EDUCATION FOR LEISURE IN MOOCS

Chen-Li Huang[1*], Brent Waters[2]

[1]Department of Education, National Taitung University, Taitung, Taiwan

[2]Department of Applied Linguistics and Language Studies, Chung Yuan Christian University, Jhongli, Taiwan

Abstract

Both leisure education and massive open online courses (MOOCs) are becoming popular issues today. Can we apply MOOCs to leisure education? By way of literature review, this paper justifies the proposition that MOOCs can be a worthwhile and beneficial vehicle for leisure education. The aims of include exploring the ideas of education for leisure, the features of MOOCs, the feasibility and practices of education for leisure in MOOCs, and the implications for education. The findings are as follows: First, the ideas of education for leisure include finding delight in learning, seeing the process of schooling as a leisure activity, and freely exploring a happy and a good life in leisure beyond schooling. Second, the features of MOOCs include that they are free and open to all, unlimited in time and space, and contain top tier university course content. Third, we confirm the congruence between the aspirations of education for leisure and the features of MOOCs. Fourth, the ways MOOCs reinforce leisure education encompass cultivating leisure experts through MOOCs, encouraging leisure habits by MOOCs, and exploring MOOCs as a leisure activity in and of themselves. The implications are that educators should emphasize leisure for creating sound habits of mind in people and leisure educators should make good use of the advantages of MOOCs.

Keywords: Massive open online courses, Leisure, Education, MOOCs

*Email: nttu333@gmail.com　Tel: 089-318855#3113　Fax: 089-517554

EDUCATION FOR LEISURE IN MOOCS

磨課師中的休閒教育

黃振豊 [1*] 鄭威爾 [2]

[1] 國立臺東大學教育學系

[2] 中原大學應用外國語文學系

摘要

休閒教育正為熱門議題，如同磨課師一樣。磨課師可以應用到休閒教育嗎？研究透過文獻分析來證成此一命題。研究目的包含探索休閒教育的理念、磨課師的特色、在磨課師上進行休閒教育的可行性與實踐方式、以及推論對教育的啟示。研究發現，休閒教育的理念有快樂學習、學校即休閒、在休閒中自由探索快樂與美好人生；磨課師特色有免費開放給所有人、無時空限制、來自頂尖大學課程；研究肯定休閒教育理念與磨課師特色間的適切性；在磨課師中進行休閒教育的方式有透過磨課師培養休閒專家、透過磨課師培養休閒嗜好、探索磨課師本身當作休閒活動。對教育的啟示為教育工作者應重視休閒活動以及休閒教育工作者應善用磨課師的優點。

關鍵字：大規模開放線上課程、休閒、教育、磨課師

*Email: nttu333@gmail.com　Tel: 089-318855#3113　Fax: 089-517554

1. Introduction

> *Education has no more serious responsibility than making adequate provision for enjoyment of recreative leisure; not only for the sake of immediate health, but still more if possible for the sake of its lasting effect upon habits of mind. (Dewey, 1916, p. 205)*

Education for leisure has become popular nowadays because our working hours have been shortened (Labor Standard Act, 2015, Article 30), and our income is increasing gradually (International Monetary Fund, 2015). Thus, we have more time and budget for discretionary, personal, and subjective uses.

There are many ways a person can use his or her free time such as reading (offline or online), traveling, enjoying nature, appreciating art, or maybe even just searching for new delicious foods (Carden & Courtemanche, 2009; Mellette, 2014; Wallhead, Garn, & Vidoni, 2014). All of these activities are commonly thought of as leisure activities. Could the newest trend of learning－MOOCs (massive open online courses) be considered a leisure activity too? Learning in MOOCs is a new trend in education (Bulfin, Pangrazio, & Selwyn, 2014; Macleod, Haywood, Woodgate, & Alkhatnai, 2015) though it has only a short history (Baturay, 2015). MOOCs, with the feature of being free and open to all, have attracted millions of people (Nath & Agarwal, 2014) and become a new educational tool (Ospina-Delgado & Zorio-Grima, 2016). MOOCs have become an additional learning opportunity for learners around the world (Siemens, Gasevic, & Dawson, 2015), and we would like to extend the usage of MOOCs further for arguing that MOOCs can feasibly be applied for the purposes of furthering leisure education.

We launch the argument from three definitions of leisure in the Oxford English Dictionary. First, leisure is the time when one is not working or occupied, the free time; second, leisure is use of free time for enjoyment; and third, leisure is opportunity afforded by free time to do something (Leisure, 2015). We apply these definitions to education and form the ‘education for leisure’ as the use of free time in education for enjoyment. This definition leans toward informal education

because it is limited in the amount of free time.

In the school context, Hutchinson and Robertson (2012) defined that "Leisure education is education for, about, and in leisure" (p. 130). This definition shares a clear corresponding context to formal education and that is suitable for further arguing in our paper. Under this definition, there are three dimensions of leisure education. First, leisure education is education for leisure, and it will be applied to either education itself as a leisurely activity or education that provides courses which are aimed towards leisure-related goals. Second, leisure education is education considering the nature and benefit of leisure, and it could refer to the study on the discipline of leisure or leisure education for training leisure experts (leisure coaches) or leisure educators. Third, leisure education is education in leisure, and it implies leisure activities contains the meaning of education. The third dimension focuses leisure activities but not on education, and leisure activities are various; therefore, it is beyond the theme of the paper. Thus, we conclude the first and second dimensions from three perspectives: (a) education itself as a leisure activity, (b) education provides courses aiming (or partially aiming) for leisure, and (c) education for cultivating the leisure expert or leisure educator.

We will use these three perspectives to analyze MOOCs, and, from which, we will derive three propositions: first , learning in MOOCs itself can be (is) a leisure activity; second, MOOCs provide courses aiming or partially aiming for leisure; and third, MOOCs provide courses for cultivating leisure experts or leisure educators.

We will justify education for leisure in MOOCs via these three propositions, and the process of justification entails the aims of this paper as follows: (a) clarifying the ideas of education for leisure; (b) describing the idea underlying MOOCs generally; (c) analyzing the congruence between the idea of education for leisure and the ideas behind MOOCs; (d) forming the practices of education for leisure in MOOCs; and (e) inferring some implications for education.

2. Education for Leisure

In ancient Greece, the word 'school' was σχολή (scholē) and it meant 'leisure', only later being used by ancient Greeks to refer to the more modern meaning of the

word (School, 2015). As the word's etymology shows, the practice of education at that time was engagement in the highest forms of learning such as "music, poetry, literature, physical activity, and other forms of social discourse" (Fleming, Allen, & Barcelona, 2011, p. 45), all which were and still are leisure activities and which stand in conceptual contrast to work. Thus, from the beginning school has been a place for 'leisure' and was seen to be apart from the labor and toil of fulfilling the basic necessities of survival.

Confucius likewise taught that "They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it" (Confucian Analects, Book VI: Yung Yey). Just as the ancient Greeks viewed school as a locus of leisure and leisurely activity, Confucius also regarded that learning, in its highest form, is enjoyment of education, and when people feel the joy of learning, the learning becomes one's leisure instead of work or toil. Thus, across cultures and throughout history, there is agreement that the purest form of schooling should bring delight to students and from this, schooling will become students' joyful activities as leisure activities.

Near the start of the twenty century, Hubbard (1912) observed that education had overly focused on professional development and had become dominated by concerns of efficiency, service, and achievement of tangible material success, all the while neglecting the development of the human body, mind, and spirit. Hubbard believed education had come to regard human beings as tools instead of people. Thus, Hubbard (1912) proclaimed that leisure might be, "in the natural order of things, the most important part of life, the happiest and richest in human development. If this be true, then it should be a very important function of education to train for a wise and noble use of leisure" (p. lxxxiv).

By the 1920s, there was a movement in the U.S. to cut the number of working hours down from forty-four hours per week to the current 40 hours. After cutting the working hours and forcing more employers to follow the national regulations, Payne (1921) described that it was "a very direct and urgent problem to our schools ─the training of our youth in the wise expenditure of their leisure" (p. 209). Furthermore, during President Franklin D. Roosevelt's *New Deal* recovery plans in the 1930s, a large reduction in working hours, as well as the national ban on child

labor, made the time ripe for more leisure in education. In this spirit, Mudge (1934), echoing Hubbard who wrote more than 20 years earlier, said, "How people spend their leisure time is a social factor of enlarging importance in the present machine civilization" (p. 47). Until today, leisure is still considered to be an increasing social liability in the digital age and scholars are continuing the discussions of education's relationship to leisure (Dieser, 2013). Not only do "leisure pursuits constitute our greatest learning opportunities" (Fleming, Allen, & Barcelona, 2011, p. 56), but we also need to teach people the wise and noble use of leisure because leisure can bring the happiest and richest ends of human development.

In explaining why leisure was so important, Goldman (1983) first regarded that, "leisure was to refer to the person's 'own time,' 'free time' from compulsion" (p. 91) and concluded, "…leisure offered escape and compensation for unfulfilling work, as well as promising an alternative source ─ privatized ─ of fulfillment, freedom, status, and individuality" (p. 98). In another sense, leisure also can be seen as the only true expression of one's personal agency as Fain (2007) explained that just as education liberated the individual, leisure offered the freedom to make decisions about the ways to pursue a happy and a good life. Thus, the inextricable link between education and leisure we see ancient Greece can be understood as a central privilege for citizens, distinguishing them from others, since the ends would be intrinsic in nature (Adler, 1951). Today, we should expand the notion of leisure for the masses as well as expand the belief that all humans in the modern age have a right to a basic education, so that all people can live more fulfilling and satisfying lives.

Nevertheless, there continues to be a vigorous struggle between the demands of education for vocation and education for leisure in the modern age. Education for vocation, job, or career is perhaps the most highly marketed aspect of education today, whereas the idea of education for leisure tends to stand in minimized opposition, largely in the corners of the colleges of arts and humanities. Just as the former is vital for one's job or career, the latter is just as vital for living a happy and meaningful life after one has met the requirements of basic survival. Unfortunately, due to shrinking budgets and accountability reforms, the educational trend has been to the deemphasize leisure in education. However, the focus on leisure may change

today because of gradually increasing wealth, health, and leisure time around the world (Tuomi, 2013). As the World Economic Forum (2016) has found that entering the 21st century and facilitated by the Fourth Industrial Revolution, as more aspects of work and life are becoming automated via the development of artificial intelligence and robotics, and human labor is increasingly replaced by technology, people will be left with more time not dedicated to work or for meeting their survival needs. This growth in non-work related time means that leisure time, around the world, is blossoming. Thus, education for leisure should occupy a more central position in education. Leisure has now become a symbol of freedom, whereas work represents survival and necessity.

Although the perception of complete freedom of leisure may not be objective (Stebbins, 2005), the conditions for freely exploring leisure is much greater than at any time before for the mass of humanity that is connected to the Internet. Education for leisure could be another basic right for humans because there are so many open educational resources (OERs) free and open to all online without spatial-temporal limitation for flexible use (Anderson, 2015; Campbell, Gibbs, Najafi, & Severinski, 2014; Chang, Hung, & Lin, 2015; Finger & Lee, 2014), and that echoes Corijn's (1986) proclamation that education for leisure should experience an area of freedom and cannot be limited by other conditions. In addition, Illich (1970) had earlier suggested that leisure should be brought into work via learning to combine one's interests with her or his work; this suggestion seems to be echoing our information society today, and free online courses could be its vehicle. Thus, we agree in that the notion of a universal right to education should include the concept of leisure education in addition to other subjects.

From a wider perspective and in the tradition of basic universal human rights, freedom (Martin & Mason, 1987), un-coerced behavior (Stebbins, 2005), and a happy and a good life are important elements underpinning the concept of education for leisure. Leisure becomes a crucial purpose of education because leisure is not only a worthy and noble pursuit, but also a way for enriching human development towards a happy life. Therefore, leisure is well worth people striving for as a higher end as well as pursuing other important ends such as vocational achievement or academic achievement because work performance and academic

achievement alone cannot inspire and fulfill the human desire for the "ancient" concept of happiness.

From the ideas of education for leisure we have mentioned above, we conclude the following features of education for leisure: (a) schooling as leisure, (b) delight in learning, (c) the enrichment of human development, (d) escape from work, (e) individuality, (f) fulfillment, (g) a wise and noble use of leisure, and (h) freedom, and (i) a happy and a good life in leisure education. We will make a cross comparison between these eight ideas to the ideas behind MOOCs to evaluate the feasibility of having leisure education in MOOCs.

3. MOOCs

MOOCs have become very popular in recent years (Davies, 2014) and t*he New York Times* even dubbed 2012 as the year of the MOOC (Pappano, 2012). Online education has gone mainstream (Cobb, 2013) and MOOCs are the most popular learning approach recently. The biggest MOOCs platform, Coursera, has had 16,713,737 registered learners as of December 22, 2015 (see the details from https://www.coursera.org/).

The first MOOC appeared in 2008 (Baturay, 2015). George Siemens and Stephen Downes launched their course－*CCK08, Connectivism and Connective Knowledge 2008*－online and it attracted 2,200 participants worldwide. In 2011, Sebastian Thrun and Peter Norvig opened the *Introduction to Artificial Intelligence* to the world and 160,000 users registered for this course from 190 countries (Rodriguez, 2012). This successful experience encouraged Thrun to create Udacity to provide online courses for the world in early 2012. Following the trend, Daphne Koller and Andrew Ng launched Coursera (Waldrop, 2013), and MIT cooperated with Harvard to created edX by the end of 2012 (Argarwal, 2014). Udacity, Coursera, and edX have become the three dominant MOOC organizations (Zemsky, 2014), and tens of millions of participants have now enjoyed their MOOCs worldwide. MOOCs have become a world movement, and MOOCs are springing up around the world such as through eWant and CourseShare in Taiwan, FutureLearn in the UK, iversity in Germany, Go2Study in Australia, or the pan-European OpenupEd.

In Taiwan, National Chiao Tung University cooperated with Chiao Tung University on the mainland to launch eWant and provide Mandarin-based MOOCs. National Tsing Hua University cooperated with other universities and created ShareCourse. The Institution for Information Industry created Proera for professional development and career advancement. Taiwan MOOCs (http://taiwanmooc.org) are government-supported and there were 99 courses from 45 universities during the first year and more than 200 courses in following year.

Participating in MOOCs has become a worldwide movement as there are more than 16 million registered users and more than 2000 courses in Coursera in 2016 and more than five million learners and 980 courses in edX. Coursera's registered users are more than half the population of Taiwan and the amount of courses is similar to the amount of courses in a small university. MOOCs have also been used for degrees or certifications, such as the Computer Science master's degree from the Georgia Institute of Technology through Udacity, iMBA from Illinois State University in Coursera, or Open Badge for senior high school students (Randall, Harrison, & West, 2013). Why have MOOCs been adopted so widely and why are so many people participating in MOOCs? We found that the following features of MOOCs are attracting people to enroll in MOOCs.

First, MOOCs are free and open to all (Milligan & Littlejohn, 2014), and the target population for MOOCs is everyone (Pomerol, Epelboin, & Thoury, 2015). MOOCs are following the principles of open educational resources (OERs) (Nath & Agarwal, 2014) by being free and open to anyone. Although some MOOCs may charge a certain fee from participants who want to earn certifications when they finish the course requirements, most MOOCs (such as edX, Coursera, or Udacity) still allow the public to participate in the courses and access most course contents without any fee requirement. Second, MOOCs deliver their courses beyond the limitations of time and space. Anyone can access the MOOCs anywhere and at any time through the Internet (Finger & Lee, 2014). People can learn through their personal computer, tablet, or smartphone (Igel, 2014), and these devices are very common in modern society. This helps to build a strong foundation for learning through MOOCs without spatial-temporal limitations (Lin, Lin, & Hung, 2015).

Third, the most popular MOOCs tend to have high qualified courses (Nath &

Agarwal, 2014). The original MOOCs come from top tier universities (Hew & Cheung, 2014), such as Coursera from Stanford University, edX from MIT and Harvard, or eWant from National Chiao Tung University. Most courses in MOOCs are taught by the professors from these top universities. For example, Michael Sandel's *Justice: A Journey of Moral Reasoning* in edX originates from Harvard; Keith Devlin's *Introduction to Mathematical Thinking* in Coursera originates from Stanford; and Neil Morris and Carol Elston's *Learning Online: Learning and Collaborating* in FutureLearn originates from the University of Leeds.

Fourth, the pedagogy in MOOCs is flexible (DeBoer, Ho, Stump, & Breslow, 2014), and the resources for the courses are profound. Learners could decide to freely watch the lecture videos, to fill out online questions, to do the rehearsals at their own pace, or to jump into the discussion forum with other course participants. The course website provides course readings, handouts, lecture videos, online quizzes, discussion forums, online meetings, and online learning communities.

Fifth, learners play an active role in deciding what and how to learn (Milligan & Littlejohn, 2014). Participants in MOOCs act as autonomous learners who choose courses freely and use their specific learning pace to, for example, watch the lecture first or share their ideas in a discussion forum first, read the course content in sequence or jump to their favor parts, or learn all parts of the course simultaneously. Learners control their own learning in MOOCs, and MOOCs could be a self-paced course (Anderson, 2015).

Sixth, MOOCs provide various courses to satisfy the various needs of learners from different academic backgrounds or interests (Chang, Hung, & Lin, 2015; Radford et al., 2014). In Coursera, there are more than one thousand courses (Hew, 2016) with different categories such as Arts, Biology, Business, Computer, Economics, Education, Health, Humanity, and Teacher Professional Development. These various courses in MOOCs provide the depth and breadth for millions of learners around the world.

These features of MOOCs seem fitting for the purpose of education for leisure, but we need to deliberate this proposition before we apply these features into education for leisure.

4. Feasibility of Education for Leisure in MOOCs

To evaluate the feasibility of leisure education through MOOCs, we cross-analyze the ideas of education for leisure and the features of MOOCs through the three propositions: (a) learning in MOOCs itself as a leisure activity, (b) MOOC courses aiming or partially aiming for leisure, and (c) MOOCs cultivating the leisure expert or leisure educator.

4.1 The Feasibility of Learning in MOOCs Itself as a Leisure Activity

We examine ideas of education for leisure with the corresponding ideas of MOOCs to see how far MOOCs could extend to provide people a leisurely activity. The nine ideas of education for leisure are distributed into three categories regarding their similarity. These three categories are having freedom, escaping from work, and supporting individuality; a wise and noble use of leisure, enrichment of human development, and fulfillment; and finally delight in learning, regarding schooling as leisure, and towards a happy and a good life. We tested these three idea categories of education for leisure with the ideas of MOOCs as follows.

4.1.1 Having Freedom, Escaping from Work, and Supporting Individuality

People can choose their preferred time and convenient place to explore MOOCs, select their favorite subjects or ways to learn from MOOCs, and decide their aims or stop their learning process anytime they like. In MOOCs, learners are masters of their own learning and decide everything freely. The freedom feature of MOOCs could provide the chance for people to explore the field which they are interesting and which might be the potential field for their future vocation as Illich (1970) had called for.

Do MOOCs offer people the chance to escape from work? Most people become tired, mentally and physically, from regular work, and perhaps only a few special individuals can enjoy working all the time at a high level. This is the reason why people need leisure activities to refresh their body and spirit in the off time. Since the majority of MOOC users are not certificate or degree seeking, there is no reason for them to participate in a MOOC unless it is a little pleasurable, rewarding,

a meaningful experience, or an interesting exploration. Thus, it will be possible for people to escape from work when they find their favorite courses and enjoy them as leisure for MOOCs learners.

Can MOOCs be truly individually tailored? The answer tends to be yes because people can follow their own learning style in MOOCs as Means, Bakia, and Murphy (2014) mentioned that online learning offers the potential of individualizing the learner's experience. People can choose to participate freely in any course at anytime and anywhere in MOOCs. Participants could decide to learn faster or slower, read part or all of an assigned reading, watch lecture videos, or share ideas in a discussion forum as their pleasure. Learning in MOOCs could be tailored to individual differences, and learners could express their individualities in discussion forums, through their own learning styles, in online learning groups, or in creating their own online learning profiles. So although there may be some individual needs that may not be fulfilled by the current generation of MOOCs, for most users MOOCs open a wide window for individual exploration.

4.1.2 A Wise and Noble Use of Leisure, Enrichment of Human Development, and Fulfillment

Are MOOCs a wise and noble use of leisure time? When people explore Stanford's *Introduction to Child Nutrition* in Coursera, Harvard's *Poetry in America: The Civil War and Its Aftermath* in edX, The Open University's *Start Writing Fiction* in FutureLearn, Sebastian Thrun's *Intro to Machine Learning* in Udacity, The University of Buckingham's *Stonehenge* in iversity, or Sidney Institute's *Sports and Recreation Management* in Open2Study, can we disagree that they are a wise and noble use of leisure time? Because MOOCs are developed from courses taught at some of the best institutions of higher education in the world by some of the best educators in the world, it would be hard to imagine how MOOC users could engage in a leisure activity that would be much wiser or nobler. Remembering that the alternative to MOOCs for many users would be a lesser form of leisure activity such as self-guided learning, entertainment consumption, gaming, or social networking, MOOCs are clearly a wise and noble choice of leisure activity.

Can MOOCs enrich human development? MOOCs have diverse courses in

depth and in breadth, and people will not have to look very far to find their favorite courses to enrich their developments, either professionally or personally. For example, if you desire to develop your potential in music, you can enjoy *How to Write Your First Song* in FutureLearn. If you want to improve your project management, you can select *Principles of Project Management* from Open2Study. If you curious about the psychological approach to human development, you can learn it from *Developmental Psychology* in OpenupEd. Thus, the wide range of MOOCs available ensures that the MOOC will be nearly custom fit to a user's individual needs, desires, and interests, thereby helping the user maximize his or her human potential.

Can participants get fulfillment from MOOCs? People can select certain type of courses in MOOCs to improve their related knowledge or skills and they can share the ideas on the discussion forums and explore further questions with other MOOCers. They even can form a learning community online in certain areas to polish their special ability and they could become amateurs in that field. Through MOOCs, people can fulfill their potential beyond their jobs.

4.1.3 Delight in Learning, Regarding Schooling as Leisure, and Towards a Happy and a Good Life

Will education for leisure in MOOCs be delightful? We argue that MOOCs have the potential to entail a delightful journey for learners because MOOCs have profound content to fit the varied needs of learners, and learners can play active roles to choose their preferred content and pace and manner which better fit their own learning styles. Learners will feel happy when their needs are satisfied especially under their free choice without coercion. Because there is no or little barrier to entry and exit, people will only persist in the MOOCs which most satisfy their individual demands, and they will gradually regard learning in MOOCs as a delightful journey (Anderson, 2015; Lin, Lin, & Hung, 2015) similar to participating in any other leisure activity.

Can learning in MOOCs become a leisure activity as the school definition in ancient Greek?

It could be because people experience delight in learning through MOOCs as the previous paragraph has mentioned, and they will feel learning is just like

experiencing a leisure activity. For example, many professional career planners advise young people to find a job they are passionate about rather than a job which simply pays a high salary because the person who is passionate about her job will not feel as if she is at work but the person who takes a job simply to earn a wage will constantly be reminded that they are working. In this same way, if students can delight in education, they will come to see it more as a leisure activity rather than an obligation or requirement. Young (2013) did find that some learners regard learning in MOOCs as their leisurely pastime.

Could people explore a happy and a good life in MOOCs freely as well as in leisure education? Most people can explore MOOCs freely and delight in the learning as mentioned earlier such as older people who enjoy their free MOOC education from the comfort of their own homes (Shaevitz, 2016). But could they live a good life? Answering this means first defining what a good life is. Aristotle defined the good life by use of the term eudaimonia which roughly translates as satisfaction. A psychologist, on the other hand, might define a good life as subjective well-being. For Aristotle, the main ingredient in well-being is ‘reason’ and, in this view, theoretical activity is the best activity of which we are capable. Learning in MOOCs through our effort and reasoning is one kind of theoretical activity which itself is well-being. Moreover, if we use subjective happiness as our approach toward MOOCs, then subjective happiness will be stable in the long-term stable and we will perceive continual happiness. Prolonging the delight in exploring the MOOC as the second point mentioned will satisfy the desire to live a good life.

According the analysis above, we have found that the ideas of MOOCs could satisfy the ideas of education for leisure in most of parts, and we confirmed that MOOCs have the potential for being one of the ways to take part in leisure.

4.2 MOOCs Provide Courses Aiming or Partially Aiming for Leisure

If learning in MOOCs itself is a leisure activity as the last session mentioned, MOOCs did provide the courses aiming or partially aiming for leisure. However, we will explain in more details from the curriculum design and learning styles of participants to justify the feasibility.

From the curriculum design, there are two possible ways to complete the

intention of providing courses aiming or partially aiming for leisure. First, if a course is designed to directly aim for leisure, then this kind of course intends to create a leisurely feeling during the process of the course. The course contents will be like watching a movie, participating in a sport, or another kind of leisure activity. There are some types of MOOCs which fit this approach such as game-based courses or movie-based 'Life Education' courses.

Second, if a course is designed to only partially aim for leisure, then the course will include some leisure components. There are many courses in MOOCs which include leisure components such as the game component. One example of this is the game *PaGamO* in Ping-Cheng Yeh's *Probability* course in Coursera and this course received an Oscar for Education award in 2014 (Gaskell, 2015).

From the learning styles of participants, the leisure feeling of learners will reveal individual differences. For example, some learners enjoy a storytelling course, some may favor the modern arts, or some are appreciating the exploration of history. Therefore, the learners should select courses they like and can provide them with a leisurely feeling. MOOCs provide a flexible option for learners to pick up their MOOCs for leisure from thousands courses worldwide.

MOOCs satisfy the demand to bring learner's leisure through the MOOC's curriculum design and the learner's particular learning style; thus, MOOCs possess the potential to provide courses aiming or partial aiming for leisure.

4.3 The Feasibility of MOOCs for Cultivating Leisure Educators

Leisure experts have professional leisure knowledge, skills, and attitudes to coach others engaging leisure activities. Can MOOCs provide a series of courses to culture a learner's professional leisure knowledge, skills, and attitudes? MOOCs could transmit the professional knowledge because MOOCs are a new educational tool in higher education (Ospina-Delgado & Zorio-Grima, 2016). For example, MOOCs could improve a nurse's professional development (Skiba, 2013), educate the health librarians (Spring, 2016), or provide a degree (Hollands & Tirthali, 2014).

If MOOCs could provide for various professional certifications and degrees, MOOCs could serve for cultivating the leisure experts and leisure experts' degree too. Moreover, leisure educators are those people who are leisure experts in certain

fields with the ability to teach leisure related courses. The professional skills required for teaching could be cultured from MOOCs as Vivian, Falkner, and Falkner (2014) have designed a MOOC to develop teachers' professional ability or Milligan and Littlejohn (2014) have suggested MOOCs for professional learning.

It is be reasonable to conclude that training the leisure experts or leisure educators via MOOCs are a high possibility.

5. The practices of education for leisure in MOOCs

There are different usages of education for leisure such as teaching students the leisure skills especially for school-based leisure education (Fragniere, 1987), training the leisure experts if they need a certificate or a diploma for professional reasons to display on a CV (Pomerol, Epelboin, & Thoury, 2015, p. 97), or just regarding MOOCs as leisure itself such as retired people participating in a MOOC for the pleasure of it (Pomerol, Epelboin, & Thoury, 2015). Thus, the practices of education for leisure include three parts. First, MOOCs allow people to become leisure experts: people explore the courses in MOOCs which train them to be leisure experts. Second, MOOCs are for leisure education: the courses taken through MOOCs teach people to certain leisure skills and abilities. Third, MOOCs in and of themselves are for leisure: learning in MOOCs is a leisure activity.

5.1 Learning in MOOCs Itself as a Leisure Activity

MOOCs could be the sources for leisure, and people could have fun in MOOCs by learning the course as they like. First, do not miss *Exploring Play: The Importance of Play in Everyday Life* in FutureLearn, where you will come to understand the nature and value of play through this exploration of our lives, across cultures and communities. Moreover, if one like to explore programming, she or he could enjoy *Programming in Scratch* in edX. This is an easy and fun course for adults as well as for kids, as even my 10 year old boy enjoyed in it after I mentioned this course to him. If you are expecting to explore a full and meaningful life, you can join *Positive Psychology* in Coursera. This course will help us to steer ourselves and our communities towards a healthy and flourishing future.

5.2 MOOCs Provide Courses Aiming or Partially Aiming for Leisure

There are some courses for people to develop their leisurely habits, or, in other words, make them more efficient and more critical leisure practitioners. *Get great playing HARMONICA – a fun new leisure time hobby* in Udemy is a step by step guide for playing the blues harmonica. *Learn French For Business & Leisure* in Udemy provides easy to learn conversational French in real-life situations for business or leisure. *Magic in the Middle Ages* in Coursera gives you a chance to learn about magic: witches, heretics, inquisitors, the Holy Grail, alchemy, and relics. You will become a middle age amateur magician. *Football: More than a Game* in FutureLearn guides you to explore the role of football, which includes finances, clubs, nations and rivalries if you like to increase your broad understanding about football. All of these MOOCs will help to enhance learner's leisure skills.

5.3 MOOCs Cultivate Leisure Experts or Leisure Educators

If people want to be experts of leisure education or managers of recreation, the course *Sports and Recreation Management* in Open2Study will be a good choice. This course will improve one's understanding the different roles in the sports and recreation industry, enhancing one's leadership in recreation management, and planning a sport or recreation session focused on the needs of others.

If people like to learn about leisure in a global context, *The Global Business of Sports* in Coursera could be one possibility. This course will analyze the business side of sports and discus the features of global sports leagues and the various countries' sports strategies. In this course, learners will be introduced to a framework and tools for understanding and evaluating the business of competitive sports around the world. Mastery of these courses will allow people to have the tools to travel on their journey towards becoming leisure experts.

5.4 How to Find the Courses in MOOCs You Like

We suggest two web guides for MOOCs learners. The *MOOC List* (www.mooc-list.com) is an aggregator of MOOCs from different providers and it provides a search engine to find courses in MOOCs according to keywords. The *Coursetalk* (www.coursetalk.com) website provides a platform for MOOCs

learners to share their learning experiences in MOOCs. The Class Central (www.class-central.com) aggregates the courses from MOOCs websites and provides crowdsourced reviews.

Moreover, one can explore the individual MOOCs website such as TaiwanMOOCs, eWant, ShareCourse, TaiwanLife, edX, Coursera, Udacity, Udemy, Open2Study, FutureLearn, iversity, and Kadenze. For example, there are fourteen catalogues in FutureLearn, including a category for “Sport & Leisure”.

6. Conclusion

Leisure is an important element for people to escape from labor, to refresh their energies, to restore their habits of mind, to develop their potentials, to freely explore the meaning of life, and to live a happy and a good life. This idea of education for leisure is our tradition as well as our modern expectation. Educators should proclaim the ideas of education for leisure to preserve people’s sound habits of mind for a happy and a good life.

The guiding principles underlying MOOCs such as being free and open to all, without time and space limitations, containing courses from top universities, with flexible pedagogy, and varied courses encourages learners to be active in order to achieve their highest potentials in education. Leisure educators should make good use of these advantages to extend and broaden the efficiency and effectiveness of leisure education in MOOCs.

The ideas of education for leisure and the ideas of MOOCs have many synergistic points and we could apply these points into practice, such as teaching leisure education by MOOCs, enjoying the leisure in MOOCs, or other approaches to encourage a new type of entertainment in MOOCs as people see fit.

Education for leisure in MOOCs is a new approach and many related topics are well worth further exploring, such as how to create leisure courses in MOOCs, how to train leisure educators via MOOCs, or how to first motivate people to give the leisure aspects of MOOCs a chance.

Reference

[1] Adler, M. (1951). Labor, leisure, and liberal education. *The Journal of General Education*. Retrieved from http://en.wikisource.org/wiki/Labor,_Leisure,_and_Liberal_Education

[2] Agarwal, A. (2014, September 09). We are launching a high school initiative. *EDX NEWS*. Retrieved from http://blog.edx.org/we-are-launching-high-school-initiative/

[3] Anderson, J. Q. (2015). Individualisation of higher education How technological evolution can revolutionise opportunities for teaching and learning. *International Social Science Journal*. Advance online publication. doi10.111issj.12046

[4] Baturay, M. H. (2015). An overview of the world of MOOCs. *Procedia - Social and Behavioral Science,* 174, 427-433.

[5] Bulfin, S., Pangrazio, L., & Selwyn, N. (2014). Making 'MOOCs': The construction of a new digital higher education within news media discourse. *The International Review of Research in Open and Distance Learning, 15(5)*, 290-305.

[6] Campbell, J., Gibbs, A., Najafi, H., & Severinski, C. (2014). A comparison of learner intent and behaviour in live and archived MOOCs. *The International Review of Research in Open and Distance Learning, 15*(5), 235-262.

[7] Carden, A. & Courtemanche, C. (2009). Wal-Mart, leisure, and culture. *Contemporary Economic Policy, 27(4)*, 450-461.

[8] Chang, R. I., Hung, Y. H., & Lin, C. F. (2015). Survey of learning experiences and influence of learning style preferences on user intentions regarding MOOCs. *British Journal of Educational Technology, 46*(3), 528-541.

[9] Cobb, J. (2013). Leading the learning revolution: The expert's guide to capitalizing on the exploding lifelong education market. New York, NY: AMACOM

[10] Corijn, E. (1987). Leisure education and emancipation in today's context. *European Journal of Education, 22(3/4)*, 265-274.

[11] DeBoer, J., Ho, A. D., Stump, G. S., & Breslow, L. (2014, February 7). Changing "course": Reconceptualizing educational variables for massive open

online courses. *Educational Researcher*. Retrieved from: http://edr.sagepub.com/cgi/reprint/0013189X14523038v1?ijkey=a/dQNp/wcnbIM&keytype=ref&siteid=spedr

[12] Dewey J. (1916). *Democracy and education*. New York, NY: The Free Press.

[13] Dieser, R. B. (2013). *Leisure education*. Urbana, IL: Sagamore.

[14] Fain, G. S. (2007). Education, lifelong learning and leisure (pp. 276-289). In R. V. Farrell (Ed.). *Education for Sustainability*. Paris, France: EOLSS.

[15] Finger, G. & Lee, M. (2014). Leadership and reshaping schooling in a networked world. *Education Sciences, 4*, 64-86.

[16] Fleming, D. S., Allen, L. R. & Barcelona, R. F. (2011). Back to the future: The potential relationship between leisure and education. *New Directions for Youth Development, 130*, 43-57.

[17] Fragniere, G. (1987). Editorial. *European Journal of Education, 22(3/4)*, 217-223.

[18] Gaskell, A. (2015, February 11). *Social education game PaGamO wins education Oscar*. Retrieved from http://www.dzone.com/articles/social-education-game-pagamo

[19] Goldman, R. (1983). We make weekends: Leisure and the commodity form. *Social Text, 8*, 84-103.

[20] Hew, K. F. (2016). Promoting engagement in online courses: What strategies can we learn from three highly rated MOOCs. *British Journal of Educational Technology, 47*(2), 320-341.

[21] Hew, K. F., & Cheung, W. S. (2014). Students' and instructors' use of massive open online courses (MOOCs): Motivations and challenges. *Educational Research Review*, 12, 45-58.

[22] Hollands, F. M., & Tirthali, D. (2014). *MOOCs: expectations and reality. Full report*. New York, NY: Center for Benefit-Cost Studies of Education, Teachers College, Columbia University.

[23] Hubbard, F. G. (1912). The Chairman's Address: Education and Leisure. PMLA, 27, Appendix. Proceedings of the Thirtieth Annual Meeting of the Modern Language Association of America, and of the Eighteenth Annual Meeting of the Central Division of the Association, 1912 (1912), pp. lxxi-xc.

[24] Hutchinson, S., & Robertson, B. (2012). Leisure education: A new goal for an old idea whose time has come. *Pedagogía Social. Revista Interuniversitaria,* 19, 127-139.

[25] Illich, I. (1970). *Dechooling society*. New York, NY: Harper & Row.

[26] Igel, C. (2014). (Lifelong) learning in your pocket? *elled*, 10. Retrieved from https://elee.campussource.de/artive/10/4084

[27] International Monetary Fund. (2015, October). Dataset: World economic outlook. Retrieved from http://www.imf.org/external/datamapper/index.php

[28] Labor Standard Act (2015, May 16).

[29] Leisure. (2015). In *Oxford Dictionary*. Retrieved from http://www.oxforddictionaries.com/definition/english/leisure

[30] Lin, Y. L., Lin, H. W., & Hung, T. T. (2015). Value hierarchy for massive open online courses. *Computers in Human Behavior,* 53, 408-418.

[31] Macleod, H., Haywood, J., Woodgate, A., & Alkhatnai, M. (2015). Emerging patterns in MOOCs: Learners, course designs and directions. *TechTrends: Linking Research & Practice to Improve Learning, 59(1)*, 56-63.

[32] Martin, B. & Mason, S. (1987). Making the most of your life: The goal of education for leisure. *European Journal of Education, 22(3/4)*, 255-263.

[33] Means, B., Bakia, M., & Murphy, R. (2014). *Learning online: What research tells us about whether, when and how*. New York, NY: Routledge.

[34] Mellette, J. (2014). "Floating I saw only the sky": Leisure and self-fulfillment in Hemingway's The Sun Also Rises. *Hemingway Review, 34(1)*, 61-75.

[35] Milligan, C., & Littlejohn, A. (2014). Supporting professional learning in a massive open online course. *The International Review of Research in Open and Distributed Learning, 15(5)*. Retrieved from http://www.irrodl.org/index.php/irrodl/article/view/1855

[36] Mudge, G. O. (1934). Education for leisure. *The High School Journal, 17(2)*, 47-53.

[37] Nath, A., & Agarwal, S. (2014). Massive open online courses (MOOCs) - A comprehensive study and its application to green computing in higher education institution. *International Journal of Emerging Trends in Engineering Research, 2(2)*, 7-14.

[38] Ospina-Delgado, J., & Zorio-Grima, A. (2016). Innovation at universities: A fuzzy-set approach for MOOC-intensiveness. *Journal of Business Research, 69*(4), 1325-1328.

[39] Pappano, L. (2012, November 2). The year of the MOOC. *New York Times.* Retrieved from http://nytimes.com.

[40] Paul, P., Toon, E., Hadadgar, A., Jirwe, M., Saxena, N., Lim, K. T. K., Semwal, M., Car, T. L., Zary, N., Lockwood, C., & Car, J. (2016). Online and local area network (LAN)-based eLearning interventions for medical doctors' education. *Cochrane Database of Systematic Reviews*, 3, 1-15. DOI: 10.1002/14651858.CD012108

[41] Payne, A. A. (1921). Education for leisure as well as for vocation. *The English Journal, 10(4)*, 208-216.

[42] Pomerol, J., Epelboin, Y., & Thoury, C. (2015). *MOOCs: Design, use and business models.* London: ISTE Ltd.

[43] Radford, A., Robles, J., Cataylo, S., Horn, L., Thornton, J., & Whitfield, K. (2014). The employer potential of MOOCs: A mixed-methods study of human resource professionals' thinking on MOOCs. *The International Review of Research in Open and Distributed Learning, 15(5)*. Retrieved from http://www.irrodl.org/index.php/irrodl/article/view/1842

[44] Randall, D. L., Harrison, J. B., & West, R. E. (2013). Giving credit where credit is due: Designing open badges for a technology integration course. *TechTrends, 57(6)*, 88-95.

[45] Rodriguez, C. O. (2012). MOOCs and the AI-Stanford Like Courses: Two Successful and Distinct Course Formats for Massive Open Online Courses. *European Journal of Open, Distance and E-Learning.* Retrieved from http://www.eurodl.org/?p=archives&year=2012&halfyear=2&article=516

[46] School. (2015, March 10). School. In *Wikipedia*. Retrieved from http://en.wikipedia.org/w/index.php?title=School&oldid=650767768

[47] Shaevitz, M. H. (2016). Everyone were over sixty-five Implications for institutions and organizations. *Leader to Leader*, 80, 18-23.

[48] Siemens, G., Gasevic, D, & Dawson, S. (2015, April 30). Preparing for the digital university: A review of the history and current state of distance,

blended, and online learning. Retrieved from http://linkresearchlab.org/PreparingDigitalUniversity.pdf

[49] Skiba, D. J. (2013). MOOCs and the future of nursing. *Nursing Education Perspectives, 34*(3), 202-204.

[50] Spring, H. (2016). Teaching and learning in action. *Health Information and Libraries Journal*, 33, 84-88.

[51] Stebbins, R. A. (2005). Research reflections Choice and experiential definitions of leisure. *Leisure Sciences*, 27, 349-352.

[52] Tuomi, I. (2013). Open educational resources and the transformation of education. *European Journal of Education, 48*(1), 58-78.

[53] Vivian, R., Falkner, K., & Falkner, N. (2014). Addressing the challenges of a new digital technologies curriculum: MOOCs as a scalable solution for teacher professional development. *Research in Learning Technology*, 22, 24691. Retrieved form http://dx.doi.org/10.3402/rlt.v22.24691

[54] Waldrop, M. M. (2013, March 13). Online learning: Campus 2.0. *Nature, 495*(7440), Retrieved from http://www.nature.com/news/online-learning-campus-2-0-1.12590

[55] Wallhead, T. L., Garn, A. C., & Vidoni, C. (2014). Effect of a sport educating program on motivation for physical education and leisure-time physical activity. Research Quarterly for Exercise & Sport, 85(4), 478-487.

[56] World Economic Forum. (2016). *The future of jobs: Employment, skills and workforce strategy for the Fourth Industrial Revolution*. Geneva, Switzerland: World Economic Forum.

[57] Young, J. R. (2013). What professors can learn from ‘hard core’ MOOC students. *Chronicle of Higher Education, 59*(37), A4.

[58] Zemsky, R. (2014). With a MOOC MOOC here and a MOOC MOOC there, here a MOOC, there a MOOC, everywhere a MOOC MOOC. *The Journal of General Education, 63*(4), 237-243