

# Addressing Diversity in Leisure Studies: Three Case Studies

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## Abstract

*An awareness surrounding diversity issues is evolving in numerous ways within leisure studies, but many questions remain unanswered about using effective teaching strategies. The purpose of this paper is to describe elements of three courses taught at different universities that have sought to address diversity and culture. Using the three courses as case studies, we examined how these courses addressed diversity knowledge, social justice awareness, and cross-cultural skills as a three dimensional framework developed by Washington (1996). We concluded that approaching learning in only one of these dimensions may leave students with partial information. Instructors can best teach to students' heads and their hearts when all three dimensions of learning about diversity are activated.*

*Keywords:* diversity knowledge, social justice awareness, cross-cultural skills, teaching, learning

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## Introduction

Until 1990 the discussion of diversity, except for information about people with disabilities, was relatively devoid in the leisure studies literature (Aguilar & Washington, 1990; Sheldon & Datillo, 1997). Since that time, awareness of the need to address multicultural issues related to diversity including primary and secondary aspects such as race, class, gender, disability, sexual orientation, religion, and age has grown. For example, Schole recently featured a number of articles about the importance of teaching diversity (e.g., Blazey & James, 1994; Henderson, 1995; Hultsman, 1995; K. Ward, 1994; V. Ward, 1994). This area of inquiry raises many unanswered questions about the content of and the most effective ways to teach about issues of diversity. Although Aguilar and Washington (1990) suggested that research is needed to shape curricula, curriculum development has occurred despite the dearth of research.

The need for information about cultural and personal differences is apparent for economic, political, and philosophical reasons (Singer, 1994; Washington, 1996). The changing populations of our society require broadening approaches to working with students who will face a changing workplace and diverse program participants. Many possibilities exist for addressing diversity and multicultural issues in leisure studies classes. By teaching students to be more inclusive, respectful and appreciative of diversity, more effective recreation services hopefully will be ensured in the future.

The purpose of this paper is to describe elements of three courses taught at different universities that have sought to address diversity and culture in an emerging way. All three courses focus on addressing broader issues of social change, but each instructor took a slightly different tack. We analyzed each course descriptively with holistic interpretations used to explore the operating systems that evolved over the years as the courses were taught. To transform education, Banathy (1991) advocated a "self-reflective consciousness" (p. 26) that progressively contemplates the vision, image, and design of a course. None of us had an existing format to follow in designing these courses; each of us intuitively used systems thinking by working backward from our individually stated course vision to imagine the experiences needed and to organize the content. In reflecting on the evolution of the courses, we discovered that we had taken a holistic approach advocated by educators who were dissatisfied with the traditional educational system (e.g., Banathy, 1991; Farr & Trumbull, 1997; Hirsch Jr., 1996). How we, as educators, incorporated diversity knowledge, social justice awareness, and cross-cultural skills (Washington, 1996) was the framework for this discussion.

In describing the courses, a modified case study approach was used. Using a case by case content analysis, each of us examined how these courses were constructed and delivered. Key structures that facilitated or represented each course's prime interaction opportunities or goals were identified as objectives, content, and outcomes were weighed. We acknowledge several limitations in this analysis. Since all the courses were designed, taught, and redesigned for several years before engaging in this analysis, no plan

existed for systematically recording how changes occurred. We used a variety of materials in this analysis including course outlines, student work, student evaluations, and other notes that were available. Further, all three analyses were performed independently. Thus, the analyses done are not necessarily comparable, but some common themes were tied together using Washington's (1996) framework. Our personal identification with and commitment to this topic probably biases our interpretations, but we believe our holistic approach to teaching about multiculturalism, diversity, and social justice may be of use to others.

### *Background*

In 1979, Hutchinson and Lord wrote that "...the dominant values in this society place great emphasis on conformity, physical beauty, competitiveness, and 'being the best'" (p. 17). Their purpose was to lead professionals to plan for integrating individuals with differences into recreation. More recently, Singer (1994) suggested that multiculturalism is still a "perspective in the making" (p. 286). Although our purpose is not to describe how the leap was made between the integration of persons with differences to multicultural education, a connection exists even though no universal definitions exist for concepts like diversity or multiculturalism (LaBelle & Ward, 1994).

Farr and Trumbull (1997) suggested that diversity can refer to a large number of distinguishable differences possessed by individuals; multiculturalism may be more a descriptor of the varying nature of important intangibles for a social group, such as beliefs, values, traditions, and world perspectives. Aguilar and Washington (1990) defined multicultural education as learning to accept and appreciate diversity, difference, and broadening one's awareness of "others." Multiculturalism further can be understood as arising through the shared experiences related to ethnicity, race, social class, gender, sexual orientation, age, or other characteristics such as disability and education (LaBelle & Ward, 1994). Singer (1994) felt multicultural education can be a means for helping students look at the world based on multiple perspectives.

Another term that may be used to tie together concepts of multiculturalism and diversity is social justice. Lakey, Lakey, Napier, & Robinson (1995) defined social justice as intentional steps that move society in the direction of equity, support for diversity, economic justice, participatory democracy, environmental harmony, and waging and resolving conflicts nonviolently. Action is implicit in social justice. Distinctions exist between multiculturalism, diversity, and social justice yet they are all parts of an evolving interest in addressing social change. To address social diversity or social justice requires dialogue between people with different points of view. Furthermore, understanding multiculturalism, diversity, and justice requires that all involved are active learners with the ultimate outcome of creating a diligent citizenry. Teaching about diversity issues will not solve all of America's educational and social problems, but it enables recreation and leisure educators to make a statement that the divisions (e.g., racial, gender, class, sexual orientation, etc.) in America, as well as globally, are taken seriously and that educators are committed to social justice.

Leisure studies faculty at different universities have sought a variety of ways to incorporate diversity into recreation classes. Hultsman (1995) suggested that teaching diversity must be planned as a separate class, just as programming and administration, if leisure studies educators are to assure these issues are addressed. Although courses that focus on major aspects of diversity are important, the problem with these courses is the possibility that they are the repository for diversity education and knowledge in a curriculum with other faculty members abdicating the responsibility for teaching such issues across the curriculum. Blazey and James (1994) elaborated on how teaching "with" diversity must include a focus on inclusive language, inclusive content, inclusive topics, and inclusive teaching styles. K. Ward (1994) advocated including diversity and multicultural issues in all aspects of the curriculum. She suggested that by infusing diversity issues into every course, several central questions are apparent: What additional knowledge is needed? What additional readings or materials are needed? What teaching techniques are needed? What teaching techniques can be used to ensure participation?

As authors in leisure studies (e.g., Blazey & James, 1994; Holland, 1997; Hultsman, 1995; Washington, 1996) as well as other educational fields (e.g., Dunn, 1997; Pang, 1994; Singer, 1994) have indicated, incorporating diversity issues into the broader curriculum as well as infusing it into courses requires energy and thought. Washington (1996) suggested that three elements are needed to be effective in teaching about diversity issues: diversity knowledge, social justice awareness, and cross-cultural skills. Diversity knowledge is familiarity with a group's cultural expressions, such as ethnic food, fashions, festivals, and holiday celebrations. The purpose of diversity knowledge is to expose people to cultures (defined broadly to include such aspects as race, class, religion, or disability) and the values that shape people in those life situations. Social justice awareness refers to an understanding of present and historical social inequities and a recognition of how these inequities continue to influence attitudes. Cross-cultural skills promote positive interaction among and within cultures. (See Figure 1)

The basis for discussions about addressing diversity issues in any classroom, but particularly in higher education, can be linked to the educational work of Paulo Freire (1990). He advocated developing a community of learners where everyone works together to create a free and just society. Washington (1996) stated that promoting teacher-student relationships is one of mutual investment in the educational process. She offered six processes used in teaching to foster this learning process: workshops and consultants, structured discussion groups, community experiences, establishing a resource center, panels and guest speakers, and professional practice, including role modeling.

In the remainder of this paper we will share three case studies that exemplify strategies for addressing issues of diversity. When analyzing Washington's (1996) model in relation to each of these courses, we found elements of the tripartite dimensions of social justice, diversity knowledge, and cross-cultural skills. The focus was slightly different, however, in how each instructor organized the content and instructional techniques.

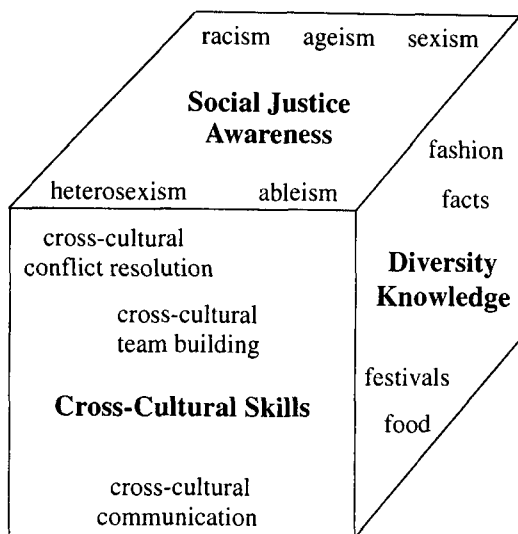


Figure 1. Three-Dimensional Approach to Addressing Diversity Issues  
(Washington, 1996, p.43)

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### **Case One: Social Justice at The University of North Carolina at Chapel Hill**

The purpose of the course at UNC-CH is to focus on the meanings of leisure in a changing society (Henderson, 1995). The main emphasis in this course is social justice education linked to diversity knowledge and the development of some cross-cultural skills. The course has three units with the first addressing social justice. The topics include: analyzing one's own values, behaviors, and beliefs; analyzing the construction of difference; articulating the "isms" faced by people who are "diverse;" exploring the impact of oppression on leisure; and articulation of the controversial issues (e.g., affirmative action) that surround diversity in the workplace.

The second unit of the course focuses on diversity knowledge, with an emphasis on the characteristics of specific groups defined as diverse, a critical examination of their leisure, discussions of the identity and alienation that leisure might provide for

diverse groups, myths surrounding diverse groups and their leisure, and the lifestyles of individuals identified with diverse groups. The last unit focuses on the future and how to address some of the problems surrounding social justice within the leisure services field. The focus on cross-cultural skills comes in some of the in-class exercises and assignments for the course.

The teaching of "Leisure in a Diverse Society" over the past four years at UNC-CH has evolved in a number of ways in terms of the assignments required to meet the objectives of the course. Currently, a contract grading system is used. In addition to two essay exams, all students write an identity paper. From there, they are free to choose either a volunteer service learning undertaking or a writing option that includes a term paper, media analysis, and attendance at campus lectures or meetings. Both options get students involved with the topics of the course, but they function in slightly different ways.

The identity assignment offers the students a chance to write a short (2-3) page paper that describes themselves. They are asked to identify their race and describe what that aspect of culture means to them. They also talk about their self-identify regarding their socioeconomic class and what impact it has had on their lives. Finally, they choose one other area of diversity (disability, religion, age, sexual orientation, geographical location (i.e., southerner or something else), or size/appearance). They tie this discussion together by looking at their own leisure and describing what the relationship is between their identity and leisure. Insights gained are described in class and shared through small group discussions.

A volunteer service learning experience (Jacoby, 1996) began formally this past year. The class made use of the student learning program on campus to assist with placements and follow-up as well as leading processing groups with the students. The students were asked to talk about their experiences periodically in class. In this assignment, the students volunteered for 25-30 hours during the semester in a leisure or recreation related setting that involves the majority of individuals who possess at least one, and preferably two, characteristics different from their own. These criteria are not hard to meet in terms of age or disability and most students have chosen one or both of those areas. Students keep a journal of their experiences throughout the semester and write a short (2-3 page) paper at the end about what they learned about leisure and diversity in doing the volunteer experience.

If students do not choose the volunteer experience, they have the opportunity to do three writing experiences. A media analysis is one example (Henderson, 1995). It provides a method for students to examine and write about popular culture and the myths and messages sent about diverse populations and their leisure. Another possibility is to attend two lectures or meetings on campus, or in the community that deal with some aspect of diversity discussed in class. Students write a short (2-3 page) paper describing what happened at the meeting or event, what the issues were, what implications they had for leisure or recreation, and what they learned about a topic or group that was new to them. The third opportunity within the writing option is to do a term paper about a group

or category of diversity defined as "different." Students use popular and professional literature as well as interviews and observations. The group is defined and discussed historically and then implications are linked to what leisure means and how accessible it is to them.

Evaluations of the learning opportunities have been positive because the students are forced to "get out" and away from the campus. The assignments are shared in class the day they are due so students have a chance to discuss with one another what they did or are doing. Thus, the instructor attempts to create an atmosphere where mutual learning is occurring. By facilitating opportunities for the students to address these diversity issues, they will hopefully become a more informed and active citizenry in the future.

### **Case Two: Diversity Knowledge at North Carolina State University**

In the Parks, Recreation and Tourism Management Department at North Carolina State University (NCSU), "Exploring Leisure Alternatives" is a social science/humanities elective course for non-majors and is optional for recreation majors. The purpose of the course is to expose students to and involve them in leisure experiences that reflect the diverse cultures on and off campus, as well as in international societies. As explained by Washington's (1996) paradigm (see Figure 1), diversity knowledge is a primary objective of this course combined with aspects of social justice awareness and cross-cultural skills. The course offers three areas for discovery: the student's interpersonal settings (i.e., peer group, family, workplace) the larger institutions (i.e., education, economy, political, mass media, organized religion) and culture (i.e., customs, language, values). This course has been taught to address cultural diversity issues at NCSU for more than a decade using variations in content.

The premise of this course is that everyone is an individual with a cultural background. The course focuses on how the comprehensive American heritage includes the contributions of multiple ethnic groups. These contributions include not only sports, music, dance, drama, literary arts, and visual arts for entertainment, but also social actions and themes transmitted through a leisure frame of reference. For example, "Strike at the Wind" is a Lumbee Indian outdoor drama that tells of the contributions of Henry Berry Lowrie to the struggle of "the people" to maintain their freedom from "the strangers."

One unit in the NCSU course focuses on personal growth and development. The first written assignment requires students to do a lifestyle analysis to determine how much time, money, and significance they place on leisure in their current life stage. Students also discuss the diversity in their personal experiences. A second unit focuses on facility exploration on campus as well as examines the diversity in other larger institutions that are the providers of leisure programs, facilities, and services to American cultures. The third unit examines the cultural system with an emphasis on the many faces of North Carolina. Students explore contributions made by people of European, African, and American Indian heritage.

In the unit on personal growth and development, similar to the identity exercise used in the course at UNC-CH, one assignment asks students to determine the categories their leisure experiences fit: cultural, educational, physical, or social. The students discuss elements of diversity based on such aspects as gender, ethnicity, geographic region, age, family size, and celebrations. In another assignment, students articulate their philosophy of life and leisure. The underlying premise is that if students understand themselves, they can more easily make comparisons and strive to understand others. Building on Pang's (1994) rationale, students are capable of making connections between their lives, the lives of others, and themes in society. The questions they address include: Who am I? Why am I here in this universe? Why am I here at this university? Of what values are leisure and recreation to me? How are my work and leisure related? My leisure choices come from what values? Students answer questions in an essay format to show themselves at work and at leisure.

The unit on larger institutions is an exploration of leisure service facilities. Students visit facilities on and off campus, such as the African American Cultural Center, NC State Art Center, and the North Carolina Museums of Art, Science, and/or History. The purpose of the field trips is to encourage students to develop respect for and inclusion of various forms of cultural expression. Students submit a written report and discuss an exhibit and a specific work including the medium and message. They also explain how diversity is portrayed in the facility, exhibit, work examined, and/or in other facility visitors observed.

The unit examining the cultural system is a way to explore cultural diversity through leisure experiences. Such exposures teach not only the contributions made but also show values as foundations upon which the cultural contributions occur. These experiences show how customs, language, beliefs, music, dance, drama, storytelling, art, crafts, and fashion pass from one generation to the next. Major groups studied in North Carolina include African Americans, American Indians, and European Americans. Festivals in North Carolina, such as the Lumbee Indian Homecoming in Pembroke, Gathering of the Scottish Clans at Grandfather Mountain, and the African American Kwanzaa Celebration in Raleigh are experienced in person or with CD's, videos, or the Internet. Students taste foods at holiday meals, ethnic restaurants, and festivals such as the International Express hosted by the Raleigh Parks and Recreation Department. Fashions are also observed in these settings as well as in books, magazines, and on students or faculty representing diverse ethnic backgrounds. In this unit, other cultures (e.g., Asia, Australian, and the Middle Eastern) and the customs that are evident in these cultures are discussed.

Consistent with Singer's (1994) view, the goals of cultural diversity, as approached in this class, are "inclusion, multiple perspectives, and scientific exploration to see the world in all its global complexity" (p. 286). Culture refers to all of the life experiences of a specific group being passed down from one generation to the next. Diversity dictates the need for variety in offerings of recreation activities and experiences that are custom-



ary to a specific group of people. Singer (1994) suggested that studying diversity by examining leisure pursuits allows students to explore similarities and differences in human experiences. It also shows the broad range of human contributions and cultural development in multiple societies.

Social justice awareness in this class relates to leisure programs and services based on race, ethnic background, socioeconomic status, religion, gender, and age. Students also examine how the mass media markets programs, facilities, and services that reflect the dominant culture. Students discuss who has access to the experiences shown? Why are some groups included and others excluded? What differences exist among the ethnic groups viewed?

Cross-cultural skill development is approached in four ways: a) students are placed in a discussion or project group with those who are culturally different from themselves in some way; b) guest speakers from different cultures (usually undergraduate or graduate students) are invited to make presentations and dialogue; c) American students enrolled in the class who have experienced exchange programs in other cultures or have ethnic heritage materials make presentations; and d) inaugural poems by Maya Angelou (for President Clinton, 1993) and Robert Frost (for President Kennedy, 1961) are examined and discussed to ascertain the world views of the poets from a historical perspective. These activities promote positive interactions between students and within cultures by giving students an opportunity to learn about themselves and others. These methods also increase communication and facilitate team building (Washington, 1996).

### **Case Three: Cross-Cultural Skills at San Jose State University**

Faculty at San Jose State University (SJSU) have offered a course in diversity and international issues for five years. The course originally was designed to teach students about the "isms" of racism, sexism, ageism, and other human and social differences that form the basis for prejudice. When the course was first taught, however, subject matter revolved around international business and work force management problems from a Western perspective. In the subsequent three years, the course has become an opportunity for personal journeys for potential changed ways of believing, seeing, thinking, and interacting with people who are different from oneself. The ultimate objectives are for each student to develop cross-cultural skills, integrate change into his or her daily life, and progress on an awareness continuum from avoidance to acceptance of other people.

The approach taken in teaching this course assumes that issues (e.g., misunderstandings, distrust, disbelief, and dislike) occur between individuals because they lack skills in communicating effectively. Thus, the course centers on active engagement in developing knowledge and skills for effective cross-cultural communication. One-half of the course focuses on studying and practicing these skills. A continuing theme throughout the course is diversity knowledge and social justice awareness as a means to ground the communications theory in real life experiences. The remaining half of the semester

involves ethnic-specific culture studies with effective communications becoming the underlying theme related to other people's ways of being.

To accomplish the goal of personal change, the course content leads students beyond memory and cognition to firsthand experiences about personal feelings and mental frameworks for thinking about others' situations. Therefore, participatory experiences are common in class and as homework assignments. In creating active learning experiences, the classroom becomes a "living laboratory" where students can practice public behavior through questions, role playing, and voiced concerns. A student's behavior or person is never subjected to ridicule. As a result of this framework, a growing sense of personal acceptance, realizations that "I am here to be what I can be, not to be better than you," and personal disclosures often occur.

Cross-cultural communication skills provide a theory and structure to teach about concepts such as norms, individualistic and collectivist ways of communicating, personal and social identities, stereotypes and expectations, mindfulness, personal ethics, attributing meaning to others' behavior, conflict, and building relationships and community. Rather than telling students everything they should know, the instructor turns to them as sources of personal experience who can illustrate ideas. In this way, the classes depend upon student contribution and create avenues for sharing. Discussions can become stifled if the teacher is the primary source of knowledge. Students become co-leaders by responding to such questions as "who has an example that may show us what a family norm is?" or "what have you seen or experienced that may illustrate the concept of losing face?"

Less public, but more involving for everyone, is the use of short dyadic conversations such as: "turn to a person sitting near you and take turns sharing about a time when you felt butterflies or anxiety in the pit of your stomach, and discuss why that anxiety may have occurred." Situation analysis in small groups is also useful because realizing the variety of interpretations is instructive in itself. One innovation incorporated is that students must choose partners who are different from themselves and not familiar acquaintances or friends. They spend time in one class sharing their life stories and, as a group, discussing how that sharing made them feel. Each partner must make a formal commitment to share something that is an important part of his or her personal or social identity. Each student also writes a short paper entitled "Learning through Culture Sharing" following the cross-cultural experiences. They are asked to describe a variety of experiences they may have had in their lives such as visiting a Buddhist temple, attending Jewish Sabbath or Sikh services, touring the Mexican Arts Museum, attending a Dojo practice, or watching a gay and lesbian parade.

Integrating knowledge for everyday practice and employing effective communications in work and other situations are structured by an assignment to work or volunteer at least 3 to 4 hours a week. Students write learning goals based on chapter knowledge skills every week and employ the idea of growing from unconscious incompetence through

conscious competence when interacting with people in their work or volunteer experience. At first students often try to avoid the assignment because they must go beyond a textbook to take the knowledge into their personality. Their objective is to collect data on themselves over an eight-week period to write a lengthy paper (i.e., 7 page minimum) to show they understand the concepts and have made a serious effort to put them into practice so authentic learning takes place. Student questions and challenging situations stimulate class discussions. The essays are written in the first person and can be moving accounts when students realize how their years of personal experience frame the way they look at people who are different from oneself. Some students acknowledge that their frame of reference keeps them from entering honestly into dialogues and relationships.

Diversity knowledge and social justice awareness begin with the sharing of personal testimony within the class. Although not required, as trust builds students often feel comfortable enough to speak with their own voices. All groups are diverse when contrasted with others; the course emphasizes qualities that create personal and social identities such as sexual orientation, age, gender, socio-economic status, regional upbringing, and the marks of one's genes, a devastating illness, and or a severe accident. Students who experience severe bi-polar disease, are gay or lesbian, were members of a gang for their teenage years, or whose mother died when the child was nine years old illustrate some of the less apparent causes of behavior differences that may create a distinct cultural life and the need for cross-cultural communication.

One function in which students participate, a Culture-Sharing Potluck Luncheon, is graded as a quiz. Students either bring some food or an artifact that represents some aspect of their heritage for 100% on the quiz or they receive a zero. Our purpose is to practice the skills necessary to create a caring community within the class. Students who initially declared they are "American" are put in a position where they must research their immigrant ancestry. They study cookbooks, visit restaurants, and eventually cook or buy something for lunch. Some who have never been brave enough to try foreign food timidly do so and almost always express their disbelief at "how good it tasted."

About four weeks of the course are spent reading a text about effective communication with people of three Western cultures. Students read one book about other cultures encompassing Eastern or Western traditions. Discussions and guest speakers, role playing, and applied problem solving are used in this part of the course. For example, lunch at a French restaurant is accompanied by a lecture given by the European restaurateur. The "Talking Stick" (an American Indian tradition) is used in one class so each student can speak about a personal experience with racism or any other sensed prejudice against personal or social identity.

Teaching diversity invites both instructors and students to look seriously at the expression of identity. Whether students are multi-racial or mono-racial, they bond to cultural groups who differ in some ways. Culture, as the artifacts of human interaction,

may be socially or environmentally limited in public. By learning to accept diverse appearances and behaviors and to communicate effectively with people who are different from ourselves, caring communities can grow. If this course is to matter, the knowledge must not remain in the classroom, but be passed along.

### Summary

Addressing personal and cultural diversity issues is important for those who will enter the leisure service profession to ensure their respect for the variety of populations they will serve. Virtually no occupation, however, can avoid diversity in the future. Diversity knowledge, social justice awareness, and cross-cultural skills can facilitate successful careers in all fields. From courses like the ones described, as well as other classes in recreation and leisure curricula, students can learn to become leaders of social change because they “believe that everyone deserves to be welcomed, acknowledged, valued, respected, and included” (Washington, 1996, p.43). Professionals must recognize the cultural differences that affect recreation and leisure interests, motivations, participation, and outcomes (Holland, 1997).

Two important aspects stood out that we learned in teaching these courses. First, it was healing and affirming for a group to hear or see issues of cultural and personal diversity. Seeing and hearing about people’s experiences in recognizing and coping with racism, for example, helped students begin to identify with their own racism. A second valued result of teaching these types of courses was confirmation of the idea that “the teacher we need is among us.” Students become teachers by taking the place or perspective of another. All perspectives counted and students learned to examine many ideas. As educators, we believe that these experiences can be transferred to careers in recreation programming and management.

These exemplar courses support an application of the three-dimensional approach reported by Washington (1996) to leisure studies and services. They demonstrated that information for addressing issues concerning diversity can be brought into meaningful forms by creating interactive opportunities among all three dimensions of education. In our courses, we identified problems and values (Social Justice Awareness), observed real evidence of a variety of cultures in action (Diversity Knowledge), and described means to value and make use of those cultural differences (Cross-Cultural Skills). Each course was quite different; each course accomplished worthwhile goals for diversity learning.

It is not enough to observe, be entertained, or visit a culture. It is not enough to read, debate, and know about social justice, ethics, and values. Furthermore, developing knowledge about how others communicate, how to listen, and how to respond effectively is insufficient in itself. Approaching diversity learning in only one of these three dimensions leaves students with incomplete knowledge. When educators activate all three areas of learning together, we can teach to students’ heads and their hearts. Courses

addressing issues of diversity do represent a “perspective in the making” (Singer, 1994). Through structured learning, students can see the world of opportunity and oppression more clearly, and willingly engage in making personal and professional decisions that can build inclusive communities.

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