an activity that lists about 25 questions about various aspects of cultural heritage such as "Who grew up on a farm?", "Who can name 10 Native American tribes?", "Who knows what a potlatch is?", or "Who has attended a Kwanzaa celebration?" The purpose of the activity is to get students and the teacher to circulate around the room and get signatures of people who can answer the questions. Rather than just play bingo with a line across or down, I continue the activity until everyone has their "bingo card" filled or until we realize the cards can't be filled because of the collective lack of cultural knowledge. We process the activity as a group and share responses to the questions.

August 31, 1993

The introduction to "Leisure and Diverse Populations" (Raymond, Ego, & Woodard, 1992) was a starting point for connecting aspects of leisure and diversity. We talked about the idea of traditionally underserved populations, differential access to leisure, using leisure as a coping mechanism, how people can know self-empowerment and satisfaction through leisure, the imperative of inclusion in programs, and ultimately the idea that only when leisure is accessible to all does it hold meaning.

Related to the classroom we discussed how the classroom can be transformed to manage student reactions to controversial issues (Whitten, 1993). Because diversity issues are frequently controversial and sometimes uncomfortable, we discussed the biases

and prejudices we bring about people who are “different.” Such aspects as ethnocentricity and lack of empathy (victim blaming), denial of the problem, defensiveness, frustration and anger, and apathy/silence were discussed. We set up our own ground rules for discussion in the class. We agreed to try to recognize individual and cultural differences, encourage broad participation, and not criticize points of view until we have examined them from all sides.

I’m feeling inadequate about teaching the class, but I know that I will learn as we go along. The students are speaking up well, but I need to figure out ways to make sure everyone has a chance. I think I am not as radical in my perspective as several of the students would like me to be. Even though oppression of any kind makes me angry, I feel I need to maintain myself as an objective facilitator and that I need to help maintain a balance in our discussions. I am also concerned that some oppressed groups, however, will not have voices in this class, such as groups with whom these students don’t seem to identify like economically disadvantaged people. I hope I can bring up areas of oppression that the students do not relate to because of their privileged backgrounds.

September 2, 1993

We began a discussion on defining differences today. The Rothenberg (1990) reading was a stepping off point. She suggested that difference is created, not discovered. Further, when you set up a standard, such as white, male, middle-class, European, it suggests that anything else is deviant. Difference may be defined as natural/biological, moral, or cultural. Further, gender or race often becomes a hierarchy NOT just a difference. Ultimately we discussed the questions of “How is difference constructed and who has the power to define it?” and “How do we develop the identities that we have?”

The students raised additional questions that really don’t have any answers, or at least for which I didn’t have any answers. As an instructor, I have been socialized to think I ought to have answers; my lack of answers makes me feel pretty uncomfortable. My head is really buzzing with all this stuff. As I both hoped and feared, the content of this course raises many issues for me about my identity and my beliefs. The more I read and think, the more unsure I am about how personally to relate to the material, not to mention how to teach the concepts and come up with solutions for “engendering respect for cultural diversity.”

September 4, 1993

I felt like I was on firmer ground today because I was talking about something that I knew a little more about—leisure. I went through “20 things I love to do” which usually gets students into their personal interests and experiences. We discussed the common definitions of leisure and how leisure fits with social institutions like work and the family. The students didn’t seem to want to get into it these philosophical discussions. Since half were recreation majors, maybe they had heard all this rhetoric before. Maybe the discussion was a letdown from other more “heady” topics. Maybe I oversimplified leisure or maybe I made it too complex. Or maybe it was just a “bad teaching day.”

"20 Things I Love to Do" is a values clarification activity that I use in a number of classes. Students are asked to list 20 things that they love to do. They then go through the list and code activities according to whatever seems appropriate for the particular topic. I asked them to code the activities such as those that cost money whenever they are done, activities done alone or with family/friends, activities that would not have been on their list 5 years ago, or activities that females or males might be more likely to do. The instructor can adapt the coding in as many ways as seems appropriate. I generally have each student note what he/she learned from making and coding the list and then discuss it broadly with the class.

September 9, 1993

Today we looked at attitudes and discussed the "oppression wheel" (Johnson, 1988) reflecting "isms." This wheel lists classism, ageism, homophobia, ableism, racism, sizism, ethnocentrism, sexism, and Jewish oppression on each of the spokes. The often discussed question of how attitudes relate to behavior was the focus of the session as well. We talked about the unconscious issues that affect attitudes and used the idea of symbolic racism (Weigel & Howes, 1985) to reflect on how people justify their discriminatory behavior in ways that change over time under the pressure of society. We discussed the cycle of racism and other forms of prejudice. An article on changing attitudes toward AIDS and homosexuals (Chng & Moore, 1991) also showed the difficulty in changing attitudes over a short period of time using brief exposure.

During class I felt overwhelmed. I am confused about what direction we are going. One of the reasons why this class may be so difficult is that the content is not just about academic, intellectual material that comes from printed pages, but it touches on the hearts and values of the students as well as on me. I feel like it would be useful to have some theoretical framework on which to hang these discussions. On the other hand, I am not sure a single good framework exists. Further, although I want to respect the feelings and attitudes of my students, I do not want the course to turn into only a consciousness raising group or group therapy (Whitten, 1993).

September 14, 1993

Tatum's (1992) article on racial identity theory and Helm's (1984) theoretical explanations provided good material for discussion today. The students felt that Tatum's framework can apply to establishing an identify with any nondominant group: preencounter (a lack of awareness), encounter (acknowledging discrimination and wrongs done), immersion/emersion (wanting to learn all one can about one's identify), internalization (becoming secure in one's identity, racial or otherwise), and internalization-commitment (wanting to help others and right the wrongs perpetuated against a group). These frameworks will provide a means for discussing identity and leisure when we get to Unit 2 and examine particular groups and their leisure.

We also examined the identity development or lack of it among individuals who are members of dominant groups. This discussion focused on the concepts of "privilege" and being an "ally." A provocative article by Rasberry (1991) allowed for the discussion of such questions as: Should a male walking behind a female cross the street to avoid

making the woman feel uncomfortable? What are the aspects of our lives that give us privilege and then what do we do with them? Systems of unearned privilege (race, physical ability, class, education) and what privilege means (McIntosh, 1992) seemed to be new ideas to a number of the students.

I am having some control issues with the class. I think I just need to let some things happen, rather than trying to facilitate the discussion too tightly. On the other hand, I am uncomfortable when I feel we are wandering aimlessly within these topics. Today one of the male students “came out” to the class. The reaction of the other students was supportive, but it added to my sense of lack of control in the class. Should I have let him talk about his experience extensively or should I have tried to get him to relate it to identity theory? I let him talk. I admire him for doing what he did and I think that his sharing helped put a context of difference more squarely into our discussion.

This is the end of Unit 1. I think a good global foundation has been set. I don't think the ideas fit together very well sometimes, but I think we are ready to get into more depth regarding diverse groups and their leisure. I still struggle with how to deal with my own heart and head as well as with the hearts and heads of the students. I wish I felt I had some of the answers to the questions being raised by the students as well as within me. Didn't someone once write about cognitive dissonance and how it helps people to learn and grow? I hope the students are learning something—I certainly am.

Note: The purpose of this article is not to tell a day by day account of the course, but to show some of the aspects involved with setting up and teaching the course. Therefore, I will choose only selected days for the rest of the semester to illustrate some of the additional dimensions of the course. In Unit 2 we addressed seven types of diverse groups based on race, age, gender, class, disability, sexual orientation, and culture. The purpose of addressing these seven categories was to examine in more depth the stereotypes, characteristics, and values of the groups; why discrimination might be encountered; and how leisure and recreation may hinder or help in addressing the situations of individuals who do not necessarily represent the dominant culture of the United States. I did not want to perpetuate stereotypes of groups but wanted to help students understand the behaviors, patterns, and values of groups of people who share a common identity. As you will see, this proved to be a challenge.

September 16, 1993

The groups examined in Unit 2 were selected in a random order for discussion, but the goal is to use the material from Unit 1 as the organizing framework for the discussions. Today we began our discussion specifically about race. Based on the readings (Hutchinson, 1987; Parks, 1990), I posed discussion questions like: Do differences in recreational behavior reflect differences in income verses differences in consumer preferences? What types of group dynamics emerge when different racial/ethnic groups attend activities? How much do we program recreation based on implicit stereotypes? Are participation rates due to socio-economic (marginality) issues of culture or ethnic factors?

I had a problem in class today with the stereotypes and overgeneralizations that

were made about African-Americans. I am not sure how to get students away from those generalizations when I feel that the recreation and leisure literature also seems to overgeneralize. I tried to encourage the students to examine these perceived differences between blacks and whites, for example, on the basis of structural and institutional perspectives. I am not sure that my point was well made.

Further, on the basis of our discussion, I am not sure in recreation programming how much we should encourage a particular identity verses how much we should focus on integration of a group into mainstream programs. The tools and strategies for integration need to be a part of the discussion, but much of the literature does not seem to include the “how-tos” of integration or mainstreaming. That students also concluded that maybe all diverse groups do not want to be integrated. For a unit that I thought would be easier to teach than the first, this is starting out far more complicated than I had expected.

September 18, 1993

We got into some material today on ethnic and other kinds of jokes. The students had some differences in attitudes and behaviors concerning this topic. Although they said that jokes that denigrate a group are not appropriate, none indicated that they did not participate in such humor. I tried to point out the inconsistencies with their attitudes and behaviors which made several of the students quite defensive.

October 14, 1993

The Media Analysis assignment was due today and we spent most of the class discussing it. The TV shows selected were quite varied and in many cases the objects of diversity were often portrayed as funny or unusual. A couple of students suggested that I had ruined their television watching because now they couldn't help but focus on whether shows were empowering or detrimental to people representing different cultural groups. I am certainly not one to try to ruin people's leisure, but this comment indicated to me that perhaps the course was reaching a goal related to awareness and critical thinking.

October 26, 1993

The discussion today on disability raised a number of issues. We examined the characteristics of visible verses invisible disabilities, as well as multiple handicaps and specific situations such as children and HIV, alcoholics and children of alcoholics, survivors of sexual abuse, and post-traumatic stress syndrome. I am still struggling with how to balance the academic information of this course and the need that students have, as well as myself, to talk about personal experiences and perspectives. I am continually amazed how teaching this topic requires walking such a fine line.

October 28, 1993

The literature does not seem to agree on the meaning of “culture” and “cultural.” The class discussed how the broad notion of culture is important because it mediates communication, shapes a particular way of life, and affects societal response to a group. The various broad cultural systems discussed were: ethnicity/nationality, race, age, gender, family, vocation, religion, disability, sexual orientation, class. We did an activity with these various cultures listed and then had the students rate (high, medium, or low)

their intensity of identification with the particular aspect of culture. A long discussion ensued about how difficult it is to separate people from their cultural identities. As an instructor, I felt pretty good about today's class. I felt we connected with each other and every student was able to contribute to the discussion.

November 9, 1993

The Event Analysis assignment discussion went well. A variety of events and lectures were attended ranging from a meeting of migrant workers to a lecture by Spike Lee. All semester we have been announcing various events going on on campus that relate to diversity. I have been amazed with how much goes on. I don't think the students realized how many opportunities outside of the classroom they had to learn about diverse populations.

Today is the last session for Unit 2. I feel like we have tried to cover too much and just brushed the surface to understand something about the patterns, behaviors, and values of people in these identified groups. I hope I have given the students some skills that will enable them to go on learning about diversity in society. Perhaps when I teach the course next year, I could put less emphasis on some groups, such as women and people with disabilities, since the students seemed to know more about those two groups. On the other hand, a different group of students may come with different backgrounds and interests.

November 11, 1993

Providing leisure services, or any kind of human services, for a diverse population is the focus of this final unit as well as a "where do we go from here?" Today we "flirted" with questions such as: How important is it that recreation programming be done for particular groups? How can leisure (personal or organized) contribute to understanding diversity? How does leisure lead to self development and growth? Is leisure instrumental or intrinsic? Is leisure even an important issue to consider?" Discussion was good but I worry about the lack of answers and empirical data about some of these questions.

November 16, 1993

I had been waiting to focus on research agendas for leisure and diverse populations all semester so I could get student input. In my own research I fear that I have often been too ethnocentric. We examined the big question of "How does studying leisure help us to understand cultural diversity better?" We also talked about areas of research that ought to be addressed. "What would you like to learn about leisure and diversity that you don't already know?" also generated some interesting ideas.

November 23, 1993

It is getting close to the end of the semester so we discussed the outcomes of the Term Papers due today. I asked the students to report informally on things they learned about their chosen group that had not already been discussed in class. The reports were OK, but we got bogged down in the presentation of one person. I tried to encourage the students to make connections between previous class discussion and their papers. Those

connections were not always evident to the students although one person did a particularly good job of discussing the “HIV/AIDS culture” and leisure.

Note: The paper on the HIV/AIDS culture was subsequently reworked, submitted and accepted in the Journal of Park and Recreation Administration (Pearce, 1994).

December 14, 1993

I gave the final exam and asked the students to spend their three hours addressing these questions. I think the exam questions summarized the objectives that I hoped the students would address in the class:

1. Identify and explain at least five issues that will impact upon the way diverse groups experience recreation and leisure in the future.
2. Define diversity and give at least five examples of issues surrounding diversity that recreation and leisure providers should consider in programming.
3. How do stereotypes serve to perpetuate inequality and provide constraints among diverse groups when it comes to being involved in recreation and leisure activities?
4. What have we learned from research about diversity and leisure involvement? Cite at least five examples. What are two topics that require further research?
5. Identify how involvement in recreation/leisure activities might serve to create identity as well as alienation within groups that have typically not been “privileged” in the American society.

As I read the responses, I was pleased that most of the students were able to handle the questions relatively well. The purpose of the exam was to help them think more critically about the questions, and not necessarily to have definite answers. They seemed to know more now than they did at the beginning of the course, and were able to talk about leisure from the perspective of an individual who realizes that we live in a diverse society.

December 16, 1993

My grades are turned in so I took a look at the student evaluations. The qualitative form I used has four questions. I asked the students “What did you do to enhance your learning in this class?” Among the responses were: participated in class, did reading on time, talked to classmates outside of class. Second, I asked, “What did the instructor do that enhanced your learning in this class?” and they responded: included good set of readings, encouraged an open discussion, linked the groups and leisure, looked at relevant and timely issues, provided interesting assignments, used good handouts, provided a variety of topics. Third, the students said their learning would have been further enhanced if they themselves had: looked for outside materials actively, talked more in class, asked more questions, gone to more than just one outside event, been a little more prepared for class. Finally, I asked “What could the instructor do to better enhance your learning?” and they replied: provided articles that were a little easier to understand perhaps from the popular literature instead of research, use more group activities, don’t let one person dominate the class, go into more depth with solutions to

issues, use more guest lecturers, use case studies, and encourage more diversity in the make-up of the class population.

As I reflected on these comments as an instructor, I felt like I had a pretty good handle on what was going on in class. I agree with the suggestions that I need to do to improve the class like choosing readings a bit more carefully, using guest speakers more, and encouraging everyone to have input into class. The comments were helpful and insightful and will help me in setting up next year's class.

January 7, 1994

Now that I am back from the Holidays, I have had a chance to reflect on the course. I learned a lot. I also feel, however, that I have a long ways to go in understanding this material and teaching it in such a way that students can think critically about issues of diversity. As I look back on this journal, I see a lot of frustration expressed. The course certainly challenged my sensitivities and raised new questions in my mind about the content as well as the process of my teaching. Despite my chronicled frustration during the semester, I am looking forward to teaching the course again this fall. Keeping a journal has helped me understand better my own experience. I also think that I learned that the best way to deal with discomfort and inadequacy has been to forge ahead and be as honest as possible with myself and with the students. I am sure that the course will evolve in some new ways, but I feel a foundation for an interesting and useful course has been begun.

Postscript to the personal journal: As I look back on the development and teaching of the course during the first year, the experience of a second year of teaching the course, and the receiving of valuable critique and encouragement from colleagues in recreation from around the country and in related fields in my university, I have additional comments that serve as a conclusion for this working paper.

I realize I have only "scratched the surface" in describing what happened in this classroom over the 40 hours that were spent in teaching during the fall of 1993. I also realize that I am a perfectionist and tend to be overly critical of the way that I teach. On the other hand, I am always anxious to try new techniques and to address current issues. I was obviously aware, as this journal reflects, that I felt uncomfortable with teaching some of the material in the class even though I believed it must be taught. That discomfort was good and it made me a better teacher. Although I did not keep a journal in the second year that I taught the course, I felt much better about my ability to teach even though I had 30 students who represented far more diversity than in the first class.

Several techniques were useful to me in the second year that were outgrowths of the inaugural class. I particularly tried to focus on how I could integrate the intellectual aspects of the course along with consciousness-raising and students' personal perspectives. First, I used several guest speakers who described their experiences regarding diversity and leisure. Using these guests resulted in feeling less pressure to always have to be so knowledgeable and full of answers. Second, I also used a "check-in" or "check-out" system from time to time whereby every student had an opportunity to respond to

questions such as, "A time when I felt discriminated against was ..." or "The disability that I fear happening to me the most is" Third, I used Kraus's (1994) new book along with some of the readings from the previous year. Although the students, as well as myself, identified a number of problems with the assumptions made in the book, it provided a more central focus for some of our discussions. The discussion questions that Kraus posed were particularly useful. Next year, in addition to readings and maybe Kraus's book, I would also like to discuss Schlesinger's (1991), *The Disuniting of America*. I also am considering the possibilities of having the students keep journals as part of their assignment for the course. They could react to and reflect upon class discussions, readings, and their personal experiences and conduct a self-analysis at the end of the semester.

Many additional aspects have been considered for the content of this course during its second year and in planning for future years. For example, in the past year two days were spent discussing "political correctness" including the history, issues, and implications as they affect may college students as well as others in society. I also concentrated this past year on trying to use the models of racial identity as a context for discussion. I am considering using other explicit perspectives such as feminist theory, conflict theory, postmodernism, and oppression and power theory to provide a framework for understanding identity and alienation as it relates to leisure and diversity. Given the nature of the issues in society and the growing information about diversity related to leisure research, I suspect that no two years of teaching this course will ever look alike. Designing the course was the initial step, teaching it the first time was a challenge. Enabling the course to grow and evolve will require an ongoing examination and experimentation with teaching techniques and substantive content.

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Note: References to other readings used in the course are available from the author.