ISSN: 0149-0400 (Print) 1521-0588 (Online) Journal homepage: https://www.tandfonline.com/loi/ulsc20

Book reviews

Gregory J. Buhyoff , Linda L. Caldwell , Phillip Payne & Rita Black

To cite this article: Gregory J. Buhyoff , Linda L. Caldwell , Phillip Payne & Rita Black (1998) Book reviews, , 20:2, 165-172, DOI: 10.1080/01490409809512277

To link to this article: https://doi.org/10.1080/01490409809512277

Published online: 13 Jul 2009.

Submit your article to this journal

Article views: 30

View related articles

Full Terms & Conditions of access and use can be found at
https://www.tandfonline.com/action/journalInformation?journalCode=ulsc20

BOOK REVIEWS

Kennedy, Donald. *Academic Duty.* Cambridge, MA: Harvard University Press, 1997. 310 pp., $29.95 (ISBN 0-674-00222-9).

Reviewed by **Gregory J. Buhyoff**
College of Forestry and Wildlife Resources
Virginia Polytechic Institute and State University
Blacksburg, Virginia 24061

For many if not most of us, the attraction of an academic career was, in part, derived from what it offered to us: the opportunity for freedom in our professional pursuits within an environment that would foster original thought and discussion. The attraction persists; however, it has become apparent that as members of the academy we cannot think just about what the academy offers us and what our "rights" are within that environment, but rather we must consider what our expected and vested responsibilities are to our students, the public, and our profession. In other words, we must fulfill our duties. This difference between academic right and duty is the focus of *Academic Duty,* which is authored by Donald Kennedy, President Emeritus of Stanford University.

The book evolved, like many do, from instructional materials developed by Kennedy, in this case for a doctoral-student seminar. Kennedy discusses the array of subjects and duties faced by academicians as they enter and proceed through careers in academia. He cuts well below the surface in discussing academicians' involvement in research, teaching, and service. By detailing the types of issues that define these professional activities, Kennedy discusses the professional obligations carried by each activity. He notes that although formal instruction in issues of professional responsibility is often a part of formal curricula in many professional disciplines, such as medicine and law, educators have neglected to inform and discuss such issues with the very people who will be responsible for passing on such ethics: the future professoriate. This point is well taken, and the book is a wonderful aid to considering and discussing the issues that surround our professional duty.

Kennedy argues that academic institutions and the nature of academic duties cannot be reformed until we more fully understand and, in fact, really believe that our primary obligation is to students, that is, that the focus of the academy must necessarily be on the intergenerational duty to advance the welfare of students. In fact, he believes and argues that many, if not most, problems we face in adapting higher education to current and future societal and political needs and desires can be solved by putting the needs of students first. Kennedy uses both hypothetical and real case studies of teaching, research, mentoring, publishing, service, and professional ethics to illustrate the often complex choices and problems faced in an academic job. Needless to say, Kennedy, with his breadth of professional experience in the academy and as a former commissioner of the Food and Drug Administration, is able to bring some illuminating real examples of the need to reconsider academic structure.

This book is not just a call for reconsideration of duty; it is a skillfully-assembled description of the expectations that an inexperienced faculty member would likely encounter in new professorial roles. However, Kennedy often frames his topical discussions with historical context and overviews of modern-day political pressures on the academy. Thus, although it would serve as a wonderful background and discussion text for a graduate course or seminar that is focused on preparing our graduate students for their entry into the academy, the book should be required reading for all college and university faculty and administrators. It is an excellent precursor or follow-up to Ernest Boyer's 1990 publication, *Scholarship Reconsidered.*

Leisure Sciences, 20:165–172, 1998
Copyright © 1998 Taylor & Francis
0149-0400/98 $12.00 + .00

Academic Duty contains some particularly useful discussions of topics that are either vague or are not well understood in the minds of many, as our experiences often may be rather one-sided. In particular, Kennedy does an excellent job of detailing the indirect cost–overhead problem, which is a continual source of misconception for faculty and some research sponsors and a perennial problem for university administrators. Kennedy's treatment of ethics and scientific misconduct is notable and could serve well as the springboard for useful classroom or hallway discussions and debate. A significant portion of the book is devoted to the framing and discussion of the benefits and problems surrounding the issues of increasing private-sector funding of university research. This material is particularly relevant because, clearly, many faculty and the academy itself need to consider carefully the issues that are borne of the private sector–academy marriage. The offspring of this union create new complexities that either can support our duty to students or can stifle or misdirect such responsibility.

For the past 10 years, I have taught a graduate course that deals with the very issues covered by Kennedy. Until this time, there was no single text that provided comprehensive coverage of these topics. *Academic Duty* has filled the void, and I intend to use it as a background source and as a generator of points of discussion and debate. After reading this book, I must now reconsider and re-evaluate my views on many issues, despite having been a member of the academy for almost a quarter of a century. The timing of the publication of Kennedy's work could not have been better. We are truly at a critical political point in time where we must stand back and assess our academic duty.

Reference

Boyer, E. (1990). *Scholarship reconsidered.*

Mannell, Roger C., and Douglas A. Kleiber. *A Social Psychology of Leisure.* State College, PA: Venture, 1997. 424 pp. $33.95 hardback (ISBN 0-910251-88-6)

Reviewed by **Linda L. Caldwell**
School of Hotel, Restaurant, and Recreation Management
Pennsylvania State University
University Park, Pennsylvania 16802, USA

Mannell and Kleiber's book will be useful in two ways, as a text in upper-level undergraduate and graduate courses and as a resource for those interested in current social psychological perspectives on leisure. The readable book fills a large gap in the literature created by the datedness of Iso-Ahola's 1980 groundbreaking text *The Social Psychology of Leisure and Recreation.*

I have used this textbook twice and am in the process of using it again. Students in my classes have been both master's and doctoral students who typically have not had a background in social psychology. In this context, although the book alone would not be sufficient to cover the depth needed (it does cover the breadth), it is an excellent source for fundamental information. For an undergraduate class, I believe the textbook would stand alone.

Mannell and Kleiber provide an extensive review of the literature. Foremost, the literature supports and explains the concepts they introduce and discuss. The literature review is strengthened by their inclusion of some literature from social psychology and developmental psychology. Reflective of the current state of the literature, the book seems to be more psychologically based than sociologically based. Many of their discussions are

rooted in history, which gives perspective to the evolution of thought and research on the social psychology of leisure. There are a few matrices in the book that summarize existing literature on certain topics; these will be quite useful as a resource. Finally, gender and race are considered as important variables in many of the discussions.

Literature is discussed from substantive and methodological perspectives in a balance that works well for this type of text. In fact, a real strength of the book is the way in which the authors integrate substance and methods. Mannell and Kleiber integrate positivistic and interpretive perspectives and discuss research from both paradigms when appropriate.

Another strength is that the authors present the central social psychological constructs to leisure in a readable and accessible manner. Students are guided to think about concepts from personal, as well as professional, perspectives. Discussions and examples of the various concepts include travel and tourism, therapeutic recreation, outdoor recreation, policy, and management perspectives. Thus, students from all backgrounds will find something with which they can personally and professionally connect.

There are ample examples to illustrate the concepts. Many tables and figures present data, types of data collection tools from actual studies, or both. Students will find these informative, and they are useful points of discussion in a classroom setting.

Common themes run throughout the book, and there is a bit of overlap among the chapters that is hard to avoid in this kind of text. For example, intrinsic leisure motivation is discussed at various points throughout the text as being definitional to leisure, as a process, and as a personality type. The book is well indexed, though, which helps the reader to place the related discussions in context.

The chapters are logically sequenced and are grouped into four sections. As expected, the first section focuses on the fundamentals of social psychology, how it intersects with or provides a foundation for leisure studies, and how leisure is viewed from a social psychological perspective. Mannell and Kleiber go on to describe the many attempts at defining leisure, and students will find this chapter helpful in understanding the complexities of leisure. The fourth chapter is largely methodological and provides the foundation for discussing research issues throughout the book.

From this broad section on understanding leisure and social psychology, Mannell and Kleiber move on to discuss leisure from a person-centered perspective. They begin this section with a discussion of perceived freedom and intrinsic motivation. Of particular note is their treatment of intrinsic and extrinsic motivation. The complexities of these constructs are nicely introduced. The next two chapters focus on leisure-related personalities and motivation and satisfaction. Within these three chapters, a number of important constructs are presented, such as boredom in leisure, learned helplessness, and substitutability. Because topics from this section and its chapters are sometimes addressed in other chapters as well, students gain an appreciation of the complexity of human leisure behavior and experience and how constructs are related. From a methodological standpoint, issues such as measurement and design are discussed and students will also learn to appreciate the challenges inherent in social psychological research.

The next section on the social context of leisure explores how people are socialized into leisure and how they maintain or change interests. Included are discussions of the developmental aspects of leisure across the lifespan.

The final section of the book reflects the growing interest in examining leisure from the perspective of health and well-being. The authors first look at the concept of psychological benefits and begin with a short but interesting discussion on when outcomes become benefits. They organize their discussion around various "theories" (e.g., need compensation, personal growth, pleasure–relaxation–fun). They move this discussion to a chapter on benefits of leisure in other domains of life such as work and family.

Finally, Mannell and Kleiber end with a chapter on leisure constraints, constraints negotiation, and affordances. This chapter nicely integrates current research and a discussion of some of the constructs discussed earlier in the book (e.g., substitutability, personality).

In sum, I've found this text stimulating to student learning and to class discussion. Furthermore, it allows the instructor flexibility with regard to assigned readings. For example, I chose to discuss substitutability when we examined perceived freedom and intrinsic motivation (chapter 5), even though Mannell and Kleiber's main discussion of the construct wasn't until Chapter 12. This strategy worked well for our class. As the next-generation social psychology text (to Iso-Ahola's 1980 text), this book will serve the field well.

Reference

Iso-Ahola, (1980). *The social psychology of leisure and recreation.* Dubuqe, IA: Brown.

van Wyck, Peter C. *Primitives in the Wilderness: Deep Ecology and the Missing Human Subject.* Ithaca: State University of New York Press, 1997. 186 pp. $17.95 softcover (ISBN 0-7914-3434-6).

Reviewed by **Phillip Payne**
School of Arts and Education
La Trobe University
Bendigo, Victoria 3552, Australia

Essentially, this short book is a philosophical deconstruction of the self-professed radical environmentalism of "deep ecology." To do this, Peter van Wyck critically engages the conceptual propositions of modern environmental thought, in particular ecological theory from which deep ecology derives much of its inspiration, ideological underpinnings, and normative intentions. As such, the immediate relevance of van Wyck's text to leisure scientists is a task I seek to outline, albeit in a cursory fashion. Accordingly, this review does not deal explicitly or critically with the manner in which van Wyck constructs and organizes his account of deep ecological theory and its methods. Rather, the focus is on some of the major substantive issues raised in the book, which when applied to certain aspects of leisure theory, wilderness research, and outdoor recreation practices will prove to be highly provocative.

The title of Van Wyck's book provides an immediate glimpse of his troubles with the deep ecological insight that nature, read wilderness, provides a normative mirror for the science of ecology. Wilderness, therefore, is the ethical terrain for the needed retrieval of the authentic human subject at one or in harmony with his or her environment. That is, according to deep ecologists, the primacy and primality of nature provides the original moral compass for particular types of human subjectivity, modes of social interaction, and environmental agency. van Wyck is critical of this type of propositional ecological ethic that, among other things, sets out to collapse the nature–culture dualism allegedly bestowed on us all by the progressive Western enlightenment project, now popularized as the "ecological crisis." Herein, van Wyck poses a serious challenge to those outdoor–adventure recreators/educators/leaders, wilderness seekers/escapers, and nature mystics/ecotourists who rhetorically claim their back-to-nature practices occupy a privileged moral and political position with regard to nature and its reparation, revalorization or reenchantment.

There is no doubt that van Wyck's critique of deep idea(l)s will invoke dissonance among some in the outdoor recreation–education fraternity. This dissonance might turn to outrage, or a more contemplative turn, when van Wyck then links salient characteristics of

deep ecology with elements of the historical emergence of German National Socialism. This connection is developed in greater detail in texts devoted more fully to examining the reactionary underpinnings and ecofascist tendencies of deep ecology (Biehl & Staudenmaier, 1995; Ferry, 1995). Complementing William Cronon's (1995) "trouble with wilderness," van Wyck provides an important, useful, and critical counterpoint to the nonproblematic uptake and undertheorization of deep ecology, a worry he connects mainly with the North American variation of Arne Naess's formulation of deep ecology (as a questioning process), to which van Wyck remains sympathetic. To be sure, the deep imperative and the "seductiveness" van Wyck alleges of it are also apparent in Australia, New Zealand, and Europe.

By implication, the manifestations of van Wyck's concerns about deep ecology theory in outdoor recreation practices and leisure theory provide fertile ground for researchers. Leisure researchers have historically shown a keen interest in questions of identity, personality, action, interaction, and subjectivities, both as a focus of research and in choices of methodology. Of particular interest, therefore, is van Wyck's third chapter, in which he details the displacement, or marginalizing of human interests, in environmental discourses that stress holistic and organicist "systemlike" understandings such as Gaia, bioregionalism, ecocentrism, and the "land ethic." Humans go missing! If so, van Wyck asks if human relations and historical social conditions such as hierarchy, domination, and oppression are simply subsumed into holistic metaphors or colonized by the deep totality of a nature–determinism/biological naturalism. van Wyck's belief in humanism, with all its folly, hubris, and problems, remains unconvinced that nature knows best, where the whole is more than the sum of the parts and where this eco-totality can only be seen, somewhat ironically but perhaps not coincidentally, from the objectively detached, superior vantage point that (certain) travellers "occupy" on techno-human constructions like "spaceship earth" and "life-boat ethics." van Wyck's concern, however, is that the displacement of humans (and culture) implicitly devalues or denies what it is to be a human being, to be different, and to be a social and political actor, either individually or collectively. Few in the leisure professions, including outdoor–adventure–wilderness recreation, would subscribe knowingly to the deep reworking of humans as equivalent to an introduced species. Nevertheless, for those looking for alternative solutions van Wyck notes the attractiveness of deep ecology, marred by its tendency to gain support by defining what it is to which we are, or should be, opposed. This "politics of negativity" is inscribed in much environmental theory and is often practiced by environmental movements. For van Wyck, deep ecology itself remains seriously undertheorized, particularly as a social and political philosophy that has a tangible practice. Most important, then, van Wyck reveals a contradiction that opens up a broad conceptual and empirical space for leisure researchers interested in the social conditions and political relations of actors–research subjects in the fields of wilderness–outdoor recreation and nature–ecotourism.

What then for researchers are the connections of a seductively deep theory and allegations of its misanthropic and ecofascist tendencies? Some time ago, Richard Kraft (1981) editorialized "John Dewey would bridle at the extreme individualism of many of today's experimental educators, who appear to emphasize the individual, the mystical experience of the mountain top and the narcissistic pleasures of the wilderness, rather than the arduous task of building a just and democratic social order" (p. 6). Kraft is potent for the signals he, like van Wyck, sends to researchers. For example, is there more (socially, politically, and culturally) than meets the (self-realizing) eye in that line of wilderness research devoted to experience, solitude, privacy, flow–peak, and counseling–therapy? What views and values do outdoor leaders have about wilderness and nature experience? How should wilderness purists and outdoor adventurers deal with the apparent mundane reality of their own and

clients' ordinary, everyday lives in concrete jungles? In a disembedding, disembodying, and detraditionalizing post–high–late modern society, what ontological–phenomenological presuppositions and ideological assertions are being made about humans within the recent interest in place and space? Can leisure and environmental ethics coexist in increasingly commodified versions of outdoor lifestyles? Numerous research and practical questions about human experience of environment–place–wilderness abound once assumptions made about nature and its experience are scrutinized, problematized, and qualified. Quite clearly, van Wyck is concerned about the shallowness of that deep line of foundational thinking and universalizing storytelling that derives the authenticity and locates the legitimacy of human subjects in the (imagined–idealized–romanticized) primitive of wilderness (e.g., think like a mountain, veneration of aboriginal peoples and their traditional ways). For van Wyck, ignoring or evading social, historical, and cultural context in research, inquiry, and explanation is just another form of absurd reductionism.

Beyond some of the more apparent empirical and theoretical opportunities for leisure scientists, van Wyck's concluding discussions will prove intriguing and frustrating at the same time. van Wyck rightly makes it clear that critique should be accompanied by the laying out of possible directions for future (philosophical) inquiry. To that end, he draws promisingly on a number of authors who have examined pragmatically those futures we already inhabit, futures that speak to the ways in which humans, their subjectivities and identities, and agency and action are already immersed in embodied lives that are inescapably technological and economic. Reactions will vary about the merits of his focus on the embodied cyborg as providing for the human sciences both a site for inquiry and explanation and meaning for that site. Less promising for nonphilosophically inclined leisure theorists and practitioners is van Wyck's rather lengthy discussion about the relative merits and weaknesses of poststructural vantage points in furthering our understandings of the technofutures he suggests we need to come to terms with, thus rendering his version of a "weak ecology."

As a refreshing work, at last, in poststructural-inspired social and political (and weak ecological) philosophy, van Wyck's important, often cogent, but always potent and reasonably complex argument boils down to the need for the reader to be well informed about what, I think, is the central (ideological) question he confronts us with, albeit indirectly. This crucial question deals with the worthiness and plausibility of (personal, social, political, and cultural) attempts to hang on to the already known as traditionally given in what now, indisputably, is a detraditionalizing world culture. That is, if we pragmatically accept the globalizing imperatives of a post–high modernity–history, how and where do we argue the worth of certain traditions in those vastly different historical–local circumstances that present "new" opportunities to the weak ecological cyborg. Van Wyck is useful to a point on this, but recent debates about tradition in social theory and environmental–wilderness history provide crucial, grounded insights into the intellectually interesting philosophical abstractions with which van Wyck closes. On the unsettling nature of this book, leisure practitioners, theorists, and researchers working in the nature field, both inner and outer, have much to think about and contribute.

References

Biehl, J., & Staudenmaier, P. (1995). *Ecofascism: lessons from the German experience.* San Francisco, CA: AK Press.

Cronon, W. (1995). *Uncommon ground: Rethinking the human place in nature.* New York: Norton.

Ferry, L. (1995). *The new ecological order.* Chicago: University of Chicago Press.

Kraft, R. (1981). A call to action and reflection. *The Journal of Experiential Education, 4*(1), 5–7.

Godbey, Geoffrey. *Leisure and Leisure Services in the 21st Century*. State College, PA: Venture Publishing, 1997. 249 pp. (ISBN 0-910251-92-4).

Reviewed by **Rita Black**
Institute for Tourism and Recreation Research
University of Montana
Missoula, Montana 59812

> A 48-by-22 mile chunk of the Larsen Ice Shelf in Antarctica broke off recently, exposing rocks that had been buried for 20,000 years. Experts had predicted it would break off in ten years but it broke two months after their prediction. If the Larsen Shelf is any indication, our atmosphere is warming at unprecedented rates. (p. 8)

Geoffrey Godbey's book begins with several pages of interesting tidbits of knowledge such as the one above. His approach is definitely engaging, almost begging the reader to continue. Other than a couple of notable exceptions, the book does not disappoint the reader.

This entire book wrestles with the concept of change and its implications for the future. Geoffrey Godbey's theme throughout is basically "The future is today, folks. Let's get to it." He does a fine job of relating trends and predictions to the leisure services field, forcing the reader to consider the role leisure services will play in our society's future and challenging the profession to be proactive (not reactive) in responding to change.

Godbey does a good job of including the "major topics" that affect the delivery of leisure services: the environment, technology, values, demography, economic, health, work and free time, and governance. Within each major topic, five to seven different issues are presented. Godbey consistently follows the same format, one that I have never seen in a textbook and that I particularly enjoyed. First, the issue is discussed, followed by a series of issue questions. Those questions segue into possible implications for leisure. This format lends itself to easy reading, and concepts are not easily confused. Some of the more intriguing issues discussed include new values of our evolving culture, lessening sense of place and of privacy, sex role changes, problems with our educational system, deteriorating health in modern nations, the changing face of the work force, and the role government will take in the next century.

As an example, Godbey discusses the tribalization of culture. He asserts that many of the political boundaries that have traditionally defined the world are increasingly seen as insignificant and that people are tribalizing into special interest groups in representing "the public" (p. 75). He cites the fall of the former Soviet Union as an example. In terms of leisure, Godbey infers that the days of mass leisure are over and that leisure will be "defined within smaller and smaller subgroups of people" (p. 76), thus causing leisure service professionals to rethink how things are done. This cultural change presents challenges to the field, but, as with all challenges, there are also opportunities.

However, the book may have better served the reader in the following ways. First, given the relative importance of technology and health concerns for the future, Godbey might have included more information in those areas. Second, in some instances it seems that the information presented is Godbey's and is not necessarily demonstrated by scientific evidence. Third, the reader must remember that there are two sides to every issue. The other side is sometimes forgotten in this text. Faculty, in particular, need to be cognizant of that and must make an effort to point out the other side to student readers. For example, sometimes the tone of the writing is somewhat pessimistic, as is particularly apparent in the section on the environment. Granted, the condition of the environment is, for the most part, less than optimal. However, many groups of people, corporations, and other organizations

are working hard and having success in cleaning it up. Those efforts should be highlighted in a book of this nature. Sometimes such good deeds are contagious, if nothing else.

This book would be a good text for a sophomore- or junior-level issues class. It would also be an adequate supplemental readings book for nearly any course, especially a planning course. The issues would elicit good dialogue in discussion sessions or for small-group work in a classroom setting.

Practitioners would also be well served to read this text. This book is intriguing and easy to read, and it offers a no-nonsense approach to change and the future. There are changes in store for the future, and the smart practitioner must begin making necessary adjustments and alterations.

Overall, the book is very much worth reading and offers plenty of food for thought. And even if you do not agree with Godbey's perspective, the engaging style of his writing will keep you entertained. Well written, well thought out, and informative—a book worthy of your time!