EXPLORING ATTITUDES AND VALUES OF AFRICAN AMERICAN

WOMEN TOWARD OUTDOOR ACTIVITIES:

A Q-METHOD STUDY

By

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Title of Study: EXPLORING ATTITUDES AND VALUES OF AFRICAN AMERICAN
WOMEN TOWARD OUTDOOR ACTIVITIES: A Q-METHOD STUDY

Major Field: Leisure Studies

Abstract:
Scope and method of study. Q Methodology was used to explore attitudes and values of African American women. Q Methodology was used because of its ability to illuminate subjectivity, for this study to foster new potential categories of African American women's outdoor activities. Q-sort was utilized to collect data from the P-set. The researcher provided a set of 45 statements (Q-set) for each participant, the Q-set developed from prior interviews, literature, YouTube, Facebook, and magazines. Purposive and snowballing techniques were utilized for participant selection.
Findings and conclusions. Factor analysis unmasked three factors. The three factors are viewpoints from the subject sample (P-set) responses. The following viewpoints were revealed: (a) Self-Soothers who enjoy outdoor activities, and find connection with nature a spiritual experience; (b) Metropolitan woman view outdoor activities less important and are more interested with personal appearance; (c) Social Recreationist delight in outdoor activities, this factor rather experience outdoor activities with a group. The result of this research study offers a snapshot into a variety of perspectives within African American women outdoor experiences.

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CHAPTER 1

INTRODUCTION TO THE STUDY

Researchers suggest several differences between African American and White outdoor recreation participation (Johnson, Bowker, English, & Worthen, 1997; Johnson, & Bowker, 1999). Among these differences, it is noted that African Americans participate in collective recreation activities, such as team sports, talking and socializing and meeting people; whereas, white participants prefer more solitary pursuits or small group activities, such as jogging or golf (Dwyer, 1994; Kelly, 1980; Johnson & Bower, 1995).

African Americans prefer developed areas, i.e. municipal parks, such as Edwards Park in Oklahoma City, Oklahoma and White respondents showed preference for more natural areas, like wilderness areas, Turkey Mountain, Tulsa, Oklahoma. Results of one study (Philipp, 1993) showed that African Americans were less likely than Whites to choose wilderness areas for destinations and interest preferences. This correlates with results from Kaplan and Talbot (1988) where African Americans showed a more heightened concern for safety in recreation settings. Studies have shown that African Americans are more likely to be more cautious and circumscribed in their behavior when they travel to recreation areas that are viewed white areas (Meeker, 1973; Lee, 1972; West, 1989).

Research has shown insight into recreation differences of African American and White in urban recreation context.

Research directed as to why people of color make up a small percentage of individuals involved in outdoor activities will require a detailed consideration of leisure literature. It is

critical to understand not only outdoor experiences of all women, but how race and ethnic relations shape each of us individually. Generalizations cannot be made about all women as a single group (Roberts, 1996). Henderson (1996) suggests that there is a movement from using gender as a variable for theoretical concept of women's leisure to an inclusive approach, to better explore women's leisure experiences.

The socialization to participation in outdoor recreational activities has been different for women of color. Hence, social facets of race often affect outdoor activities and the participations of women of color. These facets united with other facets which affect all women (gender, class, sexual orientation, and employment) as well as lack of funding, lack of knowledge or understanding and dominate feels of distrust for others serve more as a barrier for women of color (Ashley, 1990).

Statement of the Problem

Over the last several decades, qualitative and quantitative sociological research in the United States has identified a gap in the level of outdoor recreation and physical activity on the part of African American women, other gender, ethnic, and racial groups (Eyler, 2003Sebastiao, Ibe-Lamberts, Bobitt, Schwingel, & Wojtek Chodzko-Zajko, 2014). Although higher rates of outdoor physical activity correlate to positive physical and mental health benefits, as well as fostering a stronger sense of a relationship to the environment and community, African American women participate in outdoor recreation activities at a lower rate than most other groups. Further research into why African American women participate at lower rates may help to illuminate this issue, and provide possible avenues for future research. A better understanding of subjective and personal interest and motivation will begin to identify possible solutions to this underrepresented participation issue. There may be a large set of possible reasons discouraging or preventing

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African American women from taking part in activities related to outdoor recreation. Possible reasons could include: a lack of time due to family commitments, a lack of financial resources, a lack of peer support for a given activity, a perception that a given activity is not an African American or female activity, real or perceived racism, among other possible reasons. There is currently no evidence as to why African American women participate at a lower rate. The purpose of this study is to determine the attitudes and values of African American women toward outdoor activities.

Research Questions

This study addresses the following research questions:

1. What attitudes held by African American women affect their participation in outdoor recreation activities?

2. What specific demographic descriptors related to economic, social, racial, ethnic and gender assist in the descriptions of attitudes and values held by African American women affect their participation in outdoor recreational activities?

Purpose of the Study

The purpose of this Q-methodology study is to explore African American women's attitudes and values toward outdoor activities. The strength of Q-methodology is in its ability to foster the creation of new potential categories of analysis, which may prove invaluable, given the lack of any definitive conclusion on the low outdoor recreation participation rate among African American women.

The intent of the study, using the Q-sort process, is to illuminate and highlight new categories of analysis that might suggest possible future avenues of study and uncover connections between concepts and ideas that African American women hold that are related to outdoor recreation activities. A survey of past quantitative research on this topic reveals either a disinclination to focus on African American women and their concerns specifically, by focusing on women in general for example, or by blurring ethnic and racial identities. These qualitative results may suggest stronger methods for creating quantitative research that can be administered more broadly across the United States. In order to provide context for the Q-study interviews, a survey of relevant research on the participation rate of African American women has been completed. This includes qualitative research using economic and feminist categories of analysis, among others. The research also includes quantitative research conducted primarily by the United States National Park Service.

Theoretical Framework

Over the last 20-30 years, strong quantitative research has been conducted analyzing and comparing the level of participation of African Americans in outdoor recreation activities in national and urban parks (Floyd, 2007). There is no question, from a quantitative standpoint, that African American participation in these activities has traditionally been much lower than other ethnic and racial groups, even when factoring in economic status. This is especially true for the participation rates of African American women. This question is significant because outdoor recreation activities can have strong mental and health benefits. In traditional leisure research, these lower rates of participation have been attributed to lack of resources (the marginality hypothesis) and differing cultural norms (the ethnicity hypothesis), as described by Washburne

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(1978). Additional quantitative studies, such as the one conducted by Washburne and Wall (1980), tended to support the ethnicity hypothesis, while revealing a lack of support for the marginality hypothesis. More recent quantitative and qualitative research has tended not to contradict this earlier research.

Given the strong possibility that cultural norms affect the rate of participation in outdoor recreation, research based on critical feminist theory has focused on the subjective experience of women, African Americans, and African American women, such as that conducted by Collins (1986) and Henderson (1991b). For instance, a lack of consideration for specific cultural constraints on women's leisure activities, such as those created by motherhood or other family responsibilities, weakens the theoretical frameworks that supported the quantitative research. For example, purely hypothetically, if a woman is a mother and feels guilty about taking time to engage in outdoor recreation, she may be less likely to engage in those activities. Feminist and black feminist thought provides a theoretical framework for exploring the African American woman experience in a way that might illuminate the subjective experience of African American women and their rates of participation in outdoor recreation. Even the focus on low levels of participation in specific activities can be called into question, because they make it more difficult to analyze what the underlying issues are, as described by Agyeman (2003). Qualitative research that focuses on the subjective experiences of individual African American women in the context of outdoor recreation may reveal more of these unknown underlying issues, as well as prioritizing their personal narratives and varied life experiences. Henderson and Ainsworth (2001) identified several other factors, or "identities," that have typically been ignored in leisure research, such as age, religion, disability, and sexual orientation, among others.

Definition of Terms

For the purpose of this study, the following terms are defined as follows:

African American: Participants' self-identify

Attitude: Expressions of how a person feels about any given thing, i.e. reflections of values a
person holds (Parvis, 2010).

Value: Guiding principles of thought and behavior; developed slowly over a period of time part
of a person's social and psychological development (Parvis, 2010).

bell hooks: Pen name of Gloria Jean Watkins she derived from her maternal great-grandmother,
Bell Blair Hooks (hooks, 1996).

Leisure: Any activity that a person chooses to do, not because they have to, but because
they want to do it. Leisure can even include the activity of doing nothing. Leisure
encompasses an incredibly broad spectrum of human activity, because the determining
factor of whether an activity is leisure or not is the attitude of the human being taking part
in that activity (Kelly & Godbey, 1992; Neulinger, 1974). For example, for a gym
employee working out in a gym would not be a leisure activity, but an individual freely
choosing to work out in a gym would be leisure.

Outdoor activities: Are solo or group, physical or nonphysical activities that take place in
outdoor settings. Outdoor activities can include organized sports in urban and rural
settings, as well as in city, state, and national parks. Outdoor activities covers a wide
range of human activity, but might include some of, but not limited to, the following:
walking, hiking, running, jogging, soccer, basketball, baseball, fishing, exercising,
climbing, biking, skating, or roller skating, and nonphysical activities, such as nature
watching, conversation, eating, or relaxation; absent are board games or card playing.

Recreation: Is a sub-set of leisure that tends to include activity of some kind. Although

    recreation can include sedentary activities such as watching movies, reading books, and

    playing board games (Ibrahim, 1991), for the purpose of this study, recreation will be

    used to describe physical activity, particularly in an outdoor setting.

Assumptions

The primary assumptions in this study include:

1. Respondents answered honestly and represented their preferences accurately.

    Several decisions related to the research were intentional to reduce the assumptions

    surrounding this study. These decisions included:

    A. Q methodology was determined to best meet the purpose of this study, systematically

       exploring subjectivity of African American women's outdoor activities.

    B. The statements were developed from prior interviews, conversations, social media,

       and research literature which represent an accurate Q-set for this study.

    C. Participant's anonymity was maintained in this study to support their response in an

       honest and reliable way.

Limitations

1. Results from Q-studies are not generalized inductively; however the outcomes from the

    study can be generalized back to the phenomenon being studied.

2. Views from the study do not necessarily reflect all possible viewpoints that participants

    may have toward the phenomenon being studied.

Delimitations

1. The investigation of African American women in outdoor activity will shed light on chronic disease that affects this community.

2. This research study can assist practitioners in the recreation field and adds to literature the discouragement of racism, and sexism in leisure.

3. This study addresses the attitudes and values held by African American women of their participation in outdoor.

CHAPTER II

REVIEW OF RELEVANT LITERATURE

The purpose of this research study is to explore African American women's attitudes and values toward outdoor recreation activities and how those attitudes and values affect their participation. In order to explore the opinions of African American women toward outdoor activities various source were utilized, including research literature, books, television, YouTube, discussions, and interviews. Seven major themes emerged: leisure, wilderness, behavior of African Americans in outdoor activities, feminist theory, African American feminist theory, health of African Americans in the United States, health care access problems.

Leisure was recognized as the prevalent theme that bridged the literature categories together. The research literature that illuminates the need for this study is discussed in chapter 1. Research studies that clarify the theme of wilderness, behavior of African Americans in outdoor activities, feminist theory, African American feminist theory, health of African Americans in the United States and health care access problems are discussed in this chapter. Literature concerning Q-research method study is included in chapter III.

The literature in this research study reveals significant studies in the fields of women in leisure, African Americans and outdoor activities, and health of African Americans. However, fewer studies were found that addresses the attitudes and values held by African American women and their participation in outdoor activities.

Leisure

As noted in the terminology definitions, whether or not something is determined to be 'leisure' is at the discretion of the person experiencing it. What may be a burden to one person for instance, a five mile jog might not be a pleasant leisure activity to another person. This section will explore the concept of leisure.

Leisure is fun, enjoyable, and a choice. Leisure has been noted to be central to human development (Kelly, 1983). A person is born with a genetic blueprint, but it will be the impact of their environmental inputs that will determine how those genes express. The most successful genetic expression will be that where the person has as many positive inputs, including leisure and play. A life of stressful inputs leads to poor health, which translate to poor reproductive capability if health is poor. Therefore, leisure is necessary to human survival as it negates stress and improves quality of life, including social ability.

Leisure need not be strenuous to be considered enjoyable. A person who loves doing low impact hiking would get as much leisure as a person doing intensive snowboarding. The attitude of the person engaging in the activity determines whether or not it is 'leisure'. Thus, in order to leisure, the attitude of the person engaging in some thing or event is key to defining what leisure is.

Activity

Kelly (1981) described the study of leisure and recreation as "underdeveloped," while being considered frivolous by some compared to other more "serious" sociological study topics. One central difficulty in studying leisure and, by association, recreation is the lack of a single definition for what leisure is. Psychologists define leisure as an attitude, while sociologists use an observable, behavioral definition rooted in a social context. Two qualities of leisure are

identified. The first has to do with choice. That is, the individual is freely choosing to take part in an activity. The second involves the attitude or involvement of the individual participating in leisure as a social role. Kelly defined leisure as an "activity chosen primarily for its own sake." Leisure is seen as having a central role in the development of close relationships. Leisure is, in part, difficult to define because it can conceivably encompass almost any activity, including things that are barely activities, such as hanging out with friends or watching television together. The leisure activities that a person takes part in not only reinforce social relationships, but also help to define who that person is, both to herself and to others around her. Kelly suggested that it is the loose and undefined nature of leisure and its open-endedness that permits people to explore different roles and relationships. Leisure also provides an opportunity for individuals to explore activities in a non-working context, such as with art or music, without the burden of having to justify that activity economically, as in a career (Kelly, 1981).

Outdoor

Boniface (2006) conducted a biographical qualitative study to analyze the meaning of high-risk outdoor activities for women. Traditionally, outdoor adventure activities are seen as a male-dominated area. Even though women's participation is increasing, they are still considered a minority among outdoor participants. There is little research on women participating in high-risk outdoor adventure activities. Participants taking part in wilderness activities experience meaningful change that positively impacts other areas of their lives, such as women gaining strength and confidence in their lives. Outdoor adventure participants who become "fully socialized" into that subculture then make choices based on that in regards to "leisure time, work time, choice of career, and where they live." Increased insider status within an outdoor adventure

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group improves the individual's ability to learn how to manage high-risk situations, through a process called "risk acculturation" (Boniface, 2006).

Johnson and Bowker (1999) conducted a quantitative study, with a low response rate of 39% and incongruence between the population and response sample with a much lower response rate among African American residents, to determine the outdoor activity preferences of whites and African Americans in the Apalachicola region of the rural south. Barriers to participation were not analyzed. The survey revealed no racial differences for "consumptive" activities, such as hunting, fishing, and berry-picking, but African Americans had much lower rates of participation in "nonconsumptive" activities such as camping, hiking, picnicking, and kayaking. These results were consistent with other studies comparing the use of urban parks by whites and African Americans, suggesting that regional and urban/rural differences may not have been significant. Nationally, three general factors distinguished African American and white outdoor recreation participation. First, African Americans tended to prefer group recreation activities, while whites pursued more solitary activities. Second, African Americans tended to prefer more developed areas, while whites preferred more undeveloped areas. Third, African Americans had more concern for safety in outdoor recreation driven, in part, by a fear of racism and discrimination. For the Apalachicola region, whether a person was African American or white was a greater predictor in determining participation than whether that person was a man or woman, but only in terms of nonconsumptive activities. Increased outreach from federal employees toward their local African American and other ethnically diverse communities focusing on their participation preferences may positively affect rates of participation, as well as an emphasis on activities for single-parent families (Johnson & Bowker, 1999).

Martin (2004) performed a content analysis on print magazine advertisements in different magazines spanning the years 1985 to 2000 to explore the social construct of the outdoor enthusiast as "young, rugged, and adventurous, and…almost exclusively perceived as being White," contending that this stereotype affects the levels of participation in outdoor recreation by African Americans— that is, activities taking place in wilderness areas and excluding other types of recreation, such as organized sports. This social conception of the outdoor enthusiast as predominantly young and white is affected by the way that outdoor enthusiasts are portrayed in advertising and other media. The racialization of outdoor recreation has three consequences. First, the stereotype of low participation by African Americans in outdoor recreation may contribute to a lower level of interest and participation in outdoor recreation among African Americans. Second, the outdoor recreation stereotypes may increase the likelihood of discrimination toward African Americans by whites encountering them in the outdoors. Third, these stereotypes may increase the fear of discrimination that African Americans have when considering participating in outdoor activities, acting as an additional source of discouragement (Martin, 2004).

There is limited research of African American women in leisure; however the existing research has begun to investigate activity participation among ethnic minority groups more extensively than in the past. Current research is beginning to uncover layers of complexities and sociocultural contexts that may affect behavior (Henderson, & Ainsworth, 2001). Race an ethnic relations have been greatly shaped by historical perspectives, political correctness, social construction, cultural ideologies, and power structure (Roberts, 1996), a connection of race to women's involvement in outdoor activities need to be accomplished.

Continuing their past research on the physical activity of African American and American Indian women (Henderson and Ainsworth, 2001) using the Cross Cultural Activity Participation Study (CAPS) data, Henderson and Ainsworth (2003) summarized the CAPS qualitative data. In the qualitative study, 30 African American women and 26 American Indian women were interviewed. The interviewers identified that many of the women interviewed had misconceptions about the definitions of physical activity, which may affect quantitative studies. Most of the women interviewed associated physical activity with positive mental and physical benefits. The study attempted to analyze the constraints preventing the respondents from being physically active. Lack of time was identified as one of the biggest constraints for all of the women interviewed, with job demands, tiredness, family needs, safety issues, and weather identified as some of the others. In many cases, an awareness of the positive benefits of physical activity was not enough to outweigh the constraints on being physically active. The majority of women interviewed identified the importance of social networks in being physically active. Although the women interviewed would be defined as "sedentary," they were quite busy.

The women in the study were separated into two types, in terms of how they structured their day. The first type has a daily weekday "routine", while the second type, the "it depends" group, had far less predictable structure to their weekdays. The "it depends" group did not usually have a regular plan for physical activity due to the unpredictability of their schedule. Weekend routines did not reflect the two weekday types, but most of the women interviewed identified getting "caught up" and "relaxing" as two important weekend activities. While some respondents said that their racial or ethnic background did not matter in regards to their physical activity, others identified some possible sociocultural factors affecting their physical activity, such as those relating to "history, marginality, and cultural pride." Walking was identified as a

significant physical activity, even though it was not always perceived as a physical activity. Walking's advantages are that it can done anywhere, it can be done alone or with others, it's consistent with cultural traditions and it's perceived as "not really exercise." Weather and seasons are significant constraints on walking as a physical activity.

In regards to the effects of race on physical activity, the women in the study had a difficult time talking about their racial identity as it related to physical activity. The study suggests that whether an individual engages in physical activity or not is related to specific and individual "personal, interpersonal, environmental, institutional, and policy" factors, highlighting the need for an increased awareness of these factors in future research (Henderson & Ainsworth, 2003).

Constraints

Shaw (1994) analyzed leisure constraints as it related to gender using three interrelated approaches. The first looked at the ways in which women and their role in society constrains their leisure activity choices and their enjoyment of leisure activity. The second looked at leisure activities as inherently constraining as it relates to gender. The third is that the leisure activity choices of women are, in themselves, a form of resistance to dominant social forces.

Time and space constraints for women's leisure activities, at every age, are more significant than time and space constraints on men's leisure activities. The "leisure gap" is the difference in the amount of time women participate in leisure activities as compared to men.

Henderson (1991b) analyzed entitlement and its effects on women's participation and full experience of leisure activities. If women do not feel entitled to a leisure activity, they will not fully experience it as leisure. An analysis of leisure entitlement provides a concrete way to address male and female inequality in opportunities for leisure activities. It also provides a

perspective on analyzing meanings related to leisure and how the nature of leisure might be redefined (Henderson, 1991b).

Jackson (2005) compiled research on leisure constraints to achieve three goals. The first goal is to provide an overview of 25 years of research on leisure constraints among various specific populations, including constraints specific to race and gender. The second goal is to provide a high-level view of leisure constraints. The third goal is to use this compiled research to suggest avenues of future research into leisure activity constraints (Jackson, 2005).

Coble, Selin, & Erickson (2003) examined the fears of solo female hikers. They analyzed the psychological processes that women use to deal with negative encounters in the wilderness. Three types of constraints on wilderness leisure activities were identified. First among these are intrapersonal-psychological qualities that affect the formation of leisure preferences (e.g. anxiety, perceived lack of skills, etc.). Second are interpersonal-social factors that affect the formation of leisure preferences (e.g. friends, family members who prefer similar or diverse activities). Third, structural- factors that occur after leisure preferences are formed but before actual participation takes place (e.g. lack of time and lack of money) (Walker & Virden, 1993).

Little is known about how outdoor recreation experiences provide positive therapeutic benefits for women specifically. Positive benefits of outdoor recreation for women can include a re-evaluation of gender and gender stereotyping, increased empowerment, and social change. Due to the role of socialization in the discrimination and inequity that women experience, recreational experiences in the wilderness for women—an experience that has been traditionally thought of as a male activity—can provide a way to liberate themselves from internalized sex-typed roles. A baseline assumption of the Borrie study is that recreation activities, and specifically outdoor recreation activities, have positive value. The positive benefits of recreation

can include improvements to physical and mental health, skill development, and increased

opportunities for socializing, among many others. For this qualitative study, 24 women were

interviewed using a 13 question open-ended survey. Based on the results, five positive

characteristics of wilderness recreation were identified and summarized as: Escape; Challenge

and Survival; New Opportunities; Natural Awe and Beauty; and Solitude. Each of the five

characteristics was then associated with related "transferable" positive outcomes. For example,

the New Opportunities characteristic was associated with a "self-sufficiency" outcome for the

women interviewed, including effects such as improved confidence, independence, self-worth,

and the realization that the individual was able to solve new types of problems related to

wilderness recreation.

Stanfield, Manning, Budruk, & Floyd (2005) conducted an empirical study via a survey

questionnaire to evaluate the hypothesis that discrimination, both by individuals and institutions,

discourages minorities from visiting recreation areas, such as national parks. First, this study

measured how perceptions of crowding in a recreation area are affected by the racial make-up of

the other visitors. Second, the study analyzed visitor attitudes toward administrative actions

intended to encourage racial and ethnic minorities to increase attendance. The marginality and

subculture hypotheses were not addressed in the study. Other possible barriers for African

Americans visiting national parks included expenses related to visiting, lack of knowledge about

parks, and the lack of public transportation to national parks. The Stanfield et al. study used a

questionnaire made up of images of different racial and ethnic groups in national park settings,

enquired as to the acceptability of different images, the possible reasons why minorities may not

visit national parks, and the level of support for different management actions in support of

encouraging additional visitation from more diverse ethnic and racial groups. It should be noted

that this questionnaire was only administered to a small sample of non-Hispanic whites from mostly all-white neighborhoods. The results of this study are not statistically significant and it is considered a pilot study intended to help craft a more robust future study (Stanfield et al. 2005).

Shinew, Floyd, and Parry (2004) attempted to create a new conceptual model for thinking about race-related constraints on leisure activities in order to address the perceived shortcomings in the marginality, ethnicity, and discrimination hypotheses. The new model attempted to incorporate the three approaches related to leisure constraints related to gender as described by Shaw (1994), only in service of creating a new conceptual model relating to race: effects of race impact individual leisure activity choices and the enjoyment of those leisure activities; the ways in which leisure activities are constraining in regards to race; and, the ways in which specific leisure activities are a form of resistance to racial constraints. The authors in this study had two expectations prior to the research survey. First, that African Americans would perceive more constraints on their leisure activities than whites would. Second, that leisure activities would not be "racially-neutral," reflecting significant differences between African Americans and whites as they relate to leisure activities that are traditionally "Black" and "White."

Shinew, Floyd, and Parry (2004) attempted to conduct a study to assess these expectations. This study was conducted in Chicago in urban park settings from a random selection of individuals. The highly localized nature of the study makes it difficult to generalize the results nationally. This survey analyzed a much larger selection of specific leisure activities than many of the other studies discussed in this review. Contrary to expectations and previous studies on leisure activity restraints related to race, African Americans respondents did not feel much if any constraints on their leisure activity, while white respondents reported higher level of constraints. Specifically, white respondents reported feeling more restraints on their leisure

activities related to time, family commitments, transportation, location of the park, and other factors. Shinew, Floyd, and Parry (2004) suggested that these surprising results may be due to whites having higher expectations related to their leisure activities, or that African Americans have more coping mechanisms for dealing with constraints on their leisure, whether it is using leisure activities as a source of empowerment or a more flexible family structure. The study found that African American respondents tended to prefer leisure activities in cluster related to "Sport/Fitness," "Social Activities/Interaction," and "Non-outdoors", while whites had greater preferences for activities related to "Leisure Enthusiast", and "Outdoors." This supported the expectation that leisure activities are not "racially-neutral", and was also consistent with previous studies on African American and white leisure activity preferences. Shinew, Floyd, and Parry (2004) speculated that individuals who break through barriers to pursue leisure activities and those individuals who take part in leisure activities that reinforce that individual's subculture both reflect forms of resistance, as described by Shaw (1994). Interestingly, in this study, whites indicated higher levels of constraints caused by "fear of racial conflict," "feeling unwelcome," and "fear of conflict with other users" than did African Americans. Very little interracial interaction was directly observed in park use, with African American and white groups taking up different park areas. The study did not analyze leisure activities as they related to gender. The study concluded that racial constraints around leisure activities are "complex" (Shinew, Floyd, & Parry, 2004).

Johnson, Bowker, and Cordell (2001) assessed via a telephone interview of about 17,000 people to determine whether marginalized groups in the United States, such as African Americans and women, perceive more constraints than do other groups. The study listed twelve possible constraints on outdoor recreation and asked respondents to say "yes" or "no" to whether

each constraint affected their participation in outdoor recreation. The variables in the study were black, white, female, male, rural residence, and non-rural residence. The study was also broken into two groups: individuals who participated regularly in a favorite outdoor recreation activity and those who did not. For those individuals participating regularly in outdoor recreation, the study showed no statistically significant constraint in regards to race and whether an individual feels constrained in taking part in their favorite outdoor recreation activity. The rural residence variable was only statistically significant in the "not enough time" constraint. Gender however was statistically significant in four constraints—"personal safety," "inadequate facilities," "inadequate information," and "outdoor pests"—with women feeling more constrained by these activities than men. Income was statistically significant for "not enough money" and "inadequate transportation" for lower income respondents. For those individuals not regularly participating in outdoor recreation, race was significant for the "no companions" and "personal safety" constraints. African American nonparticipants were less likely to be constrained by a lack of companions, but more likely to be constrained in regards to personal safety. The personal safety constraint was the only statistically significant constraint among African Americans who did not participate in a favorite outdoor recreation activity. These safety concerns were not statistically significant for African Americans regularly participating in outdoor recreation. Nonparticipating women were more likely to be constrained by lack of funds, inadequate information, and outdoor pests. Older respondents were more likely to be constrained by health and safety concerns. Low-income nonparticipants were more constrained by lack of money and transportation (Johnson, Bowker, & Cordell, 2001).

Roberts (1993) identified six major factors affecting African American women and their participation in outdoor recreation activities. First, the historical oppression of African American

women in the U.S. presents a barrier to outdoor recreation. Second, stereotypes of race and gender prevent the free participation in outdoor activities, relating to such things as perceived discrimination, perceiving outdoor activities as "white" activities, and the "socially accepted norms of 'whiteness.'" Third, the lack of African American women role models in outdoor activities makes it more difficult for African American women to take part in outdoor activities that may be new to them. Fourth, a lack of exposure to outdoor recreation may be related to African American women internalizing white ways of seeing the world, minimizing or negating their value as African American women. Fifth, although oppressive economic conditions probably contribute to the small number of African American women participating in wilderness outdoor recreation, it does not completely explain it. Sixth, even when venturing out into the wilderness, the positive feelings related to those activities is lessened (Roberts, 1993).

Roberts (1996) explored the difficulties in making generalizations about women of color as it related research studies and outdoor activities. Women of color include multiple racial, ethnic, and national origin backgrounds, making it difficult to make generalizations about them. Women of color may not be aware of certain activities, such as those related to wilderness areas, because those activities may not be seen, culturally, as socially acceptable forms of recreation. Studies that ignore racial and gender classifications ignore the realities of multiple identities and their effect on recreational preferences and participation. Other stresses related to prejudice, marginality, and inequality may affect recreation choices. African American women may perceive outdoor activities as threatening, due to a fear of failure or uncertainty in those activities (Roberts, 1996).

Wilderness

Pohl, Borrie, & Patterson (2000) examined the connection between wilderness recreation and women's everyday lives using qualitative interviews to explore the ways in which outdoor recreation can influence women's attitudes toward self-sufficiency, interpersonal connection, and "mental clarity."

The study reinforced previous studies' identification of wilderness recreation with positive outcomes. Using the study results, a four-part framework was used to explain the possible reasons for whom and why wilderness recreation leads to positive outcomes for women. The four parts of this framework are: self-esteem, authority, freedom, and independence. Wilderness can improve women's self-esteem by creating opportunities for self-sufficiency and mental clarity, creating experiences women can then take into their everyday life. The opportunity for problem-solving opportunities in a wilderness setting can create a sense of authority over one's own life through an improved sense of self-worth. The freedom of wilderness recreation not only involves the freedom of movement, but also freedom from society, reducing distractions and providing a space for reflection and self-empowerment. Finally, wilderness recreation allows women an independence from their relationships and obligations to others. Given the small sample size of the study, many questions were left unanswered, such as, what are the positive benefits of wilderness recreation for someone who does not enjoy wilderness recreation? Also, there is a suggestion that women who already have high self-esteem, authority, freedom, and independence are more likely to seek out wilderness recreation, raising the question of which comes first, wilderness recreation or personal growth (Pohl et al. 2000).

McNeely (1994) exploded the myth of wilderness as unoccupied territory free from human interference by calling attention to the native and other populations that have long resided in or around those protected and unprotected areas of wilderness. For example, in South America about 86% of national parks had permanent residents. McNeely (1994) advocated for managers of protected areas to respect and be aware of the relationship between communities living around protected areas and those protected areas. Additionally, the longstanding relationships of communities to the protected land around them can foster conservation at the same time that the protected land can help to support the local community through strengthening cultural identity, encouraging spirituality, and providing opportunities for subsistence practices, such as hunting, fishing, and gathering plants. Unfortunately, many of the benefits provided to communities by protected areas are not always recognized as economically valuable, making expenditures on those protected areas more difficult to justify. Although African Americans are not mentioned specifically, advocacy for being aware of and considering the concerns and relationship of a community to a protected area could easily apply to African American communities near urban or rural protected areas.

Teale (2001) edited a collection of writings by John Muir, whose work is profoundly influential to the modern environmentalist movement and provides insight into the (arguably white) American individual's relationship to the wilderness, as well as the relationship of the wilderness to individuals. Muir promoted the idea that venturing into the wilderness provides an opportunity for deeply understanding self (Teale, 2001).

Glave (2010) provided a counter-narrative to the dominant conceptual models of the way in which individuals relate to the wilderness, as described by Floyd (1999), Agyeman (2003), and in Teale (2001), by exploring the history of environmental activities and attitudes among the

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African American community. The historical and cultural context of slavery, freedom from slavery, and the decades-long migration of African American to urban cities provided a vivid counter-point to the sociological analysis of "under-participation" in outdoor activities by African Americans.

African Americans and their relationship to wilderness are presented as a generational transformation currently in progress, in part related to the opportunity of owning land. This alternative historical vision of the African American relationship to wilderness and the outdoors as a form of "preservation-conservation," such as African American women gardening, challenges the traditional concept of activist environmentalism and active outdoor activities as the sole means of being an environmentalist or participating in the outdoors (Glave, 2010).

Dorsey (2001) provided another perspective on African Americans and their relationship to the land through the historical reality of centuries of slavery as it relates to African American men and their participation (or lack thereof) in the modern environmental movement. The enslavement of Africans and their forced labor in the institutionalized slavery of the United States through the 1860's broke the traditionally close and communal relationship those Africans had with the land, depriving African Americans of the fruit of their own labor. Some of the African American ambivalence toward traditional environmental concerns may be affected by multi-generational stories of slavery and associations of "bondage, isolation, oppression, abuse, and discrimination" with the land. Although studies show that there is very little difference in environmental concern between African Americans and whites, there are much lower rates of participation in environmental activities and environmental organizations on the part of African Americans.

In general, African Americans tend to be less politically active than whites, but lower income groups tend to be less politically active than higher income groups, generally. Differences in participation in the environmental movement still remain, however, once socioeconomic factors are taken into account, even though, in some cases, African American political participation exceeds that of whites in other areas. Environmental organizations are often made up of members who take part in outdoor recreation activities by whites and Africans Americans, such as camping and hiking. The ratio of white and African American participation in outdoor recreation activities is similar to the ratio of participation in environmental organizations.

Traditional environmental activism has been traditionally seen as a primarily white concern and is probably reinforced by the historically low rate of representation by African Americans in positions of leadership or even employment in traditional environmental organizations. This may have something to do with the low rates of involvement in those organizations by African Americans. Also, mainstream environmental organizations have traditionally focused more on wilderness preservation and protecting endangered species than in reducing pollution in inner city areas, an issue of pressing concern for those living in those inner city areas. Environmental racism is described as public policies and industrial practice that shift environmental costs onto communities made up of people of color, such as the relocation of hazardous waste to those areas. Federal and national studies in the 1980s and 1990s showed a preponderance of toxic waste facilities located near communities of people of color. Most of the grassroots environmental justice organizations in the United States are headed by women, usually mothers organizing to address health issues affected by the presence of toxic and hazardous waste in their communities. This analysis mirrored that of Allen and Chin-Sang

(1999), which found that African American women's leisure activities often revolve around service to the community. In order for an individual to take part in leisure activities, that individual needs to have the time to take part in those activities. This analysis found a significant gender difference in environmental attitudes and activist participation between African American men and women.

Washburne (1978) analyzed a 1969 survey on African American participation in California wildlands recreation compared to white participation in order to analyze the empirical validity of the marginality and ethnicity hypotheses for lower rates of participation by African Americans in outdoor recreation. The marginality hypothesis proposed that lower rates of participation in outdoor recreation by African Americans were caused by factors such as discrimination, poverty, and other resource-related issues, such as a lack of transportation. The ethnicity hypothesis suggested that different rates of participation in specific activities are influenced by differing social organization, subcultural values, and norms that are different from the "American mass-culture." The data showed that different socioeconomic segments of the population participated in different recreational activities, with African Americans tending to limit their recreational activity primarily to urban areas. The analysis of the data suggested that the marginality hypothesis was probably a less likely factor in participation suggesting a research focus on creating research to analyze the ethnicity hypothesis more fully (Washburne, 1978).

Washburne and Wall (1980) used the data from a 1978 national survey conducted by the U.S. Department of the Interior, Heritage Conservation and Recreation Service (HCRS) to analyze the participation rates and reasons for not participating by African Americans and whites in outdoor recreation. This survey provided a broader, national source of empirical data from which to analyze different hypotheses for variations in outdoor recreation between whites and

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African Americans. This national survey found no significant difference between activities usually done in urban recreation settings, such as "tennis, picnicking, sunbathing, and swimming in outdoor pools." There was a significant difference in activities related to wildland settings, with a much greater rate of white activity for camping, skiing, boating, and hiking, among others. Exceptions to this included activities like fishing, nature walks, horse riding, and off-roading with participation by African Americans and whites being almost equal. The study also asked both groups what they identified as the biggest barriers to outdoor recreation, with the biggest percentage difference in factors for African Americans being "Areas poorly maintained", "Areas had personal safety problems", and "Lack of transportation," the first two factors, as Washburne and Wall (1980) noted, being issues commonly associated with urban recreation areas. There was no significant difference between African Americans and whites for factors preventing use of outdoor recreation areas related to crowding, pollution, lack of money, and lack of interest, among other factors. Analyzing the transportation factor, African Americans were far more likely to focus their outdoor recreation activities on locations within a 15-minute walk, while locations within a 1-hour drive were most popular for whites. The data did not support an analysis of the importance of recreation location compared to the activity itself for African Americans or whites.

The data in the 1978 Heritage Conservation and Recreation Service (HCRS) study supported the earlier conclusions reached by Washburne (1978) that the marginal and demographic hypotheses for differences in outdoor recreation by African Americans were inadequate explanations, with external constraints such as limits imposed by lack of transportation providing only a partial explanation. The analysis suggested that African American preferences in outdoor recreation reflect, in part, activities traditionally valued by that

community. Some empirical evidence supported the idea that African American recreational preferences may function to discourage African Americans from contact with white society in order to minimize exposure to discrimination. Given the conclusion that the recreational activities of African Americans (and by extension other ethnic and cultural minorities) are primarily a function of cultural preferences, instead of being caused by poverty or discrimination, Washburne and Wall (1980) advocated for focusing on supporting the specific needs of specific groups, rather than attempting to promote recreational activities for African Americans to which they may not have any interest, such as camping and hiking in national parks (Washburne and Wall, 1980).

At the time of writing, the National Park System was mostly unused by all persons of color, including African American women, based on Floyd's (1999) survey of empirical research that broke national park visitation down into different ethnic groups from the 1960s through the 1990s. The biggest difference in national parks use was between non-Hispanic whites and African Americans. Although most studies reviewed ignored gender differences, one study comparing favorite, but not actual, leisure activities among the self-identified poor or working class, found no significant difference between the preferences of non-Hispanic white and African American men, but found significant differences between non-Hispanic white and African American women, with outdoor activities and camping ranked second or third among white women and seventh and tenth among African American women.

In urban parks, differences in park use among different racial and ethnic groups was identified, as well as identifying access to transportation and experiences with discrimination as significant issues reducing their use by persons of color. Floyd analyzed the strengths and weaknesses of four different perspectives used to explain this very low utilization of the National

Park System: the marginality hypothesis, the subcultural hypothesis, assimilation theory, and the discrimination hypothesis.

The marginality hypothesis suggests that historical patterns of discrimination causing limited access to socioeconomic resources lead to an inability to participate in the National Park system. The subcultural hypothesis suggests that differing cultural "values, norms, and socialization patterns" lead to differing levels of use of the National Park System. The assimilation theory proposes, in what may be considered ethnocentric or patronizing, that park use among ethnic minorities will become more consistent with the dominant (read white) culture once those ethnic minorities become more consistent with majority group national park use. The discrimination hypothesis suggests that actual or perceived discrimination discourages minority participation. According to the summary of major findings, greater differences in outdoor activity were observed between non-Hispanic whites and African Americans than between whites and other ethnic or cultural groups, while state and regional studies that controlled for socioeconomic differences provide evidence for subcultural influences as a factor in outdoor recreation activity.

Floyd (1999) identified flaws with each of these conceptual models, and called for the development of more robust models for explaining racial and ethnic variation in national park use. The review of park use research also revealed a neglect of gender differences when gathering data. However, Philipp (1999) advocated for a more comprehensive analysis of African American leisure participation choices than either the marginality or ethnicity frameworks, as described by Floyd (1999), would support. This new framework included analyzing the effects of racial discrimination on African American attitudes and behaviors, as

well as African American perceptions of racial acceptance and discrimination associated with specific leisure activities and locations.

Johnson and Bowker (2004) analyzed the possible role of collective memory, the stories a cultural or ethnic group tells itself, as a conceptual tool in exploring African Americans' relationship to wildlands. Collective memory is significant among groups because if memories are not communicated, then they are not remembered. Wildlands are considered to be an essential piece of the American national identity, but few studies focus on the collective African American impression of wildlands and how they relate to the African American participation in outdoor recreation. Even though current generations of African Americans have no experience with slavery, work in turpentine and lumber camps, and regular lynchings, these collective memories may affect appeal and level of interest for participation in wildland outdoor recreation activities. The white conception of wildlands as positive spiritual places, as well as foundational to the freedom of contemporary white American identity and experience contrasts strongly with the African American experience of some wildlands as being associated with memories of "toil, torture, and death" (Johnson & Bowker, 2004).

The modern environmentalist movement that sees wilderness as an unmitigated good fails to account for the more nuanced and conflicted collective memory and relationship of African Americans to that wilderness. Empirical research contradicts the traditional assumption of apathy on the part of African Americans toward environmental concerns, which are not reflected in participation in joining environmental organizations or visiting national parks, but rather in things like care for the quality of local communities. The African American experience of slavery may have contributed to a sense of the wilderness as a place of escape, as well as a place of danger from wild animals and other people. Additionally, stories of forced labor

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outdoors in the hot summer sun on southern plantations may contribute to a disinterest on the part of African American women, for example, from venturing into wildlands and taking part in outdoor recreation. The collective memory of being forced to work the land, whether in wildlands or on cultivated plantations, runs counter to the white romanticization of pristine wilderness as an ideal, and may contribute to more ambivalent responses to participation preferences in the outdoors. The use of slave labor in extracting turpentine from pine trees in remote wildlands has traditionally been overlooked in historical analysis of slave work, but may be a significant collective memory for African Americans and their relationship to wildlands. The perception that lynchings occurred primarily in forested, wilderness areas, whether or not that was always the case, may contribute to a sense of wilderness as being a place of danger, threat, and terror, particularly among African American women.

From the 1970s through the 1990s, African Americans have begun migrating to the urban and rural South in large numbers. This trend is expected to continue. This migration may indicate a changing in the collective African American memory and attitudes of and toward wildlands areas both in the South and in other regions of the country. Increased empirical research is called for to analyze the collective memory of wildlands among African Americans and how those memories may affect contemporary usage of wildlands for outdoor recreation among African Americans (Johnson & Bowker, 2004).

O'Connell (2003) described the historical unearthing of an African American story of wildlands preservation. In the late 19th century, a former slave family purchased an island in the Florida Keys. In the 1980s, instead of selling the island to developers, the family sold the island to the National Park Service. Local urban high school students from diverse backgrounds took part in studying the island, trained in historical methods. The participation of local students

served to increase knowledge of the island, as well as creating a historical memory for the local community (O'Connell, 2003).

Agyeman (2003) claimed that problematic methodologies focusing on "under-participation" of people of color in outdoor activities and theories of marginality and ethnicity contributed to a difficulty in analyzing the underlying issues contributing to the "under-participation" of people of color, including African American women, in outdoor recreation. This "under-participation" in outdoor activities among people of color has been traditionally linked with a difference in levels of environmental education. Research methodologies that account for racial and cultural diversity will help to avoid creating ethnocentric research outcomes. For example, qualitative interviewing methodology incorporating "culturally specific knowledge", "cultural resistance to theoretical dominance", "culturally sensitive data interpretations", and "culturally informed theory and practice" may lead to a more complete analysis of factors affecting African Americans and their participation in outdoor activities.

Behavior of African Americans in Outdoor Activities

Henderson and Ainsworth (2001) described the methods used for the Centers for Disease Control and Prevention (CDC) funded quantitative and qualitative Cross Cultural Activity Participation Study (CAPS) conducted through the University of South Carolina School of Public Health Prevention Center. The study attempted to measure the physical activity habits of African American and American Indian women. Fewer than 30% of minority women engage in enough physical activity to obtain health benefits, the lack of which leads to a higher risk of early death related to chronic diseases and obesity. The study also included a series of qualitative interviews. Physical activity was defined as "any bodily movement produced by skeletal muscles

that resulted in energy expenditure," and included occupational, sports-related, exercise, household, and other leisure activities. The findings about African American and American Indian women were summarized into six categories. First, most women believed physical activity was good for them, even as most of them were not regularly physically active. Second, physical activity constraints revolved around issues of time and space, such as job and family demands, physical illnesses, safety issues, and weather. Third, the women who did take part in physical activity were empowered to do so through family and community-based social networks. Fourth, even though the women surveyed were not very involved in traditional leisure and physical activities, they were not inactive, but were quite busy. Fifth, there were a variety of responses regarding perceptions about lack of opportunities for physical activity based on "historical, marginality, cultural, and daily living issues." Sixth, walking was the most common physical activity, and was perceived as "not really exercise." The Cross Cultural Activity Participation Study (CAPS) also raised a number of methodological questions that were not adequately answered or resolved, but which provide suggestions for possible future research. The question as to whether race is a significant factor in leisure activity preferences and behavior is complicated by the fact that racial identity has both positive and negative aspects, and although the CAPS study did not identify explicit racial issues related to leisure activity, its effects cannot be ignored, and continues to present a research challenge. The question of how and whether personal cultural values affect physical activity seem to be a combination is complicated by "personal, cultural, and environmental factors," highlighting the need to study what's important for individuals within different racial, ethnic, and cultural groups. The question of how multiple identities—that is, an African American woman, for example, has additional identities related to age, class, religion, disability, sexual orientation, among others—affect leisure activity was not

addressed in this study, but was highlighted as a limitation and opportunity for future study. In spite of the limitations of past and current leisure research, future leisure research must be designed with the aforementioned factors and questions in mind (Henderson and Ainsworth, 2001).

Borrie and Roggenbuck (2001) conducted a qualitative study on the experiences, perceptions, and thoughts of adult participants on a nine-day trip into the wilderness. Leisure is not reflected in a single state of mind, but in "states" of mind. Leisure can be achieved through a range of different activities. Personal change within individuals happens when wilderness experiences focus on personal reflection and the environment (Borrie & Roggenbuck, 2001).

Colton (1987) examined leisure, recreation, and tourism through the lens of symbolic interactionism. Symbolic interactionism holds that the individual self and that self's role in the larger community is created through the interaction of the three core principles of meaning, language, and thought. Symbolic interactionism is used as a model to analyze how human beings interact with one another in social relationships. It suggests that an individual's activity has meaning in the context of other people participating, observing, or creating the situational context for the activity. This is similar to Kelly's (1981) exploration of leisure activities as a key piece of interpersonal relationships. Other research on leisure, recreation, and tourism support the use of symbolic interactionism as a useful model for thinking about and studying recreation (Colton, 1987).

Philipp (1995) analyzed the effect that race had on constraining the leisure activity choices of African Americans. In the past, poverty has been used to explain the low participation of African Americans in various leisure activities. However, given that, for African Americans, race has been the single most important factor limiting African American access to education,

housing, and employment in the United States, race should be considered as a factor limiting African American's leisure choices and opportunities as well. Without taking race or cultural identity into account, an analysis of African American leisure preferences based on psychological factors and other attributes would have much weaker conclusions. When considering psychological factors for African American behavior, for leisure activity and others, care must be taken not to use personality disorders and dysfunctions to explain away "problematic" African American behavior, as has been done for more than a century (Philipp, 1995).

Philipp (2000) questioned the assumption that it is important or even a problem whether or not African Americans participate in camping in national parks. An analogy is made to the question of why whites do not play basketball in the inner city and the lack of concern for answering that question. An analysis of leisure activity choices among African Americans using ethnicity, gender, language, or value differences without taking race and racial discrimination into account is inherently flawed, because it avoids an obvious and significant factor in the leisure choices that individuals make. Two common attitudes relate to how people consider leisure. The first is that most people do not really care what other people do with their time. The second is that people want to feel "comfortable" or "welcome" during their leisure activities. Racial discrimination or even the possibility of racial discrimination certainly does not make people feel comfortable or welcome. These personal leisure choices often lead to impromptu and casual racially segregated private or public locations (Philipp, 2000).

Hillier, Tappe, Cannuscio, Karpyn, & Glanz (2014) examined whether there were differences in adult physical activity by race, sex, and age within an urban population. The researchers noted that it had been previously found that the factors of race, sex, and age did

result in differences in adult physical activity, however it was less well understood what that research translated into within an urban setting. A total sample population of 514 adults from an urban setting in Philadelphia was surveyed on factors of physical activity and location. Findings indicated that more than 50% of the participants reported having high levels of physical activity. Additionally, the more physically active were typically younger, male, and employed. Nearly 90% reported physical activity as walking, with 79% reporting a greater degree of physical activity. For the more vigorously active, 64% reported that those were indoor activities. A significant number of black women were not active outdoors compared to other race/gender counterparts. Overall, outdoor physical activity was less than indoor physical activity, younger employed men were more physically active than others, and black women had the least outdoor physical activity (Hillier et al. 2014).

Ragheb and Tate (1993) attempted to construct a behavior model of leisure participation and then test it empirically. Their model tested for the following variables: cognitive attitudes toward leisure activities; affective (or emotional) attitudes toward leisure activities; marital status, which served as a stand-in for an individual's obligations and commitments; motivation to engage in leisure activities; the amount of participation in leisure activities; and the level of satisfaction gained from participating in the leisure activities. The study and research results were found to be consistent with most of the initial hypotheses. It is worth noting that this study did not consider gender or race as a component of their study (Ragheb & Tate, 1993).

The position of a person in terms of their lifestyle factors may affect their level of outdoor physical activity. Sjögren, Hansson, & Stjernberg (2011) noted that an active lifestyle promotes not only physical well-being but also mental and emotional well-being, thus increasing the overall quality of life of the individual. Yet, being able to take part in outdoor physical

activities may change throughout the course of a person's life due to life events and changes. One notable event is the advent of parenthood, particularly for women. The researchers wanted to know the impact of parenthood on participation in outdoor physical activities. Findings indicated that 76% of women and 65% of men participated in outdoor physical activities over a one year period prior to becoming a parent. Having a dog or horse were significant factors in outdoor participation. The level of fitness was also an important factor in outdoor physical activity participation (OPA). Becoming a parent decreased OPA participation, particularly for women. Having to care for the needs of a baby may initially predispose a mother to stay in more often, though outdoor activities can be encouraged, such as participation in a stroller walking group (Sjögren et al, 2011).

Outley and McKenzie (2006) reviewed the limited research on older African American women, what gives them satisfaction in their lives, and constraints, social structure, and roles that affect their participation in activity. The qualitative study consisted of interviews of eight African American women within a card-playing group. Three conclusions were reached. First, the women felt safe within the group. Second, within the group, the women felt independent from their other roles and responsibilities. Third, the group functioned as a coping mechanism for dealing with stress by providing a social outlet. The life experience of these women contributed to their opportunities for social activity, but more research is needed concerning how African American women and their life experiences contribute to their self-perceptions (Outley & McKenzie, 2006).

Feminist Thought

A woman's connection activity, as a concept, has likely grown out of how the woman persona was tied to the value of the activity. For example, higher valued activities had a parallel

high value in terms of what society conferred at a broader scale, to the participation of the woman in an activity. In historical terms, the role of the woman changes with the changing milieu in which she lives. In societies where women hold cultural positions of privilege, preferred activities would be those that have power and control inherent to them. In societies where women were viewed as property or not having any value beyond what the female form could produce (sex, children, labor), preferred activities would be limited by what the societal norm 'allowed'.

In a feminist view of recreational activities for women, the male hegemony would traditionally have decided what was and what was not, allowed. As western society has advanced in promoting gender equality, women were faced with having to promote their personal and socio-gender right of space. To do this, women had to first disengage from a mindset where they were ingrained to adopt at a deep psychological level, the traditional views of their environmental influences (what people thought). This necessitated a change, in the western view, from seeing women as property to seeing women as functional and equal producer of inherent value to a culture. Power and control were questioned, and generational attitudes could only truly be overcome with time; as people died, so did their perceptions of women's value.

What does this mean to how women participate in recreational activities? This means that a woman's 'tie' to an activity would no longer be defined by the value that society and the male hegemony conferred upon it, but rather what value the woman gained by doing the activity. In broader terms, the reason anyone does anything is because of what added value benefit they will gain from doing so. For a woman in the early 20th century America, taking a stand in the early suffrage movement was a form of political activity that empowered a woman to feel freer in terms of what else she could do (physical activities).

The idea of the woman as wife, mother, and nurturer continues to be challenged to this day. Women have been criticized for branching into male-dominated areas, including sports. They have been stereotyped as 'tomboys', 'butch', and likened to something other than what they were - female. To either adopt or be stereotyped as something boy – like, meant to buy into what society thought about what belonged to the world of the male. The woman, as female, was being rationally constructed to engage in physical activities because she was adopting male characteristics. That view, takes away from the idea that a woman chooses an activity because she wants to, in and of herself. There are several research studies that allude to feminist theory in physical activities, leisure, and what it means for women to participate in such activities. The following reviews of the literature examine some of these ideas.

There are three types of feminist frameworks used: liberal, leftist, and radical. The inability to understand the constraints on women's leisure activities in research studies may be caused by an inadequate or too narrow definition of the constraints affecting women's leisure choices and activities (Henderson, 1991a).

Showalter (1981) used feminist criticism to compare wilderness to the part of women's experience that is unknown to the male point of view. Radical feminists often promote the idea that women are closer to nature, to the environment, via the biology and ecology of the matriarchy. These theoretical concepts of women's close ties to nature and may have an effect on women's relationship to the outdoors (Showalter, 1981).

Bialeschki (1990) looked at two historical periods in United States history when feminist activity flourished—the late 19th and early 20th century and the 1970s-1980s—and compared the level of involvement of women in physical recreation activities. The rise in the level of women's physical recreation activity correlated to a rise in corresponding levels of social advancement,

suggesting that more autonomy for women in the political arena results in more freedom in other areas as well (Bialeschki, 1990).

Hooks (2000a) analyzed the differences between feminist scholarship and feminist theory, as well as the inclusion of race in the feminist movement. African American women are in a unique position to provide insight into an understanding of the differences between men and women. The idea that women are "natural enemies" of one another must be forgotten in order for women to work together to build a sustainable feminist movement. Feminism's role should be one of ending all sexual oppression (hooks, 2000b).

Hooks (2000b) advocated for the advancement of the feminist movement through its inclusion of women and men. This includes feminist parenting, which focuses beyond girl children by removing the assumption that boys always had more power and privilege than girls. In order for the feminist movement to grow it must promote feminist masculinity over patriarchal masculinity (hooks, 2000b).

Henderson (1996) described the lack of focus on women's leisure activities through the early 1980s and the shortcomings in the research generalizations made about women's leisure through the 1980s and 1990s. Instead, women's leisure studies should focus on the varied life experiences of women as they relate to leisure activity preferences and choices. This shift in focus from the universal to the specific in women's leisure studies parallels the shift in feminist thinking from addressing universal women's concerns to "many feminisms" that attempt to address the variety of women's experiences. Gender-based research and feminist research, through a review of the methodologies used by different leisure research studies, have expanded the understanding of epistemologies and methodologies used by past leisure researchers,

highlighting possible limitations in past research as it relates to opportunities for constructing future research methodologies related to studying women's leisure activities (Henderson, 1996).

Shaw (2001) conceptualized women's leisure as a political practice through its resistance to traditional ideals of femininity and masculinity. In order for resistance to occur, the individual must experience oppression in some form. The "message" contained within specific leisure activities is also important to consider, as well as the individual's intent when resisting through leisure, and the impact that those leisure choices have in terms of weakening dominant ideological systems. Leisure can be analyzed through different perspectives of resistance, such as structuralism, post-structuralism, and interactionism. An initial framework will need to be conceptualized in order to understand the "roles, meanings, processes, and ways" in which leisure can function as a type of resistance (Shaw, 2001).

Henderson, Bialeschki, Shaw, & Freysinger (1989) applied feminist thought to women's leisure, analyzed women's leisure as a form of oppression, and considered ways leisure can help women to overcome oppression. Three major goals of feminist thinking on leisure were identified. First, feminist thinking provides a correction to the "invisibility and distortion of [the] female experience." Second, all women have equal freedom and dignity to control their own life and body inside and outside the home. Third, feminism advocates for the removal of all forms of inequality and oppression. Four historical stages of feminist thinking were identified. First, there was an awareness of a societal wrong. Second, there developed a sense of sisterhood among women. Third, it was important for women to define their own personal goals and strategies. Fourth, feminism provides an alternative view of the future. Becoming a feminist means to change ones awareness of oneself, others, and the traditional views of women in society (Henderson et al. 1989).

Gender Roles

Cockburn and Clark (2002) explored the self-perceptions of physically active girls as they related to traditionally acceptable femininity. This qualitative study interviewed girls taking part in a physical education course, using reflexive interpretation and biographical analysis to analyze the role of physical activity in girls' subcultures and "identity formation." The study found that traditional images of femininity do not fit well with the image of a highly physically active young woman, suggesting that a young woman choosing to be physically active has to navigate the "femininity deficit" caused by these contradictions. The study identified the creation of "double identities" as one way that young women cope with that contradiction. Unlike Kelly's more positive take on leisure's role in forming social identities (1981), this study identifies one way in which a person's leisure or recreation choices can have a negative social impact or cost (Cockburn & Clark, 2002).

Colley, Nash, O'Donnell, & Restorick (1987) performed a quantitative study on the sex role attitudes of nearly 300 male and female students as it related to their participation in athletic participation, specifically what sports physically activity was thought to be appropriate for boys or girls. The study found that traditional attitudes about the appropriateness of particular sports for males or females still had an impact on the types of physical recreation that boys or girls preferred. The study used the Attitudes toward Women Scale to measure sex-role attitudes, and the Bem Sex-Role Inventory to measure levels of masculinity and femininity. The males in the study were more likely to sex-type specific activities than girls were, however attitudes toward sex roles and femininity were strong predictors of whether an individual would sex-type particular sports activity. High scorers in femininity were less likely to sex-type specific activities than low femininity scorers (Colley et al. 1987).

Hall, Durborow, & Progen (1986) analyzed the role of athletic recreation in levels of self-esteem in athletes and non-athletes using a quantitative study of 75 athletes and 75 non-athletes. Along with an analysis of athletic participation, self-esteem and sex role types were analyzed using the (PRF) ANDRO Scale of Masculinity and Femininity and the Interpersonal Disposition Inventory (IDI). It was predicted that athletes would have higher self-esteem than non-athletes; androgynous individuals would have higher self-esteem, regardless of athletic participation; feminine and undifferentiated individuals would have lower self-esteem; participants in high femininity status sports would have higher self-esteem than those in low femininity status sports; and there would be more androgynous than feminine athletes. The study found that non-athletic feminine participants were the group with the lowest self-esteem; there were a higher proportion of androgynous athletes and feminine non-athletes than expected; and there was no difference in self-esteem for participants in high and low femininity status sports (Hall et al.1986).

Angell (1994) described the importance of solo experiences in the wilderness as a "rite of passage" for empowering women's growth and personal transformation, through specific activities such as "Vision Quests," "Reflective Solo," "the Survival Skills Solo," or simply spending time alone in the wilderness. These solo wilderness activities may increase women's "self-esteem, self-love, self-confidence, and self-reliance." These remote wilderness locations function as "sacred spaces," because they are not meant for everyday living lacking a connection to the everyday world and its things.

Arnold (1994) investigated the ways in which trips to the wilderness might transform women's perceptions of their bodies, developing positive self-image through mental images, feelings, and body sensations. Out of 33,000 women surveyed, only 6% were "very happy" with their bodies. A women's group experience in the wilderness provides a safe environment free

from male/female gender roles that promotes the sharing of personal experiences and may encourage personal growth and transformation as it relates to body image (Arnold, 1994).

Hooks (1989) considered the role and influence that sexual politics plays in systematic dehumanization, worldwide famine, ecological devastation, industrial contamination, and possible nuclear destruction. The main aspect of the global gender order is centered on the idea that men should have authority over women, and often ignores the role that women play as perpetrators and victims. The attribute of dominating or being dominated is a point of commonality and connection that must be reached between men and women (hooks, 1989).

African American Feminist Theory

Collins (1986) examined the importance of Black feminist thought. Black feminist thought focuses on and clarifies the perspectives of African American women, using an "outsider" status to provide a unique perspective on "self, family, and society." Three characteristics of Black feminist thought were identified. First, there is an analysis of the meaning of self-definition and self-valuation. Second, there is the way in which oppression combines or "interlocks" at different levels ranging from the individual to the institutional. Third, there is the importance of African American women's culture within feminist thought and elsewhere (Collins, 1986).

Collins (1989) analyzed the unique perspectives available to African American women due to their political and economic status. These experiences unique to African American women created a "Black feminist consciousness." Knowledge exists on two levels. The first or "foundational" level is the "Black women's standpoint" and is related to personal experience. The second level is "Black feminist thought" and is acquired through using feminist theory as it

relates to African American women's experience. This runs counter to the "Eurocentric Masculinist Knowledge-Validation process", which rejects knowledge until it is evaluated by a community of experts who must continually maintain their credibility within that community. The knowledge that is validated by these experts is often "taken-for-granted." This validation process reflects the interests and perspective or "standpoint" of the (traditionally white male) community of experts, marginalizing knowledge presented by outsiders, such as the experiences of African American women (Collins, 1989).

Hooks (1985) considered internalized rage as it relates to the African American experience, and the ways in which expressing that rage is considered unacceptable. The refusal on the part of white Americans to acknowledge their accountability for past and present racist conditions contributes to the inexpressible African American rage. Economically privileged African Americans, through forgetfulness and denial, are able to live the "good life" without having to come to terms with this internalized rage (hooks, 1985).

Allen and Chin-Sang (1990) analyzed the constraints of old age, poverty, being female, and a member of a minority on elderly African American women as it related to their leisure activities, as well as the attitudes and behaviors that have allowed them to survive in the face of those constraints. The study involved qualitative in-depth interviews with 30 African American women, the sort of qualitative study advocated for by Agyeman (2003). The interviews revealed a similar pattern of unpaid childhood agricultural labor, paid service-oriented work in adulthood, and church-related volunteering as retirees. For women, work often includes unpaid or underpaid jobs including caregiving for children and other family members. The leisure activities of elderly African American women often involved service to others, revealing the importance and strength of family and social bonds for elderly African American women (Allen & Chin-Sang, 1990).

Ethnographic qualitative studies such as the one described provide possible insight into the quantitative data describing low participation rates in active outdoor activities on the part of African American women, such as the reviewed by Floyd (1999).

Health of African Americans in the United States: Identifying the Problem

Societal limitations over the years since slavery was banned in the United States, has created a legacy of racial bias within which the African American woman has had to live. Fear of discrimination by both White and non-White males, suppression of the Black female to preserve in Black male-dominated racial minority, and ingrained cultural attitudes to the role of the women in African American society have resulted in a paradigm of living in which the African American woman survives. This includes the idea of woman as cook, mother, and the rock of the family as the mainstay of the familial ideal. This idea does not lend well to a politically and socially empowered Black feminist movement toward self-liberation, self-definition, and growth into what the woman herself actually wishes to participate in. This includes physical and leisure activities. What this all has resulted in is a disparate picture of declining health for African American women due to lifestyle choices that are largely socially defined.

In the United States, the primary health conditions are those relating to chronic disease. This is true across all populations in the U.S., though there are disparities particularly among minorities, and most discreetly to African Americans. The Centers for Disease Control (CDC) reported that the major health conditions faced by African Americans at a greater prevalence than other minority populations are the following:

- Cancer
- Diabetes
- Heart Disease

- HIV/AIDS

- Stroke

  o (Office of Minority Health, HHS, 2011).

Causes of Death

The U.S. Department of Health and Human Services, Office of Minority Health, reported that African American men were twice as likely to be diagnosed with diabetes over their white counterparts; African American men were also 30% more likely to die from heart disease than non-Hispanic White Americans (Hardy, Hoelscher, Aragaki, Stevens, Steffen, Pankow, & Boerwinkle, 2010). Furthermore, while the African American population made up 13% of the total population, over 49% of all HIV/AIDS cases in the U.S. were in the African American population. Finally, infant mortality in the African American population was 2.3 times higher than for other ethnic groups in the U.S.; this was particular to African American babies that were born prematurely over other U.S. ethnic populations (Office of Minority Health, HHS, 2011) (Turner, Simpson, Li, Scanlon, & Quasney, 2011).

Education and Economic Status

Health care among all Americans is related to socio-economic status, which in turn is related to education. Access to information on health conditions and health care resources is less likely to occur in populations with poverty and lower education levels. This is the state of the African American population in the United States; overall, this population proportionally less likely to either finish high school or enroll in college past high school than all other major ethnicities in the United States (Liu, Soong, Wang, Wilson, & Craig, 1996).

Health care is unequally distributed in the United States. For some, the problem may be getting access to health care; for others, lack of awareness of chronic conditions may be at issue

(Berry, Bloom, Foley, & Palfrey, 2010). Further still, there may also be social and demographic factors influencing the distribution and access to health care by Americans (Clarke, Arheart, Muennig, Fleming, Carban-Martinez, Dietz, & Lee, 2011). Berry, Bloom, Foley, and Palfrey (2010) reported on the inequity of access to health care for children with chronic conditions. Breakthroughs in the treatment of chronic conditions found in children has been positive over the last few decades, yet the investigators found that not all children were able to benefit from the advances in health care. The researchers performed a comprehensive literature review of published material from years 1985 through 2009, including children between the ages of 0 and 18 who had chronic conditions such as asthma, autism, cerebral palsy, cystic fibrosis, and diabetes mellitus, among others. The results indicated that African American children had higher reported rates of cerebral palsy and HIV/AIDS, though less reported cases of ADHD; however, these children also had higher rates of emergency room visits, hospitalizations, and higher mortality rates associated with asthma. African American children born with Down's syndrome, type 1 diabetes, and traumatic brain injury were less likely to survive than white children. Hispanic children were less likely to survive diagnoses of acute leukemia compared to white children. The researchers concluded that there were serious health care inequities based on racial and ethnic characteristics of children (Berry et al, 2010).

Studies demonstrate the problem in getting access to healthcare for African Americans. Alderman, Hawley, Jany, Mujahid, Morrow, Hamilton, Graff, and Katz (2009) examined the problem of access to breast reconstruction following mastectomies among minority women. The sample population numbered 3,252, all women who had breast cancer from two large urban areas in America. The study was a retrospective survey analysis, and outcomes that were assessed included whether or not the patient received reconstruction, whether they had access to

information regarding the procedure, and whether the patient was satisfied with the outcome of their decision. Independent variables include race and ethnicity, with controlling variables of demographic and social variables. Of the African American patient sample, only 33.5% had received a reconstruction. Minority patients in general were much less likely to have actually talked to a surgeon before mastectomy, though were more likely to want more information about reconstruction (Alderman, et al., 2009). Overall, the implication from the study findings is that minority patients had limited access to information and less access to the surgeons.

The major health conditions that affect African Americans in the United States are diabetes, heart disease, stroke, HIV/AIDS, and cancer; these are considered chronic diseases by the CDC, and prevalent throughout the entire population of the U.S. However, deaths related to these conditions are higher among the African American population than other populations in the U.S. Primary factors for this include poverty, lack of education, lack of awareness of health conditions, and lack of access to resources including appropriate health care.

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Health Care Access Problems

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In the United States, the health care system is privatized; however, there are public options for certain populations. The publicly funded health care is apportioned to Medicaid or Medicare (Bureau of Labor Education, UoM, 2001). Medicaid is for low income persons, disabled person, or in some states, children (Garrett, Chowdhury, & Pablos-Mendez, 2009). Medicare is the system that provides for health care services for those that qualify for social security benefits (Garrett et al. 2009). What this essentially translates into is a health care system where a person must either pay out of pocket, have health insurance (public or private), or go without services (Bernard, Cunningham, & Banthin, 2006). This has changed recently with the

Affordable Care Act, which requires that all Americans either have health insurance or pay a tax for not having health insurance.

According to the United States Statistical Abstract (The U. S. Census Bureau 2011 Statistical Abstract, 2011), the percentage of Americans with public health insurance as of 2008 was 14.1%; those with private health insurance were 66.7%; the rate for the uninsured for 2008 was 15.4%. The majority of the 45 million Americans that were without health insurance coverage in 2008 fell between the ages of 12 and 64, with the highest number falling into the 18-24 age group, a large portion of whom who were single parents African American females (The U. S. Census Bureau 2011 Statistical Abstract, 2011). Whites and Asians had a higher percentage of private health insurance than African Americans; African Americans had higher percentages of Medicaid and no health insurance than Whites or Asians. The total number of persons below the poverty level as of 2008 was 30%; however the numbers show that even among those in the poverty level, the percentage of uninsured earning less than $25,000/year was 24.5% (The U. S. Census Bureau 2011 Statistical Abstract, 2011). Many states have publicly funded health insurance for those people falling within the poverty level (Bureau of Labor Education, UoM, 2001). Clearly the problem of young African American women lacking access to affordable healthcare is one issue that may contribute to a lack of participation in outdoor activities, especially is such a person is also trying to raise children on her own without proper supports in place.

The State of Health Care in America

When chronic diseases are a leading cause of death in the United States due to poor lifestyles, one of which is a lack of regular outdoor physical activity, health care debates over universal health coverage would include information on this aspect as reason in support of

implementing a universal health care system. However, issues of politics often come into play, obscuring the real issue of health care. Furler and Palmer (2010) noted that the real issue of health care is one of human rights. Market-driven health care in the United States is part of the problem for the rates of chronic disease among all Americans and especially for the most vulnerable of the population which are the disabled, the elderly, and single female African American parents. Sturgeon (2010) discussed this idea with noting that in one health care sphere of nursing, the issue of providing compassion and care to patients reflects a market-approach and bureaucratic model where the primary determinants of health quality are measurable outcomes, not patient care.

Large pharmaceutical companies and health care insurers have little reason to change their business model toward one of human rights; to do so would mean a reduction in profit margin (Sonberg, 2009). Additionally, more people would be healthy due to better preventive and long-term treatment services. A healthy population would certainly be bad for business (Sonberg, 2009). The rates of the uninsured speak to national health model based on capitalism, where it makes good business sense to keep demand strong and supply short (Sonberg, 2009). Allowing coverage that brings supply and demand to zero negates the market need for private health insurance and expensive pharmaceuticals.

According to some research, health care is unequally distributed in the United States. For some, the problem may be getting access to health care; for others, lack of awareness of chronic conditions may be the issue (Berry, Bloom, Foley, & Palfrey, 2010). Further still, there may also be social and demographic factors influencing the distribution and access to health care by Americans (Clarke, et al., 2011). Berry, Bloom, Foley, and Palfrey (2010) reported on the inequity of access to health care for children with chronic conditions. Breakthroughs in the

treatment of chronic conditions found in children has been positive over the last few decades, yet the investigators found that not all children were able to benefit from the advances in health care. The researchers performed a comprehensive literature review of published material from years 1985 through 2009, including children between the ages of 0 and 18 who had chronic conditions such as asthma, autism, cerebral palsy, cystic fibrosis, and diabetes mellitus, among others. The results indicated that African American children had higher reported rates of cerebral palsy and HIV/AIDS, though less reported cases of ADHD; however, these children also had higher rates of emergency room visits, hospitalizations, and higher mortality rates associated with asthma. African American children born with Down's syndrome, type 1 diabetes, and traumatic brain injury were less likely to survive than white children. Hispanic children were less likely to survive diagnoses of acute leukemia compared to white children. The researchers concluded that there were serious health care inequities based on racial and ethnic characteristics of children (Berry et al., 2010). Even at very young ages, African American people are disadvantaged at the outset for issues of health, precluding them from participating in a quality of life that is appropriate for them.

Outcomes of Unhealthy Lifestyles for African American Women

These issues outlined herein pertain to all Americans; however African American women are at a specific minority disadvantage when it comes to participating in healthier lifestyle choices, which really are not a matter of choice at all but a matter of an unjust social and cultural system that has put the African American woman at particular risk of early pregnancy, single parenthood, fewer economic opportunities, fewer educational opportunities, and hence an overall decline in her choice of how this woman would want to live her life if fully informed and living

in a just system of affordable health care, education, information exchange, quality delivery of healthcare, and counseling on physical outdoor activities to improve her quality of life.

Further evidence of cultural and social regional effects on the nature of chronic disease is found in the examination of discrete populations in the United States. Jennette, Vupputuri, Hogan, Shoham, Falk, & Harward (2010) studied the prevalence and the financial impact of a chronic condition in an at-risk population. The condition the investigators looked at was chronic kidney disease, which can progress to end-stage renal disease. The quality of life impact of this condition included long-term dialysis and potential kidney transplants. The low awareness of the condition may lead to a late diagnosis of the condition, significantly impacting the life of the patient and increasing the burden of health care costs for management of the condition. The investigators studied a population sample of 271 participants from a rural population in North Carolina. Of the sample, 74% were African-American, and 76% reported an association with a family member who had end-stage renal disease. The study participants indicated their acknowledgement of the role of filtration the kidneys play in the body, and further noted their awareness of risk factors for the chronic condition. The obstacles that participants noted in getting health care were the cost of health care services, the cost of medicine, and insurance barriers. The results of the study demonstrated that while basic knowledge of the condition and risk factors existed in the sample population, the participants tended to ignore the impact of co-morbid diseases such as heart disease, as further risk factors. The researchers noted that more educational intervention is needed at the community level to raise awareness about this chronic condition, and further steps should be taken at some level to address the geographic and financial barriers to accessing health care by at-risk populations (Jennette et al., 2010).

Issues that emerge from the Jennette et al. (2010) study point to a cultural mindset where quasi-acceptance of responsibility for one's health exists, yet stops when met with external obstacles; these obstacles include health care costs as well as risk factor obstacles. Attempting to craft prevention and intervention practices to deal with community-based health problems that vary by region may be problematic, regardless of the form of intervention. Fan, Mallawaarachchi, Gilbertz, Li, & Mokdad (2010) examined the potential for effective intervention options among hypertensive Americans. Compared to non-hypertensives, the hypertensive group displayed more health problems overall and less inclination to do anything significant in terms of prevention practices. The researchers concluded that intervention practices need to be aimed at lifestyle behavior modification among those most at risk, such as hypertensive Americans (Fan et al., 2010). Lifestyle modification on its own requires a level of awareness about the seriousness of preventive care and the import of chronic disease on the quality of life of a person stricken with some chronic condition.

Russell, Anzueto, and Weisman (2011) noted that COPD (Chronic obstructive pulmonary disease) led to high disability and mortality rates. The cost of caring for a patient with COPD in the advanced stages is significant. The investigators reported that better understanding about the natural history of the condition has the potential to change the way the disease is treated. Specific research findings indicate that early bronchodilation treatment slows the rate of progression of the disease. Therapy goals no longer focus on crisis management of the condition; rather, new approaches may focus on retaining a quality of life for the patient through slowing the actual progression of the disease through early treatment. The researchers noted that a challenge for the future of the condition includes having new methods to be able to recognize and diagnose the condition at early and treatable stages (Russell, Anzueto, & Weisman, 2011).

Chronic disease is not limited to the physiological. Very real debilitating and financially burdensome neurological disorders are also chronic conditions. Alzheimer's disease (AD) is also called senile dementia of the Alzheimer's type (SDAT), or primary degenerative dementia of the Alzheimer's type (PDDAT). The disease is a form of dementia, which is most often diagnosed in people over the age of 65. The disease is considered neurodegenerative, which means it is progressive and incurable. The stages of the disease are classified in pre-dementia, early dementia, moderate, and advanced type (Bäckman, Jones and Berger, Laukka, and Small 2004). Patients with AD may present with different symptoms depending upon disease progression. Pre-dementia symptoms may involve lapses in memory, or general forgetfulness. This is progressive however and eventually results in the following symptomology: cognitive decline, impaired memory, apraxia, wandering, irritability, increased aggression, delusions, incontinence, and other related physical and mental symptoms. While the disease is terminal, the cause of death is often related to co-existing factors such as infection (Herrera-Rivero, Hernández-Aguilar, Manzo, Aranda-Abreu, 2010).

CHAPTER III

METHODOLOGY

This study was designed to explore behaviors of African American women's outdoor activities. The research questions for this study investigate: "What attitudes are held by African American women's outdoor activities and "What values are held by African American women's outdoor activities?" This research study followed the traditional procedures for Q-studies (Brown, 1980; McKeown & Thomas, 2013; Watts and Stenner, 2012). In this chapter the participants are described after which a detailed description of the methodology, including the Q-set development, and procedures.

Participants

The participants included 23 self-identifying African American women, 18 years of age and older. They were located in Tulsa, Oklahoma and Oklahoma City, Oklahoma. Women who identified as Africans and other cultures were not included for this research study. The P-set was contacted through flyers (Appendix C) located at YWCAs, and churches in the Oklahoma City and Tulsa areas. Each participant scheduled a time and date with the researcher to sort Q-set statements. Family members, who self-identified as an African American woman, also participated in the study. For this study, purposive and a snowball sampling techniques were utilized. There is no upper age limit, nor is there any sort of participant selection limit based on economic status or other demographic factor beyond the lower age criterion, as those factors are not relevant to the purpose of this study. Approval from the Oklahoma State University

Institutional Review Board (IRB) for protection of human subjects was received (IRB No: ED1516) prior to conducting this research.

Definition of Terms

Concourse: The pattern, often referred to as "flow," of conversation around between, and among individuals and groups related to a particular topic (McKeown & Thomas, 2013). It is used to generate statements for a Q-set, and can be derived from a far-ranging array of sources, from one-on-one to group interviews, from newspaper editorials to television programs, from YouTube videos to Facebook comments, among many other things. The broader the sources for a concourse, the more diverse the Q-set statements may be (McKeown & Thomas, 2013).

Condition of instruction: In a Q-sort process, the condition of instruction is the rule by which participants are instructed to sort Q-set statements into categories of agreement or disagreement. The condition of instruction creates a consistent framework across all participants of the Q-sort process. An example condition of instruction might ask an individual to sort a set of statements across of a spectrum of disagreement (-6) to agreement (+6), with zero reflecting a statement to which the individual has a neutral response (McKeown & Thomas, 2013). For the purposes of this research, agreement and disagreement will be measured by asking the individual participants to sort statements based on the categories "Most UNLIKE Me" and "Most LIKE Me" on a range from -6 to 6. For the values -6 and 6, participants will be asked to place two statements. For the values -5, -4, 5, and 4, participants will be asked to place two and three statements in the corresponding column. For -3, -2, 3 and 2 participants will place four statements. For -1

and 1 the participants will place five statements. For 0, participants will place seven

statements (McKeown & Thomas, 2013).

Factors: Specific categories or concepts around which the Q-sort results are analyzed.

Factors are also sometimes called factors of agreement (Brown, 1980), based on sets of

statements that group together at different levels of agreement or disagreement. The Q-set

statements are sorted into different categories in order to provide different means of

analyzing the Q-sort results. Focusing on different factors when analyzing the same Q-

sort results can illuminate or reveal different contexts within which the subjective

responses can be interpreted (McKeown & Thomas, 2013).

Factor analysis: The process of taking the results of a set of multiple Q-sorts of a

specific Q-set and analyzing them based on one or more factors in order to correlate the

overall responses based on where the participants most agree and disagree (McKeown &

Thomas, 2013). The goal of the factor analysis is to identify significant variables in the

subjective experiences of the participants as it relates to the subject of the research study,

in this case, the attitudes of African American women toward outdoor recreation

activities.

Factor loading: Describes the extent to which a participant's Q-sort is associated with a

given factor. Factor loadings are done after the factor analysis is completed and specific

factors have been identified. Individual Q-sorts can then be compared and measured,

through the process of factor loading, against each factor identified in the factor analysis

(McKeown & Thomas, 2013).

Non-significant loading: In the Q-sort factor analysis, non-significant loading are those

factors that do not reveal any meaningful correlation between the different Q-sort results.

A correlation is considered significant when it is approximately 2 to 2.5 times the

standard error (McKeown & Thomas, 2013).

P-set: Group of participants selected for the Q-sort (McKeown & Thomas, 2013). In this case,

African American women aged 18 years and older and located in the Midwestern part of

the United States. This P-set was chosen based on its relevance to the research question

of this paper.

PQ Method: Statistical software developed by Schmolck and Atkinson used to analyze the

correlations between all of the Q-sort responses. The version being used is 2.35. This

analysis will generate the raw data that will form the basis of the Q-methodology research

analysis.

Q-factor analysis: Analyzes the similarities and dissimilarities between individuals and their

opinions on a particular subject. The extremes of similarity and dissimilarity may form

the basis of further analysis (McKeown & Thomas, 2013). In other words, points of

interest are generated when individuals have strong, opposing viewpoints on the same

topic. It can also be worth exploring places where people strongly agree, suggesting the

need for a refinement of the Q-set statements, either by making them more specific or by

removing that category of statement from future Q-sort studies.

Q methodology: An attempt to apply quantitative statistical analysis to qualitative research.

Originally developed as a tool for psychological research, its use has expanded to other

social sciences. Q-methodology involves the creation of a group of statements, called a

Q-set, on a specific topic. These statements are then presented to a group of participants,

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who assign those statements to specific value statements related to how much they agree or disagree with them (McKeown & Thomas, 2013). The statistical analysis of the group of Q-sorts in a study can reveal previously undiscovered attitudes toward specific subjects. Q-methodology is a means to measure opinion in a group of individuals.

Q-set: A set of statements derived from a concourse analysis on a specific subject. These statements can be generated from almost any source, as long as the source provides a subjective viewpoint, or opinion, on a topic in a public or quasi-public setting (McKeown & Thomas, 2013). Q-set statements are often taken from multiple sources related to the same topic. Q-set statements need to express an opinion with which an individual could agree or disagree. Factual statements are less useful, because, while they can reveal the extent of a person's knowledge or lack of knowledge about given topic, factual statements does not reflect an individual's opinion as clearly as an opinion-based statement would do.

Q sort: Is the process by which an individual arranges the Q-set along a spectrum of agreement and disagreement based on a condition of instruction (Brown, 1980). In a Q-sort, each statement is printed on a separate card and presented to the individual to sort and arrange upon a real or imagined grid along a spectrum of disagreement to agreement. Negative and positive numbers represent the levels of disagreement and agreement in the Q-sort, with zero representing a neutral opinion. Once the Q-sort is completed, the administrator of the study records the results of the Q-sort. When all of the Q-sorts are recorded, all of the Q-sorts are analyzed to determine specific factors of agreement and disagreement among the participants of the study.

Significant loading: In the Q-sort factor analysis, significant loading represents

meaningful correlation between results in a Q-sort. A correlation is considered significant

when it is approximately 2 to 2.5 times the standard error. Often, analysis will focus on

those factors that have at least two significant loadings.

Subjectivity: Is an individual's personal opinion or response to a given topic. Compared

to an objective fact that can be measured and stays consistent, subjectivity is grounded in

an individual's experiences and perceptions. An individual's subjective experience with

or response to a given topic is not correct or incorrect, as long as it is analyzed in that

context. It is the difference between measuring time using a clock and asking three

separate individuals to tell you when they think an hour has passed. Each individual may

be incorrect in terms of the actual amount of time that has passed, but they will not be

incorrect in terms of their subjective experience of the passage of time. Analysis of

subjective experiences are important, because, for example, a perceived danger will stifle

an individual's participation in an activity as surely as an actual danger would, and

sometimes more so.

Variance: In Q-methodology, variance and the standard deviation measure the amount of

similarity and dissimilarity of the Q-sort results. During the factor analysis rotation, it is

important to preserve the variance, so as to create a meaningful basis of comparison. This

rotation will be done using the PQ Method (v. 2.35) software program.

z-score: Also known as the standard score or factor score, the z-score is the average

score of respondents for a given factor. The z-score can be used to calculate the number

of standard deviations a statement score is above the mean. The z-score is the means by

which any given Q-sort can be identified as statistically significant.

Q Methodology

Q methodology was first described in a letter to *Nature* in 1935 by the English psychologist and physicist, William Stephenson and published the Study of Behavior: Q-Technique and its Methodology in 1953. However, its introduction has been slow in the United States and the research method was not used outside of psychological research until decades later (Brown, 1993). Q-methodology provides a method for studying and analyzing subjective human responses to any topic (Brown, 1980).

The main instrument of a Q-study is a set of statements, ideas, pictures, sounds, or other stimuli that comprise the Q-set. This Q-set is then presented to each participant in a study, who are then asked to order the statements based on her personal opinion, usually from "most agree" to "most disagree," with a range of possible responses in-between. The process of ordering the statements is called Q-sorting. The points of similarity and dissimilarity in the different responses become the focal point of the analysis. Because Q-methodology is measuring opinion, and not fact, the factual content of the responses is irrelevant.

Although it is considered preferable to have a large number of respondents in a quantitative and inferential research study, the focus in Q-methodology on qualitative and subjective responses, which minimizes the need for a large number of research participants (McKeown & Thomas, 2013; Dziopa & Ahern, 2011; Stergiou & Airey, 2011). Additionally, because the factor analysis is by person and not by trait, large numbers of respondent's obscures marginal or small perspectives that can contribute to a better understanding of the topic of study. In addition, Q-methodology does not rely on random samples as a basis for analysis. Rather, it is essential to capture the opinions and values of those who have experience with the research topic (Watts & Stenner, 2012).

The statements in a Q-set are derived from a concourse, or "flow" of conversation around a particular topic between and among individuals. A concourse can be created not only through the process of interviewing individuals on a particular topic, but through any analysis of the free flow of ideas, such as academic literature, research findings, newspaper editorials, talk show commentary, and even art works on specific topics. Within a concourse, different categories of statements are identified, in this study thought to be the conceptual categories to, guide the sampling of the concourse or selection of statements for the Q-set. That being said, the concourse categories are not given primacy over the subsequent subjective assessment of those statements by the participant. The statements derived from a topic's concourse become the Q-statements with which the participants in a study can agree or disagree. The concourse and its related Q-statements present an attempt to get a more accurate view of life as it is actually lived and experienced by human beings. At every turn, the focus of Q-methodology is turned back on the subjective responses of the individual participant. It provides a useful tool for introducing new perspectives and exploring the opinions of those who may not have been represented in larger, quantitative studies.

Once a Q-set is selected and presented to a participant as a pack of cards, the participant is asked to sort the statements into categories of agreement or disagreement based on a rule, called the condition of instruction, and defined by the study administrator. In some cases, participants are provided with a scale to guide the sorting process, or Q-sort. Because of the time intensive nature of the Q-sort process, samples of persons, or P sets, usually number less than 50. The result of a sort creates ad hoc categories of agreement and disagreement for the Q-set. These factors of agreement present an analyzable, qualitative structure to be studied both at the level of the individual participant and the level of the participant sample set as a whole.

Concourse Development

Although a concourse can be developed any number of ways, one of the most common methods is to interview people and record what they say about a specific topic, which is one of the method for this research study. For the particular topic of this study, the attitudes and participation of African American women in leisure and outdoor recreational activities, IRB approved interviews were used to draw a concourse from interviews with African American women specifically. Recordings of these interviews were then used to create the statements making up a Q-set on this topic. Statements derived from interviews with non-African American or male individuals would not provide statements as meaningful or relevant to the Q-sorting process due to the specific nature of the topic and its relevance to a specific group.

In addition, a concourse related to African American participation was supplemented from other sources as well. These other sources include quotations recorded in research method studies related to recreation activity; statements made by African American women on the Internet whether on weblogs or social media sites, such as Twitter or Facebook; statements made about recreation activity by African American women on television or YouTube; and even books or magazine articles on recreation activity. Due to the subjective nature of the Q-sort and the richness of the qualitative data derived from that process, a primary difficulty in Q-methodology is taking the incredibly large number of possibly relevant statements and narrowing them down to the strongest possible Q-set for the topic being studied. This statement selection process, almost a form of curation, was the most challenging part of the process, as it presents a vast body of human expression from which to choose a relatively small number of statements (Appendix B) for a Q-set. The statements for this study were structured from concourse of communication and research literature (Agyeman, 2003; Floyd, 1999; hooks, 1989; & Roberts, 1993) to develop

the Q-set that reflect attitudes of African American women in outdoor activity behavior. This process was utilized to ensure an expansive representation within constraints theory in that the statements reflect specific thoughts and opinions within sub-titles connected to outdoor activity.

Although dissimilar in process to the Q-sort, choosing a Q-set is equally subjective. The Q-set that were chosen revealed the researcher's own attitudes toward the topic being explored. For a process intended to systemize the exploration of subjective human experience and expression, it seems only fitting that this is so (Brown, 1993).

Instrument development

The Q-sort procedure in this research study included a sorting form with the following configuration:

Figure 1
Q sort sheet

| -6 | -5 | -4 | -3 | -2 | -1 | 0 | 1 | 2 | 3 | 4 | 5 | 6 |

Most UNLIKE Me   Most LIKE Me
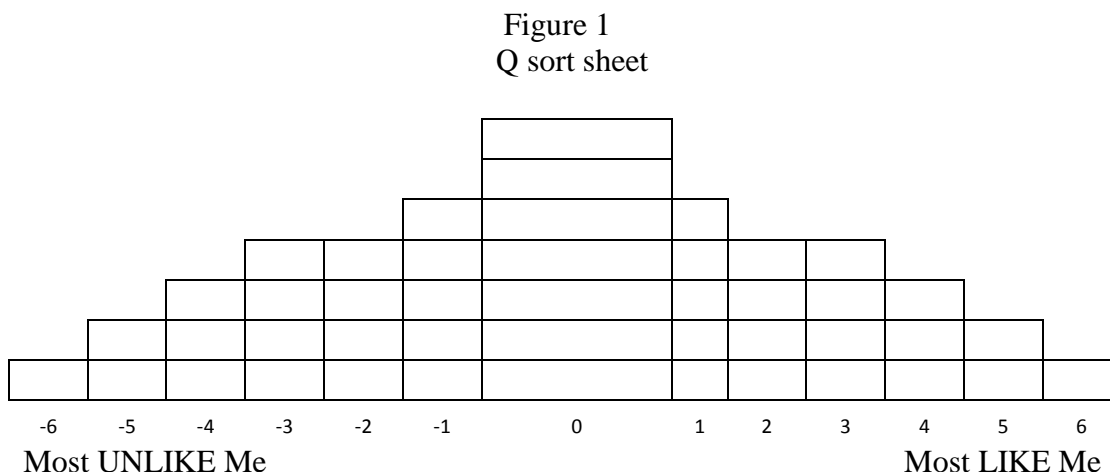
The participant is then asked to select a statement with which she most agrees and place it in the farthest right, or +6, column. Once done, the participant is then asked to select one statement with which she most disagrees and place it in the leftmost, or -6, column. Alternating

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between agreement and disagreement, the participant places cards, working toward the center column, or 0, until all of the cards are sorted into one category or another, ranked by levels of agreement or disagreement.

When the Q-sort is completed, the results are recorded photographically, and the participant will be given a follow-up interview in order to explore that participant's reasoning process while engaging in the Q-sort. This provides another rich source of subjective qualitative information from which the researcher can gain meaning and understanding. The Q-sort itself provides a roadmap for the types of questions the researcher should ask the participant, supporting the more conversational, informal type of interview used to generate the Q-set statements originally. The interview also provides a way of testing the Q-sort process itself. For example, the participant should have the most to say about statements at the extreme ends of the sort, and relatively little for those clustered around the center column.

Procedure

Once a Q-set is selected and presented to a participant as a pack of cards, the participant is asked to sort the statements into categories of agreement or disagreement based on a rule, called the condition of instruction, and defined by the study administrator. In some cases, participants are provided with a scale to guide the sorting process, or Q-sort. Because of the time intensive nature of the Q-sort process, samples of persons, or P sets, usually number less than 50. The result of a sort creates ad hoc categories of agreement and disagreement for the Q-set. These factors of agreement present an analyzable, qualitative structure to be studied both at the level of the individual participant and the level of the participant sample set as a whole.

Once an individual has completed a Q-sort, the sorted cards can be photographed, and, if desired, the individual can be interviewed on their experience of the sorting process in terms of any personal insights gained through the ranking of the Q-set statements. This follow-up interview can provide additional context into the subjective and particular response that each individual has to the Q-sorting process (Brown, 1993).

The Q-sort procedure will be administered to 23 African American women located in the Tulsa, Oklahoma and Oklahoma City, Oklahoma 18 years of age or older. Each statement of the Q-set will be printed on a separate card, resulting in a deck of 45 cards. Each participant will be given a condition of instruction to familiarize herself with the cards before starting the Q-sort. Before beginning, each participant will be asked to place each statement in a category of "agree," "disagree," and "neutral." Once the cards are sorted into these three categories, a row of nine columns from -6 to +6 is set in front of the participant (Appendix C), which represents a model of their subjective perceptions.

Data Analysis

Once all of the participants in the study have completed their Q-sorts and the results have been recorded, an analysis of the correlation of all of the Q-sets is performed resulting in a 45x45 correlation matrix. Given the large size of the correlation matrix, PQmethod (version 3.25) statistical software by Schmolck and Atkinson was used to perform this operation. An analysis of these results will pay close attention to those correlations that are most similar and dissimilar. The correlation process does not, in itself, provide rich material for analysis but provides the raw data as well as a material for generating the factors to be analyzed.

Once the Q-sorts have been correlated, factor analysis was applied to the correlation matrix. The purpose of the factor analysis is to classify the variables (the Q-sorts) resulting from

this process, and ultimately to discover how individuals have classified themselves through the Q-sort process. The entire relationship provides an organic process of categorization: individuals with similar Q-sort results will be grouped or factored together and individuals with dissimilar Q-sort results will fall into other groupings.

Similar to the correlation process, statistical analysis software can perform the factor analysis and rotation procedures. The factor analysis compares each Q-sort to each other resulting factors. The greater variety or amount of difference there is in the Q-sort results, the more factors will be identified in the analysis. For this study varimax rotation was utilized to provide a mechanical process for providing a shift in perspective on the Q-sorts.

Once the factor rotation is completed, the subjective data of the Q-sort can be analyzed by calculating z-scores for each statement for each factor or the new perspectives created. Ordering the statements by factor allows the different perspectives to be compared to each other. It is this part of the analysis from which interpretations of the data are derived, with those factor perspectives with the strongest correlation identified as defining that factor. The strongest correlations in the data are identified by the average weighted factor scores of the statements. Distinguishing statements are identified as being those statements that exceed the difference score for each statement, while consensus statements are those that do not exceed it. Factor scores and difference scores help the researcher identify statements warranting special attention in generating the factor interpretation. Finally, statements given by participants following the Q-sort process adds further context to any conclusions derived from the statistical analysis (Exel & Graaf, 2005). Post sort interviews are conducted with the sorters whose data demonstrate greatest likeness to the single factor.

CHAPTER IV

FINDINGS

The purpose of this research was to explore the attitudes and values that African

American women have toward outdoor activities. This chapter provides the results of statistical

analysis that leads to qualitative interpretation of data and responses to the research questions.

The specific research questions that guided this study were:

1. What attitudes and values are held by African American women toward their

    participation in outdoor recreation activities?

2. What demographic descriptors assist in the understanding of the attitudes and values

    toward outdoor recreational activities?

Description of Participants

The 23 self-identifying African American women who participated in the research study

completed a demographic survey (see Appendix C), describing occupation, age, marital status,

degree completion, income range, ages of children and age of grandchildren, and participation in

recreation.

Participants were from diverse backgrounds (medical field, education, student, retired,

house-wife, customer service). Participants were between the ages of 18 and 71 years of age.

Four participants were between the ages of 18 and 30; five participants were between 31 and 40

years of age; eight participants were between ages 41 and 50; two participants were between 51

and 60 years of age; three participants were between the ages of 61 and 70; and one participant

was over 71 years of age. Ten participants were single, nine were married, two divorced, two were co-habitating and one participant was a widow. There were nine participants who had High School Diplomas; five with Associates degrees; three participants with Bachelor degrees; five with Master degrees; two had Doctorate degrees, and two participants who listed other- trade school and Certified Nurse Aid (CNA). Two participants had the income range of $10,000 to less than $15,000; three women's income range was more than $15,000 to less than $25,000; eight participants' income was more than $25,000 to less than $50,000; six had the income range of more than $50,000 to less than $75,000; one participant's income was more than $75,000 and four participants selected other- student, unemployed and retired.

Participants' also reported the presence and age range of children. At this range were no children in the household to 18 plus years; and grandchildren also ranged from no grandchildren to 18 plus years. Five participants had no children and no grandchildren. Two participants had one child, age range under 5 years old. One participant had two children, age range 12 to 17 years old. One participant had two children age range 12 to 17 years old, and one 18 plus years old. One participant had one child age range 12 to 17 year olds, and two 18 plus years grandchildren. One participant had two children; one age range under 5 years old, and one age range 6 to 11 years old. One participant had one child, and one grandchild; both age ranges is 18 plus years. One participant had two children, age range 18 plus years; and four grandchildren age range 12 to 17 years. Two participants had one child, age range 18 plus years and one grandchild age range 12 to 17 years. One participant had eight children and their age range is 18 plus years; five grandchildren and their age range are also 18 plus years. Another participant had three children age range 18 plus years; and four grandchildren, two age range under 5 years, and two age range 6 to 11 years. One participant had three children age range 18 plus years; and eight

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grandchildren, one grandchild age range under 5 years; three age range 6 to 11 years, and four age range 18 plus years. Another participant had one child age range 18-plus years; and seven grandchildren, one under 5 years, one 6 to 11 years old, three 12 to 17 years, and two 18 plus years. One participant had six children; two age range 12 to 17 years; four age range 18 plus years; and two grandchildren both age range under 5 years old. One participant had one child whose age range is 18 plus years, and four grandchildren; one age range under 5 years old; one age range 6 to 11 years and two age range 12 to 17 years. One participant had four children; one child age range under 5 years old; one age range 6 to 11 years old; one age range12 to 17 years old, and one 18 plus years.

Time participants spent in outdoor recreation per week ranged from ten women spending 30 minutes or less; five participants more than 1 hour but less than 2 hours in outdoor activities; four participants spent more than 2 hours but less than 3 hours in outdoor activities; four women more than 4 hours but less than 5 hours in outdoor activities; no one reported more than 3 hours of recreation per week.

Outdoor activities of current participation among respondents are walking, jogging, hiking, nature walks, camping, gardening, fishing, bicycling, skateboarding, golf, swimming, kayaking, and Stand-Up Paddleboarding (SUP). Playing with children, sports, soccer, and jumping on trampoline were other activities listed by African American women. They also selected rafting, canoeing, surfing, windsurfing, geocaching, horseback riding, gardening and kickboxing as outdoor activities interest but are not participating. In a typical day four participants spent less than one hour in leisure activity; twelve participants spent one to two hours in leisure; four women spent three to four hours experiencing leisure; and three women spent four to five hours participating in leisure.

In this group of participants, two women indicated they had less than standard gear for their leisure activities; fourteen participants had standard gear; and four participants had above standard gear for leisure activities. Thirteen participants believed that leisure activity was not effected by availability of vacation/ personal leave time (PLT); one participant checked "do not have vacation/PLT"; six participants selected "job is too demanding to schedule vacation or PLT"; one woman indicated her leisure is work; and two participants added their own category for which- one participant indicated she has leisure on weekends rather than weekdays; and the second participant added that availability for leisure was not an issue for her.

<center>**Factor Solution**</center>

Twenty-three sets of forty-five Q-sort statements were entered into PQmethod 3.25 statistical program. One centroid was extracted; Varimax rotation was used to yield three factors that account for a total of 60% of the variance. The factor matrix for the three-factor solution is shown in Table 1. The bold font signifies the defining sorts, characterized by a factor loading that meets or exceeds statistical significance (Brown, 1980). In addition, the square of the load must be greater than half the sum of all squared loads for the sort.

Through factor analysis, PQmethod organizes clusters of Q-sorts that are similar with one another in one factor and other illuminating Q-sorts in other factors. These factors represent interrelated subjective responses from the P-set (see Table 1). The significance for factor loadings at the 0.01 level is found using $2.58*(1/\sqrt{N})$ (Watts & Stenner, 2013), where N represents the number of statements (Q-set). For this research study, the equation $2.58*(1/\sqrt{45})$ $= 0.38$ was used to determine the correlation size to be considered for significant loading (Watts & Stenner, 2013). However, a minimum of two sorts must exist in a factor for that factor to be

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considered a factor (Watts & Stenner, 2012; Dziopa & Ahern, 2011; Stergiou & Airey, 2011). The significance loading at 0.38 yielded two factors. Therefore, factor estimation was utilized to determine correlation size to yield three factors (Watts & Stenner, 2012). Factor estimates are based on averages. The more scores, sorts, define an average, the more stable average becomes (Watts & Stenner, 2012). It was determined that individual loadings at 0.40 and above would be used to determine the sorts to define each of the three factors. Bold font signifies each significant factor loading on only one factor matrix (see Table 1).

The three factors accounts for 60% of the total variance: Factor 1, 37%; Factor 2, 9%; and Factor 3, 14%. In Table 1, twenty-one of the twenty-three sorts were flagged for load values (in bold font) that identify them as defining sorts. The two non-significant loaders were not used to define the three factors. Factor 1 is defined by 15 sorts, Factor 2 is defined by 2 sorts, and Factor 3 is defined by 4 sorts. There are no confounded sorts; meaning each sort loads on only one factor.

Descriptive characterizations of the three factors was accomplished by examining factor analysis data, Q-set items that distinguished each factor from the others (Table 3, 6, and 9) and Q-set items with highest and lowest z-score values (Tables 4, 7, and 10).

Table 1

Factor Matrix

		Loadings		
Q SORT	Age Range	1	2	3
1 Single High School	18-30	**0.8145**	-0.1675	0.2280
7 Single High School	51-60	**0.7642**	-0.0168	0.3706
23 Married Master Degree	41-50	**0.7502**	-0.0640	0.0825
16 Married Master degree	41-50	**0.7445**	-0.0723	0.1893
5 Married Master Degree	31-40	**0.7431**	-0.0168	0.3706
8 Single Master Degree	41-50	**0.7332**	0.0137	0.2410
12 Married Associates Degree	61-70	**0.7253**	-0.1971	0.3539
20 Married Bachelor Degree	31-40	**0.7223**	-0.2120	0.4088
11 Widower Associate Degree	71-80	**0.7189**	-0.0703	0.3628
3 Divorced High School	41-50	**0.6896**	-0.1381	0.1171
21 Single Associate Degree	41-50	**0.6895**	0.0525	0.5363
10 Married Trade School	41-50	**0.6083**	0.4110	0.4077
17 Single Bachelor Degree	18-30	**0.6063**	0.2792	-0.1181
19 Married Bachelor Degree	61-70	**0.5978**	-0.2976	0.2286
18 Co-habitating Doctorate	41-50	**0.4060**	-0.2025	0.2916
3 Single Certified Nurse Assistant (CNA)	31-40	-0.2050	**0.7553**	-0.1157

Table 1 Continued

Factor Matrix

Q SORT	Age Range	Loadings 1	2	3
22 Single High School	18-30	-0.4216	**0.6706**	-0.0389
4 Single High School	18-30	-0.0974	-0.1842	**0.7747**
2 Single High School	31-40	0.4146	-0.2210	**0.7362**
9 Co-habitating High School	51-60	0.2424	0.2794	**0.5066**
15 Married Associate Degree	31-40	-0.2071	0.0313	**-0.4448**
6 Divorced Master Degree	61-70	0.5491	0.6432	-0.0778
14 Married Doctorate	41-50	0.7037	-0.1270	0.5151
Number of defining sorts		15	2	4
Explained Variance %		37%	9%	14%

*Bold indicates defining sort.

The z-scores allow for comparisons across the factors by revealing the number of standard deviation a statement score is above or below the mean of normal distribution. Thus converting the scores to a +6 to -6 ranking scale, this is the position of the resulting array. Twenty-one of the twenty-three participants loaded for a three-factor solution. The factors represent three distinct groups. The three factors represent grouping viewpoints that show similarities within factors and dissimilarities among factors (see Table 1).

It is assumed that participants who load on a particular factor closely define the viewpoint of that factor (McKeown & Thomas, 2013). However, some participants align with certain

viewpoints more strongly than others. Participants who has a significant loading on a particular

factor is considered a pure loading (Watts & Stenner, 2013). For example, Sorter #2 (see Table

1) has a factor of 0.8145 for factor 1, -0.1675 for factor 2, and 0.2280 for factor 3. Her

significant loading is 0.81415 for factor 1 compared to her lower statistically insignificant

loadings (<.40) for factors two and three, indicates that she is exemplar for factor 1. Viewpoints

of participants who load higher and pure tend to define particular factors more than those who

have a lower loading and are candidates for post sort interviews.

Interpretation of Factors

In order to answer the research questions an in-depth description of each factor is given.

Through probing each factor array, consensus statements, distinguishing statements demographic

information, and follow-up interviews, three factors were unmasked from the 21 participants

who defined the viewpoints. The three viewpoints toward African American women

participation in outdoor activities were named, (1) Self-Soothers, (2) Metropolitan Woman, and

(3) Social Recreationist.

Factor 1: Self-Soothers

"Self-Soothers" is the name given to Factor 1. Out of 23 sorts in this research study, 15

sorts defined the Self-Soothers. The factor array for Self-Soothers is shown in Figure 1. Table 2

lists the six distinguishing sort items. The Self-Soothers are distinguished by 10 highest positive

statements and by 10 negative ranked statements.

These women have good feelings about participating in outdoor activities, and feel that

being in nature is spiritual. This group agrees that there are indeed many activities to be found by

being outside, and to a somewhat lesser but still important degree; feel that ODA brings them closer to their sense of 'self'.

Participant 23 (see Table 1) helped to define the *Self-Soother*s' viewpoint illuminates the importance of spirituality and self-rejuvenation to African American women who hold this perspective. She referred to her experience of outdoor activity in the following way:

I enjoy outdoor activities, as long as it doesn't require group participation. I grew-up playing soft-ball, football, swimming, and sometimes I played kickball. However, the older I've become the more focused I've become on developing a better self. Through hiking I spend time with God… which I prefer to do alone. If someone wants to come along, the rules are no discussion of work, home, or problems. We only focus on the magnificence of Christ in His creation.

Participant 5 (see Table 1) helped to illuminate the importance of mindfulness and independence for African American women who hold the *Self-Soothers'* viewpoint. Participant 5 described her outdoor activities this way. "The only way I can get away from family responsibility is when I garden, sitting on my porch, or walking. I use this time to reflect on my day."

Participant 12 (see Table 1) outdoor activities emerged from spiritual fulfillment, and introspective satisfaction that gives a sense of "self". Participant 12 assisted in defining the *Self-Soothers* viewpoint, illuminating the importance of spirituality, and nature for African American women who hold this perspective. Participant 12 described her relationship to outdoor experiences in these terms:

I grew up in nature; we lived in rural Texas on a farm. As a child nature was work, but I grew to like it. As an adult nature (gardening) is the time I spend with God. I turn my

music on and it is just me and God talking. Now my husband is there, but he knows the rules. No talking… he's my heavy lifter.

As evident by distinguishing statements 12 (ODA offers opportunity for me to encounter my own spirituality.) and 33 (ODA offers many outlets, such as enjoying exercising, working, sitting or mediating in nature) are important statements revealing the psychological connections made between being in nature, participating in activities, experiencing inner peace, and meaning of leisure. With a factor load of 6, 5, and 5 respectively for the above three statements, it is clear that this group experiences a certain freedom of self by doing ODA.

Negative ranking on item 26 (ODA makes me feel disconnected from life) and 45 (ODA just don't interest me), suggests that Self -Soothers tend to feel that outdoor activity does not take away from other activities. Item 36 (ODA affects my views of race) and 35 (ODA results in issues with hair maintenance) suggest that race and maintenance of hair does not affect this group's view of ODA.

Having items 10 (ODA provides a feeling of independence), 1 (ODA results in positive outcomes for my health), and 9 (ODA gives me a feeling of psychological rejuvenation) in the +3 pile shows that this group has little innate fear of being in the great outdoors. Overall, the Self -Soothers experiences a certain freedom of self by doing ODA.

Figure 2

Factor 1: *Self-Soother, Q*-Sort Factor Values for Each Statement
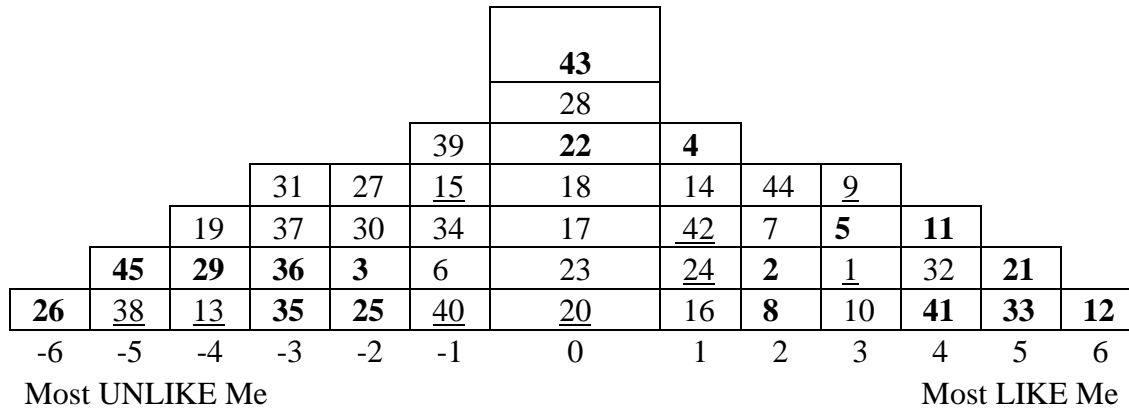
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
						43						
						28						
					39	**22**	**4**					
			31	27	<u>15</u>	18	14	44	<u>9</u>			
		19	37	30	34	17	<u>42</u>	7	**5**	**11**		
	45	**29**	**36**	**3**	6	23	<u>24</u>	**2**	<u>1</u>	32	**21**	
26	<u>38</u>	<u>13</u>	**35**	**25**	<u>40</u>	<u>20</u>	16	**8**	10	**41**	**33**	**12**

Most UNLIKE Me   Most LIKE Me

Note: Underlined numbers are consensus statements. Numbers in bold are distinguishing statements.

Table 2

Self-Soothers: Distinguishing Statements, Corresponding z-scores and Factor Arrays

No.	Statement	z-score	Array pos.
12	ODA offers opportunity for me to encounter my own spirituality	1.80	6
33	ODA offers many outlets, such as enjoy exercising, working, sitting or mediating in nature	1.61	5
21	ODA experience gives me time to experience solitude	1.46	5
41	ODA gives me great connection to nature	1.43	4
11	ODA gives me time to be introspective	1.20	4
5	ODA allows me to heighten my senses	1.08	3

Table 3
10 Highest Positive and Negative Ranked Statements

No.	Statement	z-score	Array pos.
12	ODA offers opportunity for me to encounter my own spirituality	1.796	6
33	ODA offers many outlets, such as exercising, working, sitting or mediating in nature	1.612	5
21	ODA experience gives me time to experience solitude	1.462	5
41	ODA gives me great connection to nature	1.428	4
32	ODA gives me great personal satisfaction	1.279	4
11	ODA gives me time to be retrospective	1.199	4
10	ODA provides a feeling of independence	1.185	3
1	ODA results in positive outcomes for my health	1.124	3
5	ODA allows me to heighten my senses	1.085	3
9	ODA gives me a feeling of psychological rejuvenation	1.041	3
26	ODA makes me feel disconnected from life	-2.025	-6
45	ODA just don't interest me	-1.702	-5
38	ODA makes me feel masculine	-1.392	-5
19	ODA makes me feel less confident when it's an unsuccessful experience	-1.229	-4
29	ODA forces me to be too far from cell phone reception	-1.179	-4
13	ODA is isolating and makes me feel uneasy	-1.159	-4
31	ODA takes time away that I could be using to make money	-1.078	-3
37	ODA would be avoided at all cost unless there is indoor possibilities	-1.067	-3
36	ODA affects my views of race	-1.027	-3
35	ODA results in issues with hair maintenance	-0.967	-3

Factor 2: Metropolitan Woman

Factor 2 is defined by 2 out of 23 sorts. This factor is referred to as the Metropolitan Woman. The factor arrays for this group are shown in Figure 2. Table 4 lists the six distinguishing sort items. The Metropolitan Women are distinguished by 10 highest positive statements and 10 negative ranked statements in Table 5.

Participant 3 (see Table 1) perspective of outdoor activities helped to define the *Metropolitan Woman;* illuminating the importance of finance and personal maintenance. She expressed her outdoor activity in the following way. "I work and am a single mother of two teenage girls. I pick up extra hours at work when it's open. I have no time."

Participant 22 (see Table 1) express the importance of personal comfort, and interest in life experiences other than outdoor activities that define the *Metropolitan Woman;* illuminating that the natural environment is not important to African American women in this factor. Participant 22 expresses her perspective on outdoor activities this way:
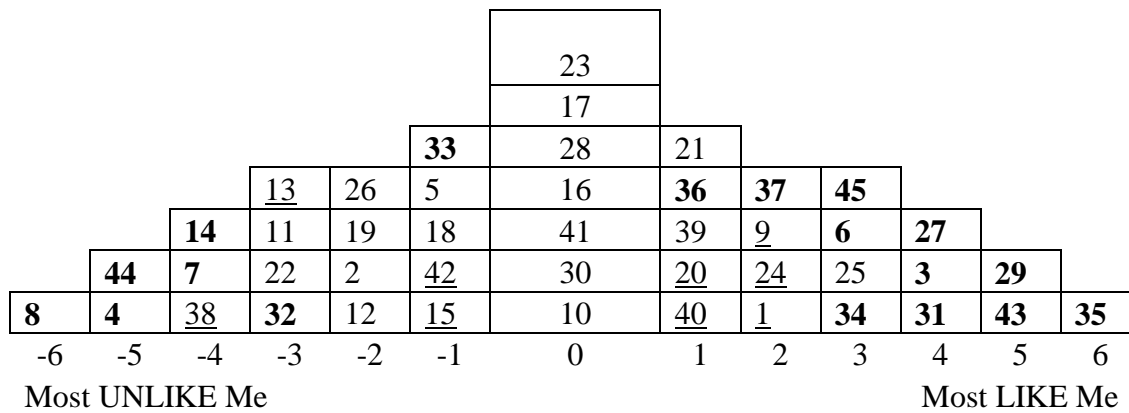
I prefer to be inside rather than outside. I don't like to sweat, and I like my hair to stay nice… don't get me wrong I will go to nature, but it will never be my first choice. I did like looking at the buffalo [while in the building] at the Wichita Mountains.

The Metropolitan Woman does not like to be concerned with ODA. This group is more interested in the conveniences and perks of life, as evident by distinguishing items 35 (ODA results in issues with hair maintenance), 29 (ODA forces me to be too far from cell phone reception), and 31 (ODA takes time away that I could be using to make money).

The negative rankings on items 8 (ODA gives me a feeling of confidence, comfort, and safety), 44 (ODA has given me opportunity to value the preservation of wildlife), and 4 (ODA allows me to test my endurance) suggest this group is not interested in viewing the natural environment as something special, but instead view their personal comfort as special. Clearly the Metropolitan Woman places more value in doing things other than ODA.

Figure 3

Factor 2: Metropolitan Woman, Factor Values for Each Statement

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
						23						
						17						
			33			28	21					
		<u>13</u>	26	5		16	**36**	**37**	**45**			
	14	11	19	18		41	39	<u>9</u>	**6**	**27**		
	44	7	22	2	<u>42</u>	30	<u>20</u>	<u>24</u>	25	**3**	**29**	
8	**4**	<u>38</u>	**32**	12	<u>15</u>	10	<u>40</u>	<u>1</u>	**34**	**31**	**43**	**35**

Most UNLIKE Me — Most LIKE Me

Note: Underlined numbers are consensus statements. Numbers in bold are distinguishing statements.

Table 4

Metropolitan Woman: Distinguishing Statements, Corresponding z-scores and Factor Arrays

No.	Statement	z-score	Array pos.
35	ODA results in issues with hair maintenance	2.01	6
43	ODA affects my allergies and/ or health	1.94	5
29	ODA forces me to be too far from cell phone reception	1.87	5
31	ODA takes time away that I could be using to make money	1.62	4
3	ODA results in me feeling physically exhausted	1.48	4
27	ODA feels like manual work to me	1.32	4

Table 5

10 Highest Positive and Negative Ranked Statements

No.	Statement	z-score	Array pos.
35	ODA results in issues with hair maintenance	2.009	6
43	ODA affects my allergies and/or health	1.939	5
29	ODA forces me to be too far from cell phone reception	1.869	5
31	ODA takes time away that I could be using to make money	1.622	4
3	ODA results in me feeling physically exhausted	1.481	4
27	ODA feels like manual work to me	1.322	4
34	ODA is affected somewhat by my body type	1.075	3
25	ODA forces me to be with others even those I don't like as much	1.005	3
6	ODA is something I avoid on busy days	1.005	3
45	ODA just don't interest me	0.934	3
8	ODA gives me a feeling of confidence, comfort, and safety	-1.780	-6
44	ODA has given me opportunity to value the preservation of wildlife	-1.710	-5
4	ODA allows me to test my endurance	-1.374	-5
14	ODA shows how I am drawn to new approaches	-1.234	-4
7	ODA results in me feeling my needs are satisfied	-1.163	-4
38	ODA makes me feel masculine	-1.093	-4
13	ODA is isolating and makes me feel uneasy	-1.023	-3
11	ODA gives me time to be introspective	-1.005	-3
22	ODA experience affords opportunity to experience cultural meaning	-0.953	-3
32	ODA gives me great personal satisfaction	-0.934	-3

Factor 3: Social Recreationist

The third factor revealed in this analysis is the Social Recreationist. Four sorts defined this group. Figure 3 shows the factor array Table 6 lists the distinguishing statements. Social Recreationists are distinguished by 10 highest positive statements and 10 negative ranked statements in Table 7.

Participant 2 (see Table 1) helped to define the *Social Recreationist* viewpoint; illuminating the perspective of African American women with this point of view. She reflects on outdoor activities by stating: "I enjoy all outdoor sporting events; enjoy maintaining physical health with outdoor walking and jogging. I enjoy photography outside with my children."
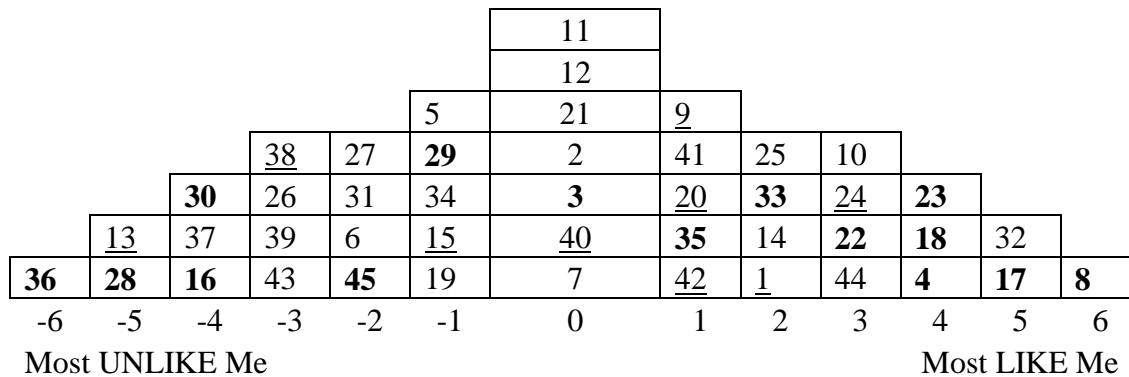
Opposite to the Metropolitan Woman, the Social Recreationist receives a great deal of satisfaction from ODA. This is evident in distinguishing statements 8 (ODA gives me a feeling of confidence, comfort, and safety), 4 (ODA allows me to test my endurance), and item 17 (ODA gives me the stability and routine that reassures me).

Negative ranking on items 36 (ODA affects my views of race), 13 (ODA is isolating and makes me feel uneasy), 28 (ODA forces me to use my back and not my brain), and 30 (ODA often creates family disagreements with their use of technology), suggests that Social Recreationist do not view ODA as limiting, instead for members of this factor, ODA enhances their sense of community.

Having items 18 (ODA teaches me that structure is critical to success), and 23 (ODA provides enjoyment to experience new people) in the +4 ranking suggests that of the three factors, the Social Recreationists is the most fulfilled and challenged by ODA. ODA allows this group to not only meet new people, but also gain insight into how to be successful, and how to experience cultural meaning.

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Figure 4

Factor 3, Social Recreationist, Factor Values for Each Statement

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
						11						
						12						
					5	21	9					
			38	27	**29**	2	41	25	10			
		30	26	31	34	**3**	20	**33**	24	**23**		
	13	37	39	6	15	40	**35**	14	**22**	**18**	32	
36	**28**	**16**	43	**45**	19	7	42	1	44	**4**	**17**	**8**

Most UNLIKE Me   Most LIKE Me

Note: Underlined numbers are consensus statements. Numbers in bold are distinguishing statements.

Table 6

Social Recreationist: Distinguishing Statements, Corresponding z-scores and Factor Arrays

No.	Statement	z-score	Array pos.
8	ODA gives me a feeling of confidence, comfort, and safety	1.72	6
17	ODA gives me the stability and routine that reassures me	1.65	5
4	ODA allows me to test my endurance	1.58	4
18	ODA teaches me that structure is critical to success	1.52	4
23	ODA provides enjoyment to experience new people	1.51	4
22	ODA experience affords opportunity to experience cultural meaning	0.72	3

Table 7

10 Highest Positive and Negative Ranked Statements

No.	Statement	z-score	Array pos.
8	ODA gives me a feeling of confidence, comfort, and safety	1.724	6
17	ODA gives me the stability and routine that reassures me	1.645	5
32	ODA gives me great personal satisfaction	1.627	4
4	ODA allows me to test my endurance	1.576	4
18	ODA teaches me that structure is critical to success	1.519	4
23	ODA provides enjoyment to experience new people	1.513	4
44	ODA has given me opportunity to value the preservation of wildlife	1.051	3
22	ODA experience affords opportunity to experience cultural meaning	0.716	3
24	ODA experience gives a perfect time to experience time without family	0.686	3
10	ODA provides a feeling of independence	0.671	3
36	ODA affects my views of race	-2.217	-6
13	ODA is isolating and makes me feel uneasy	-1.783	-5
28	ODA forces me to use my back and not my brain	-1.718	-5
30	ODA often creates family disagreements with their use of technology	-1.519	-4
37	ODA would be avoided at all cost unless there is indoor possibilities	-1.339	-4
16	ODA is great for me as I am not afraid of failure	-1.180	-4
38	ODA makes me feel masculine	-1.179	-3
26	ODA makes me feel disconnected from life	-1.012	-3
39	ODA makes me feel different from others who participate	-0.988	-3
43	ODA affects my allergies and/or health	-0.982	-3

Interpretations of Demographic Information

Research question two: What specific demographic descriptors related to economics, society, race, ethnicity and gender assist in the descriptors of attitudes and values held by African American women affect their participation in outdoor recreational activities?

Attitudes and values held by African American women in this research study were not shaped by demographic descriptors. However, each participant's particular characteristics for each factor are useful in understanding each of the people who assisted in defining each viewpoint within this study. Nonetheless, demographic characteristics were not interpreted as conclusive in offering insight into the viewpoints held by African American women within this research study.

This research study offers a snapshot into a variety of individual perspectives within African American women outdoor activities. The participants in this study provided a range of work experiences and responsibilities from students, medical, education, retired, house-wife and customer service who helped uncover the three factors in this research study.

The participant's viewpoints in this study do not represent all African American women. However, it does provide rich information from a sample of participants views of outdoor activities. The research study is notable in that diverse set of African American women contribute to broad viewpoints of outdoor activities.

CHAPTER V

FINDINGS AND RECOMMENDATIONS

The focus of this study addresses the following research questions: What attitudes held by African American women affect their participation in outdoor recreation activities? What specific demographic descriptors related to economics, social, racial, ethnic and gender assist in the descriptions of attitudes and values by African American women affect their participation in outdoor recreational activities?

The purpose was to examine the nature of African-American women's attitudes toward outdoor recreational activity, otherwise known as leisure. Leisure, in the current study, is simply the use of free time for enjoyable activities, in the outdoors. Researchers have shown that African-American women tend to not enjoy the same level of outdoor leisure activity as their White counterparts. Multiple reasons were discussed, such as the idea of the role of the women in African-American culture, the availability of resources to engage in outdoor activities, gender associations, fear of accessing 'white' places, and more. White places for this study are areas significantly underrepresented by African Americans in less developed natural outdoor recreation areas (Martin, 2004; Philipp, 1999).

Furthermore, perceptions of outdoor recreational activity for African-American women were examined for the positive and negative effects of engaging or not engaging in outdoor leisure. Numerous health benefits result from active leisure activity.

Three main groups emerged from Q-Methodology; 21 out of 23 participants significantly loaded, 0.38 and above. The 21 significant loaders were used to define the three main groups,

which captured the breadth of attitudes toward leisure Outdoor Activity in outdoors. ODA was perceived as manual labor by the Metropolitan Woman, who did not embrace this activity as leisure. The Self-Soothers, however, gained a sense of peace and spirituality from ODA. The group that embraced ODA the most, the Social Recreationist, saw ODA as not only fun but absolutely necessary to their sense of self and place in life.

Concerns

The experience of the African American woman is shaped by generations of race–related societal pressures, intra–racial attitudes toward the role of the woman, and lack of information on the benefits of physical activity (Im, Ko, Hwang, Yoo, Chee, Stuifbergen, Walker, Brown, McPeek, & Chee, 2012). In a study by Wilcox, Richter, Henderson, Greaney, and Ainsworth (2002), African American women viewed physical activity as structured exercise. However, participants in the study could identify lifestyle factors when asked. While they viewed sedentary-lifestyles as negative, they also noted negative outcomes from physical activity. These included appearing too masculine. Additionally, weight and physical health were independent of physical activity, meaning that a person could be overweight and fit. This group also felt that the mental health benefits of ODA should be emphasized over the physical health benefits.

The role of African American women in the family was also found to be noteworthy, where this population of women viewed the needs of the family as a priority over their own personal needs. Finally, they equated being 'busy' with being active (Wilcox et al. 2002). Clearly, as this study highlights, the cultural norms and experience of the African American women place high emphasis on family, less emphasis on body weight, and high emphasis on being busy (Im et al., 2012; Wilcox et al., 2002). With these types of cultural/societal ideals, it is

not surprising to find that there would be a Q-group identified that sees ODA as an inconvenience, when they are already so busy with life. The Wilcox study also highlights the lack of awareness and knowledge of the role of physical activity, obesity, and relation to disease and wellness for the long term.

Benefits of Outdoor Activities

Low outdoor activity for African American women in this study may be due to perceptions of benefits and exposure to risks. Sebastiao, Chodzko–Zajko, and Schwingel (2015) examined attitudes toward physical activity in older African American women; among the findings that emerged was the perception that 'physical activity' and 'exercise' were used interchangeably. Sebastiao et al. reported other concerns were family demands, bad sidewalks and poor lighting, and lack of opportunity to access resources due to socio-economic conditions. The findings from that study support the findings of this research as well, highlighting the issue of inconvenience among the Metropolitan Woman base, where outdoor activity is exercise, and therefore not fun. Also, it is remarkable to note that this particular group that Sebastiao studies were unaware of the benefits of cardiovascular activity on health improvement (Sebastiao et al., 2015). As the literature review has shown, African American women are the most compromised racial group when it comes to cardiovascular health, obesity, and diabetes. It could be generalized as well, that providing low or no cost opportunities to access physical activity in a safe environment may counter the negative effect of ODA as evidenced by the Metropolitan Woman.

The role of community and compulsory education should also be discussed as it pertains to the educational attainment and ability to gather community resources of a person. In the

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United States, when looking at educational attainment by race, White people tend to have higher levels of holding high school and college degrees than African American people (Cook, 2015). These trends become significantly more pronounced when looking beyond an Associate degree, with 21% of Whites holding Bachelor degrees compared to 13% of African Americans. African American parents with less education may have less expectation of their children in reaching higher educational attainment, perpetuating a self–fulfilling prophecy of not obtaining higher education (Cook, 2015). It is a sad truth that income disparity continues, and it trickles down into perceptions of what society is, what makes up the cultural fabric of societal norms and mores, and how that affects the micro–level functioning of individual lives. This all impacts the experience of the African American woman, in asking questions of perceptions and attitudes toward outdoor physical activity that is also considered leisure. As the results of the Q–method revealed, some of the participants gained a peace from being outdoors doing activities, some needed it for their emotional well-being, and others viewed it a nuisance. Future research should look at the correlations between educational attainment, income, and attitudes toward leisure and physical activity.

Health and Nutrition

The health benefits of physical activity have been well–documented and continue to be a message that is regularly portrayed in governmental campaigns and media. The reality however, of the state of African American health, is stark. The health status of all African Americans reflecting fair or poor health is over 14%. The rate of African American women who are clinically obese and over the age of 20 is an astonishing 57% (compared to 33% for non–Hispanic White women). Leading causes of death are heart disease, cancer, and stroke, with 733 deaths per 100,000 of the population. Infants born with low birth weights are 13%, compared to

7% for White infant counterpart. The top 10 health outcomes are: (1) decrease blood pressure, (2) decrease body weight, (3) improve body composition, (4) improve glucose levels, (5) improve cholesterol levels, (6) improve perceived stress levels, (7) decrease fatigue, (8) improve sleep quality, (9) decrease pain, and (10) improve function (Centers for Disease Control, 2015).

With the dire state of health well–known for the African American woman, it is confounding to know the research done thus far indicates that some parts of this population view exercise as work, inconvenient, and not related to their overall health. In other words, the link between obesity and other chronic diseases, to sedentary lifestyle, seems to be lacking in significance to the African American populations that have been studied in this area. Some reasons have already been discussed, with one major reason being an overall lack of awareness of how regular outdoor physical activity positively benefits health.

Barr-Anderson, Singleton, Cotwright, Floyd, and Affuso (2014), examined an early intervention program for African American youths to address increased rates of obesity in this population. An experiment was conducted where time outside of school time activity was structured into a summer program including nutritional awareness and physical activity. The results showed that the youths engaged in this program demonstrated a decreased body mass index overall, increased consumption of fruits and vegetables, and increased physical activity (Barr-Anderson et al. 2014). A community/ school based program targeting at–risk populations with endemic health problems could potentially influence positive changes in behavior and attitude toward physical activity as leisure, and change food perceptions as well. According to the results of the Q–Methodology, while there are at least two groups that positively align with leisure outdoor physical activity, there is a significant group that does not – the Metropolitan

Woman. Larger studies should be conducted to capture a more heterogeneous study sample, to see if there is a significant difference between the resulting groups, and why that might be.

There are differences in diet among races and ethnic groups. For the African American culture, food is associated with societal interactions, based on a history of slavery in the U.S. (Schuler, Vinci, Isosaari, Philipp, Todorovich, Roy, & Evans, 2008) where the only time people could get together as a family and enjoy each other's company was over the food table. This phenomenon has emerged over generations into what is currently known as 'soul food', often involving high calorie items like deep fried foods and carbohydrates/ fat rich dishes. Thus, it may be that trying to push an agenda of more 'white' foods may seem like an attack on African American culture and shared history (Belle, 2014). Indeed, it has been noted that the phenomena of soul food may be correlated with the unhealthy nutritional status of the African American woman.

However, other research has shown that high fat/low nutrients dense foods may be less associated with race and more associated with economic factors. Satia (2009) expanded on the contributors to diet–related disparity in the United States. Among the findings, in the realm of the domains of social inequality were race and ethnicity, socioeconomic status, and an unhealthy environment. In the area of demographics, factors of age, gender, employment, and education were notable. Psychosocial factors including self–efficacy, beliefs about the link between diet and health/ wellness, a need for information and education on healthy food recommendations, and social support. Environmental influences included availability of healthy choice, high fat 'convenience' foods, peer pressure, and learned behaviors. Finally, cultural factors played significant roles, including feeling comfortable with their body weight, seeing eating as a social experience, feeling less guilt about eating, and seeing more benefit from rest over exercising

(Satia, 2009). Clearly that research study exposes some deeply held beliefs that are passed from generation to generation via cultural transmission. In keeping with the results of the Q–study, the Metropolitan Woman group reflects these deeply held views through their responses on convenience, work, personal maintenance, and exercise. A question that may be asked and an area for future research; is at what point in the route of cultural transmission can change take place and what does that look like? Changing dietary habits requires more than a pamphlet, especially when such deeply held beliefs exist about food, exercise, and state of health.

Clearly, as two of the Q–Method groups in this works results have shown, somewhere along the way in the lives and perhaps generations of the participants involved in the study, the typical African American experience of soul food either changed or never was. Without more background into the lives of the participants, it is difficult to say how/ when/ if the cultural transmission of dietary preferences changed in some way. This would be a good area of future research, to examine the background of the group participants who embraced outdoor activities as leisure bring inner peace, and even being necessary for their emotional health.

Changing Lives

Bowen and Devine (2011) tackled how cultural transmission affected food choices; the population of study were young Puerto Rican girls who migrated to mainland U.S.A. Findings indicated that the participants access to traditional food was rooted in three area: (1) the mother's cultural orientation and cooking skills, (2) the household composition, and (3) the young girl's cooking skills, migration experience, and food preferences. Further results indicated that how a person chose food was grounded in four food choice types. These were 'everybody cooks', 'tradition keepers', 'seeker', and 'On My Own'. The four types show the levels of dimensionality of food access that can influence how the young girls chose their food. Being

exposed to complex and layered cooking approached increased their own exposure to food and thus food choices, while limiting the exposure caused a one–dimensional approach to food preferences. This research is important because it exposes future areas of research where not only physical activity, but also diet, is linked overall dietary and wellness choices for life. Therefore, understanding the dynamics among physical activity, African American women, and their cultural ideas of health and beauty within society can shed light on how to involve African American women, such as the Metropolitan Woman in this research study, in Outdoor Activities.

For the Q-–study, the Self–Soothers group and the Social Recreationist group may have evolved their food choices so that food was not the defining factor of who they considered themselves to be in the family and in the larger community of their peers. How they were raised, with what dietary models they were raised, what is their link between food, activity, and disease, and how they teach their own children are excellent areas of future research.

The role of culture and tradition may well be core to expanding insight into 'how' people select lifestyle choices that affect their health. This was supported by Simonsen (2015), who studied focus groups of diverse Utah women from diverse backgrounds with higher obesity rates than the general population. The groups composed African American women, Pacific Islanders, Hispanic/Latinos, Alaska/ American Indian, and African immigrants. Six areas of influence emerged that shaped their approached to physical activity, food, and wellness. Health was found to be multidimensional among the groups, requiring any future interventions to be handled in a similar way. Health behaviors were influenced by time and resources. Views on normal healthy varied by group, with preference toward heavier women being healthy. Women have influential roles in the family's health, though men do too (only differently), and that there were found to be opportunities in all groups to improve overall health (Simonsen, 2015). This research supports

the findings of the Q–study, where there is significant variance even in groups with similar profiles, toward views on activity and wellness.

Conclusion and Future Recommendations

This Q–study attempted to add to the knowledge and reduce the gap about the perceptions and attitudes toward outdoor activities that was also leisure, among a study population of African American women. The study methodology was appropriate for providing quantifiable measures in a qualitative realm and addressing the intersection of race, class, gender, and culture. It helps to identify areas for future deductive research. While there have been previous studies that look into similar questions, some items become clear. The role of culture on attitudes toward ODA and overall health and wellness has not been established in this minority population. It would be useful to know the backgrounds of the study participants, to see what their life experience has been. Life experiences, more than any other determinants, produce an individual with perceptions of reality that they will play out and pass on to future generations (Keller & Casey, 2015).

Future research in this area may focus in on key areas. These include what the relationship is between factors of income, educational attainment, and resulting attitudes toward leisure, physical activity, and health and wellness choices, including views on leisure and links between health and physical activity? Indeed, it may be significant to elucidate on how/ when/ where cultural transmission of views on health/exercise/food/social activity can be changed for intervention purposes.

Clearly, two of the 3 Q–study groups showed a positive relationship with outdoor activity, though for differing reasons. Somewhere in their schema, life changed to include outdoor activity as necessary for good health (both physical and emotional). This would be

another excellent area to study, to examine the backgrounds of group participants who do show positive associations in order to assess how and when their schema changed or became what it is (Norman et al. 2003). Knowing such information would provide researchers a valuable tool in examining and designing interventions for at–risk populations.

Finally, it should be noted that this research was not simply about finding out why African American women utilized outdoor activities as leisure or not. It was a study using a specific methodology, the Q–method, to tease some of the reasons why this population perceived and behaved the way it did toward ODA, specifically for leisure. Remembering, that the definition of leisure is the use of free time for enjoyment; knowing that two of the three Q–groups identified did positively associate with ODA in this manner, raises other questions. As further examined literature has shown, the role of culture and the mode of culture transmission on ideas of food preferences, food preparation, ideas on health and wellness, and physical activity, may play a key role in explaining attitudes and behaviors toward overall health and wellness issues, including ODA.

While the Q–Methodology was important in teasing out discrete yet group attitudes, a more robust study using a larger sample population across diverse geographic locations of the country and possibly intense survey administration would yield further factors for analysis related to the female African American experience regarding their access to quality of life improvements. The challenge, it seems, is not to impose what the researcher thinks is a quality of life improvements, on another's already established schema. What may seem accessible to one group/person may be the opposite for another person. Using objective and quantifiable information for future studies will help put aside the researcher bias that sometimes is difficult to mitigate in qualitative studies.

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APPENDICIES

Appendix A

Institutional Review Board Approval

Oklahoma State University Institutional Review Board

Date:	Thursday, February 19, 2015
IRB Application No	ED1516
Proposal Title:	Perceptions of African American Women in Outdoor Activities: A Q Method Study
Reviewed and Processed as:	Exempt

Status Recommended by Reviewer(s): Approved   Protocol Expires: 2/18/2018

Principal
Investigator(s):

Pamela M. Hawkins   Lowell Caneday
514 E 59th St N   180 Colvin Center
Tulsa, OK 74126   Stillwater, OK 74075

The IRB application referenced above has been approved. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

▣ The final versions of any printed recruitment, consent and assent documents bearing the IRB approval
   stamp are attached to this letter. These are the versions that must be used during the study.

As Principal Investigator, it is your responsibility to do the following:

  1.Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval. Protocol modifications requiring approval may include changes to the title, PI advisor, funding status or sponsor, subject population composition or size, recruitment, inclusion/exclusion criteria, research site, research procedures and consent/assent process or f
2.Submit a request for continuation if the study extends beyond the approval period. This continuation must receive IRB review and approval before the research can continue.
3.Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated a impact the subjects during the course of the research; and
4.Notify the IRB office in writing when your research project is complete.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the authority to inspect research records associated with this protocol at any time. If you have questions about t IRB procedures or need any assistance from the Board, please contact Dawnett Watkins 219 Cordell North (phone: 405-744-5700, dawnett.watkins@okstate.edu).

Sincerely,

Hugh Crethar, Chair
Institutional Review Board

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Appendix B

Letter to Participant

Research Study

African American Women's Outdoor Activities
2015

I am investigating outdoor activities of African American women. I would like to invite you to participate in this study which will require about 45 minutes of your time. You will be asked to read several statements and sort them according to how they reflect your opinions.
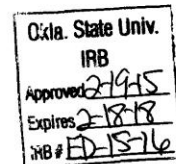
To Sign Up for the study contact:
Pamela M. Hawkins: hawkipa@tulsaschools.org; 405-517-8228

Consistent with previous research in this area, I will request your permission to find out descriptors of demographic information (e.g. age, gender, leisure activities, etc…). No names will be given or used in any way. The information you submit can only be accessed by the research team and will remain private. All data collected in this study will remain strictly confidential and only group results will be reported. Risks associated with participating in this study are minimal.

Questions?

Pamela M. Hawkins: hawkipa@tulsaschools.org; 405-517-8228

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Appendix C

Information about study

Project Title: Exploring Attitudes and Values of African American Women Toward Outdoor Activities: A Q-Method Study

Investigator: Pamela M. Hawkins, M.Ed., Doctoral Candidate at Oklahoma State University

Purpose: The purpose of this study is to gain insight into outdoor activities of African American women in the state of Oklahoma.

Procedures: You will be asked to complete a Q-sort which involves reading several statements and sorting them into categories based on the extent to which the statements reflect your opinions. You will then be asked to record your results on a Record Sheet and to complete a survey that has demographic questions about you. The session should last about 45 minutes. If you choose to provide a first name or code name and phone number, you may be called to discuss study results from your perspective. The call will last 15 minutes.

Risks of Participation: There are no known risks associated with this project which are greater than those ordinarily encountered in daily life.

Benefits: Results from this research may be used to provide leisure professionals with a more informed idea of African American women's leisure activity perspective.

Confidentiality: You are not asked to provide a signed copy of this form so that no names are collected from you, thereby reducing your risk in participation. Your responses to both the sort and the survey are confidential. No names or other identifying information will be attached to your packet and only aggregated data will be reported. The data will be securely stored in a locked file cabinet in the researcher's office. The paper copies will be destroyed one year after the completion of the study. Only the researcher will have access to the information that is stored electronically without any identifying information, and it will be destroyed five years from completion of the study.

The OSU IRB has authority to inspect records and data files to assure compliance with approved procedures.

Contacts: Please real free to contact the researcher or her advisor if you have questions or concerns about this research project.

Pamela M. Hawkins 1006 N. Quaker Ave., Tulsa, Ok.74106, 405-517-8228; hawkipa@tulsaschools.org

Dr. Lowell Caneday 180 Colvin Center Oklahoma State University, 74074; Lowell.caneday@okstate.edu; 405-744-5503

For more information on participant's rights, contact Dawnett Watkins, IRB Manager, 219 Cordell North, Stillwater, Ok 74078, 405-744-5700.

Appendix D

Concourse Sample with Category Labels

Experience
1. Outdoor activity results in positive outcomes for my health
2. Outdoor activity leaves me physically rested
3. Outdoor activity results in me feeling physically exhausted
4. Outdoor activity allows me to test my endurance
5. Outdoor activity allows me to heighten my senses
6. Outdoor activity is something I avoid on busy days

Emotions
7. Outdoor activity results in me feeling my needs are satisfied
8. Outdoor activity gives me a feeling of confidence, comfort, and safety
9. Outdoor activity gives me a feeling of psychological rejuvenation
10. Outdoor activity provides a feeling of independence
11. Outdoor activity gives me time to be introspective
12. Outdoor activity offers opportunity for me to encounter my own spirituality
13. Outdoor activity is isolating and makes me feel uneasy

Risk Taking
14. Outdoor activity shows how I am drawn to new approaches
15. Outdoor activity is avoided at times when I prefer situations without challenges
16. Outdoor activity is great for me as I am not afraid of failure
17. Outdoor activity gives me the stability and routine that reassures me
18. Outdoor activity teaches me that structure is critical to success
19. Outdoor activity makes me feel less confident when it's an unsuccessful experience

Fellowship
20. Outdoor activity provides for experiencing a place collectively
21. Outdoor activity experience gives me time to experience solitude
22. Outdoor activity experience affords opportunity to experience cultural meaning
23. Outdoor activity provides enjoyment to experience new people
24. Outdoor activity experience gives a perfect time to experience time with family
25. Outdoor activity forces me to be with others, even those I don't like as much

Technology
26. Outdoor activity makes me feel disconnected from life
27. Outdoor activity feels like manual work to me
28. Outdoor activity forces me to use my back and not my brain
29. Outdoor activity forces me to be too far from cell phone reception
30. Outdoor activity often creates family disagreements with their use of technology
31. Outdoor activity takes time away that I could be using to make money

<u>Self-Awareness</u>
32. Outdoor activity gives me great personal satisfaction
33. Outdoor activity offers me many outlets, such as enjoy exercising, working, sitting or meditating in nature
34. Outdoor activity is affected somewhat by my body-type
35. Outdoor activity results in issues with hair maintenance
36. Outdoor activity affects my view of race
37. Outdoor activity would be avoided at all costs unless there is indoor possibilities
38. Outdoor activity makes me feel masculine
39. Outdoor activity makes me feel different from others who participate

<u>Relationship to outdoor activity</u>
40. Outdoor activity is often family vacations that include visiting wilderness areas
41. Outdoor activity gives me great connection to nature
42. Outdoor activity allows me to disconnect from technological interactions
43. Outdoor activity affects my allergies and/or health
44. Outdoor activity has given me opportunity to value the preservation of wildlife
45. Outdoor activity just doesn't interest me.

Appendix E

Researcher's Script:

Thank you for agreeing to participate in this study. Please make sure you have the materials in front of you. You should have a Form Board and an envelope containing 45 cards, each with a statement printed on it describing ideas about decision making. You will need a pencil later.

Step 1: Please read through the statement and sort them into 3 piles according to the question:

"What is your personal feeling about outdoor activities?"

The pile on your right are those statements that are **most like** what you think about the question and the pile on your left are those statements that are **most unlike** what you think about the question. Put any cards that you don't have strong feelings about in a middle pile

Step 2: Now that you have 3 piles of cards, start with the pile to your right, the "most like" pile and **select** 1 card from pile that are **most like** your responses to the question and place it in the space at the far right of the Form Board in front of you in column 6. The order of the cards within the column- that is, the vertical positioning of the cards- does not matter.

Step 3: Next, from the pile to your left, the "most unlike" pile, and **select** one card that is **most unlike** your response to the question and place it in the space at the left of the Form Board in front of your column -6.

Step 4: Now, go back to the "most like" pile on your right and select the two cards from those remaining in your **most like** pile and place them into the two open spaces in column 5.

Step 5: Now, go back to the "most unlike" pile on your left and select two cards from those remaining in your **most unlike** pile and place them into the two spaces in column -5.

Step 6: Working back and forth, continue placing cards onto the Form Board until all cards have been placed into all of the spaces.

Step 7: Once you have placed all the cards on the Form Board, feel free to rearrange the cards until the arrangement best represents your opinion.

Step 8: Record the number of the statements on the Record sheet.

Finally, please complete the survey printed on the back of the Record sheet and add any comments.

Appendix F

Demographic Survey

Please complete the following questions:

1. What is your age? Check the appropriate line below:

    _____18-30
    _____31-40
    _____41-50
    _____51-60
    _____61-70
    _____71-80
    _____81-90

2. Select the one that best describes your marital status:

    _____Single
    _____Married
    _____Divorced
    _____Co-habitating

3. What is the highest degree you have completed (check one)?

    _____High School Diploma
    _____Associate Degree
    _____Bachelor Degree
    _____Master Degree
    _____Doctorate Degree
    _____Other, please specify

4. Check the one that applies to your income range:
    _____$10,000 to less than $15,000
    _____more than $15,000 to less than $25,000
    _____more than $25,000 to less than $50,000
    _____more than $50,000 to less than $75,000
    _____more than $75,000
    _____Other, please specify

5. What is your occupation/profession?_____

6. What are the ages of your children? Place the number of children in each age range on the line next to the appropriate range.

_____no children
_____under 5yrs
_____6 to 11yrs
_____12 to 17yrs
_____18+ yrs

7. What are the ages of your grandchildren? Place the number of grandchildren in each age range on the line next to the appropriate range.

_____no grandchildren
_____under 5yrs
_____6 to 11yrs
_____12 to 17yrs
_____18+yrs

8. How much time do you spend in outdoor activities in a typical week (check one)?

_____30 minutes or less
_____more than 1 hour but less than 2 hours
_____more than 2 hours but less than 3 hours
_____more than 3 hours but less than 4 hours
_____more than 4 hours but less than 5 hours
_____Other, please specify

9. What are your **outdoor activities** (check all that apply)?

_____walking _____jogging _____fishing
_____bicycling _____hiking _____golf
_____backpacking _____camping _____nature walks
_____geocaching _____skateboarding _____swimming
_____canoeing _____rafting _____kayaking
_____Stand Up Paddle Boarding _____Other, please specify

10. Which outdoor activities are you interested in, but in which you are **not currently active** (check all that apply)?

_____walking _____jogging _____fishing
_____bicycling _____hiking _____golf
_____backpacking _____camping _____nature walks
_____geocaching _____skateboarding _____swimming
_____canoeing _____rafting _____kayaking
_____Stand Up Paddle Boarding _____Other, please specify

11. In a typical day, how much time do you consider to be for your leisure (check one)?
  _____less than one hour
  _____1 to 2 hours
  _____3 to 4 hours
  _____4 to 5 hours
  _____Other, please specify

12. Please list the name(s) of any outdoor organization through which you are active.
  _____

13. What is your dependable means of transportation? _____

14. Do you own appropriate gear for the leisure activities in which you are active (select one)?

  _____Less than standard
  _____Standard
  _____Above standard

15. Check the one that applies to availability for leisure activity:
  _____Vacation/personal leave time (PLT) not an issue
  _____Do not have vacation/PLT
  _____Job is too demanding to schedule vacation or PLT
  _____My leisure is working

16. What else would you like to say about the ideas on the statements you sorted?

Appendix G

Condition of Instruction

What are your personal feelings about outdoor activities?

| -6 | -5 | -4 | -3 | -2 | -1 | 0 | 1 | 2 | 3 | 4 | 5 | 6 |

Most UNLIKE Me   Most LIKE Me
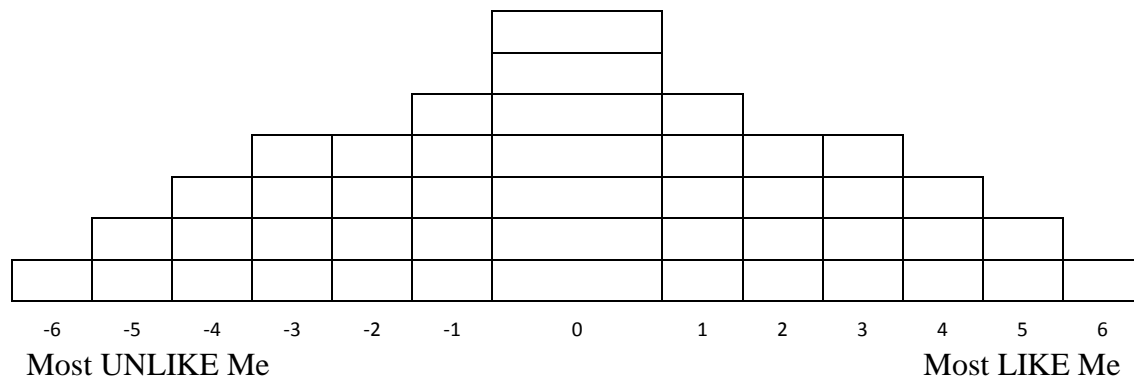
Some participants may be asked to be contacted for a follow-up interview to discuss the responses to their Q-sort. The telephone interview will last 15 to 20 minutes. If you are interested in participating in the follow-up phone interview please provide first name or code name you will remember and phone number where you can be contacted in the space below.

_____   _____

First name or Code name   Phone number

Appendix H

Post Sort Telephone Interview Script

Someone at this number with code name or first name of _____ participated in a
research project sorting statements about leisure activities of African American women recently.
May I speak with her?
Thank you for agreeing to participate in this study and for consenting to a follow up interview.
This interview should only take about ten minutes, is this a good time for you?
One of the things that the aggregate results of the study has shown in that people who sorted like
you _____.
What do you think of this?
Repeat as necessary.
Thank you again for your participation.
Have a nice day!

VITA

Pamela M. Hawkins

Candidate for the Degree of

Doctor of Philosophy Health, Leisure and

Human Performance with an option in Leisure Studies

Thesis: EXPLORING ATTITUDES AND VALUES OF AFRICAN AMERICAN WOMEN

TOWARD OUTDOOR ACTIVITIES: A Q METHOD STUDY

Major Field: Health, Leisure and Human Performance

Education:

Completed the requirements for the Doctor of Philosophy in Health, Leisure and Human Performance at Oklahoma State University, Stillwater, Oklahoma in May, 2016.

Completed the requirements for the Master of Education in Adult Education at the University of Oklahoma, Norman, Oklahoma in May 2007.

Completed the requirements for Bachelor of Science in Biology at Langston University, Langston, Oklahoma in May, 1992.

Professional Memberships:

Rho Phi Lambda