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The Effects of Culture on Conceptualizations of Leisure, Control, and Positive Affect Between Japanese and Canadian Undergraduate Students

by

Eiji Ito

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Dedication

To my Japanese grandfathers Kenji Ito (1915-2011) and Motozo Yamagata (1919-2009) and my Canadian grandmother Evelyn Martens (1931-2011), who have supported my Canadian journey but could not see the completion of this dissertation.

Abstract

The purpose of this dissertation is to examine: (a) similarities and differences in conceptualizations of leisure between Japan and Canada and between two Japanese leisure-like terms: *yoka* and *rejā* (Study 1); (b) the effects of leisure participation on Japanese and Canadian undergraduate students' control and positive affect (Study 2); and (c) self-construal's moderator effects on leisure experiences (Study 3). Results of Study 1 indicated that: (a) conceptualizations of leisure differed not only between Japan and Canada but also within Japan depending on terminologies; (b) the loanword *rejā* has different connotative meanings from its original English word, leisure, suggesting that it has adapted to Japanese cultural contexts; and (c) the Japanese leisure-like term that best compares with the English word leisure varies depending on which specific aspect of leisure is of interest. Results of Study 2 indicated that leisure participation significantly: (a) increased Japanese students' primary control (changing the surrounding activity/event); (b) decreased the acceptance aspect of secondary control (accepting the surrounding activity/event) for Japanese and Asian- and Euro-Canadian students; (c) increased and decreased, respectively, the adjustment aspect of secondary control (adjusting oneself to the surrounding activity/event) for Japanese and Euro-Canadian students; and (d) increased high- and low-arousal positive affect for Japanese and Asian- and Euro-Canadian students, but the positive effects on high-arousal positive affect for Japanese students were significantly larger than those for Euro-Canadian students. Results of Study 3 indicated that the moderator effects of self-construal do not appear to be a key

mechanism that explains cultural differences in leisure experiences. In conclusion, this dissertation identified both universality (similarities) and cultural specificity (differences) in conceptualizations of leisure and leisure experiences, and indicated that self-construal is not a panacea to explain why cultural differences in leisure phenomena exist. This dissertation contributes to the advancement of the collective body of knowledge in leisure studies by conducting cross-cultural research between the West (Canada) and the non-West (Japan), by developing a new method (Leisure Ten Statements Test) to examine conceptualizations of leisure, and by providing another piece of evidence that leisure participation is conducive to psychological well-being.

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List of Abbreviations

- CFA: confirmatory factor analysis
- ESM: experience sampling method
- HAP: high-arousal positive (affect)
- HLM: hierarchical linear modeling
- LAP: low-arousal positive (affect)

Chapter 1: Introduction

1.1 Background

"Who are the people studied in behavioral science research?" (Henrich, Heine, & Norenzayan, 2010, p.63). This question sheds light on an important consideration in behavioral sciences. More specifically, the majority of research not only in psychology (Arnett, 2008) but also in leisure studies (Iwasaki, Nishino, Onda, & Bowling, 2007) has been conducted in Western countries and by Western researchers. Thus, research that overemphasizes Western samples and perspectives does not appear to mirror true human behaviors.

In the field of psychology, Arnett's (2008) systematic review of articles published in six prestigious psychology journals reported some striking facts in terms of researchers' affiliations and study samples. He found that: (a) 73% of first authors were based at American universities, 14% were based at universities in Australia, Canada, New Zealand, or the United Kingdom, and 11% were based in (continental) European universities; and (b) 68% of the samples were from within the United States; 14% were in Australia, Canada, New Zealand, or the United Kingdom; and 11% were in Europe. Arnett was concerned with this perceived bias toward using American (particularly undergraduate) participants by stating that "psychological researchers in the United States restrict their focus to less than 5% of the world's total population. The rest of the world's population, the other 95%, is neglected" (p. 602). Similarly, Henrich et al. (2010) stated that behavioral scientists have studied an unusual group; that is "people from Western, Educated, Industrialized, Rich and Democratic (WEIRD) societies" (p. 61). After

conducting a review of the comparative database across the behavioral sciences, Henrich et al. concluded that: "overall, these empirical patterns suggests that we need to be less cavalier in addressing questions of human nature on the basis of data drawn from this particularly thin, and rather unusual, slice of humanity" (p. 61).

In the field of leisure studies, a similar pattern also exists (Ito, Walker, & Liang, in press; Iwasaki et al., 2007; Valentine, Allison, & Schneider, 1999). Valentine et al. (1999) conducted a systematic review of cross-national research in three major journals, and identified only 20 (1.5%) germane articles. Based on this result, these researchers concluded that it was "abundantly clear that cross-national research is almost nonexistent in the leisure field" (p. 243), and they subsequently added that "we know very little about the leisure behavior, policies, and practices of non-Western countries" (p. 244). Ito et al. (in press) recently expanded Valentine et al.'s work by focusing not only on cross-national leisure research but also on non-Western and cross-cultural leisure research. These researchers systematically reviewed non-Western and cross-cultural/national research published in five major leisure studies journals between 1990 and 2009, and found that 3.5% (n = 67) were non-Western and 0.5% (n = 10) were cross-cultural/national in nature. On the basis of these results Ito et al. questioned the overemphasis of the Western focus in leisure studies by stating that "during the most recent five year period over 90% of recent leisure articles still focused, in whole or in part, on only slightly more than 10% of the world's population" (p. 10).

Addressing such Western domination by conducting cross-cultural research is necessary in leisure studies to examine leisure's universality (Chick, 1998; Ito et al., in press; Iwasaki et al., 2007). To this end, Chick (1998) posited that investigating the relationship between language and conceptualization of leisure in the non-West is necessary. In fact, there is a limited amount of knowledge about non-Western conceptualizations of leisure generally (Iwasaki, 2008) and, more importantly for this dissertation, Japanese conceptualizations of leisure specifically (Iwasaki et al., 2007). Because concepts "are constructed from our beliefs about reality and reflect generally shared meanings" (Vaske, 2008, p. 8), conceptualizations of leisure likely vary according to a culture's dominant values (Chick, 1998). Therefore, to conduct cross-cultural research, some leisure researchers (Chick, 1998; Iwasaki et al., 2007; Liu, Yeh, Chick, & Zinn, 2008) have posited that it is first necessary to understand the similarities and differences in "leisure-like" terms across cultural boundaries. Study 1 addresses this issue by focusing on Japanese and Canadian cultures. Rephrased, as Iwasaki (2008) considered this research theme to be a significantly demanding area of leisure research, Study 1 investigates the role of culture in meaning-making through leisure/leisure-like pursuits.

If culture can affect how leisure is conceptualized, potentially it could also affect the characteristics of leisure experiences themselves. Simply stated, leisure experience is what people *feel* and *think* (i.e., subjective meanings) during leisure activities (Kleiber, Walker, & Mannell, 2011). By advocating culture as meaning systems (Geertz, 1973, see Chapter 2) and the reflection of such cultural meanings

in leisure (Chick, 1998; Chick & Dong, 2005; Clarke & Critcher, 1985, see Chapter 2), it is assumed that people living in different cultures may desire feeling different aspects of leisure as psychological experience. Study 2 examines such cultural differences by focusing on two psychological experiences, control and positive affect, both of which are frequently reported aspects of leisure experiences (Kleiber et al., 2011). More specifically, on the basis of previous findings (Tsai, Knutson, & Fung, 2006; Weisz, Rothbaum, & Blackburn, 1984), this dissertation investigates the Japanese cultural emphasis on secondary control and low-arousal positive affect and the Canadian cultural emphasis on primary control and high-arousal positive affect during leisure participation.

Another key theme in this dissertation is self-construal (Markus & Kitayama, 1991). Two types of self-construal (i.e., independent, interdependent) represent how people view themselves in relation to other people, and provide a way to interpret cultural differences in psychological processes (Cross, Hardin, & Gercek-Swing, 2011). Although about a decade ago Walker, Deng, and Dieser (2005) stated that "leisure theory and practice, generally, could be advanced appreciably if Markus and Kitayama's (1991) concept of self-construal was duly recognized and widely employed" (p. 78), Ito et al.'s (in press) systematic review identified only four research papers that addressed the "cultural identity and self-construal" research theme. As some researchers (e.g., Mannell, 2007; Walker, 2009, 2010) suggested, examining the role of self-construal in leisure phenomena to help explain *why* cultural similarities and differences exist seems a worthwhile

line of inquiry. Study 3 addresses this by examining the moderator effects of self-construal in the cultural differences found in Study 2.

In summary, Study 1 investigates cultural similarities and differences in meaning-making through leisure participation by employing a combination of deductive and inductive approaches, the Leisure Ten Statements Test. Subsequently, Studies 2 and 3 comprehensively examine how cultural meaning systems are expressed through leisure experiences by employing an experience sampling method.

1.2 Scope and Rationale

This dissertation is composed of three independent but related research studies, each designed to stand alone. The purposes of this dissertations are to examine: (a) similarities and differences in conceptualizations of leisure between Japan and Canada and between two Japanese leisure-like terms: *yoka* and *rejā* (Study 1); (b) the effects of leisure participation on Japanese and Canadian undergraduate students' control and positive affect (Study 2); and (c) self-construal's moderator effects on leisure experiences (Study 3).

In order to accomplish the above, the following research questions have been developed.

a) How are the Japanese leisure-like terms (i.e., *rejā* and *yoka*) and the English term leisure similar to and different from each other? (Study 1)

b) Do *yoka* and *rejā* differ in how they are conceptualized by Japanese undergraduate students? (Study 1)

c) Do culture and leisure participation influence primary and secondary control? (Study 2)

d) Do culture and leisure participation influence high- and low-arousal positive affect? (Study 2)

e) Does self-construal moderate the relationship between leisure participation and primary and secondary control? (Study 3)

f) Does self-construal moderate the relationship between leisure participation and high-arousal positive affect?[1] (Study 3)

g) Do self-construal's moderator effects vary across cultures? (Study 3)

As shown in the purpose and the research questions above, this dissertation attempts to address some of the inadequacies of the existing body of cross-cultural knowledge on conceptualizations of leisure and leisure experiences. To this end, Japanese and Canadian cultures are the focus in this dissertation. The comparison between these two cultures could be fruitful for Canada in which the Japanese community grew faster than the overall population between 1996 and 2001 (Lindsay, 2001), and particularly for Japan where the Basic Act on Sports came into effect in 2011 to achieve the dissemination and encouragement of outdoor activities and sport/recreation activities (Ministry of Education, Culture, Sports, Science and Technology, n.d.). Although there are many aspects regarding recreation and leisure promotions in Canada that Japanese researchers and practitioners can adapt in Japan (Okayasu, Ito, & Yamaguchi, 2013; Yamaguchi, 2012), it is necessary first to examine how conceptualizations of leisure and

[1] It should be noted that because Study 2 did not identify cultural differences in the effects of leisure participation on low-arousal positive affect, this research question does not include low-arousal positive affect.

leisure experiences vary between these two cultures. It is true that leisure studies is underdeveloped in Japan (Senuma & Sonoda, 2004), but Harada (1994, 1998) and Nishino (1997) stated that a number of Japanese people have begun to acknowledge leisure-like pursuits as being the most important aspect of their lives. Considering the implementation of the Basic Act on Sports and these researchers' propositions (Harada, 1994, 1998; Nishino, 1997; Okayasu et al., 2013; Senuma & Sonoda, 2004; Yamaguchi, 2012), the two research themes (i.e., conceptualizations of leisure, leisure experiences) are important for Japanese people, society, and leisure studies.

Furthermore, most empirical findings about cultural differences in psychological processes currently originate from systematic cross-cultural comparisons between East Asian and North American populations (Kitayama, Dufy, & Uchida, 2007). In particular, Japanese undergraduate populations have been well-studied through the comparison of North American undergraduate populations in various psychological domains including control (e.g., secondary control in Japan vs. primary control in America; Morling, Kitayama, & Miyamoto, 2002), emotion (e.g., socially engaging in Japan vs. socially disengaging in America; Kitayama, Mesquita, & Karasawa, 2006), motivation (e.g., self-criticism in Japan vs. self-enhancement in North America; Heine, Kitayama, Lehman, Takata, Ide, Leung, & Matsumoto, 2001), and happiness (e.g., social harmony in Japan vs. personal achievement in America; Uchida & Kitayama, 2009). As with these studies, this dissertation also targets undergraduate students.

Additionally there are several reasons why I selected Japanese culture. First, Japan is quite homogeneous: 99.4% are ethnic Japanese (Neuliep, Chaudoir, & McCroskey, 2001), and religiously more than 94% of Japanese people follow some fashion of *Shintoism* (Hartz, 2004). Second, geographically, Japan is an isolated country (Neuliep et al., 2001). Third, particularly for Study 1, the existence of loanwords in the Japanese language provides a significantly interesting avenue for research in conceptualizations of leisure. Lastly, Japan went through a unique historical situation, *sakoku* (closing the country), during the Edo period (1603-1868). *Sakoku* refers to "the policies of cutting most contact with the world beyond Japan that were pursued during the Tokugawa era, and continues to be used to refer to isolationism and insularity" (Hall, 2004, p. 90). Because of this unique policy, Japanese leisure-like pursuits might have been able to develop without Westernization. Linhart (1998) described leisure activities during the Edo period as follows:

> Since the rigid class structure of the Edo period gave the citizens no possibility for social advancement, much of their energy was channeled into a world of pleasure seeking and entertainment, resulting in the well-known culture of the floating world (*uikiyo*): *kabuki* and *bunraku* (puppet) theater, light and humorous poetry and prose (*gesaku*), *shamisen* music, song and dance of differing styles, and woodblock prints. (p. 4)

Therefore, it is reasonable to state that this period of isolation might have uniquely affected the formation of leisure phenomena in Japan.

Lastly and most importantly, selecting Japanese and Canadian cultures for this dissertation enables me to utilize my knowledge about Japanese culture and six years of experience living in and being exposed to Canadian culture. My own experiences as an undergraduate student in Japan and observations and interactions with Canadian undergraduate students in Canada played a prominent role in developing the research questions introduced above. Furthermore, these experiences are crucial not only to assess the face validity (DeVellis, 2012) in each questionnaire developed in this dissertation, but also to interpret results in each study.

1.3 Dissertation Format and Outline

As per the University of Alberta's Faculty of Graduate Studies and Research policy concerning paper-format dissertations, this dissertation consists of five chapters: Chapter 1—Introduction, Chapter 2—Study 1, Chapter 3—Study 2, Chapter 4—Study 3, and Chapter 5—Overall Discussion and Conclusion. Chapters 2, 3, and 4 contain a description of the literature review and methods, results, discussion, and conclusion of each study. In Chapter 5, all of the research questions are reexamined in light of the three studies' empirical findings, and the overall limitations, theoretical and practical implications, and future research directions are presented.

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CHAPTER 2[2]

Similarities and Differences in Conceptualizations of Leisure Between Japan and Canada and Between Two Japanese Leisure-Like Terms

2.1 Introduction

The majority of research in leisure studies has been conducted in Western countries and by Western researchers (Iwasaki, Nishino, Onda, & Bowling, 2007). Consequently, there is a limited amount of knowledge about non-Western conceptualizations of leisure generally (Chick, 1998; Iwasaki, 2008; Liu, Yeh, Chick, & Zinn, 2008) and, more importantly for this study, Japanese conceptualizations specifically (Iwasaki et al., 2007). Because concepts "are constructed from our beliefs about reality and reflect generally shared meanings" (Vaske, 2008, p. 8), conceptualizations of leisure likely vary according to a culture's dominant values (Chick, 1998). It follows, therefore, that cross-cultural research is important not only to increase our understanding of leisure, but also to begin to answer the important question of "whether or not leisure … is itself a human universal" (Chick, 1998, p. 116).

To conduct cross-cultural research, some leisure researchers (Chick, 1998; Iwasaki et al., 2007; Liu et al., 2008) have posited that it is first necessary to understand similarities and differences in "leisure-like" terms across cultural boundaries. This is because some leisure-like terms may be understood similarly across cultures, whereas others have different connotative meanings. According to Tov and Diener (2007), direct cultural comparisons should be made with the terms understood similarly across cultures. For instance, in Japan, there are two

[2] A version of this chapter has been accepted for publication. Ito, E., & Walker, G. J. (in press). *Leisure/Loisir*. doi: 10.1080/14927713.2014.880613

major leisure-like terms: *yoka* and *rejā*, both of which are used all across Japan, but to date little research has been conducted to examine similarities and differences between them. This has led to a lack of consensus regarding which leisure-like term best compares with the English word leisure. Given the connection between conceptualizations of leisure and leisure-like terms (Liu et al., 2008), it is expected that unique Japanese aspects of leisure are reflected in Japanese leisure-like terms. Thus, the purpose of this study is to identify similarities and differences between Japanese and Canadian conceptualizations of leisure and between *yoka* and *rejā*. By addressing the above, this study will help determine the most comparable Japanese leisure-like term when conducting cross-cultural research between Japan and other Western countries, such as Canada. Moreover, examining two different Japanese leisure-like terms is valuable and necessary not only to gain further cross-cultural knowledge about leisure (Iwasaki, 2008; Liu et al., 2008), but also to develop the field of leisure studies in Japan.

2.2 Literature Review

2.2.1 Culture

To address the overall purpose of this study—that is, what conceptualizations of leisure in Japanese culture are and how they are expressed linguistically—it is first necessary to clarify what culture is. Although there is no single consensual answer across all fields (Heine, 2008), Geertz (1973) regarded culture as "the structures of meaning through which men give shape to their experience" (p. 312), and stressed that people cannot step outside of their cultural meaning systems. Bruner (1990) concurred, and added that to become cultural

beings humans need their actions, thoughts, and feelings to be meaningful. He particularly emphasized differences between behavior and action. Because action reflects meanings, when studying human beings and culture, researchers should examine not mere stimuli, responses, or observable behavior, but meanings in their actions. Whereas Geertz emphasized the importance of explaining culture through thick description and an interpretative approach based on qualitative research, cultural psychologists including Bruner try to objectively find how cultural meaning systems are related to our psychological processes through experimental or quantitative research. Although there are critical differences in approaches between Geertz and cultural psychologists, the consistence between them is that cultural meaning systems largely, if not entirely, shape our psychological processes. Therefore, many cultural psychologists have focused on cultural meaning systems based on Geertz and Bruner's propositions that people pursue meanings in their actions (Heine, 2008; Markus & Hamedani, 2007). Considering that concepts reflect shared meanings (Vaske, 2008), advocating culture as meaning systems is pertinent to the investigation of conceptualizations (or meanings) of leisure cross-culturally.

In leisure studies, Clarke and Critcher (1985) emphasized the importance of interpreting leisure as culture as well as the social and historical construction of leisure. More importantly, they considered culture as meanings: "The complexity of the meanings of leisure leads us to consider them as an integral part of the more general patterns of meanings we call cultures" (Clarke & Critcher, 1985, p. 229). Similarly, Chick (1998) and Chick and Dong (2005) proposed cultural meanings

in leisure by advocating two aspects of human cultures: instrumental (e.g., economic, political, and kinship systems) and expressive (e.g., people's emotions, beliefs, and feelings). Similar to Geertz's (1973) definition, the latter "refers to the search for meaning in life" (Chick & Dong, 2005, p.172) and this aspect plays a prominent role in understanding leisure (Chick, 1998). What the relationship between culture and leisure makes significant is that "leisure is probably part of an adaptive package of cultural elements that are used by members of different societies in various ways to meet the demands and opportunities afforded by their habitats" (Chick, 1998, p. 127). Therefore, leisure is never entirely separated from cultural meaning systems.

This study investigates cultural variation in conceptualizations of leisure by using nations as a proxy for culture (i.e., Japan, Canada). Although some researchers (Hong & Chiu, 2001; Li, Chick, Zinn, Absher, & Graefe, 2007) argue that considering nationality as culture is a rough indicator, it is also true that "People living within a country are likely to have shared experiences and common histories, which are crucial in the formulation of a common culture" (Tov & Diener, 2007, p. 707). Such shared experiences and common histories can lead to cultural meaning systems. In fact, Minkov and Hofstede (2012) used the data from the World Value Survey 2005-2008 conducted in 299 in-country regions from 28 countries including Japan and Canada, and examined whether national culture is a meaningful concept or not. As a result, they discovered that in-country regions tend to cluster along national lines and cross-border intermixtures are relatively rare when basic cultural values are compared. Considering these

findings, it seems reasonable to examine cultural similarities and differences in conceptualizations of leisure between the two countries (i.e., Japan, Canada).

In summary, because cultures often differ in dramatic ways in regard to cultural meaning systems, the ways that people think, act, and feel also varies in important ways across cultures (Heine, 2008; Markus & Hamedani, 2007). Because shared meanings construct concepts (Vaske, 2008), this variation may also extend to how leisure is conceptualized across cultures (Chick, 1998).

2.2.2 Conceptualizations of Leisure

The term "leisure" is derived from the Latin *licere*, meaning "to be free"; therefore, in the West including Canada, leisure is generally considered as being free from obligations/work (Brightbill, 1960; Kelly, 1996). On the basis of such connotative meanings, leisure is generally defined as "activity chosen in relative freedom for its qualities of satisfaction" (Kelly, 1996, p. 8) in the West. This being said, defining leisure is still challenging. One of the reasons for this is that leisure means different things for different individuals, groups, and cultures (Brightbill, 1960; Henderson, 2008; Kelly, 1987). Kaplan (1999) concurred and stated: "the outlines of leisure are increasingly indistinct, fuzzy and subjective" (p.191). Another reason is that "leisure" is an ethnocentric term that reflects North American and European values and ideas (Fox & Klaiber, 2006; Iwasaki et al., 2007). Therefore, as Iwasaki et al. (2007) stated with the case of the Japanese language, it is not too surprising to find that there are no terms that directly translate "leisure" in the non-West. When observing people's leisure, however, there are mainly two types of approaches: objective and subjective (Kaplan, 1960;

Kleiber, Walker, & Mannell, 2011). Whereas the former focuses on time, activity, and setting, the latter focuses on psychological experiences that occur during leisure (Kleiber et al., 2011). Each of these four approaches (i.e., time, activity, setting, psychological experience) is briefly reviewed below.

The first conceptualization, leisure as time, is quite common today. It is not too surprising to see this trend because time is the essence of the concept of leisure (Brightbill, 1960; Henderson, 2008). From this objective approach, people simply appear to recognize residual time from work, study, or personal maintenance as leisure. Brightbill (1960) called it discretionary time, which is used on the basis of our own judgment or choice. According to Henderson (2008), this approach has been dominant in modern industrial societies; including, potentially, Japanese society (Harada, 1994). Leisure frequently is conceptualized by contrasting it with work time (de Grazia, 1964; Roberts, 2006). Leisure as time can simply be regarded as non-work time, but "Sometimes work and leisure are hard to separate since they may offer some of the same states of mind" (Henderson, 2008, p. 20). Having acknowledged this, given that time is usually a precondition for any activity, the leisure-as-time approach is necessary to understand other conceptualizations of leisure (Brightbill, 1960; Henderson, 2008). In addition, because time is quantifiable, the leisure as time approach is useful when researchers are interested in comparing different population groups, historical eras, and cultures (Henderson, 2008; Kelly, 1996). Having acknowledged time as an objective approach, however, it is also possible that time could have different subjective meanings in different cultures.

The second conceptualization of leisure is based on the form of activity. Leisure can have numerous forms including sports, games, hobbies, and social interactions, and can be classified into a series of polar types (e.g., active vs. passive, solitary vs. social; de Grazia, 1964). As with leisure as time, this conceptualization also allows scholars to quantify and compare leisure activities across different groups and time periods (Kaplan, 1960; Roberts, 2006). In terms of the latter, one researcher has noted that: "the scope of leisure as activity has expanded as new activities have been added and meaningful activities have been redefined" (Henderson, 2008, p. 21). For example, texting on a mobile phone, surfing the internet, and socializing through Facebook, are all recently new leisure activities. It should be noted, however, that as Kelly's (1996) rhetorical question—"Is basketball leisure after school, but something else when played in a required physical education class?" (p. 19)—indicated, there are no activities that are always identified as leisure. Nevertheless, this conceptualization is valuable because it can provide a wealth of information about leisure for public and commercial leisure providers (Roberts, 2006).

The third conceptualization of leisure is setting (or environment). There is no doubt that leisure is greatly influenced by external circumstances (Henderson, 2008; Kleiber et al., 2011). Certain settings (e.g., tennis courts, beaches, theaters) often support activities or evoke experiences thought to be leisure (Kleiber et al., 2011). Henderson (2008) elaborated on this using two terms: place and space. Whereas place refers to the subjective experience of location, space refers to objective properties including points, lines or routes, areas, and surfaces (Smale,

2006). Because place involves personal meanings more than space in environmental psychology (Smale, 2006), it is regarded as an important part of the leisure experience and has been studied under the labels of "place attachment" and "place identity" (e.g., Williams, Patterson, Roggenbuck, & Watson, 1992).

The fourth and only subjective conceptualization, leisure as psychological experience, is predominant in North American leisure research (Coalter, 1999). de Grazia (1964) acknowledged a state of mind as an important aspect of leisure, and contended that leisure can be conducive to the cultivation of the mind. Kelly (1996) similarly stressed this aspect of leisure conceptualization and noted that "leisure is not in the time or the form of the activity, but in the actor" (p. 21). This approach allows almost any activity to be leisure depending on how people construe their experiences (Henderson, 2008; Kelly, 1987; Kleiber et al., 2011). Having said this, some researchers (e.g., Iso-Ahola, 1980; Neulinger, 1974) have reported that perceived freedom and intrinsic motivation are critical factors when Westerners identify an activity as leisure. However, some research suggests that culture may emphasize different aspects of leisure as psychological experience. For instance, Moneta (2004) examined cultural variation in the flow model and found that Chinese participants reported the highest level of intrinsic motivation in *low*-challenge/high-skill conditions whereas American participants reported the highest level of intrinsic motivation in *high*-challenge/high-skill conditions as Csikszentmihalyi (1975) proposed. Another example is that when European Americans were asked about their ultimate vacations they described high-arousal positive states (e.g., I would want to explore and do exciting things) more than did

Hong Kong Chinese (Tsai, 2007). Therefore, Japanese conceptualizations of leisure could be different from those in Canada regarding psychological experiences of leisure.

2.2.3 Leisure-Like Terms in Japan

As Walker and Deng (2003/2004) posited that there may be several leisure-like terms in some cultures, there are two major leisure-like terms in Japan: *yoka* and *rejā*. *Yoka* is an indigenous Japanese word composed of two Chinese characters: *yo* (meaning left over or remaining) and *ka* (meaning spare time). Therefore, *yoka* generally means spare time that is left over from work (Senuma, 2005; Stewart, Harada, Fujimoto, & Nagazumi, 1996; Suzuki, 1995), although it used to mean just time in some classical literatures. This term came from China during the 14th century and was used in the preface of "*Gakumon no Susume* (An Encourage of Learning)" which was bound together in 1880. Following this book, some books titled *yoka* were published such as "*Seinen Yoka Shu* (Book of Adolescent Leisure)" in 1904 and "*Yoka Seikatsu no Kenkyuu* (Leisure Hour Series for Juvenile Readers)" in 1923. And, according to Senuma (2005), the term *yoka* actually began spreading among Japanese people in the 1960s. Interestingly, *yoka* sometimes has the negative connotation of being something left over or having no value of its own (Linhart, 1998). Therefore, some Japanese leisure researchers (e.g., Suzuki, 1995; Takahashi, 1980) have argued that there is a difference in nuance between *yoka* and leisure from a Western point of view, suggesting that *yoka* is not an appropriate translation of leisure. As well, Suzuki (1995) indicated that it is impossible to directly translate

yoka as leisure because *yoka* has its own unique temporal (time-based) meanings as its Chinese characteristic *ka* (spare time) shows. Though his proposition raises an interesting and important issue, to date little research has been conducted to clarify this point.

The other Japanese leisure-like term, *rejā*, is a loanword derived from English, and became part of the Japanese vocabulary at the end of the 1950s (Manzenreiter & Horne, 2006). The word *rejā* gained considerable attention as a symbol of consumption during the 1960s, an economic growth period (Senuma, 2005). During this period, new *rejā* activities (e.g., bowling, skiing) were regarded as fashionable among Japanese youth, and the word *rejā* became common (Ichibangase, Sonoda, & Makino 1994). According to Manzenreiter and Horne (2006), one of the unique aspects of the word *rejā* is that it is usually considered to be related to business or marketing, such as "*rejā sangyou*" (leisure industry), "*rejā bumu*" (leisure boom), and "*rejā uea*" (leisure wear). Although Iwasaki et al. (2007) claimed that any original cultural context for this word unique to Japan appears to be missing, I still believe that this phonetic translation *rejā* conveys cultural meanings of leisure-like pursuits on the grounds of propositions of loanwords' adaptations (Kay, 1995; Moeran, 1983; Stanlaw, 2004). Kay (1995) held that loanwords adapt to Japanese culture and their meanings and contexts adjust to reflect the needs of a changing Japanese society; and as a consequence it is almost impossible to find loanwords that retain their exact same meanings as their words of origin. Similarly, Stanlaw (2004) posited that loanwords are essentially Japanese words and are simply inspired and

motivated by English vocabulary. Thus, it can be assumed that the loanword *rejā* has come to reflect some unique aspects of Japanese culture which the original word leisure does not.

This study focuses on *yoka* and *rejā* because they are more common than any other Japanese leisure-like terms (e.g., *jiyuujikan*, *yutori*). For example, there are two major leisure conferences in Japan; one is the *Yoka Tūrizumu Gakkai* (The Association for Leisure and Tourism Studies) and the other is the *Nippon Rejā Rekuriēshon Gakkai* (Japan Society of Leisure and Recreation Studies). Importantly, *yoka* and *rejā* are used as leisure-like terms not only in academia but also in daily life, including magazine and newspaper articles and on television shows. For example, the Japanese government used the term *yoka* as a translation of leisure in their *2006 Survey on Time Use and Leisure Activities*. Also, *The White Paper of Leisure*, which has been published every year since 1977, is titled the *Rejā Hakusho* in Japanese. Thus, this study will compare three leisure/leisure-like terms in order to identify similarities and differences between Japanese and Canadian conceptualizations of leisure and between the two Japanese leisure-like terms: *yoka* and *rejā*.

2.3 Research Questions

Based on the literature outlined above, two research questions guide this study: (a) How are the Japanese leisure-like terms (i.e., *rejā* and *yoka*) and the English term leisure similar to and different from each other? and (b) Do *yoka* and *rejā* differ in how they are conceptualized by Japanese undergraduate students?

As well as the four types of conceptualizations (i.e., leisure as time, activity, setting, and psychological experience), the fifth category, "Other", which includes other types of conceptualizations that do not fit into any of the first four categories, is compared among *yoka*, *rejā*, and leisure.

2.4 Method

2.4.1 Study Instruments

This study modified the Twenty Statements Test (TST: Kuhn & McPartland, 1954) to collect leisure-specific data. The TST is a measure of self-concept commonly employed in the field of social psychology. This method is often used to reveal the extent of a culture's influence on people's self-concepts (Heine, 2008). Study participants answer the question of "Who are you?" by completing 20 statements each of which begins with "I am _____." A large number of TST studies (e.g., Bond & Cheung, 1983; Cousins, 1989; Hong, Ip, Chiu, Morris, & Mennon, 2001; Kanagawa, Cross, & Markus, 2001) have revealed cultural similarities and differences in self-concepts. Therefore, I felt that this method was also suitable for examining cultural similarities and differences in conceptualizations of leisure. A second reason why this study employed the TST was because of its flexibility. For example, Klassen, Al-Dhafri, Hannok, and Betts (2011) modified the TST into the Teachers' Ten Statements Test in order to assess motivations for choosing teaching as a career by using the following statement "I am a teacher because _____."

I made three modifications to the TST. First, each statement began with either *yoka*, or *rejā*, or leisure. Second, "*wa*" and "is" in the case of this study

were eliminated from the Japanese and English questionnaires, respectively. As Cohen (2007) and Hong et al. (2001) posited, the "I am/*Watashi wa* (in Japanese)" construction can be problematic because "*wa*" and "is" have grammatically different functions. More specifically, whereas the former is a particle, the latter is a (being) verb (Johnson, 2008). Third, the number of statements was reduced from 20 to 10. Bochnere (1994) stated that 10 items are sufficient for TST because "Many subjects tend to give up after about 10 items, and if forced to go on, will either repeat themselves or tend to give increasingly trivial answers" (p. 276).

As a result, the TST was modified into the Leisure Ten Statements Test (LTST) in this study. In the LTST, to the question of either "What is *yoka*?" or "What is *rejā*?" Japanese participants wrote 10 statements beginning with either "*Yoka* _____" or "*Rejā* _____." Similarly, to the question "What is leisure?" Canadian participants responded to 10 statements beginning with "Leisure _____." After completing the LTST, participants were asked to complete a brief section examining their academic (e.g., year of study, area of study) and socio-demographic background (e.g., sex, year of born). Participants in Japan and Canada were then asked if they were Japanese/non-Japanese and Canadian/non-Canadian students, respectively. Additionally Canadian participants provided a description of their cultural backgrounds. Finally, the questionnaire was translated from English into Japanese by the use of the translation—back-translation procedures (Brislin, 1970; van de Vijver & Leung, 2011).

2.4.2 Study Sample

Japanese undergraduate students from Kobe University and Canadian undergraduate students from the University of Alberta were recruited in 2012. Although the main reason why these universities were selected was because of participant accessibility, comparing these two universities was deemed reasonable in terms of their similarities. For example, both are public institutions with a similar number of faculties, both have been in existence for approximately a century, and both are located in similar sized capital cities and close to downtown areas.

One study participant in Japan who did not self-identify as Japanese was subsequently excluded, as were 10 participants in Canada who stated they were international students. Three participants provided only uncodeable or no responses and were excluded. Thus, a total of 99 Japanese students provided useable data with the *yoka* version of the LTST, 105 Japanese students did so with the *rejā* version, and 94 Canadian students did so with the leisure version.

2.4.3 Procedure

Students were asked to participate in this survey at the end of classroom times in Kobe University and the University of Alberta after the study's purposes and ethical considerations were described. Participating in the survey was entirely voluntary and students were not given any extra credit or remuneration for participating. By agreeing to complete and return the questionnaire participants gave their informed consent. These directions were indicated on the questionnaire

and the participant information letter. For the Japanese participants, two versions of the questionnaires (i.e., *yoka* and *rejā* versions) were randomly distributed.

2.4.4 Data Analysis

Data analysis consisted of six stages. First, because an appropriate coding scheme for the LTST did not exist, one was developed based on the literature review (see Table 2-1). Specifically, Time, Activity, Setting, and Psychological Experience were used as primary categories. Because leisure provides various kinds of experiences (Kleiber et al., 2011), 15 sub-categories were developed based on Kleiber et al. (2011) and Mannell and Kleiber's (1997) work. Additionally, three sub-categories in the other category were developed. I established these sub-categories from data during coding in a manner consistent with an emergent coding approach (Neuendorf, 2002).

Second, two Japanese and one Canadian individual independently coded the responses to the LTST into the categories. One Japanese coder was responsible for responses to the *yoka* version whereas the other Japanese coder was assigned those of the *rejā* version. The Canadian coded only responses to the leisure version. Each of the coders participated in a training session to learn how to code responses and to obtain knowledge about the different categories of leisure beforehand. The unit of analysis was meanings rather than responses because one response could have several different meanings (Kanagawa et al., 2001). For example, an actual response from a Canadian participant— "Leisure is time away from commitment"—was coded as two units (i.e., Time, Freedom of Choice). Repeated responses were coded only once. Responses that did not make

Table 2-1
Descriptions and Examples of 26 Categories

Categories	Descriptions	Examples from Each Group
Time	Residual time from work, study, or personal maintenance, and specific time frame (e.g., summer vacation).	Leisure is free time. *Yoka* is spare time. *Rejā* is weekends.
Activity		
Socializing	Socializing with friends/relatives, movies, etc.	Leisure is hanging out with family. *Yoka* is a date. *Rejā* is doing something with friends.
Watching Television	Watching television, watching rented or purchased movies.	Leisure is watching television. *Yoka* is watching television. (No *rejā* responses were coded)
Passive Leisure	Listening to music, reading books, etc.	Leisure is listening to music. *Yoka* is reading a book. (No *rejā* responses were coded)
Active Sports	Playing sports, exercises, outdoor activities, walking, etc.	Leisure is playing sports. *Yoka* is exercising. *Rejā* is picnicking.
Active Leisure	Hobbies done mainly for pleasure, games, unspecified leisure activities, etc.	Leisure is something you enjoy doing. (Coded into Emotions as well). *Yoka* is going to a hot spring. *Rejā* is traveling.
Non-Leisure	Study, paid-work, personal-care (e.g., sleep).	Leisure is sleep. *Yoka* is a part-time job. *Rejā* is study.

(continued)

Table 2-1 (continued).

Categories	Descriptions	Examples from Each Group
Setting	Sport facilities, amusement parks, outdoor, etc.	Leisure can be done indoors or outdoors. We likely go to the ocean in *yoka*. (Coded into Active Sports as well). *Rejā* facility is a theme park.
Psychological Experience		
Emotions, Moods	Affective component of experience.	Leisure is having fun. *Yoka* is enjoyment. Everyone can enjoy *rejā*.
Arousal, Activation, Relaxation	Feelings of mental and physical activation or arousal seen to vary in intensity.	Leisure is relaxing. *Yoka* is relaxing. *Rejā* is energetic.
Cognitions	Ideas, beliefs, thoughts, and images.	Leisure varies depending on our level. *Yoka* is not available when we want it to be. Age does not matter for r*ejā*.
Time Duration	Perception of how much time has passed during an activity.	Leisure means no concerns about time. During *yoka*, time goes fast. *Rejā* lasts a long time, when I get into it.
Concentration, Focus of Attention, Absorption	The more involved and more absorbed, the narrower the focus of attention and the higher the level of concentration.	Leisure is something many people focus on. (No *yoka* responses were coded) (No *rejā* responses were coded)

(continued)

Table 2-1 (continued)

Categories	Descriptions	Examples from Each Group
Psychological Experience		
Opportunity for Self-Realization, Self-Expression	Perception that activities provide the opportunity to explore, understand and express one's true or core self.	Leisure is self improvement. *Yoka* leads to self-development. *Rejā* is a way of expressing myself.
Sense of Competence	Feeling of the participant that they are knowledgeable or skilled in the activity.	Leisure develops new skills. (No *yoka* responses were coded) (No *rejā* responses were coded)
Freedom of Choice, Reduced Role Constraint	Perceived freedom to chose to participate or freedom from role constraints.	Leisure is feeling free. *Yoka* is freedom. *Rejā* is freedom of choice.
Sense of Interpersonal Relatedness	Perception that an activity leads to the enhancement of relationships between participants.	Leisure can allow you to meet people. *Yoka* builds relationships with others. *Rejā* can enhance family relationships.
Intrinsic Motivation, Goal-Orientation	Perception that participation in an activity is for its own sake or enjoyment.	Leisure is something you want to do. *Yoka* is intrinsically doing something you like to do. *Rejā* is something intrinsically motivated.
Work/School-Relation	Perception that an activity or context is independent of paid work activity or employment activity.	Leisure is not considered work. *Yoka* is not work. People work everyday for *rejā*.
Spontaneity	Perception that participation in activities are or allow spur-of-the-moment or unexpected reactions.	Leisure can be spontaneous or planned. *Yoka* is spontaneity. *Rejā* exists in our daily life and can be done easily. (Coded into Cognitions as well)

(continued)

Table 2-1 (continued)

Categories	Descriptions	Examples from Each Group
Psychological Experience		
Adventure/Exploration, Fantasy/Creative Imagination	Perception that an activity provides an opportunity to achieve an openness to new things, and to satisfy curiosity.	Leisure is adventurous. *Yoka* is doing something that I don't do often. People can have various experiences through *rejā*.
Lack of Evaluation, Sense of Separation	Perception that the outcome of an activity is not judged or tested, and provides escape from the everyday mundane.	Leisure is the absence of deadlines. *Yoka* lets us escape from reality. *Rejā* is separated from everyday life.
Feelings for Meaning-Making	Perception that an activity makes one's own life meaningful.	Leisure is why we live. *Yoka* changes our quality of life. *Rejā* enriches our life.
Other		
Money, Business, Marketing, Goods	Descriptions about money, business, marketing, and goods regarding leisure.	Leisure costs money sometimes. We spend money for *yoka*. *Rejā* generally indicates gambling in Japan.
Health	Perception that participation in an activity helps promoting one's own health physically or mentally.	Leisure is the key to living a healthy life. *Yoka* is rest. *Rejā* is a way of coping with stress.
Descriptions	Global descriptions, factual, immediate situation.	Leisure is what I currently desire. There are many things/forms in *yoka*. I want to do r*ejā*.

Note. Categories of Activity were adapted from Fast and Frederick (2004) and Psychological Experience were adapted and modified from Kleiber et al. (2011, pp. 103-104) and Mannell and Kleiber (1997, pp. 84-85, 108-109). I translated examples from *yoka* and *reja*.

sense in terms of any leisure conceptualizations were placed into an uncodeable category, and this category was excluded from further analysis. Interrater agreements (Tinsley & Weiss, 1975) or Cohen's kappa between me and each coder were .72 for *yoka*, .72 for *rejā*, and .79 for leisure. For comparative purposes, a kappa coefficient of .61 to .80 is considered as a "substantial agreement" (Landis & Koch, 1977). Disagreements between coders were resolved through discussion. For example, I coded the response "Leisure is time away from commitment" as Time and Freedom of Choice (Psychological Experience), whereas the Canadian coder coded it as only the latter. Because the participant used the word "time," the coder and I agreed to code it into both categories.

Third, the activity category was further coded into six categories based on a Statistics Canada coding scheme (Fast & Frederick, 2004). The rationale for this two-step coding process (i.e., the responses that were coded into the activity category were coded further into six different types of activity categories) was based on the existence of too many categories making coding difficult because of coder fatigue (Weber, 1990). The six categories were: Socializing, Watching Television, Passive Leisure, Active Sports, Active Leisure, and Non-Leisure (Table 2-1). Cohen's kappa's were .86 for *yoka*, .95 for *rejā*, and .87 for leisure. For comparative purposes, a kappa coefficient of .81 to 1.00 is considered to be "almost perfect agreement" (Landis & Koch, 1977).

Fourth, percentages of each category by conceptualizations (i.e., *yoka*, *rejā*, and leisure) were calculated. All calculations were based on the proportion of responses in each category on the basis of the total number of meaningful units

for each participant (Cousins, 1989; Kanagawa et al., 2001). Because the proportional data were not normally distributed, which is very common in TST studies (Klassen et al., 2011), these proportions were first arcsine transformed (Bartlett, 1947; Studebaker, 1985). The original percentages are, however, reported in the text and tables because transformed variables are hard to interpret (Tabachnick & Fidell, 2007).

Fifth, a multivariate analysis of variance (MANOVA) test was conducted on the arcsine-transformed proportions (e.g., Kanagawa et al., 2001) of 26 categories with the leisure/leisure-like term (i.e., *yoka*, *rejā*, and leisure) as the independent variable[3]. Sixth, follow-up analysis of variance (ANOVA) tests were performed when statistically appropriate. A Bonferroni type adjustment was made to the customary alpha level (i.e., $p = .05 / 26$ tests $= .0019$) because of the inflated Type I error rate due to multiple ANOVAs being conducted (Tabachnick & Fidell, 2007).

2.5 Results

Japanese participants in the *yoka* and *rejā* groups were mostly male (57.6% and 70.9%, respectively), whereas most of Canadian participants were female (83%). Japanese participants in the *yoka* and *rejā* groups and Canadian participants were generally single (96.9%, 99.0%, and 72.3%, respectively), born between 1991 and 1993 (77.9%, 89.2%, and 88.2%, respectively), and attending

[3] I also conducted a MANOVA on the arcsine-transformed proportions using gender as an independent variable. Although the primary independent variable leisure/leisure-like term was still significant [Wilk's $\Lambda = .30$, $F(52, 530) = 8.57$, $p < .0001$], neither gender alone [Wilk's $\Lambda = .92$, $F(26, 265) = .94$, $p > .05$] nor in interaction [Wilk's $\Lambda = .81$, $F(52, 530) = 1.11$, $p > .05$], was significant.

first or second year of study (79.8%, 94.1%, and 83.9%, respectively). Most participants were students unemployed or employed part-time in the *yoka* (26.3% and 56.6%, respectively), *rejā* (40.8% and 46.6%, respectively), and leisure groups (47.3% and 50.5%, respectively). Most common areas of studies in the *yoka* and *rejā* groups were Maritime Science (39.4 % and 51.0%, respectively), Human Development (39.4% and 23.1%, respectively), and Agriculture (6.1% and 22.1%, respectively). Those in the leisure group were Science (51.1%), Arts (21.3%), and Education (8.5%). The Canadian participants' cultural backgrounds were: 67.0% (n = 63) European (e.g., Canadian, British); 26.6 % (n = 25) Asian (e.g., Chinese, Vietnamese); and 5.3% (n = 5) mixed.

A total of 1,310, 1,165, and 1,153 responses were obtained in the *yoka*, *rejā*, and leisure groups, respectively. After uncodeable responses were excluded (46 for *yoka*, 115 for *rejā*, and 9 for leisure), 1,264, 1,050, and 1,162 meaningful responses remained in each group, respectively. The following sentences are an example of uncodable responses in each group: "Please give me *yoka*" (*Yoka* wo kudasai); "What is *rejā*?" (*Rejā* toha?); and "Leisure can increase your increases". The majority of responses regarding *yoka* were coded into Time (25.0%), and this proportion was the largest among the *yoka*, *rejā*, and leisure groups. The two psychological experience categories, Cognitions (18.5%) and Emotion (16.3%), were frequently used for the *rejā* responses, and both proportions were the largest among the *yoka*, *rejā*, and leisure groups. The two most frequently used categories for the leisure responses were Emotions (15.4%) and Time (13.6%), although the

former and the latter proportions were smaller than those of *rejā* and *yoka*, respectively.

Using the leisure/leisure-like term as the independent variable, a MANOVA conducted on the arcsine-transformed proportions was significant, Wilk's $\Lambda = .24$, $F(52, 540) = 10.78$, $p < .0001$. The η^2 of .76 indicated a large effect size (i.e., $\eta^2 > 0.25$; Cohen, 1988). Table 2-2 shows the proportions and number of responses in significant categories and the results of the ANOVAs performed on the categories by the leisure/leisure-like term. Twelve ANOVAs were significant; having small to large effect sizes (i.e., $\eta^2 = .04$ to .26; Cohen, 1988).

Tukey test results (Table 2-2) indicated that: (a) in terms of Time, the proportion of *yoka* was larger than those of *rejā* and leisure, and the proportion of *rejā* was smaller than that of leisure; (b) in terms of Activity, there were significant differences in three of six categories; the proportion of *rejā* was smaller than that of leisure in Passive Leisure; the proportion of *rejā* was larger than those of *yoka* and leisure in Active Sports; and the proportion of *yoka* was larger than those of *rejā* and leisure in Non-Leisure; (c) in terms of Setting, the proportion of *rejā* was larger than those of *yoka* and leisure; (d) in terms of Psychological Experience, there were significant differences in four of 15 categories; the proportion of *yoka* was smaller than those of *rejā* and leisure in Emotions; the proportion of leisure was larger than those of *yoka* and *rejā* in Arousal; the proportion of *yoka* was larger than those of *rejā* and leisure and the proportion of leisure was larger than that of *rejā* in Freedom of Choice; the

Table 2-2 *Proportions and Numbers of Significant Categories and Results of ANOVAs and Tukey Tests*

Categories	*Yoka*		*Rejā*		Leisure		*F*	η^2
	%	*(n)*	*%*	*(n)*	*%*	*(n)*		
Time	25.0_a	(316)	6.7_c	(70)	13.6_b	(157)	52.66*	.26
Activity								
Passive Leisure	0.4_{ab}	(5)	0.0_b	(0)	1.1_a	(13)	6.94*	.05
Active Sports	1.6_b	(20)	10.7_a	(112)	3.9_b	(45)	27.24*	.16
Non-Leisure	5.5_a	(70)	0.2_b	(2)	1.2_b	(14)	43.23*	.23
Setting	0.9_b	(11)	8.4_a	(88)	2.0_b	(23)	36.43*	.20
Experience								
Emotions	8.7_b	(110)	16.3_a	(171)	15.4_a	(178)	15.10*	.09
Arousal	4.7_b	(59)	3.4_b	(36)	9.1_a	(104)	28.64*	.16
Freedom of Choice	5.6_a	(71)	0.9_c	(9)	3.0_b	(35)	32.69*	.18
Intrinsic Motivation	0.7_{ab}	(9)	0.3_b	(3)	1.9_a	(22)	8.76*	.06
Other								
Money	1.3_b	(16)	5.2_a	(55)	0.9_b	(10)	23.50*	.14
Health	4.8_a	(61)	2.3_b	(24)	4.1_{ab}	(47)	7.28*	.05
Descriptions	2.1_a	(26)	1.7_{ab}	(18)	0.1_b	(1)	8.27*	.05

Note. Proportions in the same row that do not share subscripts are significantly different.
*$p < .0019$.

proportion of *rejā* was smaller than that of leisure; and (e) in terms of Other, there were significant differences in all of the three categories; the proportion of *rejā* was larger than those of *yoka* and leisure in Money; the proportion of *yoka* was larger than that of *rejā* in Health; the proportion of *yoka* was larger than that of leisure in Descriptions.

2.6 Discussion

The purpose of this study was to identify similarities and differences between Japanese and Canadian conceptualizations of leisure and between the two major Japanese leisure-like terms: *yoka* and *rejā*. To assist with above, the

two research questions were developed. I will address the research questions along with the five main categories (i.e., Time, Activity, Setting, Psychological Experience, and Other) separately below.

2.6.1 Time

The data analyses identified significant differences among *yoka*, *rejā*, and leisure in terms of time. These results suggest that: (a) Japanese and Canadian students conceptualized leisure as time differently; and (b) the two Japanese leisure-like terms, *yoka* and *rejā*, have different temporal meanings for Japanese students.

Yoka had the highest proportions (25.0%) among the three terms. As noted earlier, *yoka* means spare time away from work, therefore, it is not too surprising to find that *yoka* is more time-conceptualized than *rejā* and leisure. This finding supports Liu et al.'s (2008) contention that discussing etymological history of leisure-like terms contributes to our understanding of leisure in China and, in this study, Japan, where writing was developed based on pictographs and ideographs.

Additionally, although the origin of *rejā* is leisure, the two terms have different meanings regarding time. The proportion of *rejā* is significantly lower than that of leisure, suggesting that the loanword *rejā* has adapted Japanese unique contexts. Perhaps, because of the strong time-based meaning of *yoka*, the other Japanese leisure-like term *rejā* is no longer as closely associated with leisure as time as it was when it was originally loaned from the English term leisure. Kay's proposition (1995) supports this interpretation as he stated that: "The flexibility of form and meaning of loanwords enables them to adapt easily to the

structure of the host language, and current trends and needs" (p. 72). Contrary to Iwasaki et al.'s (2007) contention, therefore, the results of this study reveal Japanese cultural adaptations in *rejā* with respect to leisure as time.

In summary, these results show that conducting cross-cultural research between Japan and Canada using a temporal approach is difficult because both *yoka* and *rejā* are not comparable terms with leisure. To overcome this issue, researchers may want to use other Japanese leisure-like terms or use non-leisure-like terms, such as "spare time."

2.6.2 Activity

There were significant differences between *yoka*, *rejā*, and leisure in three of the six categories. These results reveal different conceptualizations of leisure regarding some types of activities not only between Japan and Canada, but also between the two Japanese leisure-like terms.

As reported previously, these results provide further support for semantic changes in *rejā*. The proportions of *rejā* are significantly lower in Passive Leisure and higher in Active Sports than those of its original word leisure. In contrast with *yoka* and leisure, *rejā* differs substantially in percentages for Passive Leisure (0.0%) and Active Sports (10.7%); suggesting that this Japanese leisure-like term is strongly associated with the latter. This unique aspect of *rejā* is congruent with its historical roots in that it was introduced in terms of active leisure (e.g., skiing, driving) in the early 1960s, and in direct contrast with passive leisure (i.e., *yoka*; Ichibangase et al., 1994). The social context, in which Japanese youth regarded such new *rejā* activities as cool and fashionable and tried to find their purpose in

life in them (Ichibangase et al., 1994), appeared to form active rather than passive aspects of *rejā*. This seemingly reflected Clarke and Critcher's (1985) proposition that: "the word 'leisure' is inseparable from the social context" (p. 226). These *rejā* activities also expanded the scope of leisure as activity and redefined meaningful activities among Japanese people (Henderson, 2008).

On the other hand, the Non-Leisure category's results identify *yoka*'s unique aspects. Participants in *yoka* generated a number of statements regarding Non-Leisure, particularly those concerning personal-care (e.g., "*Yoka* is sleep" [*Yoka toha nemuru koto*]). As Harada (1998) stated, it seems that Japanese students regard *yoka* as an activity that helps them recover from the exhaustion of work/study, and not as an opportunity for self-realization and self-expression. Senuma (2005) posited that the reason why Japanese people interpret *yoka* as just "leftover time" is that they value work over leisure, and added that it is necessary to attach Western meanings of leisure (e.g., perceived freedom, intrinsic motivation, self-improvement) to *yoka*.[4] Having discussed it in terms of non-leisure activities, however, it should be noted that it is possible that there are some people who conceptualize non-leisure activities (e.g., sleep, nap) as leisure activities.

These results suggest that comparing leisure activities between Japan and Canada by using either *yoka* or *rejā* may be problematic. Compared to leisure,

[4] Although I did not obtain any statistical results, *yoka* also implies that work is more valued than leisure, which is congruent with Harada (1998) and Nishino's (1997) propositions. Japanese participants completed some sentences that had negative connotations about *yoka* including: "*Yoka* is left over," "Too much *yoka* makes me tired," "*Yoka* is useless," "*Yoka* sometimes makes me less motivated," and "*Yoka* is boring." Thus, even though *yoka* is a translation of leisure, this negative connotation was not found in *rejā* and leisure, suggesting that this is a unique aspect of *yoka*.

whereas *yoka* is too passive, *rejā* is too active. Stated differently, *yoka* is conceptualized as less physically rigorous (or relaxing) activities including listening to music, reading books, and even personal care. On the other hand, *rejā* is conceptualized as activities that require physical exertion including playing sports, exercises, and outdoor recreation. Given these findings, it is recommended that researchers focus on certain activities or segment activities into categories (e.g., Walker, 2008) rather than comparing broad concepts of leisure activities.

2.6.3 Setting

Significant differences between *yoka* and *rejā* and between *rejā* and leisure were found, but not between *yoka* and leisure. These results suggest *rejā* is conceptualized differently from *yoka* and leisure regarding setting.

Rejā exhibited significantly higher proportions than the other two terms, which supports my proposal concerning semantic changes in *rejā* from leisure. Nakafuji (2004) held that *rejā* is closely linked with settings (facilities) by stating that the opening of the American theme park, Tokyo Disneyland, in 1983 triggered the growth of the *rejā* industry in Japan and led to the development of other types of *rejā* settings including ski resorts, golf courses, and spas. Harada's (1994) work concurred, and he posited that certain *rejā* settings (i.e., fitness clubs, resorts, theme parks, and tourism) contributed to the growth of the Japanese leisure market from the 1980s to the 1990s. Along with this growth of the *rejā* industry, Japanese people might start making a strong connection between setting and *rejā* under such contexts including an advent of fitness clubs, a construction boom for resort development, an open of various theme parks, and a growth

popularity of an international tourism destination. Perhaps, this social context of *rejā* has been embedded into the meaning of setting (Clarke & Critcher, 1985). In fact, some Japanese participants provided the following specific sentences regarding setting: "*Rejā* facility is a theme park" [*Rejā shisetsu ha yuenchi*] and "*Rejā* is used in the term *rejā* land (which implies theme parks and arcades) [*Rejā toha rejā rando no rejā*]."

It can be assumed that this is a result of semantic changes in *rejā*, which occurred by it being adjusted to reflect the needs of a changing Japanese society (Kay, 1995). In particular, as Harada (1994) stated, changes in people's attitudes toward leisure might have contributed to the semantic changes regarding leisure as setting. This is a unique characteristic of *rejā*, which the original English word leisure does not have. Thus, when conducting cross-cultural research between Japan and Canada regarding leisure as a setting, researchers should compare *yoka* and leisure, both of which are conceptualized in a similar manner.

2.6.4 Psychological Experience

Four of the 15 psychological experience categories exhibited at least one significant difference across the *yoka*, *rejā*, and leisure groups. These results indicate that some dimensions of psychological experiences vary either between cultures (Japan vs. Canada), or within a culture (Japan), or both.

The majority of responses were coded into Emotions and Arousal for all three leisure-like terms, with significant differences being found in both categories. Regarding Emotions, the proportion of *yoka* was significantly lower than those of *rejā* and leisure. *Rejā* and leisure are apparently conceptualized

similarly, suggesting that *rejā* and leisure provide comparable psychological mood states. In the case of Arousal, leisure's proportion was significantly greater than that of *yoka* and *rejā*, whereas the difference between the two Japanese terms was not significant. Given the above findings, cross-cultural researchers should consider which of these two dimensions of psychological experience they want to examine and, consequently, whether to use either *yoka* or *rejā*.

Two of the key leisure psychological properties, Freedom of Choice and Intrinsic Motivation, also displayed significant proportional differences. Regarding the former, each term is conceptualized differently, and the proportion for *yoka* was higher than that for either *rejā* or leisure. It is assumed that the time-based aspect of *yoka* is likely responsible for this result as Henderson (2008), for example, described this temporal approach as unobligated time. Regarding the latter, only *rejā* and leisure were conceptualized differently, and the proportion for leisure was significantly higher than that for *rejā*. Thus, not only in terms of Intrinsic Motivation but also in terms of Freedom of Choice, the loanword *rejā* significantly differs from its origin word, leisure, thereby providing further support for the proposition that semantic changes have taken place in regard to *rejā*. More importantly, Freedom of Choice and Intrinsic Motivation exhibited small proportions across all three terms although both of these are often considered to be key leisure properties (e.g., Kleiber et al., 2011). These results suggest that the two leisure properties are unconscious leisure experiences in contrast to emotions. Perceived freedom and intrinsic motivation seem to influence people's actions before they actually participate in leisure activities,

whereas emotions seem to strongly reflect what people are actually feeling during leisure activities. Therefore, this interpretation indicates that people likely conceptualize leisure using memories during leisure activities. Furthermore, in terms of Intrinsic Motivation, interest and enjoyment consists of intrinsically motivated behaviors (Kleiber et al., 2011), and these two components appear to be coded into different categories (e.g., Emotions).

Additionally, unexpected cultural similarities should be noted. According to Markus and Kitayama (1991), Western cultural contexts, such as Canada, typically stress an independent view of the self wherein people emphasize being unique, asserting oneself, expressing one's inner attributes, and promoting one's own goals. In contrast, Eastern cultural contexts, such as Japan, typically stress an interdependent view of the self wherein people emphasize belonging, fitting-in, maintaining harmony, restraining oneself, and promoting other's goals. Thus, based on the theory of self-construal, it was expected that whereas Canadian participants would emphasize Self-Realization/Expression, Japanese participants would stress Interpersonal Relatedness. However, no such significant differences were identified, suggesting that both leisure experiences may be universal. It is widely known that providing opportunities for self-actualization, -awareness, and -expression and for relationship formation and stability are frequently reported characteristics of leisure (Kleiber et al., 2011). Another possible explanation is that, in terms of the former, as Uchida, Kitayama, Mesquita, Reyes, and Morling (2008) demonstrated that having a degree of independence and autonomy is required and encouraged for adolescents even in interdependent cultural contexts,

Japanese participants in this study might experience self-realization and self-expression through their leisure participation. In terms of the latter, as Uchida et al. (2008) also stated that Euro-American undergraduate students valued social relationships as an affirmation of their sense of independence, Canadian students in this study might experience interpersonal relatedness through their leisure participation.

Lastly, the results in terms of meaning-making aspects in leisure conceptualizations should be noted, although this category did not show any significant differences across *yoka*, *rejā*, and leisure, $F(2, 295) = 4.59$, $p > .05$. The proportions and number of the responses in the categories were: 5.3% (n = 67) for *yoka*, 3.9% (n = 41) for *rejā*, and 2.7% (n = 31) for leisure. These small propositions across the three terms seem to be due to overlap of meaning-making aspects of leisure with other categories (e.g., Opportunity for Self- Realization, Self-Expression). Iwasaki (2008) stated that "researchers should give more explicit and careful attention to the central role of culture in meaning-making through leisure-like pursuits" (p. 245). Considering the emphasis of meaning systems in Geertz's (1973) definition of culture, examining Iwasaki's proposition, that is the relationship among culture, leisure, and meaning-making, seems a significant line of inquiry. More research is needed for this exciting area.

2.6.5 Other

At least one significant difference among the leisure/leisure-like terms was found across all three "other" categories. More specifically, the proportion of participants reporting *rejā* involved money was significantly greater than for those

describing either *yoka* or leisure. These results support Manzenreiter and Horne's (2006) contention that meanings of *rejā* are closely linked to money, business, and marketing. For example, Japanese participants in *rejā* generated the following answers: "*Rejā* costs money [*Rejā toha okane ga kakaru*]," "*Rejā* generally indicates gambling in Japan [*Rejā toha ippantekini nihon deha gyanburu nado wo sashimasu*]," "*Rejā* is industry [*Rejā ha sangyou dearu*]," and "Buying *rejā* goods [*Rejā youhin wo kau*]." Our results are also consistent with Iwasaki et al.'s (2007) contention that "[*rejā*] often refers to consumptive activities such as going on a vacation or visiting to a theme park that involves spending money during free time" (p. 114). During the 1960s, personal disposal income considerably increased, which enabled Japanese people to consume leisure goods and activities (Ichibangase et al., 1994). This social context largely contributed to promoting the *rejā* boom and subsequently attached the meaning of money with *rejā* (Ichibangase et al., 1994). This trend was reported in the West as well, and Roberts (2006) held that the commercialization of leisure in the last century was simply because people had more money. Additionally, many participants also made statements about "*rejā sheet*", which loosely translates into English as a picnic blanket. This implies that *rejā* is also strongly associated with outdoor recreation such as picnicking and day-hiking.

Finally, Japanese participants conceptualized *yoka* and *rejā* differently with respect to Health as well. Given that *yoka* stresses aspects of personal-care, this result is not too surprising.

2.7 Conclusion

This study's results revealed that: (a) conceptualizations of leisure differed not only between Japan and Canada but also within Japan depending on terminologies; (b) the loanword *rejā* has different meanings from its original English word, leisure, suggesting that it has adapted Japanese cultural contexts; and (c) the Japanese leisure-like term that best compares with the English word leisure varies depending on which specific aspect of leisure is of interest.

The Japanese leisure-like terms *yoka* and *rejā* significantly differed in terms of Time, Activity (i.e., Active Sports, Non-Leisure), Setting, Psychological Experience (i.e., Emotions, Freedom of Choice), and Other (i.e., Money, Health). Canadian conceptualizations of leisure also varied from *yoka* in terms of Time, Non-Leisure Activity, Psychological Experience (i.e., Emotions, Arousal, Freedom of Choice), and Other (i.e., Descriptions) and from *rejā* in terms of Time, Activity (i.e., Passive Leisure, Active Sports), Setting, Psychological Experience (i.e., Arousal, Freedom of Choice, Intrinsic Motivation), and Other (i.e., Money). These differences appear to reflect cultural and social characteristics of the Japanese terminologies. Furthermore, the conceptual differences between *yoka* and *rejā* may suggest that these two leisure-like terms are complementary. Because *rejā* is a newer term than *yoka* to Japanese people and because of the nature of loanwords, the semantic changes in *rejā* may have been occurring to complement *yoka* meanings by reflecting Japanese culture. Therefore, by taking into account both meanings of *yoka* and *rejā*, leisure researchers may only be able to capture the Japanese conceptualizations of leisure.

One of the most significant contributions of this study is the development of the LTST. To date, no other method has been developed to examine conceptualizations of leisure. Although verifying the coding scheme's categories and subcategories is still necessary, this method could play a prominent role in improving our understanding of leisure not only in the non-West but also in the West. By employing the LTST, for example, future research could determine similarities and differences in leisure/leisure-like terms in other cultures, in different areas within a country (e.g., Western vs. Eastern Canada), and in different age groups (e.g., adolescents vs. older adults). Moreover, employing the LTST in longitudinal studies could help leisure researchers better understand how conceptualizations change over time. Additionally, the LTST is similar to freelisting, which is a well-established ethnographic method in anthropology (Quinlan, 2005). Given that freelists focus on culturally salient patterns in a domain based on rank and frequency (Quinlan) and given that some TST studies also take into account the rank order of responses by weighting data (e.g., Watkins, Yau, Dahlin, & Wondimu, 1997), employing both aspects of salience (i.e., frequency, rank) in the LTST can provide interesting cultural salient patterns in conceptualizations of leisure. Future research should address this issue.

Another important contribution of this study is its identification of semantic changes in *rejā*. Although Iwasaki et al. (2007) held that this loanword does not reflect Japanese culture's distinctiveness this study found numerous differences between *rejā* and its original word, leisure. These findings support Moeran's (1983) proposition that: "adoption may well lead to cultural adaptation

and the frequent use of foreign words in Japanese may serve to shore up the preservation of that which is culturally different and specifically Japanese" (p. 106). Given that such semantic changes in loanwords likely occurs elsewhere, examining conceptualizations of leisure-like loanwords in other cultures—and how they evolve over time—seems a worthwhile avenue for future research.

Though the results of this study provide some insight into when to use either *yoka* or *rejā* (e.g., *rejā* is more comparable with leisure than *yoka* when studying emotions), this is not a panacea. Each study has different purposes, approaches, and reasons for choosing a certain leisure-like term. For example, Nishino (1997) used *yutori*, which is a kind of perception accompanying a leisure experience, instead of *yoka* and *rejā* to address his study purposes. An important issue here is that because both *yoka* and *rejā* are not identical with leisure, how to translate leisure into Japanese depends on the researchers' perspective. Additionally, considering other Japanese leisure-like terms including *yasuragi* (peace, tranquility), *asobi* (play), and *goraku* (amusement) can also provide a more comprehensive picture of leisure phenomena in Japan. Having acknowledged this, however, this study provides sufficient and reasonable evidence for Japanese researchers when choosing a leisure-like term, either *yoka* or *rejā*. Another possible way to address such translation issues is to avoid the use of leisure-like terms by employing an external definition vantage point (Kleiber et al., 2011) or using the term "spare time activity" as discussed earlier. Given the significant differences among all of the three leisure/leisure-like terms in terms of temporality, either of these might be another alternative when conducting cross-

cultural research. Having stated this, it would be advantageous to use a version of the LTST to compare the phrase "spare time activity" in Canada, for example, and the presumed equivalent phrase in Japan before conducting a full study.

As with any research, this study has limitations. As noted earlier, the coding scheme in the LTST is one. Because this study is the first attempt to modify the TST into the LTST, a lack of a well-developed coding scheme is inevitable. As mentioned earlier, for example, some people could conceptualize non-leisure activities (e.g., sleep, nap) as leisure activities. Also, because the categories were developed based on Western research (e.g., Kleiber et al., 2011), it could be possible that the results were biased by Western perspectives. Future research is required to establish comprehensive categories for the LTST. Similarly, due to the nature of the questionnaire survey, I was not able to ask participants if I successfully coded their responses into appropriate categories. Another limitation is the use of a convenience sample composed of undergraduate students. Therefore, use of random samples is recommended. Having acknowledged that convenience sampling can be a concern in terms of a findings' generalizability, however, given that almost all previous TST studies used a convenience sample of undergraduate students, it would seem an acceptable way to begin development of the LTST. Additionally, as Walker (2009) and Walker and Wang (2008) argued, use of a convenience sample of undergraduate students is acceptable under certain circumstances when conducting cross-cultural comparative leisure research. It should be also noted that due to this limitation, Study 1 did not investigate differences between social classes. I assume that social class appears to influence

conceptualizations of *yoka* and *rejā*. For example, because conceptualizations of *rejā* are closely related to money or expensive activities (e.g., ski, travel), *rejā* activities are not easily accessible to some people. Therefore, future research should examine similarities and differences in conceptualizations of leisure across social classes (e.g., white vs. blue collar). Another limitation is the cultural backgrounds of Canadian participants. Although Canadian participants self-identified themselves as Canadian, this study did not take into account their cultural backgrounds (e.g., some Canadian participants might be first generation immigrants from other cultures). Asian cultural backgrounds among some Canadian participants might negate cultural differences between Japanese and Canadian participants. For example, this might be one of the reasons why Japanese and Canadian participants did not stress Interpersonal Relatedness and Self-Realization, respectively, in contrast to the theory of self-construal (Markus & Kitayama, 1991).

In conclusion, this study is a response to recent calls for more research on the meanings of leisure in non-Western countries (Iwasaki, 2008; Iwasaki et al., 2007; Liu et al., 2008). Fox and Klaiber (2006) held that "The focus on Euro-North America perspectives 'leisure' is not because they are the only regions worthy of serious study, but because they are the foundation of the meta-narrative common to leisure studies" (p. 423). Thus, I believe this study contributes to correcting the distortion of existing "histories of leisure" by adding Japanese perspectives, and that this in turn will help facilitate a power balance between the West and non-West in leisure studies (Iwasaki et al., 2007).

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CHAPTER 3

The Effects of Culture and Leisure Participation on Japanese and Canadian Undergraduate Students' Control and Positive Affect

3.1 Introduction

Currently, knowledge about leisure in non-Western countries is severely lacking (Chick, 1998; Ito, Walker, & Liang, in press; Iwasaki, 2008). Such limited understanding leads not only to the distortion of existing histories of leisure (Fox & Klaiber, 2006), and to leisure studies' disciplinary ethnocentrism (Walker & Wang, 2008, 2009), but also to an underestimation of leisure benefits cross-culturally. For example, in Japan, Harada (1998) stated that "leisure is the time to recover from the exhaustion of work and is not yet seen as an opportunity for self-realization and self-expression leading to blossoming of the individual" (p. 202). Conversely, in North America where a social psychological perspective of leisure is predominant (Coalter, 1999), researchers have reported a variety of psychological benefits resulting from leisure participation including enhanced control and improved positive affect (Coleman & Iso-Ahola, 1993; Kleiber, Walker, & Mannell, 2011). These two psychological properties, control and positive affect, are also frequently reported as being important aspects of leisure experiences (Kleiber et al., 2011) because both influence people's psychological health and well-being (Iwasaki & Mannell, 2000; Kleiber et al., 2011; Rodin, 1986; Tov & Diener, 2007).

More important for this study, some cultural psychologists have reported that, whereas North Americans place emphasis on primary control and high-arousal affect, East Asians emphasize secondary control and low-arousal affect

(Morling, Kitayama, & Miyamoto, 2002; Tsai, Knutson, & Fung, 2006; Weisz, Rothbaum, & Blackburn, 1984). Therefore, Japanese and Canadian cultures may also emphasize different aspects of leisure as psychological experience. Thus, the purpose of this study is to examine the effects of culture and leisure participation on undergraduate students' control and positive affect. To this end, this study will employ the experience sampling method (ESM: Hektner, Schmidt, & Csikszentmihalyi, 2007) based on Ito et al. (in press), Morling et al. (2002), and Tov and Diener's (2007) recommendations for cross-cultural research on, respectively, leisure experiences, control, and affect.

3.2 Literature Review

3.2.1 Culture

Before addressing this study's purpose, it is first necessary to clarify what is meant by culture. Geertz (1973) regarded culture as "the structures of meaning through which men give shape to their experience" (p. 312), and he stressed that it is impossible for people to step outside of their cultural meaning systems. Although there is no single consensual definition of culture across all fields (Heine, 2008), Geertz's definition shed light on the relationship between anthropology and psychology (Berry, Poortinga, Segall, & Dasen, 2002). Originally, anthropology's main focus was on examining culture as concrete, observable activities and artifacts, but Geertz's work led to the development of a new area called "cultural psychology" (Berry et al., 2002). Cultural psychology is an interdisciplinary field (Berry et al., 2002; Heine, 2008; Markus & Kitayama, 1991) composed of researchers who emphasize cultural meaning systems based

on the proposition that people pursue meanings in their actions (Heine, 2008; Markus & Hamedani, 2007). One of cultural psychology's distinguishing features is that cultural meaning systems and psychological processes mutually constitute each other (Kitayama, Duffy, & Uchida, 2007; Markus & Hamedani, 2007). Expounding on this point, Heine (2008) stated that: "Cultures emerge from the interaction of the various minds of the people that live within them, and cultures then, in turn, shape the ways that those minds operate" (p. 26). Because culture and social structure interact in influencing psychological processes (Markus & Hamedani, 2007; Schooler, 2007), cultural variation according to particular meaning systems can provide insight into not only mainstream social psychology but also the social psychology of leisure.

Some researchers have already demonstrated an association between cultural meaning systems and leisure. For example, Clarke and Critcher (1985) stressed the importance of interpreting leisure as culture as well as a historical and social construction. Furthermore, they highlighted cultural meanings in leisure by stating that: "The complexity of the meanings of leisure leads us to consider them as an integral part of the more general patterns of meanings we call cultures" (p. 229). Similarly, Chick (1998) and Chick and Dong (2005) advocated two aspects of human cultures: instrumental (e.g., economic, political, and kinship systems) and expressive (e.g., people's emotions, beliefs, and feelings). Chick and Dong defined the expressive aspect as the search for meaning in life, and Chick stated that this aspect plays a pivotal role in understanding leisure. Chick added that what the relationship between culture and leisure makes significant is that "leisure

is probably part of an adaptive package of cultural elements that are used by members of different societies in various ways to meet the demands and opportunities afforded by their habitats" (p. 127). Based on these researchers' propositions, therefore, it seems reasonable to state that leisure and cultural meaning systems cannot be separated from each other.

Another concern with culture besides its lack of a consensual definition across disciplines (Heine, 2008) is whether or not it is appropriate to use nation/nationality as a proxy (Tov & Diener, 2007). Because some researchers have found variability within nations (e.g., between the U.S. South and North; Cohen, Nisbett, Bowdle, & Schwarz, 1996), cultures appear to spread across geographical and political boundaries (Hong & Chiu, 2001; Li, Chick, Zinn, Absher, & Graefe, 2007). However, it is also true that "People living within a country are likely to have shared experiences and common histories, which are crucial in the formulation of a common culture" (Tov & Diener, 2007, p. 707). Such shared experiences and common histories can lead to, among various psychological tendencies, different types of self-construal (i.e., independent vs. interdependent; Markus & Kitayama, 1991) and ways of thinking (i.e., analytic vs. holistic; Nisbett, Peng, Choi, & Norenzayan, 2001) across cultures. In fact, by using the World Value Survey 2005-2008 conducted in 299 in-country regions from 28 countries including Japan and Canada, Minkov and Hofstede (2012) recently discovered that in-country regions tend to cluster along national lines and cross-border intermixtures are relatively rare when basic cultural values are compared. Additionally, Kitayama et al. (2007) recognized the existence of major

differences within East Asia and North America, but that a set of common themes or features appears to exist within each. Though Heine (2008) regarded nationality to be a rough indicator of culture, he also held that: "The fluid nature of cultural boundaries weaken researchers' abilities to find differences between cultures, but when such differences are found, despite the fluid nature of the boundaries, this is powerful evidence that cultures do differ in their psychological tendencies" (p. 4). Given the aforementioned propositions, examining leisure phenomena on the basis of geographical/political boundaries would appear to be an acceptable way to investigate cultural similarities and differences. This study, therefore, will investigate cultural variation in leisure experiences by using nations as a proxy for culture (i.e., Japan, Canada). Additionally, because most empirical findings about cultural differences currently originate from systematic cross-cultural comparisons between East Asian and North American populations (Kitayama et al., 2007), this study proposes that East Asians and North Americans correspond with Japanese and Canadians, respectively.

It should also be noted that some cultural psychology studies (e.g., Tsai et al., 2006) further divide North Americans into European and Asian groups to obtain greater insight into how, particularly in terms of the latter, cultural tendencies can change over time as a result of psychological acculturation (i.e., changes in a person's psychological features as a function of her or his contact with another cultural group; Berry et al., 2002). Comparative studies are relatively rare in leisure studies (Floyd, Bocarro, & Thompson, 2008), although there are a few exceptions. For example, Walker, Deng, and Dieser (2001) examined how

Euro- and Chinese North Americans' outdoor recreation motivations varied as a function of the type of self-construal (Markus & Kitayama, 1991) they held as well as, with the latter group, the role psychological acculturation played in this process. Therefore, this study takes a similar approach and thus subdivides our Canadian group into Euro- and Asian-Canadians.

3.2.2 Leisure Participation

Leisure participation can be examined according to two definitional vantage points: external or internal (Kleiber et al., 2011). With the former, whether engagement is considered to be leisure or non-leisure is determined by the researcher; with the latter, whether engagement is considered to be leisure or non-leisure is determined by the participant. It should be noted that, according to Chick (1998), the former is also known as *etic* that "refers to the point of view of outsiders, including social scientists" (p. 117) and the latter is known as *emic* that "refers to meanings ascribed to phenomena by native actors" (p. 117).

As stated in Study 1, the construct equivalence of leisure/leisure-like terms across cultures is another important consideration in cross-cultural leisure studies. There are two major Japanese leisure-like terms, *yoka* and *rejā*; however, as Study 1 reported, both conceptualizations are not identical with the English term leisure. Specifically in terms of psychological experience that is the main focus of this study, compared to the English term leisure, *yoka* is conceptualized to be more associated with feelings of perceived freedom and to be less associated with emotional and arousal psychological experiences. On the other hand, *rejā* is construed to be more associated with arousal experiences, perceived freedom, and

intrinsic motivation. Although Study 1 revealed that emotional states are comparable between leisure and *rejā*, the arousal dimension of affect and perceived freedom that is closely linked with control (Coleman & Iso-Ahola, 1993) are conceptualized differently between these two terms. These issues apply for the comparison between leisure and *yoka* as well. Therefore, this study employs an external definition vantage point that enables researchers to avoid such translation problems. Additionally, as Iwasaki, Nishino, Onda, and Bowling (2007) also stated that "language translations in cross-cultural research always involve an error in the meaning conversion" (p. 115), this seems an acceptable and reasonable way to conduct cross-cultural leisure research between Japan and Canada.

3.2.3 Primary and Secondary Control

Control is defined as the "freedom to choose among courses of action, outcomes, or situations and may refer to onset or offset of the person's actions or environmental events" (Baum & Singer, 1980, p. ix). In leisure studies, control has been studied using various names including personal control (e.g., Coleman & Iso-Ahola, 1993) and perceived control (e.g., Scherl, 1989). Although they are sometimes used interchangeably, the significant distinction is that perceived control does not necessarily reflect an actual degree of personal control because of inaccurate self-reports (Burger, 1989; Mossbarger, 2009). Having said this, however, because perceived control is one type of personal control (Mossbarger, 2009), both are conceptually and theoretically related.

Some researchers (Coleman & Iso-Ahola, 1993; Kleiber et al., 2011; Mannell, 2007; Scherl, 1989) have stated that control plays a prominent role in promoting our understanding of leisure benefits, behaviors, and experiences. Coleman and Iso-Ahola (1993) posited that because perceived freedom and personal control are conceptually and empirically correlated, much of leisure is related to the exercise of personal control. However, as some cultural psychologists have reported different cultural emphasis on control (e.g., Morling et al., 2002; Weisz et al., 1984), cross-cultural research could improve our understanding of how and when leisure participation does and does not influence control across cultures. To explore this topic, the cross-cultural research concept of primary and secondary control is employed in this study.

Rothbaum, Weisz, and Snyder (1982) hypothesized the existence of two types of control: primary and secondary. Rothbaum et al. (1982) stated that: "If the self is the most powerful agent, then control is primary; if more powerful agents are acknowledged, the self's control is secondary" (p. 8). More specifically, primary control describes direct actions that change the existing environment to fit the individual's needs, whereas secondary control describes indirect actions that change the individual's feelings and thoughts thus allowing her or him to adjust to the objective environment (Rothbaum et al., 1982). Because of these characteristics, according to Rodin (1990), primary control can be regarded as behavioral control whereas secondary control can be regarded as cognitive control. A comprehensive review (Morling & Evered, 2006) of earlier empirical studies (e.g., Morling et al., 2002) has supported the existence of both primary and

secondary control. Morling and Evered (2006) also speculated that secondary control could be composed of two aspects: acceptance and adjustment. They recommended taking into account both aspects of secondary control generally and especially in regard to cross-cultural research.

Although everyone experiences both primary and secondary control at some time, cultures place relatively different emphasis on each of these two tendencies (Heine, 2008; Kitayama et al., 2007; Weisz et al., 1984). Weisz et al. (1984) proposed that individualistic cultural patterns—as are commonly found in America—stress primary control more than secondary control, whereas collectivistic cultural patterns—as are commonly found in Japan—stress secondary control more than primary control. Morling et al. (2002) and Tweed, White, and Lehman (2004) empirically examined this proposition. Morling et al. found that whereas Japanese college students recalled secondary control situations easier than primary control situations, American college students remembered more primary control situations than secondary situations. Similarly, Tweed et al. (2004) found that whereas primary control was emphasized by all three of their study's cultural groups (i.e., European Canadian, East Asian Canadian, and Japanese university students), secondary control was emphasized more by East Asian Canadian and Japanese students.

Though the concept of primary and secondary control has been used in many social and cultural psychology studies it has seldom been considered in leisure studies. One of the few exceptions is Scherl's (1989) outdoor recreation study. Scherl posited that self-control, particularly secondary control, would play

an important role in understanding individual-wilderness relationships. As she noted, because wilderness visitors largely have to accept whatever occurs in nature, and thus adapt to it rather than try to change or dominate it, they exert more secondary than primary control. Although Scherl's findings promote our understanding of secondary control in leisure contexts, it is necessary to acknowledge that she did not take into account the effect of culture on secondary control.

3.2.4 High- and Low-Arousal Positive Affect

Affect has been defined as neurophysiological changes or states that are consciously accessible and experienced as emotions, feelings, or moods (Russell, 2003; Tsai, 2007); therefore it is regarded as "a broad rubric that refers to all things emotional" (Rosenberg, 1998, p. 247). In leisure studies, affect is usually studied as mood, which refers to a specific set of subjective feelings that occur as a consequence of everyday leisure experiences (e.g., excitement, relaxation, awe, happiness) (Hull, 1990). Although excitement and relaxation are two of the most often identified leisure experiences (Kleiber et al., 2011), little research has focused on their arousal dimension (i.e., high vs. low) or the role of culture on predispositions for each.

Based on the arousal dimension of affect, Tsai et al. (2006) distinguished two types of positive affect: high-arousal positive (HAP; e.g., enthusiastic) and low-arousal positive (LAP; e.g., calm). With respect to cultural variation in ideal affect, Tsai et al. (2006) found European American undergraduate students valued HAP more than Hong Kong Chinese undergraduate students, whereas Hong Kong

Chinese students valued LAP more than European American students. Regarding leisure behaviors, Tsai and colleagues (Tsai, 2007; Tsai et al., 2006) posited that people participate in leisure activities that elicit the way they ideally want to feel. Tsai (2007) found, for example, that when European Americans were asked about their ultimate vacations they described more HAP states than did Hong Kong Chinese. Tsai (2007) also cited leisure studies research that identified cultural differences in activity participation. Walker et al. (2001) found, for instance, that Chinese-Canadian outdoor recreationists preferred viewing scenery whereas Euro-North American outdoor recreationists preferred hiking; and Tsai interpreted these results as support for the former group's preference for more LAP states and the latter group's preference for more HAP states.

3.3 Research Questions

Based on the literature outlined above, two research questions guide this study: (a) Do culture and leisure participation influence primary and secondary control? and (b) Do culture and leisure participation influence HAP and LAP?

3.4 Method

3.4.1 Study Sample

By displaying recruitment posters on campus and conducting announcements during class times, 41 Japanese and 36 Canadian undergraduate students from Kobe University, Kobe, Japan and the University of Alberta, Edmonton, Canada, respectively, were recruited. Although the main reason why these universities were selected was because of participant accessibility, there are also considerable similarities between the two as mentioned in Study 1. For

instance, both have been in existence for approximately a century, both are public institutions with a similar number of faculties, and both are located in similar sized capital cities and are close to downtown areas. All of the Japanese participants self-identified as being Japanese and were registered as Japanese students. Similarly, all of the Canadian participants self-identified as being Canadian, were Canadian citizens, and reported that English was their preferred language.

As stated above, because Tsai et al. (2006) reported cultural differences in affect between Asian- and Euro-Americans, Canadian participants' cultural background was examined and, based on a Statistics Canada (n.d.) classification scheme, individuals were reclassified based on place of origin (i.e., ethnic background). Three groups were subsequently developed: (a) Asian (i.e., Chinese, Filipino, Indian, Vietnamese), 44.1% (n = 16) of our sample; (b) European (i.e., British, Canadian[5], French, German), 41.2 % (n = 15) of our sample; and (c) Central American, African, or mixed, 14.7% (n = 5) of our sample. Because of the last group's extreme heterogeneity, small size, and the lack of research on their affect and control tendencies, this study focuses only on Asian- and Euro-Canadians hereafter.

Of the remaining Japanese, Asian-Canadian, and Euro-Canadian participants, 14 (34.1%), 14 (87.5%), and 12 (80.0%), respectively, were female. Japanese, Asian-Canadian, and Euro-Canadian participants were generally born between 1990 and 1994 (100.0%, 81.3%, and 80.0%, respectively), in their first or

[5] Four participants in Canada identified themselves only as "Canadian." According to Thomas (2005), stated that: "Many established European groups are reporting a Canadian background" (p. 7). Thus, the four participants were categorized as Euro-Canadian in this study.

second year of study (100.0%, 43.8%, and 40.0%, respectively), and either unemployed or employed part-time (95.0%, 93.8%, and 86.7%, respectively).

3.4.2 Procedure

Based on Ito et al. (in press), Morling et al. (2002), and Tov and Diener's (2007) recommendations, this study employed the ESM. Each participant received a watch alarm that was programmed to ring randomly six times a day, every weekend (i.e., Saturday and Sunday), for four consecutive weekends. By focusing only on weekends, there was an increased likelihood that a mix of both leisure and non-leisure situations would be reported. In addition, this also negated the effect of day-type on psychological experiences (i.e., affect is generally higher during weekends than weekdays; Zuzanek & Mannell, 1993). Days were divided into six 2-hour time blocks between 10 am and 10 pm, and one signal was randomly programmed per block.

Participants responded to the following questions when an alarm rang: (a) what time did the alarm ring?; (b) what time did they begin their report?; (c) what was the main activity they were doing when the alarm rang?; (d) to what extent were they experiencing primary and secondary control?; and (e) to what extent were they experiencing HAP and LAP?

Orientation sessions were held before data collection began. During the orientations participants reviewed a sample diary and had the opportunity to ask questions about the ESM diaries. After reviewing the diaries, participants completed a questionnaire asking about their academic (e.g., year of study, area of study) and socio-demographic (e.g., sex, age) background.

I translated the Japanese version of both the ESM diaries and the orientation questionnaires from English into Japanese, and then a professional translator, who had not seen the original English version, translated them back into English. Next, the original English versions and the translated versions were compared and revisions were made as necessary (i.e., the translation—back-translation procedure; Brislin, 1970; van de Vijver & Leung, 2011). As a final translation check, two Japanese researchers and two Kobe University undergraduate students reviewed the Japanese versions and some minor wording changes were made.

The survey was conduced in Japan in April and May, 2012 and in Canada in October and November, 2012. Upon completion of the study Japanese and Canadian participants were remunerated in the amount of 5,000 yen (approximate CAN$60) and CAN$50, respectively.

3.4.3 Study Instruments

3.4.3.1 Primary and Secondary Control

Because, to date, no studies have employed the ESM to examine primary and secondary control, development of an ESM-appropriate measure was necessary. Based on Morling and Evered (2006) and Morling et al.'s (2002) studies, I developed nine items for each type of control. Nine primary control items were developed to measure how much participants felt they had "influenced" and "changed" the surrounding people, activity, and event according to their own wishes (Morling et al., 2002). Similarly, nine secondary control items were developed to measure how much they felt they had "adjusted themselves to"

and "accepted" the surrounding people, activity, and event (Morling & Evered, 2006; Morling et al., 2002). Ten expert judges evaluated these 18 items. Six of the judges were cultural psychologists who had published on the topic of culture and primary and secondary control, whereas four were leisure researchers who had published on the topic of control, leisure coping, and related themes. Four judges were Japanese and six were North American researchers.

Following Dunn, Bouffard, and Rogers's (1999) procedure, the expert judges' results were analyzed using Aiken's (1985) *V* coefficient and Cohen's (1992) effect size index for dependent means. All of the 18 items' *V* coefficients were statistically significant (ranging from .70 to .93) except for one primary control item ($V = .63$) and three secondary control items (from $V = .63$ to .65). All 18 items also exhibited large effect sizes (i.e., $d > .80$; Cohen, 1992), ranging from 1.13 to 6.98. In addition, qualitative item evaluations were conducted by examining each judge's comments. On the basis of these findings, three primary control items and six secondary control items were selected. Based on Morling and Evered's (2006) recommendation, this study measured two aspects of secondary control (i.e., acceptance, adjustment) by using three items for each.

ESM participants were asked to rate "how much you agree or disagree with each of the following statements" by using a Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). A "not applicable" option was also provided for three of the items (i.e., one for each type of control) because they were irrelevant if participants were alone when they were beeped.

3.4.3.2 High- and Low-Arousal Positive Affect

To measure HAP and LAP, Tsai (2007) and Tsai et al.'s (2006) affect items were employed. Participants were asked to rate "how much you felt each of the following items" by using a unipolar scale ranging from 1 (*not at all*) to 7 (*extremely*). Each type of affect included three items (HAP: enthusiastic, excited, elated; LAP: calm, relaxed, peaceful). It should be acknowledged that Tsai and colleagues used this measure to examine affect valuation not affect experience. However, employing these affect items was deemed necessary to examine cultural variation in affect because it allowed me to compare the present study's results with those of Tsai and associates'.

3.4.4 Data Analysis

Data analysis consisted of six steps. First, examination of the overall data was conducted. Responses that were made 30 minutes or more after the alarm signal were eliminated because of memory decay concerns (Scollon, Kim-Prieto, & Diener, 2003). Second, I coded reported activities into 19 categories, based on a Statistics Canada scheme (Fast & Frederick, 2004). Japanese and Canadian individuals also independently coded, respectively, all of the Japanese and Canadian participants' reported activities as I did. Interrater agreements (Tinsley & Weiss, 1975) or Cohen's kappa between me and each coder were .85 for Japanese and .94 for Canadian participants' data. For comparative purposes, a kappa coefficient of .81 to 1.00 is considered to be "almost perfect agreement" (Landis & Koch, 1977). On the basis of the coding results, a dichotomous variable leisure was developed by dummy-coding 14 non-leisure activities (e.g., paid work,

education) as "0" and five leisure activities (i.e., socializing, watching television, other passive leisure, active sports, other active leisure) as "1".[6]

Third, confirmatory factor analyses (CFAs) were conducted on the control and affect items in order to assess their construct validities. Model fit was analyzed using four fit indices and thresholds, including: (a) goodness-of-fit index (GFI) values close to or higher than .95 (Shevlin & Miles, 1998); (b) comparative fit index (CFI) value close to or higher than .95 (Hu & Bentler, 1999); (b) root mean squared error of approximation (RMSEA) value close to or less than .06 (Hu & Bentler, 1999), although the range of .08 to .10 indicates mediocre fit (MacCallum, Browne, & Sugawara, 1996); and (c) standardized root mean squared residual (SRMR) close to or less than .08 (Hu & Bentler, 1999). Fourth, multigroup CFAs were subsequently performed to confirm the measurement invariance across the three groups (Milfont & Fischer, 2010). Following Chen's (2007) recommendations, cut-off values of $\Delta CFI < .01$ and $\Delta RMSEA < .015$ were used to test for measurement invariance. For these analyses, parameters were estimated by using maximum likelihood. LISREL 8 software (Jöreskog & Sörbom, 2007) was used for all CFA analyses. Fifth, each dependent variable was computed by summing up the corresponding items and dividing that number by the number of items used in each scale. The scale means, standard deviations of

[6] As reported in Appendixes H and I, I also asked participants whether they would consider the activity they were doing when the alarm rang as leisure (*rejā*) or not leisure (*rejā*). However, during the ESM orientation session, I talked about what leisure is based on Western perspectives along with the introduction of study purposes. Because of this, I might have unintentionally primed the Japanese participants to Western concetualizations of leisure. Therefore I did not use the subjective approach at all in Studies 2 and 3, although the main reason why I selected the objective approach was to avoid the use of Japanese leisure-like terms as mentioned earlier.

each item, and Cronbach's alphas of each construct were then calculated by using aggregated data.

Lastly, hierarchical linear modeling (HLM) was conducted in order to address the research question, that is, to examine the effects of culture and leisure participation on control and positive affect. Multilevel hierarchical modeling, of which HLM is a subtype, has been considered as the gold standard analysis (Reis & Gable, 2000) for ESM studies because it takes into account nested design (i.e., experiences are nested within individuals) and "improves upon traditional person-level analyses by taking into account the underlying response-level variability" (Hektner et al., 2007, p. 99). The experiences are the level-1 units and the individuals are the level-2 units. At level-1, leisure (i.e., non-leisure = 0, leisure = 1) was used as an explanatory variable: $Y = \beta_0 + \beta_1$*Leisure + R. At level-2, each of the regression coefficients (i.e., β_0, β_1) from level-1 was predicted from two dummy codes that capture three different groups. More specifically, the equation regarding β_0 is represented: $\beta_0 = \gamma_{00} + \gamma_{01}$*Asian-CAN + γ_{02}*Euro-CAN + U_0, and the equation regarding β_1 is represented: $\beta_1 = \gamma_{10} + \gamma_{11}$*Asian-CAN + γ_{12}*Euro-CAN + U_1. In this set of dummy codes, Japanese participants were specified as the reference group (i.e., 0 in the two dummy codes), so that each coefficient is readily interpretable and meaningful. For instance, γ_{11} indicates whether the effect of leisure participation was larger among Asian-Canadian participants than among Japanese participants. Because these HLM analyses provide information whether the effect of leisure participation is significant or not only for Japanese participants, additional HLM analyses were conducted by changing the reference

group from Japanese to Asian- and Euro-Canadian participants. By doing so, it was possible to examine whether the effects of leisure participation on each dependent variable are significant or not for Asian- and Euro-Canadian participants as well. Finally: (a) because all of explanatory variables were dichotomous they were not centered, and (b) HLM 6 software (Raudenbush, Bryk, & Congdon, 2000) was used for the analyses.

3.5 Results

3.5.1 Descriptive Results

On average, Japanese participants completed 31.8 (66.3%) of 48 possible questionnaires; Asian-Canadian participants completed 40.5 (84.4%) questionnaires; and Euro-Canadian participants completed 38.3 (79.8%) questionnaires. Japanese participants completed 594 (45.7%) of their questionnaires during leisure activities and 708 (54.4%) questionnaires during non-leisure activities. Asian- and Euro-Canadian participants completed 224 (34.5%) and 237 (41.2%) questionnaires during leisure activities, respectively, and 424 (65.6%) and 336 (58.6%) questionnaires during non-leisure activities, respectively. Table 3-1 reports the breakdown of the 19 activity categories by group.

3.5.2 Confirmatory Factor Analyses Results

The results of the CFA on control generally suggested a poor fit (χ^2 = 305.18 [$p < .01$], GFI = .94, CFI = .94, RMSEA = .11, SRMR = .07). Based on these results, one item relating to the "the people around me" was deleted from each construct. As a result, the new models provided a much better fit (χ^2 = 36.66

Table 3-1
Type of Activity, by Group

Activity/Sub-Category	JPN		Asian-CAN		Euro-CAN	
	n	(%)	n	(%)	n	(%)
Non-Leisure	**708**	**(54.4)**	**424**	**(65.6)**	**336**	**(58.6)**
Work-related						
Paid work	70	(5.4)	28	(4.3)	27	(4.7)
Education	125	(9.6)	166	(25.6)	92	(16.1)
Commuting	111	(8.5)	14	(2.2)	8	(1.4)
Unpaid work						
Cooking/cleaning-up	44	(3.4)	36	(5.6)	38	(6.6)
Housekeeping	43	(3.3)	14	(2.2)	28	(4.9)
Maintenance	0	(0.0)	1	(0.2)	0	(0.0)
Other household work	8	(0.6)	3	(0.5)	10	(1.7)
Shopping	45	(3.5)	29	(4.5)	25	(4.4)
Child care	0	(0.0)	6	(0.9)	1	(0.2)
Adult care	0	(0.0)	0	(0.0)	3	(0.5)
Civic/voluntary	22	(1.7)	11	(1.7)	11	(1.9)
Personal care						
Night sleep	30	(2.3)	20	(3.1)	24	(4.2)
Nonrestaurant meals	77	(5.9)	37	(5.7)	23	(4.0)
Other personal	133	(10.2)	59	(9.1)	46	(8.0)
Leisure	**594**	**(45.7)**	**224**	**(34.5)**	**237**	**(41.2)**
Socializing	173	(13.3)	80	(12.3)	93	(16.2)
Watching television	144	(11.1)	29	(4.5)	42	(7.3)
Other passive leisure	70	(5.4)	26	(4.0)	23	(4.0)
Active sports	67	(5.1)	33	(5.1)	14	(2.4)
Other active leisure	140	(10.8)	56	(8.6)	65	(11.3)

Note. One report in the Euro-Canadian group was missing. JPN = Japanese; CAN = Canadians.

[$p < .01$], GFI = .99, CFI = .99, RMSEA = .05, SRMR = .02). The change in chi-square between the two models was significant ($\Delta\chi^2 = 268.52$, $\Delta df = 18$, $p < .01$), further supporting that the new model's better fit. The results of the CFA on positive affect generally suggested a good fit ($\chi^2 = 69.63$ [$p < .01$], GFI = .99, CFI

= .99, RMSEA = .06, SRMR = .03) and, therefore, no modifications were required.

Multigroup CFAs on control and positive affect were subsequently performed to ensure that the instruments were equivalent across the three groups. The configural invariance model presented a satisfactory fit for control (χ^2 = 176.95 [$p < .01$], GFI = .96, CFI = .97, RMSEA = .09, SRMR = .12) and positive affect (χ^2 = 262.47 [$p < .01$], GFI = .94, CFI = .97, RMSEA = .11, SRMR = .04). The metric invariance model also presented a satisfactory fit for control (χ^2 = 222.94 [$p < .01$], GFI = .96, CFI = .96, RMSEA = .09, SRMR = .12) and positive affect (χ^2 = 273.54 [$p < .01$], GFI = .94, CFI = .97, RMSEA = .09, SRMR = .04). By comparing each of the two models, metric equivalence was identified across the three groups for both control (ΔCFI = .01, ΔRMSEA = .000) and positive affect (ΔCFI = .00, ΔRMSEA = .013). The scalar invariance model also presented a satisfactory fit for control (χ^2 = 295.69 [$p < .01$], GFI = .96, CFI = .95, RMSEA = .10, SRMR = .12) and positive affect (χ^2 = 352.38 [$p < .01$], GFI = .93, CFI = .96, RMSEA = .09, SRMR = .05). By comparing the metric and scalar invariance models, scalar equivalence was identified across the three groups for both control (ΔCFI = .01, ΔRMSEA = .004) and positive affect (ΔCFI = .01, ΔRMSEA = .002), suggesting that each measurement has an identical unit as well as the same origin in all of the groups and, therefore, direct cross-cultural comparisons can be made (van de Vijver, 2011)[7]. It should be added that Cheung

[7] High- and low-arousal negative affect was also measured (high-arousal negative: nervous, hostile, fearful; low-arousal negative: dull, sleepy, sluggish). However, because multigroup CFAs did not identify their measurement equivalence they were not included in this dissertation.

and Rensvold (2000) regarded multiple-group CFA as the most effective method of testing for extreme and acquiescence response styles that are considered as method biases for cross-cultural research (van de Vijver, 2011).

Table 3-2 reports the dependent variables' means and standard deviations and the Cronbach's alphas of each construct. All scale alphas, ranging from .61 to .93, were above accepted levels (i.e., .6, Nunnally, 1967), especially given that each construct consisted of only two or three items (John & Benet-Martínez, 2000).

3.5.3 Hierarchical Linear Modeling Results

Model testing proceeded in two phases with the HLM analyses: unconstrained (null) model and random intercepts and slopes model. First, null models were examined containing no explanatory variables for each dependent variable. All chi-squared tests for random effects were statistically significant, indicating that there is variance in each dependent variable by individuals. In addition, intraclass correlation coefficients were calculated, and their values were moderately high: .33 for primary control, .32 for acceptance, .42 for adjustment, .28 for HAP, and .40 for LAP. In the case of primary control, for example, these figures showed that 33% of the variance was at the individual level and 67% was at the experience level. Overall, these results support the continued use of HLM.

Second, random intercepts and slopes models were tested using the level-1 predictor leisure and the level-2 predictors Asian-CAN and Euro-CAN. The models assume that both level-1 intercepts (i.e., the average values of each dependent variable) and slopes (i.e., the effects of leisure participation on each

Table 3-2

The Dependent Variables' Means, Standard Deviations, and Cronbach's Alphas of Each Construct

	Japanese			Asian-Canadians			Euro-Canadians		
	M	*SD*	α	*M*	*SD*	α	*M*	*SD*	α
Primary Control	3.70	1.83	.80	3.86	1.49	.61	3.86	1.59	.78
Changed the activity I was doing to make it more to my liking									
Changed the situation that was happening so that it was aligned with my wishes									
Influenced the people around me to get them to go along with my wishes **(D)**									
Acceptance (Secondary Control)	3.11	1.75	.89	4.10	1.61	.79	3.91	1.53	.81
Accepted the activity I was doing as it was despite my wishes									
Accepted the situation that was happening as it was despite my wishes									
Accepted the people around me as they were despite our different wishes **(D)**									
Adjustment (Secondary Control)	4.21	1.55	.67	4.54	1.22	.62	4.25	1.38	.72
Adjusted myself to the activity I was doing to make me feel better about it									
Adjusted myself to the situation that was happening to align with its conditions									
Adjusted myself to the people around me to go along with their wishes **(D)**									
High-Arousal Positive (HAP)	3.15	1.69	.90	3.07	1.61	.89	3.07	1.75	.91
Excited, Enthusiastic, Elated									
Low-Arousal Positive (LAP)	3.91	1.53	.89	4.50	1.40	.87	4.13	1.61	.93
Calm, Relaxed, Peaceful									

Note. The shared item stems for control and affect were: "When the alarm went off, I felt I had…" and "When the alarm went off, I was feeling…", respectively. A "D" following a scale item indicates deletion.

dependent variable) vary across level-2 units (Luke, 2004; Snijders & Bosker, 2011). They also examine cross-level interactions, that is, the interaction effects between leisure participation and participants' cultural backgrounds on each dependent variable (Luke, 2004; Snijders & Bosker, 2011). Tables 3-3 and 3-4 show the results for control and positive affect, respectively. Both tables include three intercepts γ_{10} for Japanese, Asian-Canadian, and Euro-Canadian participants to examine the effects of leisure participation for each group. However, the other results were based on the HLM analyses when using Japanese participants as the reference group. It should be noted that when Asian- and Euro-Canadians were each used as the reference group, the HLM analyses revealed no significant differences between Asian- and Euro-Canadians.

Table 3-3 reports the HLM results for primary control and the two aspects of secondary control (i.e., acceptance and adjustment). In terms of primary control, the section of intercept β_0 shows whether primary control in non-leisure situations varied across groups. For example, the intercept (γ_{00}) indicated the mean of primary control in non-leisure situation for the reference group (i.e., Japanese participants). The non-significant γ_{01} and γ_{02} showed that Asian- and Euro-Canadian participants felt as much primary control as Japanese participants in non-leisure situations. The section of leisure slope β_1 shows the effect of leisure participation on primary control and whether this effect differed across groups. The significant and positive γ_{10} for Japanese demonstrated that they felt primary control more strongly in leisure situations than in non-leisure situations. In contrast, the coefficients γ_{10} for Asian- and Euro-Canadians were not significant,

Table 3-3
Results of HLM on Primary and Secondary Control

Fixed Effect	Coefficient	*SE*	*P*
Primary Control			
For Intercept β_0			
Intercept: JPN (γ_{00})	3.437	0.172	0.000
Asian-CAN (γ_{01})	0.241	0.295	0.417
Euro-CAN (γ_{02})	0.351	0.305	0.254
For Leisure Slope β_1			
Intercept: JPN (γ_{10})	0.514	0.128	0.000
(Intercept: Asian-CAN [γ_{10}])	0.321	0.180	0.078
(Intercept: Euro-CAN [γ_{10}])	0.115	0.168	0.496
Asian-CAN (γ_{11})	-0.192	0.221	0.387
Euro-CAN (γ_{12})	-0.399	0.211	0.063
Acceptance (Secondary Control)			
For Intercept β_0			
Intercept: JPN (γ_{00})	3.429	0.150	0.000
Asian-CAN (γ_{01})	1.012	0.231	0.000
Euro-CAN (γ_{02})	0.803	0.272	0.005
For Leisure Slope β_1			
Intercept: JPN (γ_{10})	-0.783	0.124	0.000
(Intercept: Asian-CAN [γ_{10}])	-1.018	0.266	0.000
(Intercept: Euro-CAN [γ_{10}])	-0.879	0.144	0.000
Asian-CAN (γ_{11})	-0.236	0.294	0.425
Euro-CAN (γ_{12})	-0.097	0.190	0.612
Adjustment (Secondary Control)			
For Intercept β_0			
Intercept: JPN (γ_{00})	4.079	0.168	0.000
Asian-CAN (γ_{01})	0.491	0.253	0.055
Euro-CAN (γ_{02})	0.354	0.282	0.213
For Leisure Slope β_1			
Intercept: JPN (γ_{10})	0.250	0.121	0.043
(Intercept: Asian-CAN [γ_{10}])	-0.118	0.168	0.482
(Intercept: Euro-CAN [γ_{10}])	-0.452	0.113	0.000
Asian-CAN (γ_{11})	-0.368	0.207	0.079
Euro-CAN (γ_{12})	-0.701	0.166	0.000

Note. JPN = Japanese; CAN = Canadians.

Table 3-4
Results of HLM on High- and Low-Arousal Positive Affect

Fixed Effect	Coefficient	*SE*	*p*
High-Arousal Positive Affect			
For Intercept β_0			
Intercept: JPN (γ_{00})	2.534	0.111	0.000
Asian-CAN (γ_{01})	0.093	0.276	0.738
Euro-CAN (γ_{02})	0.192	0.270	0.480
For Leisure Slope β_1			
Intercept: JPN (γ_{10})	1.475	0.139	0.000
(Intercept: Asian-CAN [γ_{10}])	1.099	0.174	0.000
(Intercept: Euro-CAN [γ_{10}])	0.829	0.184	0.000
Asian-CAN (γ_{11})	-0.377	0.223	0.096
Euro-CAN (γ_{12})	-0.646	0.231	0.007
Low-Arousal Positive Affect			
For Intercept β_0			
Intercept (γ_{00})	3.817	0.142	0.000
Asian-CAN (γ_{01})	0.549	0.274	0.049
Euro-CAN (γ_{02})	0.207	0.340	0.545
For Leisure Slope β_1			
Intercept: JPN (γ_{10})	0.373	0.115	0.002
(Intercept: Asian-CAN [γ_{10}])	0.311	0.115	0.009
(Intercept: Euro-CAN [γ_{10}])	0.414	0.143	0.006
Asian-CAN (γ_{11})	-0.063	0.162	0.700
Euro-CAN (γ_{12})	0.041	0.183	0.825

Note. JPN = Japanese; CAN = Canadians.

suggesting that leisure participation did not have an impact on primary control for these two groups. A non-significant γ_{11} and γ_{12} indicated that the effect of leisure participation on primary control did not differ between Japanese and the two Canadian groups. The coefficients allow for calculation of primary control's mean for each group for leisure and non-leisure situations. For example, because the coefficient γ_{10} was 0.514, the mean of primary control for Japanese in leisure situations can be estimated as 3.951 (i.e., 3.437 + 0.514). Similarly, the mean of

primary control for Euro-Canadians in leisure situations can be estimated as 3.903 (i.e., 3.437 + 0.351 + 0.115 [or 0.514-0.399]).

In terms of acceptance, the significant and positive γ_{01} and γ_{02} demonstrated that Asian- and Euro-Canadian participants felt this aspect of secondary control more strongly than Japanese participants in non-leisure situations. The three significantly negative coefficients γ_{10} suggested that all of the groups felt acceptance less in leisure situations than non-leisure situations, and both non-significant coefficients γ_{11} and γ_{12} showed that these negative effects of leisure participation on acceptance did not differ between Japanese and Asian- and Euro-Canadians.

On the other hand, in terms of adjustment, Asian- and Euro-Canadian participants felt as much adjustment as Japanese participants in non-leisure situations. Additionally, whereas Japanese participants felt adjustment more in leisure situations than in non-leisure situations, Euro-Canadian participants felt less so. Conversely, Asian-Canadians did not feel adjustment differently between leisure and non-leisure situations.

Table 3-4 shows the HLM results for HAP and LAP. The non-significant γ_{01} and γ_{02} of HAP indicated that Asian- and Euro-Canadian participants felt as much HAP as Japanese participants in non-leisure situations. Contrarily, in non-leisure situations, whereas Asian-Canadians felt LAP more than Japanese participants, Euro-Canadians and Japanese participants did not feel LAP differently. The three significantly positive coefficients γ_{10} of each HAP and LAP suggested that all of the groups felt HAP and LAP more intensely in leisure

situations than non-leisure situations. The significant and negative coefficients γ_{12} of HAP demonstrated that the positive effects of leisure participation on HAP among Japanese were significantly larger than those among Euro-Canadians. On the other hand, the non-significant coefficients γ_{11} and γ_{12} of LAP showed that the effect of leisure participation did not vary between Japanese students and the two groups of Canadian students.

Effect sizes were also calculated. There are two kinds of R^2 in ESM research: the proportional reduction of error for predicting an experiential outcome (R_1^2) and an individual mean (R_2^2) (Snijders & Bosker, 2011). Because the latter is less practically important (Snijders & Bosker, 2011), only R_1^2 for each dependent variable was calculated. It should also be noted that, as Snijders and Bosker (2011) suggested, the models were re-estimated without the random slopes, and the resulting parameters were used to calculate the values of R_1^2. Based on Cohen's (1992) criteria, the effect sizes for acceptance (.14), HAP (.14), and LAP (.02) were in the small to medium range (i.e., from .02 to .15). Those for primary control (.00) and adjustment (.00) were smaller than this range.

3.6 Discussion

The purpose of this study was to identify the effects of culture and leisure participation on control and positive affect between Japanese and Canadian undergraduate students. To do so, two research questions were developed; each of which is addressed separately below.

3.6.1 Research Question One: Control

The results of HLM indicated that leisure participation significantly and positively influenced primary control, however only for Japanese students. This finding is surprising for two reasons: (a) previous leisure research (e.g., Coleman & Iso-Ahola, 1993; Kleiber et al., 2011) has demonstrated that one of leisure's key properties is that it provides opportunities to experience a sense of personal control; and (b) previous cultural psychology research (Kitayama et al., 2007; Morling et al., 2002; Tweed et al., 2004; Weisz et al., 1984) has reported that North American people stress primary control more than Japanese people. Potentially, need-compensation theory, which posits that "The individual may face his limitations squarely, and may develop a *compensatory drive* of surmounting them, not by falsification and defensory attitudes, but by some form of overt adjustment" (Allport, 1924, p. 112), might help explain both of these results. This theory can be adapted to leisure situations in which people can compensate for unmet needs or negative aspects of other domains (e.g., work) in their leisure, in which they are less constrained and feel a large amount of perceived freedom (Kleiber et al., 2011). For example, if their jobs are stressful and tiring, they may compensate for the excesses of work by participating in casual or relaxing leisure activities (Kleiber et al., 2011). In the case of this study, it may be that Canadian participants' need for primary control is sufficiently met through non-leisure activities such that compensation through leisure participation is unnecessary. Conversely, because Japanese participants' need for primary control is not sufficiently met in non-leisure domains (cf. Morling et al., 2002)

they seek opportunities to enhance their primary control through leisure participation.

All three groups significantly decreased the acceptance aspect of secondary control by participating in leisure activities. This finding is in line with the expectations for both groups of Canadian students, but is not for Japanese students given that North American and Japanese culture de-emphasizes and emphasizes, respectively, secondary control (Morling et al., 2002; Weisz et al., 1984). Having acknowledged this unexpected result for Japanese students, however, this outcome is, albeit in an indirect way, in line with past research concerning the relationship between leisure and control. Specifically, whereas Coleman and Iso-Ahola (1993) and others (e.g., Kleiber et al., 2011; Mannell, 2007) held that one of leisure's key properties is that it provides opportunities to experience a sense of personal control, it may instead be that leisure participation provides people with opportunities where they do *not* have to accept an activity or situation's circumstances against their wishes (with outdoor recreation being a possible exception; Scherl, 1989). More importantly, these results established that this leisure property is common in both Japan and Canada and, as such, they may provide a preliminary answer to the fundamental question of "whether or not leisure…is itself a human universal" (Chick, 1998, p. 116).

Leisure participation was found to increase and decrease, respectively, the adjustment aspect of secondary control for Japanese and Euro-Canadian students. These findings are in line with the expectations given the cultural emphasis and de-emphasis in Japan and North America, respectively, on secondary control

(Kitayama et al., 2007; Morling et al., 2002; Weisz et al., 1984). Kitayama et al. (2007), for instance, stated that "in Japan many more practices encourage the self to conform to expectations or needs of others (thereby adjusting oneself to these expectations or needs), and the corresponding values and beliefs in social sensitivity and attunedness (called 'secondary control')" (p. 146). Conversely, in North America, many more practices stress the corresponding values and beliefs in self-directedness (i.e., a personality trait that allows one to act in accordance with one's own judgments) rather than self-adjustment (Kitayama et al., 2007). The following relationships among adjustment, the self, and leisure provide a further insight into these results: (a) this aspect of secondary control focuses on adjusting the self (Morling & Evered, 2006); (b) the self and culture mutually constitute each other (Kitayama et al., 2007); and (c) the self is usually the center of focus during leisure participation (e.g., opportunities for self-actualization, -awareness, and -expression, Kleiber et al., 2011; Tinsley & Tinsley, 1986). Therefore it could be said that the self plays a pivotal role in placing a cultural emphasis on adjustment through leisure participation. Another possible interpretation is the different roles of perceived emotional support between independent and interdependent cultural contexts (Uchida, Kitayama, Mesquita, Reyes, & Morling, 2008). As Table 3-1 shows, socializing was the most popular leisure activity among Japanese and Euro-Canadian participants. Even though it is the same form of activity, it may have different meanings in each culture. Uchida et al. (2008) reported perceived emotional support was important for Japanese college students in order to feel connected with others (but support should be

unsolicited) and for American college students in order to affirm the sense of the self as independent (but support should be solicited). Therefore, by participating in socializing and other types of leisure activities when they were with others, whereas Japanese students might affirm the sense of the self as interdependent and subsequently feel adjustment more, Euro-Canadian students might affirm the sense of the self as independent and subsequently feel adjustment less. These interpretations support Chick's (1998) contention that "leisure is probably part of an adaptive package of cultural elements" (p. 127). Thus, to paraphrase Markus and Hamedani's (2007) statement that, because situations cannot be understood separately from people's cultural backgrounds, it would seem to follow that leisure situations cannot be understood separate from people's cultural contexts.

Having acknowledged these cultural differences in adjustment, all three groups did report more adjustment than primary control and acceptance at the global level. The reasons why Rothbaum et al. (1982) adopted the terms primary and secondary for these two types of control were: (a) primary control has received more attention than secondary control; and (b) secondary control is exerted after attempts at primary control have failed. However, the results of this study showed that all three groups (i.e., Japanese, Asian- and Euro-Canadians) exerted the adjustment aspect of secondary control more frequently than primary control. Therefore, this aspect of secondary control may be primary rather than secondary, adding another piece of evidence to support Kitayama et al.'s (2007) contention that "*Secondary control* is a misnomer" (p. 146). Morling and Evered (2006) also speculated that the role of adjustment is as prominent as primary

control when they stated that "an adjustment of the self may enhance a person's motivation or capacity to change the environment via primary control efforts" (p. 280). Additionally, these results support Morling and Evered's conjecture that there are two distinct aspects of secondary control (i.e., acceptance and adjustment), and that this distinction is important when conceptualizing and operationalizing this construct.

Finally, also noteworthy here in regard to adjustment is that the coefficient for Asian-Canadians was not significant. These results suggest that a change in adjustment as secondary control may be taking place such that the Asian-Canadian students in this study have begun to: (a) replace their Asian cultural norms concerning adjustment with Euro-Canadian cultural norms (i.e., assimilation; Berry et al., 2002); or (b) develop a balance between Asian- and Euro-Canadian cultural norms concerning adjustment (i.e., integration; Berry et al., 2002).

3.6.2 Research Question Two: Positive Affect

Results indicated that leisure participation significantly increased both types of positive affect across all three groups. These findings are consistent with Hull (1990) and Kleiber et al.'s (2011) proposition that leisure experiences commonly lead to more positive affect. Given people generally participate in leisure activities because they want to (Neulinger, 1974), such beneficial effects of leisure participation on affect seem highly plausible. This outcome may have important implications because having higher levels of positive affect is conducive to subjective well-being (Tov & Diener, 2007). Similarly, Iwasaki and

Mannell (2000) clarified that leisure activities contribute to enhancing people's affect, which subsequently led to improved psychological well-being. Perhaps this is why affect has been identified as one of the most common and most important leisure properties (Hull, 1990; Kleiber et al., 2011).

Tsai and colleagues (Tsai, 2007; Tsai et al., 2006) posited that leisure activities might be a way people try to reduce the discrepancy between their ideal and actual affect and, further, that Japanese people may emphasize more LAP and less HAP than Canadians during their leisure activities. However, the effects of leisure participation on HAP among Japanese students were significantly larger than those among Euro-Canadian students and, furthermore, those on LAP did not differ across the three groups. These unexpected results may be due to the differentiation between ideal and actual affect. Although a close relationship between leisure and ideal affect may exist (Tsai, 2007; Tsai et al., 2006), leisure experience itself is still *actual*, not ideal, and this study examined actual affect by using the ESM. de Grazia's (1964) statement that: "For leisure is an ideal. One can only try to get as close to it as possible" (p. 414) lends support to this interpretation. Furthermore, according to Tsai et al.'s (2006) affect valuation theory, cultural factors shaped ideal *more* than actual affect. Scollon, Koh, and Au (2011) concurred and held that cultural norms shape retrospective reports of emotions more than online reports of emotions. Memory for emotions involves a reconstructive process in which cultural norms are highly influential and therefore: "people's memories of their emotions [are] more consistent with their cultural values than the momentary experience of emotion" (Scollon et al., 2011,

p. 855). Because this ESM study captured participants' *actual* affect, the predicted cultural differences might not be identified.

If the above is correct, however, the effects of leisure participation on HAP should not be significantly different between Japanese and Euro-Canadian participants because cultural differences do not exist in actual affect (Tsai et al., 2006). This contradictory result may be due to the certain types of leisure activities Japanese and Euro-Canadian students participated in. As shown in Table 3-1, Japanese participants completed the questionnaires during active sports (5.1%) more than Euro-Canadian participants did (2.4%). Tsai (2007) advocated roles of active sports in Euro-American emphasis on HAP based on findings in her previous studies: (a) Euro-American college students participated in significantly more active sports than did Asian-American college students; and (b) Euro- and Asian-Americans preferred significantly more physically rigorous activities (e.g., surfing, running) for their ideal vacations than did Hong Kong Chinese. Given these propositions, the difference in the frequencies of active sports participation between Japanese and Euro-Canadian students might generate the cultural differences in the effects of leisure participation on HAP. To test Tsai's proposition, future research should investigate cultural differences in affect during leisure participation by focusing on specific types of leisure activities. Another possible reason for the contradictory results is the gender disparity among the groups. Mannell, Walker, and Ito (2014) recently reported that British Canadian female participants significantly preferred LAP over HAP. Therefore, the greater percentage of female participants in the Euro-Canadian group than in

the Japanese group may generate the difference in the effects of leisure participation on HAP between Japanese and Euro-Canadians. Additionally, Japanese and Euro-Canadian students' self-construal should be considered. Japanese and Euro-Canadian students may be more independent and interdependent, respectively, than the common views (Markus & Kitayama, 1991). Study 3 will address this possibility by examining the self-construal's moderator effects.

3.7 Conclusion

The purpose of this cross-cultural ESM study was to examine the effects of leisure participation on control and positive affect among Japanese, Asian-Canadian, and Euro-Canadian undergraduate students. Study results indicated that leisure participation significantly: (a) increased Japanese students' primary control but not Asian- and Euro-Canadians'; (b) decreased the acceptance aspect of secondary control for all three groups; (c) increased and decreased, respectively, the adjustment aspect of secondary control for Japanese and Euro-Canadian students; and (d) increased HAP and LAP for all three groups, but the positive effects on HAP among Japanese students were significantly larger than those for Euro-Canadian students. Importantly, this study identified not only cultural specificity (cultural differences) but also universality (cultural similarities) in leisure participation's effects on control and positive affect. Having said this, it should be noted that most results did not align with the expected cultural emphases except for the results of the adjustment aspect of secondary control. These results suggest two possibilities: (a) leisure participation provides special

situations wherein leisure specific properties (e.g., need-compensation theory) influence psychological processes more than cultural meaning systems; and (b) the differentiation between actual and ideal leisure experiences is necessary to investigate cultural differences in not only positive affect but also other leisure experiences including control. For example, cultural differences in the acceptance aspect of secondary control were not identified, but if participants recalled the leisure situations and reported their levels of acceptance, expected cultural differences might emerge. Future research should investigate these possibilities.

Accumulative evidence on the relationship between leisure and psychological health and well-being is largely limited to North American, British, Australian, and Western European populations (Mannell, 2007). Mannell (2007) posited that leisure participation can contribute to our health and well-being in various ways (e.g., personal growth, coping with stress). However, all of these positive outcomes might not be universal. For example, this study identified that leisure participation increased and decreased, respectively, the adjustment aspect of secondary control for Japanese students and for Euro-Canadian students. Mannell (2007) held that "generalization of knowledge about the influence of leisure on health and well-being must proceed with caution" (p. 123). I concur with his proposition and also believe that, as the results of this study showed the cross-cultural consistency in terms of positive affect being higher during leisure participation, conducting more cross-cultural research is one of the best ways to achieve the generalization of knowledge.

Leisure scholars have seldom conducted cross-cultural ESM research (Ito et al., in press). ESM is an appropriate method to examine the effects of leisure participation because it allows researchers to compare leisure and non-leisure situations by using real-time experiences. Also, because HLM is capable of analyzing individual and situational differences simultaneously, ESM studies are typically more rigorous and informative. Though cross-cultural ESM studies are resource intensive in terms of both time and money, they may prove to be one of the best ways for leisure studies to overcome its disciplinary ethnocentrism (Walker & Wang, 2009).

As with all research, this study has certain limitations. The use of a convenience sample composed of undergrduate students is a weakness because of concerns about generalizability. However, use of random samples is not desirable for ESM studies because people in some occupations (e.g., a surgeon, a construction worker) and with some conditions (e.g., having difficulty of hearing) are simply not appropriate (Hektner et al., 2007). Hektner et al. (2007) recommended researchers should instead try to understand the experience of a specific group (or groups) in ESM studies; Japanese and Canadian undergraduate students in this case. In addition, use of a convenience sample of undergraduate students is acceptable in preliminary and exploratory studies, particularly for cross-cultural comparative leisure research (cf. Walker & Wang, 2008). The gender disparity among the three groups is a limitation as well. Given gender differences in primary and secondary control strategies (Chipperfield, Perry, Bailis, Ruthig, & Chuchmach, 2007) and affect (Chentsova-Dutton & Tsai, 2007;

Mannell et al., 2014), gender effects on control and positive affect in this study may also exist. Another potential limitation is the control measure developed and used in this study. Although expert review and advanced statistical procedures were employed, and measurement invariance was demonstrated across the three student groups, refinement and modification of the measure in future cross-cultural ESM studies may be warranted. Similarly, the same issue applies for the positive affect measure as it was originally conceived to examine affect valuation and not affect experience. Additionally, the use of the Statistics Canada coding scheme (Fast & Frederick, 2004) in leisure participation can be regarded as a potential limitation. Although Walker and Wang (2009) used this coding scheme, it is not sufficient to say that this categorization is consistent with or supported by the leisure research literature. Lastly, as mentioned earlier, future research should take into account specific types of leisure activities so as to fully understand cross-cultural similarities and differences in leisure experiences. For example, in the case of this ESM study, comparing the effects of non-leisure activities, socializing, passive leisure (watching TV, passive leisure), and active leisure (active sport, active leisure) by using HLM can promote our understanding of leisure effects across activity types.

In conclusion, by conducting cross-cultural ESM research this study discovered important cultural similarities and differences in the effects of leisure participation on control and positive affect. A full understanding of these effects can only be achieved if attention is paid to cultural contexts. The study of culture and leisure has made some (albeit still limited) progress over the last decade or so

in this regard (Ito et al., in press) but, as noted in the introduction, many challenges still remain. Challenge and opportunity are two sides of the same coin, however: and so I follow Chick and Dong (2005) and others' (e.g., Walker & Wang, 2008) example by reiterating that leisure studies could greatly benefit by conducting more cross-cultural comparative leisure research in the future.

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CHAPTER 4

Does Self-Construal Moderate the Relationship Between Leisure Participation and Control/Positive Affect?

4.1 Introduction

Since Markus and Kitayama's (1991) seminal work, the concept of self-construal has become extremely popular in cross-cultural research. Two types of self-construal (i.e., independent, interdependent) represent how people view themselves in relation to other people, and provide a way to interpret cultural differences in psychological processes (Cross, Hardin, & Gercek-Swing, 2011). Western cultural contexts, such as Canada, typically stress an independent view of the self wherein people emphasize being unique, asserting oneself, expressing one's inner attributes, and promoting one's own goals (Markus & Kitayama, 1991). In contrast, Eastern cultural contexts, such as Japan, typically stress an interdependent view of the self wherein people emphasize belonging, fitting-in, maintaining harmony, restraining oneself, and promoting other's goals (Markus & Kitayama).

The concept of self-construal has been employed to identify cultural similarities and differences not only in psychology but also in leisure studies. Although research on self-construal is still rare in leisure studies, Walker, Deng, and Dieser (2005) stated that "leisure theory and practice, generally, could be advanced appreciably if Markus and Kitayama's (1991) concept of self-construal was duly recognized and widely employed" (p. 78). In support of these propositions, Walker and colleagues found that self-construal affected leisure motivations and constraints (e.g., Walker, Jackson, & Deng, 2008) including, in

some studies, as an intervening variable between culture and leisure motivations (Walker, 2009, 2010; Walker, Deng, & Dieser, 2001) and constraints (Hudson, Walker, Simpson, & Hinch, 2013). However, the role of self-construal as an intervening variable between culture and psychological processes during leisure situations, specifically leisure experiences, remains under-examined (Mannell, 2005; Walker et al., 2005). According to Markus and Kitayama (1991), self-construal plays a prominent role in regulating various psychological processes: therefore "it permits us to better specify the precise role of the self in mediating and regulating behavior" (p. 225). Additionally, Kleiber, Walker and Mannell (2011) highlighted the relationship between self-construal and leisure experiences as follows:

> if self-construal affects emotion and cognition and we know that certain emotions and cognitions are associated with leisure experiences, then self-construal could shape the kind of leisure experience a person has or even whether she or he defines that experience as leisure. (p. 331)

Therefore, it is reasonable to assume the self-construal's moderator effect on leisure experiences.

After a comprehensive review of non-Western, cross-national, and cross-cultural leisure research, Ito, Liang, and Walker (2012) recommended future research should: (a) examine the role of self-construal in leisure experiences to help explain *why* cultural similarities and differences exist; and (b) employ the experience sampling method (ESM: Hektner, Schmidt, & Csikszentmihalyi, 2007) when conducting research in this area. Walker (2008, 2010) also acknowledged

that ESM studies could increase our understanding of the effect of self-construal on leisure behaviors, particularly in terms of ecological validity. More important for this study, by conducting an ESM study with a sample of Japanese, Asian-Canadian, and Euro-Canadian university students, Study 2 discovered cultural differences in the effects of leisure participation on control and positive affect. Thus, the purpose of this study is to further Study 2 by examining the moderator effects of self-construal in the cultural differences. The reason for the focus on self-construal as a moderator is that hierarchical linear modeling (HLM), which has been considered to be the gold standard analysis for ESM studies (Reis & Gable, 2000), can provide insight into moderator effects while simultaneously considering person- and response-level variability. And, such moderator effects have been considered fruitful in unpackaging cultural differences (Bond & van de Vijver, 2011).

4.2 Literature Review

Because of the follow-up nature of this study, its literature review is based on Study 2, supplemented by pertinent studies regarding self-construal and its relationship to leisure.

4.2.1 Self-Construal

Markus and Kitayama (1991) posited that culture and self are closely and fundamentally related to each other, and that the two influence people's psychological processes. Markus and Kitayama described two divergent construals of the self, independent and interdependent, and they stated that these two construals "are among the most general and overarching schemata of the

individual's self-system" (p. 230). The concept of self-construal has been regarded as an interpretive tool for cultural differences in meaning systems (Geertz, 1973; Markus & Hamedani, 2007). Having said this, it is important to posit that neither cultures nor those living in them are either independent or interdependent, but rather it is that one is typically emphasized more than the other (Markus & Kitayama, 1991). Self-construal has played a pivotal role in cross-cultural research since the former concept's inception, and even twenty years later Markus and Kitayama (2010) stated: "The distinction between independence and interdependence as foundational schemes for the self has proved to be a powerful heuristic for demonstrating how sociocultural contexts can shape self-functioning and psychological functioning" (p. 425).

4.2.2 Self-Construal as a Moderator in Leisure Contexts

Walker and colleagues have dedicated considerable attention to examining the effects of self-construal on leisure motivation (Walker, 2009, 2010; Walker et al., 2001) and constraints (Hudson et al., 2013; Walker et al., 2008). Importantly for this study, Walker (2009, 2010) and Hudson et al. (2013) investigated the role of self-construal as an intervening variable on leisure motivations and constraints, respectively, by focusing on Canadian and Chinese cultures. These three studies all employed Triandis's (1995) framework, composed of the following four different types of self: (a) horizontal individualism (independent/equality), (b) vertical individualism (independent/hierarchy), (c) horizontal collectivism (interdependent/equality), and (d) vertical collectivism (interdependent/hierarchy).

Walker's (2009) cross-cultural research between Canadian and Chinese university students found that Canadian students reported higher levels of some leisure motivations (i.e., intrinsic, identified, introjected punishment and reward) than Chinese students, but these cultural overall effects were relatively minor. By adding the four types of self-construal as exploratory variables in hierarchical regressions analyses, the explained variances (R^2) of five of their seven leisure motivations significantly improved. For example, students who were more horizontal collectivistic reported higher levels of predicted intrinsic motivation. Walker discussed that, as collectivists become absorbed in others (i.e., harmony control, Morling & Fiske, 1999), they may also become absorbed in intrinsically-motivated leisure activities more easily than individualists. He also added that intrinsic motivation might be fostered by equality (horizontalism) rather than hierarchy (verticalism). As Walker's results supported most of his hypotheses, he concluded that: "future research that include self-construal as an intervening variable may result in better explanations of leisure and, ideally, better leisure theories" (p. 360). Walker's (2010) ESM study with a sample of Chinese-Canadians focused primarily on intrinsic motivation, as this variable is regarded as one of the most prominent leisure experience attributes. Multilevel linear modeling identified that autonomy fostered intrinsic motivation, but the moderator effects of horizontal individualism facilitated, and those of vertical individualism and collectivism inhibited, this effect. Based on these results, Walker stated that this discovery of self-construal's moderator effect on Chinese-

Canadians' intrinsic motivation "makes a substantial contribution to leisure theory and practice" (p. 62).

In terms of the relationship between self-construal and leisure constraints, Hudson et al. (2013) found that nonskiers who were more vertical individualistic reported higher levels of interpersonal and structural constraints, with this effect being significantly more pronounced for Chinese-Canadians compared with Anglo-Canadians. Also, skiers who were more vertical collectivistic reported higher levels of interpersonal constraints, with this effect being significantly more pronounced for Chinese-Canadians compared with Anglo-Canadians. Given vertical individualism's emphasis on competition and status (Triandis, 1995), these researchers speculated that nonskiers who were more vertical individualistic could not develop social bonds that would encourage ski participation because of their overemphasis on competition. Their overemphasis on status also inhibited ski participation unless they could adequately show their success through expensive clothing and equipment. On the other hand, skiers who were more vertical collectivistic were able to develop such social bonds because of their emphasis on duty to their friends and families (Triandis). Hudson et al. posited that the cultural differences in these self-construal effects were because of the Chinese-Canadian group's higher accord with vertical collectivism and vertical individualism than the Anglo-Canadian group's.

These three studies demonstrated that taking self-construal into account as a moderator promoted understanding of how culture influences leisure behaviours,

but such knowledge, specifically leisure experience, is still limited and more empirical research is therefore necessary (Ito et al., 2012).

4.2.3 Leisure, Control, and Self-Construal

Control refers to the "freedom to choose among courses of action, outcomes, or situations and may refer to onset or offset of the person's actions or environmental events" (Baum & Singer, 1980, p. ix). This psychological property is regarded as key in attempts to improve our understanding of leisure benefits, behaviors, and experiences (Coleman & Iso-Ahola, 1993; Kleiber et al., 2011; Mannell, 2007; Scherl, 1989). Despite leisure studies lack of attention to the distinction, there are actually two different types of control: primary control and secondary control (Rothbaum, Weisz, & Snyder, 1982). Primary control describes direct actions that change and influence the existing environment to fit the individuals' needs, whereas secondary control describes indirect actions that change the individuals' feelings and thoughts thus allowing them to adjust themselves to and to accept the objective environment (Rothbaum et al., 1982). Some researchers (Heine, 2008; Kitayama, Duffy, & Uchida, 2007; Weisz, Rothbaum, & Blackburn, 1984) have held that cultures place relatively different emphasis on each of these two types of control. Weisz et al. (1984) proposed that individualistic cultural patterns—as are commonly found in America—emphasize primary control more than secondary control, whereas collectivistic cultural patterns—as are commonly found in Japan—emphasize secondary control more than primary control. Based on their proposition, Study 2 examined the effects of culture and leisure participation on primary and secondary control and identified

that leisure participation significantly: (a) increased Japanese undergraduate students' primary control, suggesting that Japanese participants seek opportunities to enhance their primary control through leisure participation because their need for primary control is not sufficiently met in non-leisure domains (cf. Morling, Kitayama, & Miyamoto, 2002); (b) decreased the acceptance aspect of secondary control for all three groups (i.e., Japanese, Asian-Canadians, Euro-Canadians), suggesting that leisure participation provides people with opportunities where they do *not* have to accept an activity or situation's circumstances against their wishes regardless of their cultural backgrounds; and (c) increased and decreased, respectively, the adjustment aspect of secondary control for Japanese and Euro-Canadian undergraduate students, suggesting that the relationships among adjustment, the self, and leisure produce a culturally specific emphasis on this aspect of secondary control.

Important for this study, although little research has examined the moderator effects of self-construal on primary and secondary control, Lam and Zane (2004) and Ashman, Shiomura, and Levy (2006) have clarified a mediator effect of self-construal between culture/ethnicity and primary and secondary control. Lam and Zane reported that whereas independent self-construal *fully* mediated the White-Asian ethnic difference in primary control, interdependent self-construal *partially* mediated the White-Asian ethnic difference in secondary control. Similarly, Ashman et al. (2006) found that interdependence was a partial mediator of the relationship between culture (i.e., American vs. Japanese) and secondary control, but not between culture and primary control. Although

moderator and mediator have different functions (Baron & Kenny, 1986), these researchers' results suggested that taking into account self-construal as a moderator variable may provide insight into the cultural differences regarding primary and secondary control reported in Study 2. As mentioned earlier, HLM that was employed to analyze the hierarchical ESM data can provide insight into moderator effects while simultaneously considering person- and response-level variability. More important, Bond and van de Vijver (2011) recommended the use of moderator analyses to unpackage cultural differences.

4.2.4 Leisure, Positive Affect, and Self-Construal

Affect refers to neurophysiological changes or states that are consciously accessible and experienced as emotions, feelings, or moods (Russell, 2003; Tsai, 2007). Although it is widely acknowledged that higher quality leisure experiences lead to more positive affect (Kleiber et al., 2011), the distinction between high- and low-arousal dimensions has been overlooked in leisure studies. Tsai, Knutson, and Fung (2006) discovered cultural differences in ideal high-arousal positive (HAP; e.g., enthusiastic) and low-arousal positive (LAP; e.g., calm) affect. Whereas European American undergraduate students valued HAP more than Hong Kong Chinese undergraduate students, Hong Kong Chinese students valued LAP more than European American students. Based on these previous studies, Study 2 investigated the effects of culture and leisure participation on HAP and LAP and found that leisure participation significantly increased both HAP and LAP for all three groups (i.e., Japanese, Asian-Canadians, Euro-Canadians) as with Kleiber et al.'s proposition. However, contrary to Tsai et al.'s (2006)

findings, Study 2 discovered that the positive effects on HAP for Japanese students were significantly larger than those for Euro-Canadian students.

Markus and Kitayama (1991) emphasized the role of self-construal in people's emotions by stating that "emotional experience should vary systematically with the construal of the self" (p. 235). In fact, a recent empirical study (Uchida & Kitayama, 2009) reported that for American participants positive affect (e.g., joy, elation, smiling, laughing) was more closely related to personal achievement than social harmony, with the opposite tendency for Japanese participants. These results were consistent with the nature of independent and interdependent self-construal. Similarly, Tsai et al. (2006) discovered that independent self-construal positively and significantly correlated with both ideal and actual HAP. This being said, however, independent self-construal also positively and significantly correlated with actual LAP. Although the cultural difference found in Study 2 was unexpected, including self-construal as a moderator variable may provide further insight into the cultural differences.

4.3 Research Questions

Based on the findings in Study 2 and the literature outlined above, three research questions guide this study: (a) Does self-construal moderate the relationship between leisure participation and primary control and adjustment?; (b) Does self-construal moderate the relationship between leisure participation and HAP?; and (c) Do self-construal's moderator effects vary across the three groups (i.e., Japanese, Asian-Canadians, Euro-Canadians)?

4.4 Method

Because the procedure is described in detail in Study 2, only a brief synopsis of the ESM follows.

4.4.1 Study Sample

Forty-one Japanese and 36 Canadian undergraduate students from Kobe University and the University of Alberta, respectively, participated in this ESM study. These participants were recruited through recruitment posters displayed on campus and announcements during class times. All of the Japanese participants self-identified as being Japanese and were registered in the university as Japanese students. Similarly, all of the Canadian students self-identified as being Canadian, having Canadian citizenship and using English as their preferred language. Canadian participants were classified into the three following groups based on place of origin (Statistics Canada, n. d.): (a) Asian (i.e., Chinese, Filipino, Indian, Vietnamese), 44.1% (n = 16) of our sample; (b) European (i.e., British, Canadian, French, German), 41.2 % (n = 15) of our sample; and (c) Central American, African, or mixed, 14.7% (n = 5) of our sample. As with Study 2, this study focuses only on Asian- and Euro-Canadians hereafter.

4.4.2 Procedure

As some researchers (Ito et al., 2012; Morling et al., 2002; Tov & Diener, 2007; Walker, 2008, 2010) have previously recommended, this study employed the ESM to address the study purpose. Participants received a watch alarm that was programmed to ring randomly six times a day, every weekend (i.e., Saturday and Sunday), for four weekends. Days were divided into six 2-hour time blocks

between 10 am and 10 pm, and one signal was randomly programmed per block. Participants attended an orientation session before data collection began. During the orientations, they completed an orientation questionnaire.

4.4.3 Study Instruments

Two kinds of questionnaires were employed: the experience sampling form and the orientation questionnaire. The former asked participants the following questions when an alarm rang: (a) what time did the alarm ring?; (b) what time did they begin their report?; (c) what was the main activity they were doing when the alarm rang?; (d) to what extent were they experiencing primary control and adjustment? (1 = *strongly disagree*, 7 = *strongly agree*); and (e) to what extent were they experiencing HAP? (1 = *not at all*, 7 = *extremely*).

As reported in Study 2, the control measure, which contains three primary control items and six secondary control items (three items for acceptance and adjustment; Morling & Evered, 2006), was developed through an expert review (Dunn, Bouffard, & Rogers, 1999). Based on the results of the confirmatory factor analyses (CFA), one item for each construct was deleted to obtain the measure's construct validity. By conducting multigroup CFAs (Milfont & Fischer, 2010), its measurement invariance was also confirmed. Tsai's (2007) three affect items (i.e., enthusiastic, excited, elated) were employed to measure HAP. Study 2 also reported these measures' construct validity and measurement invariance by conducting CFAs and multigroup CFAs, respectively. As mentioned in Study 2, the questionnaire was translated from English into Japanese by the use of the

translation—back-translation procedure (Brislin, 1970; van de Vijver & Leung, 2011).

The orientation questionnaire contained a series of self-construal items and academic (e.g., year of study, area of study) and socio-demographic (e.g., sex, age) questions. Participants used a five-point Likert scale (1 = *strongly disagree*, 5 = *strongly agree*) to indicate the extent to which they agreed or disagreed with 20 items representing the two types of self-construal (Park & Kitayama, 2012). These 20 items were developed in both English and Japanese.

4.4.4 Data Analysis

Data analysis consisted of five steps. First, examination of the data was conducted. Responses that were made 30 minutes or more after the signal were eliminated (Scollon, Kim-Prieto, & Diener, 2003). Second, I coded reported activities into 19 categories, based on a Statistics Canada scheme (Fast & Frederick, 2004). One Japanese and one Canadian individual also independently coded, respectively, all of the Japanese and Canadian participants' reported activities as I did. Interrater agreements (Tinsley & Weiss, 1975) or Cohen's kappa between me and each coder were .85 for Japanese and .94 for Canadian people's data. For comparative purposes, a kappa coefficient of .81 to 1.00 is considered to be "almost perfect agreement" (Landis & Koch, 1977). On the basis of the coding results, a dichotomous variable leisure was developed by dummy-coding 14 non-leisure activities (e.g., paid work, education) as "0" and five leisure activities (i.e., socializing, watching television, other passive leisure, active sports, other active leisure) as "1". Third, self-construal scale's descriptive data (i.e.,

scale means, standard deviation, and Cronbach's alphas) were calculated, and subsequently, dependent *t*-tests were conducted within each group to determine if the two types of self-construal significantly differed. Fourth, each dependent variable was computed by summing up the corresponding items and dividing that number by the number of usable items in each scale. Subsequently, descriptive data of the dependent variables were also calculated by using aggregated data.

Finally, hierarchical linear modeling (HLM) was conducted to examine the moderator effect of self-construal on primary control, adjustment, and HAP, by the three groups. The experiences are the level-1 units and the individuals are the level-2 units. At level-1, leisure (i.e., non-leisure = 0, leisure = 1) was used as an explanatory variable: $Y = \beta_0 + \beta_1$*Leisure + R. At level-2, the two types of self-construal were used as explanatory variables. More specifically, the equation regarding β_0 is represented: $\beta_0 = \gamma_{00} + \gamma_{01}$*Independent Self-Construal + γ_{02}*Interdependent Self-Construal + U_0, and the equation regarding β_1 is represented: $\beta_1 = \gamma_{10} + \gamma_{11}$* Independent Self-Construal + γ_{12}* Interdependent Self-Construal + U_1. Whereas the leisure variable was left un-centered, the two self-construal variables were grand-mean centered. Because the group sample sizes were small, residual maximum likelihood estimation was employed (Snijders & Bosker, 2011). HLM 6 software (Raudenbush, Bryk, & Congdon, 2000) was used for the analyses.

4.5 Results

4.5.1 Descriptive Results

As reported in Study 2, on average, Japanese participants completed 31.8 (66.3%) of 48 possible questionnaires; Asian-Canadian participants completed 40.5 (84.4%) questionnaires; and Euro-Canadian participants completed 38.3 (79.8%) questionnaires. Japanese students completed 594 (45.7%) questionnaires during leisure activities and 708 (54.4%) questionnaires during non-leisure activities. Asian- and Euro-Canadian students completed 224 (34.5%) and 237 (41.2%) questionnaires during leisure activities, respectively, and 424 (65.6%) and 336 (58.6%) questionnaires during non-leisure activities, respectively (see Table 3-1).

Table 4-1 reports the self-construal scales' composing items and Cronbach coefficient alphas. Both alphas were near or above accepted levels (i.e., .6, Nunnally, 1967). None of the reliability coefficients differed significantly ($p > .05$) between each group (van de Vijver & Leung, 1997). Table 4-2 reports the means and standard deviations of each type of self-construal and the results of the dependent *t*-tests, by group. Whereas Japanese students were significantly more interdependent than independent, Euro-Canadian students were significantly, albeit marginally, more independent than interdependent. Effect sizes (Cohen's *d*) were .76 and .54 for Japanese and Euro-Canadian students, respectively, and both were in between the medium and large effect size benchmarks (Cohen, 1992). Asian-Canadian students reported no significant differences between the two types of self-construal.

Table 4-1
Self-Construal Scales and Items and its Cronbach's Alphas

	Cronbach's Alpha			
	JPN	Asian-CAN	Euro-CAN	Total
Independent Self-Construal	**0.67**	**0.57**	**0.74**	**0.78**
I always try to have my own opinions				
I am comfortable with being singled out for praise or rewards				
The best decisions for me are the ones I made by myself				
In general I make my own decisions				
I act the same way no matter who I am with				
I am not concerned if my ideas or behavior are different from those of other people				
I always express my opinions clearly				
Being able to take care of myself is a primary concern for me				
I enjoy being unique and different from others in many respects				
I do my own thing, regardless of what others think				
Interdependent Self-Construal	**0.71**	**0.66**	**0.61**	**0.66**
I am concerned about what people think of me				
In my own personal relationships I am concerned about the other person's status compared to me and the nature of our relationship				
I think it is important to keep good relations among one's acquaintances				
I avoid having conflicts with members of my group				
When my opinion is in conflict with that of another person's, I often accept the other opinion				
I respect people who are modest about themselves				
I will sacrifice my self-interest for the benefit of the group I am in				
I often have the feeling that my relationships with others are more important than my own accomplishment				
I feel my fate is intertwined with the fate of those around me				
Depending on the situation and the people that are present, I will sometimes change my attitude to behavior				

Note. JPN = Japanese; CAN = Canadians. Scale and items were from Park and Kitayama (2012).

Table 4-2
Results of Dependent T-Tests for Self-Construal

	Independent SC		Interdependent SC		*t*-value	*p*
	M	*SD*	*M*	*SD*		
Japanese	3.09	0.52	3.55	0.52	-4.86	0.000
Asian-Canadians	3.86	0.40	3.71	0.45	1.03	0.321
Euro-Canadians	3.83	0.51	3.39	0.46	2.09	0.056

Note. SC = self-construal. The two types of self-construal were measured using a five-point Likert scale (1 = strongly disagree, 5 = strongly agree).

By using the aggregated data, the means and standard deviations of each dependent variable were calculated, by group: primary control (Japanese, M =3.70, SD = 1.83; Asian-Canadians, M = 3.86, SD = 1.49; Euro-Canadians, M = 3.86, SD = 1.59), adjustment (Japanese, M = 4.21, SD = 1.55; Asian-Canadians, M = 4.54, SD = 1.22; Euro-Canadians, M = 4.25, SD = 1.38), HAP (Japanese, M = 3.15, SD = 1.69; Asian-Canadians, M = 3.07, SD = 1.61; Euro-Canadians, M = 3.07, SD = 1.75). It should be noted that acceptance and low-arousal positive (LAP) affect were not included here because Study 2's results did not identify any cultural differences in these two dependent variables. Further descriptive information (i.e., composing items, Cronbach's alphas) can be found in Table 3-2.

4.5.2 Hierarchical Linear Modeling Results

In order to examine the self-construal's moderator effects on control and positive affect during leisure participation, model testing proceeded in two phases: null model and random intercepts and slopes model. First, null models were examined containing no explanatory variables for each dependent variable, by group. All chi-squared tests for random effects (U_0) were statistically significant

and intraclass correlation coefficients showed moderately high values (Table 4-3). These results demonstrate that there is variance in each dependent variable by the individuals and therefore supports the use of HLM in both instances.

Second, random intercepts and slopes models were tested using leisure (level-1) and the two types of self-construal (level-2) as predictors. Table 4-3 shows the results of fixed effects for leisure slope (β_1), by group. The regression coefficients γ_{10} exhibited the effects of leisure participation. Except for primary control among Asian-Canadians, the results of these coefficients were the same with those of Study 2, although their coefficient values were slightly different because of the use of the different HLM designs. Rather, the focus here is the moderator effects of self-construal between leisure participation and experiences (γ_{11}, γ_{12}). There were only two significant regression coefficients involving independent self-construal in primary control among Euro-Canadians and interdependent self-construal in adjustment among Asian-Canadians. These results indicated that whereas Euro-Canadian students who were more independent felt primary control less during leisure activities, Asian-Canadian students who were more interdependent felt adjustment less during leisure activities. Both of them were contradictory to the expected relationships between self-construal and primary and secondary control.

Table 4-3 also reports the effect sizes for the level-1 (i.e., the proportional reduction of error for predicting an experiential outcome). As Snijders and Bosker (2011) recommended, the models were re-estimated without the random slopes, and the resulting parameters were used to calculate each effect size. It should also

Table 4-3
Results of HLM in terms of Leisure Slopes, by Group

Fixed Effect	Japanese			Asian-Canadians			Euro-Canadians		
Leisure Slope (β_1)	*Coef.*	*SE*	*p*	*Coef.*	*SE*	*p*	*Coef.*	*SE*	*p*
Primary Control									
Intercept (γ_{10})	0.526	0.124	0.000	0.397	0.170	0.037	0.111	0.143	0.452
Independent (γ_{11})	-0.297	0.297	0.324	0.763	0.456	0.118	-0.612	0.273	0.044
Interdependent (γ_{12})	0.022	0.365	0.952	-0.730	0.398	0.089	-0.010	0.305	0.974
	ICC = 0.29; R_1^2 = 0.00			ICC = 0.38; R_1^2 = 0.00			ICC = 0.42; R_1^2 = 0.02		
Adjustment									
Intercept (γ_{10})	0.269	0.126	0.039	-0.065	0.151	0.673	-0.438	0.111	0.002
Independent (γ_{11})	-0.207	0.283	0.469	0.372	0.402	0.372	0.162	0.322	0.624
Interdependent (γ_{12})	0.003	0.448	0.996	-0.871	0.351	0.028	0.317	0.195	0.129
	ICC = 0.42; R_1^2 = -0.01			ICC = 0.35; R_1^2 = 0.01			ICC = 0.47; R_1^2 = -0.06		
High-Arousal Positive Affect									
Intercept (γ_{10})	1.497	0.143	0.000	1.134	0.157	0.000	0.826	0.182	0.001
Independent (γ_{11})	0.038	0.289	0.895	0.805	0.513	0.140	-0.016	0.464	0.973
Interdependent (γ_{12})	-0.151	0.446	0.736	0.238	0.411	0.572	0.000	0.470	1.000
	ICC = 0.21; R_1^2 = 0.18			ICC = 0.37; R_1^2 = 0.08			ICC = 0.38; R_1^2 = 0.13		

Note. ICC = intraclass correlation; Coef = coefficient.

be noted that two of the effect sizes were negative, albeit undesirable, but this is possible in HLM (Snijders & Bosker, 2011).

4.6 Discussion

4.6.1 Culture and Self-Construal

The purpose of this study was to examine self-construal's moderator effects between leisure participation and experiences (i.e., primary control, adjustment, HAP). Before addressing the purpose above, key discoveries regarding self-construal will be briefly discussed. Because the results generally supported the more commonly espoused view (Kitayama et al., 2007; Markus & Kitayama, 1991), it is reasonable to state that Park and Kitayama's (2012) measures captured Japanese and Canadian participants' self-construal. More specifically, Japanese students were significantly more interdependent than independent, whereas Euro-Canadian students were significantly, albeit marginally ($p = 0.056$), more independent than interdependent. The marginal significant result among Euro-Canadians appeared to be due to the small sample size ($n = 15$). Because this was exploratory research, I also chose to look at probability levels slightly above the customary level of $p < .05$. It should be added that both effect sizes were medium.

On the other hand, no significant difference between independent and interdependent self-construals was found among Asian-Canadian students. This result implies that, as Berry, Poortinga, Segall, and Dasen (2002) posited, a change in self-construal may be occurring among Asian-Canadian students as a function of either integration (i.e., developing a balance between Asian- and Euro-

Canadian cultural norms concerning self-construal) or assimilation (i.e., replacing their Asian cultural norms concerning self-construal with Euro-Canadian cultural norms).

4.6.2 The Moderator Effects of Self-Construal

Study 2 discovered the following cultural differences: (a) leisure participation significantly increased only Japanese students' primary control; (b) leisure participation significantly increased and decreased, respectively, the adjustment aspect of secondary control for Japanese and Euro-Canadian students; and (c) the positive effects on HAP among Japanese students were significantly larger than those for Euro-Canadian students. In this study, the HLM results identified only two significant cross-level interactions, suggesting that most of the cultural differences above were not related to variations in self-construal.

Both significant cross-level interactions are related to control, and both of them did not align with previous studies' propositions that independent and interdependent cultural patterns emphasize primary control and secondary control, respectively (Kitayama et al., 2007; Morling & Evered, 2006; Weisz et al., 1984). Euro-Canadian students who were more independent significantly felt primary control less in leisure situations, and Asian-Canadian students who were more interdependent significantly felt adjustment less in leisure situations. Triandis's (1995) contentions provide a possible interpretation for the former contradictory result. According to him, "Individualists, who have a tendency toward self-enhancement that is not found among collectivists, should hide their high self-esteem and learn to present more modest selves" (p. 158). As socializing was the

most frequently reported leisure activity among Euro-Canadian students (16.2%) and this proportion was larger than those of Japanese (13.3%) and Asian-Canadians (12.3%, see Table 3-1), Euro-Canadian students who were more independent might try to be modest by exerting less primary control in social leisure situations. A possible explanation for the latter contradictory result is that Asian-Canadians who were more interdependent might have problems regarding a cultural fit (i.e., "the degree to which an individual's personality is more similar to the dominant cultural values in the host culture", Heine, 2008, p. 519) with the Canadian independent cultural context. For Asian-Canadians, holding their heritage cultural values (i.e, being more interdependent) in Canada might lead to adverse effects on adjustment. As Study 2 identified cultural specific emphasis in the effects of leisure participation on only adjustment, it seems that culture and self-construal play an important role in investigating the relationship between leisure and the adjustment aspect of secondary control.

Having said this, however, the cultural differences reported in Study 2 do not seem to be because of variations in self-construal. In fact, the other 10 cross-level interactions regarding control were not significant, being conflicting with Lam and Zane (2004) and Ashman et al.'s (2006) findings. Given that primary control changes environments and secondary control adjusts oneself to and accepts environments (Rothbaum et al., 1982), cultural differences in control may be more susceptible to level-1 situational variables (e.g., activities, companions) than level-2 individual variables (e.g., self-construal). McCarty et al. (1999), who studied primary and secondary control between American and Thai children, held

that situational factors cannot be overlooked when examining primary and secondary control cross-culturally. For example, in their study, American children exerted primary control more than Thai children for coping with separation from a friend, but American children exerted secondary control more than Thai children for coping with physical injury. McCarty et al. held that this is because traditional healing in Thailand emphasizes activity more than passivity. Although their study focused on stressors, it is reasonable to state that taking into account situational variables may, similarly, be critical to understanding the effects of leisure participation on primary and secondary control cross-culturally. This interpretation aligns with Kleiber et al.'s (2011) proposition that leisure experiences are influenced by situational (external) factors as well as personal (internal psychological) factors. As Caltabiano (1994) identified three different types of leisure activities (i.e., outdoor-active sport, social, and cultural hobbies) regarding stress coping, such effects of leisure participation on primary and secondary control may vary across types of leisure activities. Therefore, when investigating the effects of leisure participation on primary and secondary control cross-culturally, researchers should take into account situational factors (e.g., types of leisure activities). Additionally, as discussed in Study 2, how such situational factors have different meanings across cultures should be examined together. Again, for example, socializing may play a role in affirming the sense of the self as interdependent for Japanese people, but the sense of the self as independent for Euro-Canadian people (Uchida, Kitayama, Mesquita, Reyes, & Morling, 2008).

The HLM results did not identify the moderator effects of self-construal on HAP. Contrary to Tsai et al. (2006) and Uchida and Kitayama (2009), these results indicated that differences in self-construal do not explain the cultural difference reported in Study 2. As mentioned above, level-1 variables (e.g., activities, companions) rather than the level-2 variable (i.e., self-construal) might play a pivotal role in explaining cultural differences in positive affect. Walker et al. (2001) found, for instance, that whereas Euro-North American outdoor recreationists preferred hiking, Chinese-Canadian outdoor recreationists preferred viewing scenery; and Tsai (2007) interpreted these results as support for the former group's preference for more HAP states and the latter group's preference for more LAP states. This interpretation suggests the importance of considering activity types in affect's cultural variations. Similarly, a cross-cultural ESM study conducted by Oishi and colleagues (Oishi, Diener, Scollon, & Biswas-Diener, 2004) identified that Japanese college students reported higher levels of positive affect than American college students when with friend or partner. These studies indicated the importance of situational variables to identify sources of cultural differences in affective experiences. Additionally, as discussed in Study 2, it is also important to keep in mind that this ESM study captured participants' actual, *not* ideal, HAP. Ideal affect refers to "the affective states that people value and would ideally like to feel," whereas actual affect refers to "the affective states that people actually feel" (Tsai et al., 2006, p. 289). Cultural norms strongly influence retrospective reports of emotions more than online reports of emotions (Scollon, Koh, & Au, 2011). Memory for emotions involves a reconstructive process in

which cultural norms are highly influential and therefore: "people's memories of their emotions [are] more consistent with their cultural values than the momentary experience of emotion" (Scollon et al., 2011, p. 855). In fact, Tsai et al. (2006) found that self-construal was associated with ideal more than actual affect. This might be one of the reasons why the HLM analyses were not able to identify self-construal's moderator effect.

4.7 Conclusion

The purpose of this study was to examine the moderator effects of self-construal between leisure participation and experiences (i.e., primary control, adjustment, HAP). In particular, this research was conducted to determine if self-construal can explain why the cultural differences reported in Study 2 exist. By using the cross-cultural ESM data, the HLM cross-level interaction results indicated that: (a) the interaction between leisure participation and independent self-construal significantly inhibited primary control among Euro-Canadian students; (b) the interaction between leisure participation and interdependent self-construal significantly inhibited the adjustment aspect of secondary control among Asian-Canadian students; and (c) the moderator effects of self-construal were not identified in the other interactions. These results suggest that the moderator effects of self-construal do not appear to be a key mechanism that explains cultural differences in leisure experiences, control and positive affect specifically in this case, contrary to similar research involving leisure motivations (Walker, 2009, 2010) and constraints (Hudson et al., 2013). Whereas these two leisure properties influence people's actions before they actually participate in leisure

activities, leisure experiences are what people are actually feeling and thinking during leisure participation. Considering this critical difference, taking into account level-1 situational variables (e.g., activities, companions) may be necessary to identify causes of the cultural differences in leisure experiences. Particularly, as mentioned in Study 2 as well, future research should examine the self-construal's moderator effects on leisure experiences across several activity types (e.g., socializing, passive leisure, active leisure).

As with all research, this study has limitations. The most important of these, as Study 2 acknowledged, was the small sample sizes for both Canadian groups, followed by the use of convenience sampling, the gender disparity among the groups, and the use of the Statistics Canada coding scheme for identifying leisure and non-leisure activities (Fast & Frederick, 2004). This being said, it is also true that the HLM results indicated no significant interactions for the large enough sample size of the Japanese group. Another limitation is response bias for the self-construal scale. In contrast to the control and positive affect scales, multigroup CFAs were not conducted to examine the self-construal's measurement invariance due to the small sample sizes. Having acknowledged these limitations, however, it is reasonable to state that this follow-up study furthers Study 2 and, in doing so, it contributes to the growing, yet still understudied, research theme of leisure, culture, and self-construal.

4.8 References

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CHAPTER 5

Overall Discussion and Conclusion

5.1 General Findings

The purpose of this dissertation was threefold: (a) to investigate similarities and differences in leisure conceptualizations between Japan and Canada and between two Japanese leisure-like terms: *yoka* and *rejā* (Study 1); (b) to examine the effects of leisure participation on Japanese and Euro- and Asian-Canadian undergraduate students' control and positive affect (Study 2); and (c) to identify self-construal's moderator effects on leisure experiences (i.e., primary control, the adjustment aspect of secondary control, and high-arousal positive affect) (Study 3). To address the above, the Leisure Ten Statements Test (LTST) and the experience sampling method (ESM) were conducted in Japan and Canada.

Results of Study 1 indicated that: (a) leisure conceptualizations differed not only between Japan and Canada but also within Japan depending on terminologies; (b) the loanword *rejā* has different meanings from its original English word, leisure, suggesting that it has adapted to Japanese cultural contexts; and (c) the Japanese leisure-like term that best compares with the English word leisure varies depending on which specific aspect of leisure is of interest. Hierarchical linear modeling (HLM) results in Study 2 indicated that leisure participation significantly: (a) increased Japanese students' primary control; (b) decreased the acceptance aspect of secondary control for all three groups; (c) increased and decreased, respectively, the adjustment aspect of secondary control for Japanese and Euro-Canadian students; and (d) increased high- and low-arousal

positive affect for all three groups, but the positive effects on high-arousal positive affect for Japanese students were significantly larger than those for Euro-Canadian students. HLM results in Study 3 indicated that: (a) the interaction between leisure participation and independent self-construal significantly inhibited primary control among Euro-Canadian students; (b) the interaction between leisure participation and interdependent self-construal significantly inhibited the adjustment aspect of secondary control among Asian-Canadian students; and (c) the moderator effects of self-construal were not identified in the other interactions.

The findings obtained in Study 1 indicated the need to pay careful attention when choosing a Japanese leisure-like term, *yoka* or *rejā*, particularly for cross-cultural research. Based on the results of Study 1, Studies 2 and 3 employed an external definition vantage point to avoid the translation issues. Also, Studies 1 and 2 addressed the important question of "whether or nor leisure … is itself a human universal" (Chick, 1998, p. 116). Both studies identified not only *cultural specificity* (cultural differences) but also *universality* (cultural similarities) in conceptualizations of leisure and leisure experiences. As there has been a call for researchers to start focusing on *why* (explaining), rather than *where* (exploring), these similarities and differences exist (Bond & van de Vijver, 2011; Henderson & Walker, 2014), Study 3 responded to this call by examining self-construal's moderator effects on cultural differences reported in Study 2. Study 3 concluded that self-construal did not play any significant role in explaining the cultural differences in leisure experiences as opposed to leisure motivations (Walker, 2009,

2010) and constraints (Hudson, Walker, Simpson, & Hinch, 2013). This suggested the importance of situational variables (e.g., activities, companions), rather than individual variables (e.g., self-construal) in terms of leisure experiences. For example, participating in active sports/leisure may contribute to the enhancement of high-arousal positive affect regardless of whether participants are more independent or not. In summary, these three independent but related cross-cultural research studies demonstrated both culturally and universally sanctioned patterns of leisure conceptualizations and experiences, and suggested that self-construal is not a panacea to explain why cultural differences in leisure phenomena exist.

5.2 Limitations and Implications

5.2.1 Limitations

As stated in each study, they have their own limitations. Overall, the use of a convenience sample composed of undergraduate students is one potential weakness of this dissertation because of concerns about generalizability. Although undergraduate students presumably have concepts and experiences of leisure similar to those of adults because of biologically-based cognitive maturation and a certain degree of adult socialization (Kleiber, Caldwell, & Shaw 1993), the same results may not be obtained with different populations. Another overall limitation is the oversight of Canadian participants' cultural background. Study 1 did not take this into account. Studies 2 and 3 divided Canadian participants into Euro- and Asian-Canadian participants based on their cultural backgrounds, but this consequently made their sample sizes small. Another overall limitation is a two-case comparison (i.e., Japan, Canada). Campbell (1961) stated that a difference in

a two-case comparison could be the result of any other difference between the cases. Furthermore, Munroe and Munroe (1991) indicated that the minimum number of cases (cultures) that can be compared and provide a statistically significant result is four, assuming unbiased sampling and errorless measurement. Similarly Boehnke, Lietz, Schreier, and Wilhelm (2011) recommended the comparison of more than just two cultures. Although Studies 2 and 3 compared the three groups (i.e., Japanese, Asian-Canadian, and Euro-Canadian students), having a third (ideally and fourth) culture could provide knowledge of the size of differences and the degree of similarity (Boehnke et al., 2011). Additionally, the gender disparity between Japanese and Canadian participants is another crucial limitation. More male undergraduate students participated in the surveys in Japan and more female undergraduate students did so in Canada. This might be due to the gender ratio of undergraduate students in Kobe University (7,862 males and 3,999 females in 2012; Kobe University, 2012) and the University of Alberta (12,962 males and 16,138 females in 2010/2011; University of Alberta, 2011). Lastly, it should be noted that the three research studies in this dissertation are cross-sectional study designs. Therefore, this dissertation did not clarify rigorous causal effects. The best and only way to clarify these causal effects is conducting experimentation research. Ito, Walker, and Liang (in press) identified that no experimental non-Western and cross-cultural/national leisure research was conducted in the past two decades. Therefore, future research should employ experimental designs to clarity cultural similarities and differences in causal effects of leisure participation. Having acknowledged these overall limitations,

however, this dissertation still provides key theoretical, practical, and methodological implications.

5.2.2 Theoretical Implications

Almost two decades ago, Mannell and Kleiber (1997) acknowledged that no comprehensive social psychology of cultural differences in leisure then existed. Though progress has been made this still largely holds truth, with more than 95% of research published in the five major leisure journals between 1990 and 2009 being focused on leisure phenomena in the West (Ito et al., in press). More importantly for this dissertation, Ito et al. (in press) identified only 10 (0.5%) cross-cultural/national studies. Their findings support Fox and Klaiber's (2006) proposition that:

> The focus on Euro-North America perspectives "leisure" is not because they are the only regions worthy of serious study, but because they are the foundation of the meta-narrative common to leisure studies. Much has happened elsewhere in the world, and the histories of leisures have been distorted by not taking seriously other perspectives, values, cultures, and regions of the world. (p. 423)

Therefore, it is reasonable to state that this dissertation has contributed to theoretical development in leisure studies by identifying cultural similarities and differences in conceptualizations of leisure and leisure experiences. Although this dissertation does not provide enough evidence to fully answer Chick's (1998) question: "whether or not leisure…is itself a human universal" (p. 116), it does

strongly indicate that a fuller understanding of leisure phenomena can only be achieved if attention is paid to cultural contexts.

Furthermore, the examination of self-construal's effect on cultural differences in leisure experiences also has an important implication for leisure studies. Self-construal has been found to significantly affect leisure motivations (Walker, 2009, 2010) and constraints (Hudson et al., 2013) but, based on the results of Study 3, not leisure experiences. Self-construal is a powerful theory, but Study 3 suggested that it is not a panacea to explain why cultural differences in leisure phenomena exist. Leisure motivations and constraints affect people's actions before they actually participate in leisure activities. On the other hand, leisure experiences are what people are actually feeling and thinking during leisure participation. Because of this critical difference, it is reasonable to state that situational variables (e.g., activities, companions), rather than individual variables (e.g., self-construal), may be important to identify causes of the cultural differences in leisure experiences. More research is needed to examine roles of self-construal in cross-cultural leisure research.

Lastly, this dissertation contributes to the development of leisure studies in Japan. Study 1 addressed a foundation question: *what does leisure mean to Japanese people?* Study 2 similarly addressed another prominent question: *what types of control and positive affect are Japanese people feeling during leisure activities?* Both studies took into account Japanese cultural aspects and leisure phenomena by contrasting them to Canadian counterparts. Most, if not some, leisure research studies in Japan are descriptive; for example how working hours

and leisure time shifted in the past (Harada, 1998; Karppinen-Shetta, 1996); and how leisure markets including fitness clubs, resorts, theme parks, and tourism developed in the past (Harada, 1994). Additionally, in the Japanese leisure studies textbook "*For people studing leisure studies*" (Senuma & Sonoda, 2004), descriptive results occupy a large amount of the contents. Although I acknowledged that these descriptive research studies are important to the foundation of Japanese leisure studies, I personally believe that it is time for Japanese leisure scholars to start conducting more detailed and theory-driven research. Such attempts can be appreciated by Western leisure scholars and can lead to the development of the globalization of leisure research and practice, including the directionality of new knowledge transferred from the non-Western world to the Western world and vice versa. Japanese leisure researchers play no small role in facilitating a power balance between the West and non-West in leisure studies (Iwasaki, Nishino, Onda, & Bowling, 2007).

5.2.3 Practical Implications

Considering the fact that control and positive affect are conducive to psychological well-being (Iwasaki & Mannell, 2000; Kleiber et al., 2011; Rodin, 1986; Tov & Diener, 2007), this dissertation has important practical implications. As Mannell (2007) stated, accumulative evidence on the relationship between leisure and psychological health and well-being is largely limited to North American, British, Australian, and Western European populations. Although leisure participation positively influences this relationship—including one's personal growth, identity formation and affirmation, and the ability to cope with

stress—all of these positive outcomes might not be universal (Mannell, 2007). As Walker, Deng, and Dieser (2005) posited, without knowing the cultural context, "leisure practitioners may unknowingly harm clients instead of helping them experience the benefits of leisure" (p. 93). This dissertation confirmed this proposition and helps promote, at least to some degree, the generalization of knowledge about the influence of leisure on health and well-being.

The findings obtained in this dissertation are beneficial for both Japanese and Canadian undergraduate students. Many students suffer from mental illness (e.g., stress, anxiety, depression; Kennedy, 2013; Sakamoto, 2011), which subsequently leads to an increase in the number of individuals who commit suicide in both Japan (Mainichi Daily News, 2011) and Canada (Kennedy, 2013). Given Study 2's findings that leisure participation enhanced high- and low-arousal positive affect for both Japanese and Canadian participants, and primary control and the adjustment aspect of secondary control for Japanese participants, this dissertation suggests that leisure participation could potentially address these problems. To do so, leisure (or *yoka*, *rejā*) education would play a pivotal role both generally and specifically in Japan, because *yoka* or *rejā* university education is almost nonexistent in Japan contrary to Canada (Okayasu, Ito, & Yamaguchi, 2013). As Senuma (2005) stated that *yoka* education for Japanese people is necessary to promote their quality of life and self-development, providing *yoka* (or *rejā*) education will be an important task of Japanese leisure researchers, which subsequently will enhance Japanese people's understanding of leisure benefits and its possibilities.

To this end, the integration of leisure education into club activities and physical education in the Japanese education system should be encouraged. Although it is beyond the focus of this dissertation, sport/physical education and school club activities can be considered important aspects of leisure in Japan. For example, physical education (*taiiku*) provides a variety of sport and recreational activities to students, and school club activities (*bukatsudou*) usually provide opportunities for students to pursue leisure-like activities from active sports to cultural hobbies after school. Although some students may feel obligated to engage in physical education and club activities because they are integrated into school systems, it is widely known that they generally provide students leisure-like pursuits. More importantly, however, some clubs, especially active sports including baseball, soccer, and basketball, are too competitive and emphasize victories and overachievement, rather than enjoyment and fun. For example, a high school basketball coach's violence rather than corporal punishment against the club's captain led to his suicide in 2012. In Japan, violence is often used in coaching at every level of education from elementary schools to universities (The Japan Times, 2013). According to Sato (2013), "the culture of coercion and corporal punishment is so ingrained in Japanese sports that it will be hard to end." Sato also stated that such violent coaching is rooted in militarism and introduced a different perspective on sport between Japan and America by citing a famous baseball pitcher's comments as follows:

> Former star pitcher Masumi Kuwata, 44, recalled being beaten by his seniors when he played in school teams. "Violent coaching in sports,

> including baseball, is carrying on the legacy of wartime military education," Kuwata told a seminar on violence in coaching, adding that Japanese baseball adapted to Spartan training and absolute obedience during the war. "I never felt that the pain and fear of physical punishment ever toughened me one bit," he said. [Kuwata] recalled being impressed when he observed training in school baseball in the United States during his 2007 stint with the Pittsburgh Pirates. "There was no angry shouting or beating at all. They played baseball *freely* and *leisurely*. Such a background produces major leaguers," he said. [italics added]

What is really important to make the social issue correct is the enlightenment of what leisure is as Kuwata realized. Leisure from sports to hobbies should be interesting, fun, and enjoyable. We are not supposed to be afraid of violence during leisure activities. Therefore, leisure education should be integrated into club activities and physical education in the Japanese education system. This can also apply not only in Japanese education systems but also in leisure service delivery systems in Japan including community clubs, outdoor recreation centers, and so on. And such leisure education matters not only for adolescents/youth but also for adults, especially people who have recently retired and who face the situation in which they need to find a meaningful life in leisure, not in work. To achieve the dissemination of leisure education in Japan, both top-down (i.e., starting with a policy decision) and bottom-up (i.e., starting with the operational/local level) approaches should be applicable (Sabatier, 1986). Help achieving this is a particularly important task for Japanese leisure researchers.

This task can particularly be tied with the research exploring the role of leisure in meaning-making among Japanese people (cf. Iwasaki, 2008).

5.2.4 Methodological Implication

A methodological implication is the development of the LTST. As stated in Study 1, to date no other method has been developed to investigate leisure conceptualizations. Employing the LTST with a variety of populations will promote our understanding of leisure conceptualizations.

5.3 Potential Areas for Future Research

While the findings of this dissertation addressed a number of important questions about cultural similarities and differences in conceptualizations of leisure and leisure experiences, they have also identified the following five potential areas for future research. First, cross-cultural research on leisure and subjective well-being (SWB) would be a worthwhile line of inquiry. Three psychologists recently stated that: "Leisure studies is a key domain in life and can influence SWB in a positive manner. … Nevertheless, more questions remain in the study of leisure and SWB" (Newman, Tay, & Diener, 2013, pp. 18-19). Given that SWB consists of two components, affective evaluation (i.e., positive and negative emotion) and cognitive evaluation (i.e., life satisfaction) (Tov & Diener, 2007), this dissertation partially addressed this perceived gap in knowledge by examining the former. Considering the significant positive relationship between leisure and life satisfaction (Kleiber et al., 2011; Newman et al., 2013), cross-cultural empirical research that takes into account both components of SWB and leisure satisfaction seems highly promising. Development of such a cross-cultural

positive psychology of leisure could significantly advance leisure studies generally, both theoretically and practically.

Second, research on leisure motivations and constraints would be another potential research topic particularly in Japan. These two themes are prominently associated with primary and secondary control, which provides further insight into cultural differences in motivation (Heine, 2007) and can affect how people perceive and respond to constraints behaviorally (primary control) and cognitively (secondary control) (Walker & Virden, 2005). Additionally, given the relationship between leisure and SWB mentioned above, improving our understanding of how to promote leisure participation would appear to be a critical challenge. Therefore, it is important to identify what makes people move toward leisure participation (i.e., leisure motivations) and what inhibits/prohibits their leisure participation (i.e., leisure constraints). In Japan, these research themes, particularly the latter, are understudied compared with the West. For example, the Basic Act on Sports, which came into effect in Japan in 2011, aims at the dissemination and encouragement of outdoor activities and sport/recreation activities (Ministry of Education, Culture, Sports, Science and Technology, n.d.). Potentially, research on leisure motivations and constraints could prove fruitful in achieving this Act's desired objectives—with employment of the more comprehensive leisure constraints theory (Crawford & Godbey, 1987), arguably leading to even better results and, possible, the further development of Japanese leisure studies.

Third, as well as cross-cultural research between the West and non-West, cross-cultural research within the non-West (e.g., Asia) could be a potential future

research area. Although this dissertation examined similarities and differences in conceptualizations of leisure and leisure experiences between Japan and Canada, examining how Japan is similar to and different from other Asian countries regarding these themes would be enlightening. This potential research area will address the tendency to lump together different Asian groups in leisure studies (Li, Chick, Zinn, Absher, & Graefe, 2007) and help develop leisure studies in Asia, as mentioned earlier, which subsequently facilitates a power balance between the West and non-West in leisure studies (Iwasaki et al., 2007).

Fourth, investigating regional cultural variation within a nation would also be an interesting research area. Although Study 2 explicitly stated why this dissertation used a nation as a proxy of culture, it is also true that "National boundaries are political, not cultural, entities and fail to represent the degree of cultural differences even in relatively homogenous countries, such as Japan" (Li et al., 2007, p. 535). Kitayama, Ishii, Imada, Takemura, and Ramaswamy's (2006) study supported this proposition when they reported that Hokkaido (i.e., Japan's northern island) Japanese university students' behaviors were consistently more independent than those of mainland Japanese university students because of the history of voluntary settlement in Hokkaido. Additionally, given that weather and environment largely influence leisure behaviors, people in Hokkaido and Okinawa (i.e., Japan's southern island) may have different conceptualizations of leisure and leisure experiences. The same discussion can apply for Canada where it is much more culturally diverse than Japan.

Lastly, as mentioned in Study 1, investigating the association among culture, leisure, and meaning-making seems a prominent line of inquiry. As some leisure researchers (e.g., Iwasaki, 2008) have realized the important role of leisure in meaning-making, cross-cultural LTST research with modified and comprehensive categories could be one of the best ways to address this fascinating research theme. Additionally, because meaning-making plays a role in coping with stress and healing from trauma and because the adjustment aspect of secondary control is in line with the notion of coping, this dissertation can provide a path for future research concerning the role of leisure in coping with stress across cultures.

5.4 Conclusion

By conducting the LTST and the ESM with a sample of Japanese and Canadian undergraduate students, this dissertation confirmed the existence of both culturally and universally sanctioned patterns in conceptualizations of leisure and leisure experiences. Consequently, this dissertation not only provides theoretical, practical, and methodological implications as well as directions for future research, but also contributes to the growing, yet still understudied, area of non-Western and cross-cultural leisure research. Finally, the field of leisure studies can only benefit from research such as that undertaken in this dissertation because, not only can fuller understanding of leisure phenomena be obtained, but also the distortion of existing histories of leisure can be corrected.

5.5 References

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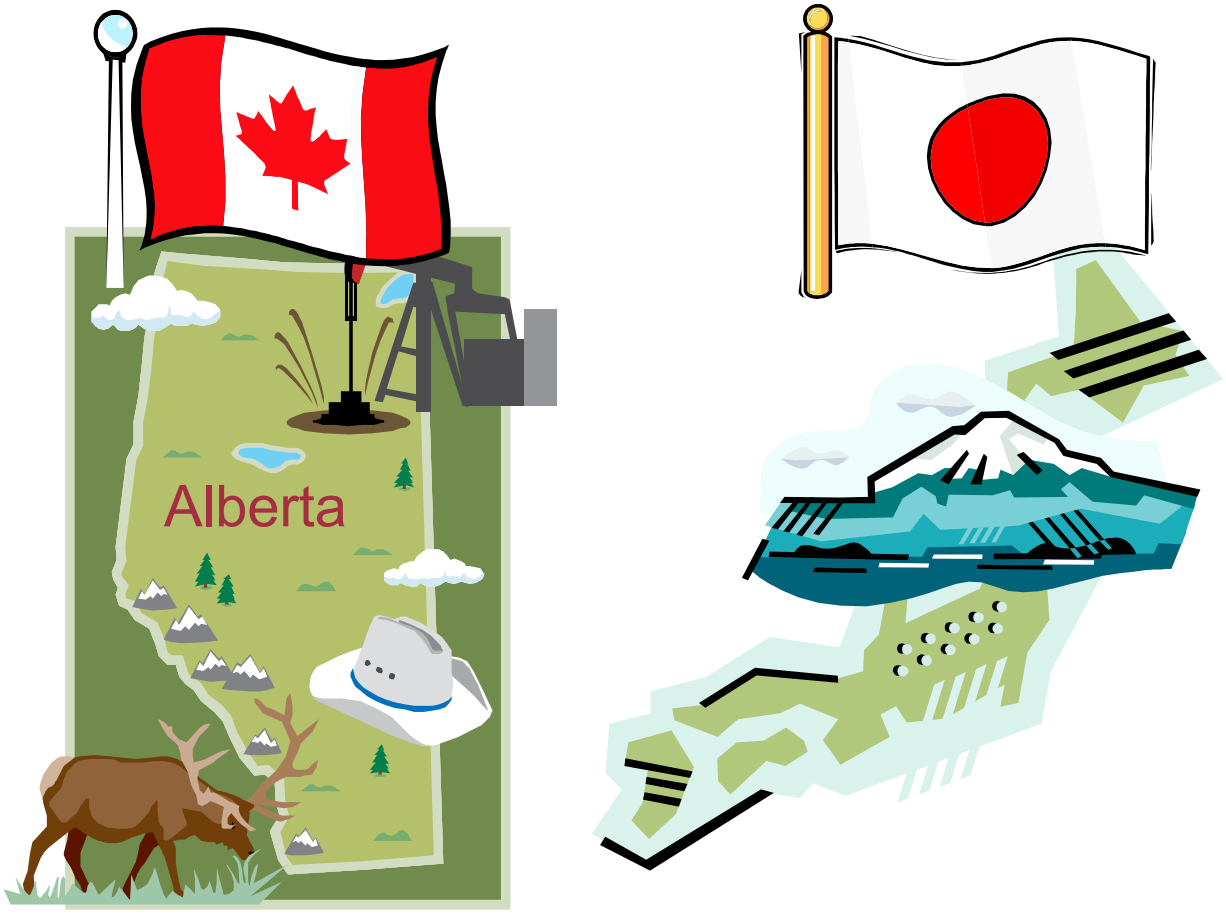
Note. **The font sizes and layout of the documentation in the following appendixes were slightly modified from their originals due to the thesis format specifications in the Faculty of Graduate Studies and Research, University of Alberta.**

Appendix A

Leisure Ten Statements Test: Questionnaire (the English Version)

University Students' Leisure Conceptualizations

in Canada and Japan



This study has been approved by the Human Research Ethics Office, University of Alberta

University of Alberta

Leisure Conceptualizations Study

The purpose of this study is to learn more about university students' conceptualizations of leisure. It will take you **approximately 15 minutes to complete the questionnaire**. The data collected will be used for the purposes of information, research, and possible publication. Your participation is entirely voluntary, and the investigators will not know who chooses to participate in this study. You may decline to enter the study or may withdraw from the study after you have begun, at any time, without consequence. However, withdrawal of survey data will not be possible once the questionnaire has been submitted because this survey will not collect enough identifiable information (e.g., name, ID number) to identify individual participants. You may skip any items you do not wish to answer. **By agreeing to complete and return this questionnaire, you are giving your consent.** In order to ensure privacy, questionnaires are only identifiable by a numerical code. If you have any further questions, please read the **Participant Information Letter that accompanies this questionnaire**. Thank you in advance for your help with this study.

A. What is leisure?

1) In the ten blanks below please make ten different statements each of which begins with the word "leisure" in response to the question, "*What is leisure?*" Don't worry about logic or importance. Go along fairly fast. Please use complete sentences.

1. Leisure _____
2. Leisure _____
3. Leisure _____
4. Leisure _____
5. Leisure _____
6. Leisure _____
7. Leisure _____
8. Leisure _____
9. Leisure _____
10. Leisure _____

2) To what degree did you find it easy or difficult to think of ten statements about leisure?

☐ Very easy

☐ Easy

☐ Neither easy nor difficult

☐ Difficult

☐ Very difficult

B. Academic and demographic information

1. What university degree are you currently pursuing? (for example, a Bachelor of Psychology, Bachelor of Science in Kinesiology, Bachelor of Education):

   _____

2. Year of study: _____

3. Gender: ☐ Male ☐ Female

4. Which best describes your present situation? ☐ Single ☐ Married/partner ☐ Other

5. In what year were you born? _____

6. What was your approximate total household income, before taxes, last year?

   ☐ Under $25,000 ☐ $25,000 to $ $75,000 ☐ over $75,000

7. What is your present job state?

   ☐ Student not employed

   ☐ Student employed part-time (20 hours or less)

   ☐ Student employed full-time (more than 20 hours)

   ☐ Other (*Please specify*) _____

8. If you are a **Canadian student**, what ethnic or cultural group do you belong to (*Please specify below*)?

   _____

   If you are an **international student**, what country are you from (*Please specify below*)?

   _____

C. Are there any other comments you would like to add about your leisure concepts?

_____

_____

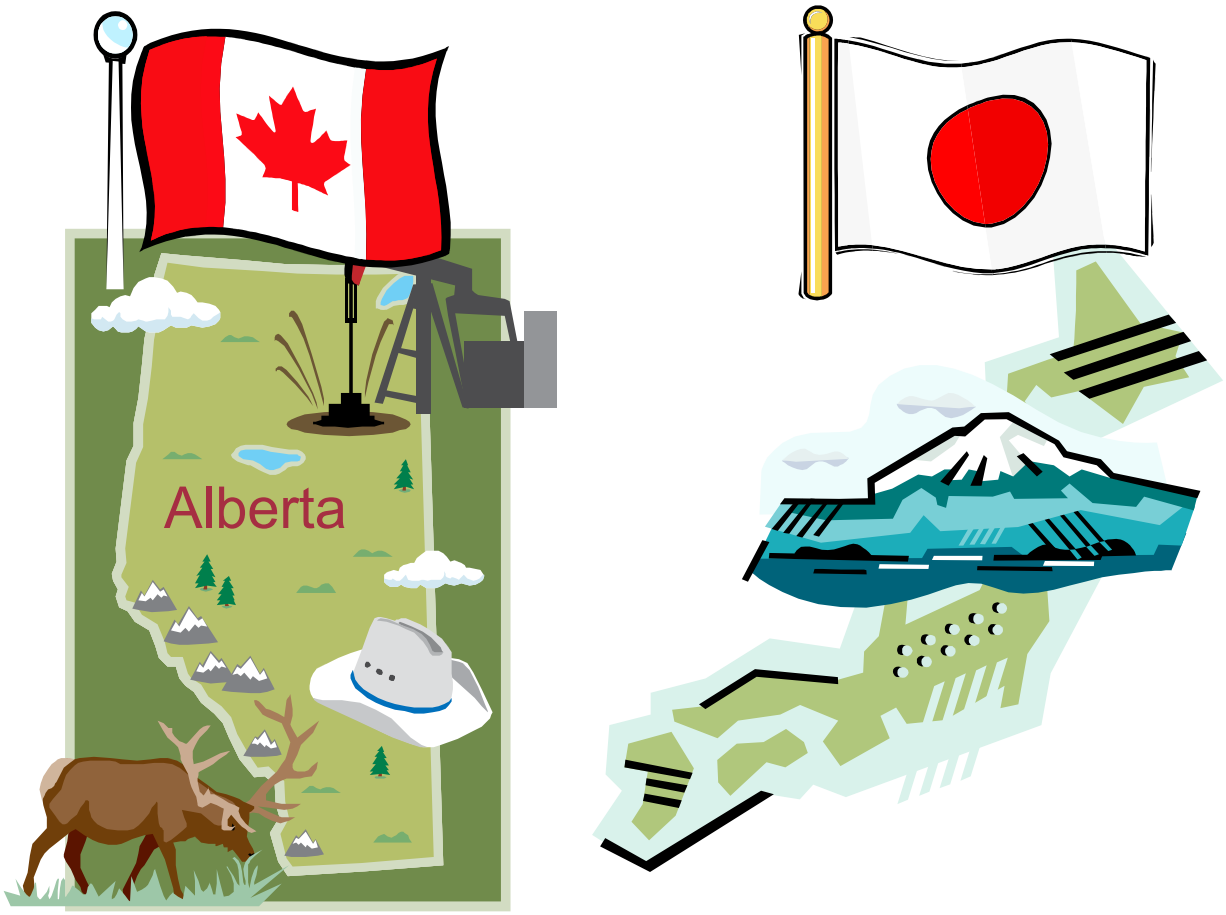
Thank you for your participation!!

Appendix B

Leisure Ten Statements Test: Questionnaire (the *Rejā* Version)

日本とカナダの大学生における

レジャーの概念



This study has been approved by the Human Research Ethics Office, University of Alberta

University of Alberta

レジャーの概念における研究

本研究は大学生のレジャーの概念について理解を深めることを目的としています．**15分程度で終わる質問紙となっております**．収集されたデータは研究および論文発表に使用されます．調査への参加は，ご自身の自由意志で決めていただきます．なお，研究者および調査員は，本調査への参加者を特定することが不可能となっております．参加者は本研究への参加を拒否することや途中で参加を取りやめることがいつでもできます．しかし，本調査は参加者個人の特定可能な情報（名前や学生番号）を収集しないため，一度質問紙を提出してしまった後の参加者のデータ削除は不可能となっております．答えたくない質問がございましたら，飛ばしていただいてもかまいません．**質問紙の記入および返却に同意することで，本研究への参加の承諾を得たとみなします**．参加者の個人情報を保護するために，質問紙は数字のみで処理されます．もし質問等ございましたら，詳細な情報が記載されている「**参加者への研究情報レター**」を調査員に尋ね，ご参照ください．本研究に対するご協力誠にありがとうございます．

A. レジャーとは何ですか？

1） 以下の 10 の余白に，「レジャーとは何ですか？」という質問に対して「レジャー」から始まる 10 の異なる文を書き出してください．論理や重要性は気にせずに，時間をあまりかけずに行なってください．完全な文章を作ってください．

1. レジャー _____

2. レジャー _____

3. レジャー _____

4. レジャー _____

5. レジャー _____

6. レジャー _____

7. レジャー _____

8. レジャー _____

9. レジャー _____

10. レジャー _____

2) レジャーについて 10 の文章を考えるのはどの程度簡単もしくは難しかったですか？

☐ とても簡単

☐ 簡　単

☐ どちらともいえない

☐ 難しい

☐ とても難しい

B. あなた自身に関する情報について

1. 所属している学部はどちらですか？（例:発達科学部, 経営学部, 文学部):

_____

2. 学　年:　　_____回生

3. 性　別:　　☐ 男　　☐ 女

4. 現在の婚姻状況:　　☐ 独　身　　☐ 既　婚　　☐ その他

5. 何年生まれですか(西暦でお答えください)？　　_____年

6. 昨年のあなたのご家庭の世帯収入(確定申告前)はおよそどのくらいでしたか？

☐ 250 万円以下　　☐ 250 ～750 万円　　☐ 750 万円以上

7. あなたの現在のアルバイト(仕事)状況を教えてください.

☐ 働いていない

☐ 週 20 時間未満働いている

☐ 週 20 時間以上働いている

☐ その他 (*具体的に教えてください*) _____

8. あなたは日本人の学生ですか？

☐ は　い

☐ いいえ (例:留学生)

C. レジャーの概念について上記の質問以外に何かコメント等ございましたらお答えください.

_____

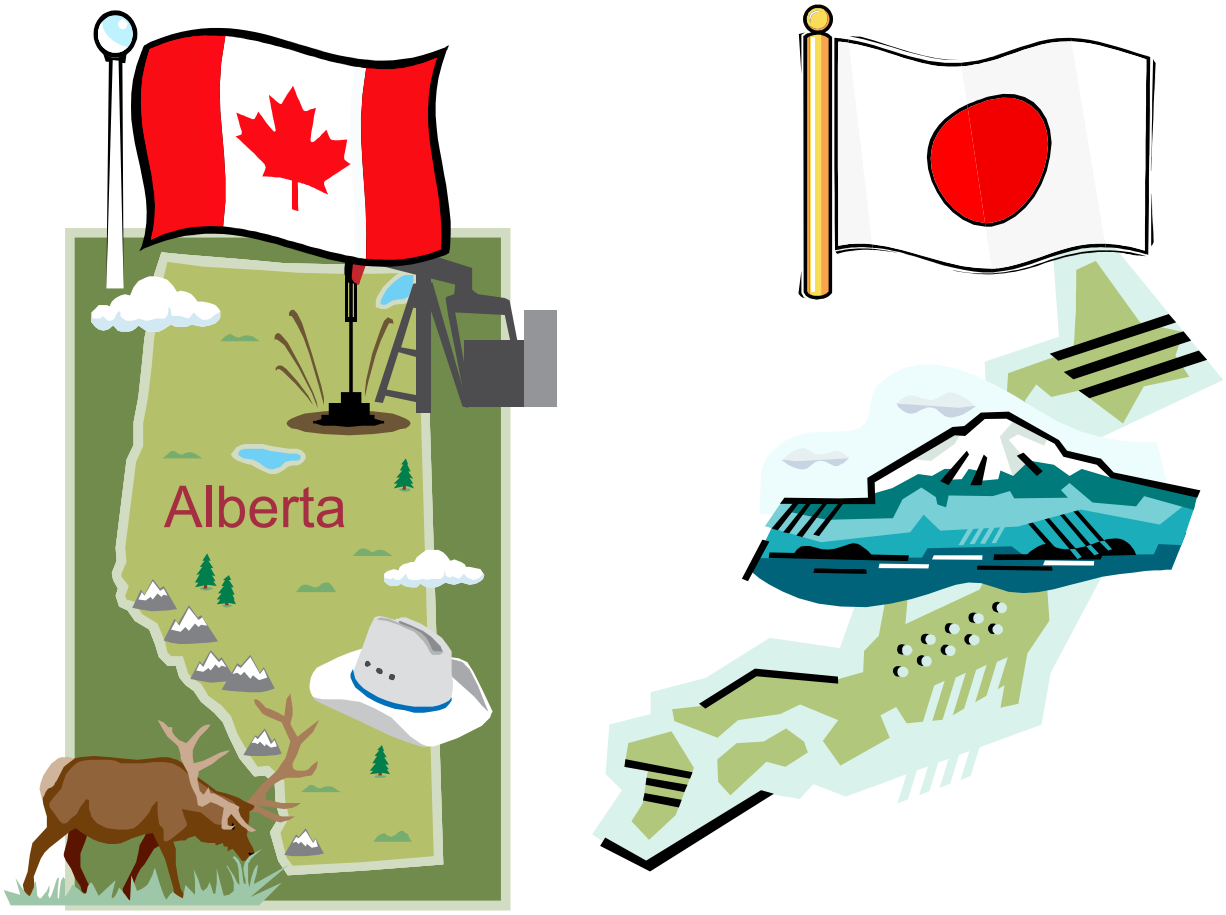
_____

ご協力ありがとうございました.

Appendix C

Leisure Ten Statements Test: Questionnaire (the *Yoka* Version)

日本とカナダの大学生における
余暇の概念



This study has been approved by the Human Research Ethics Office, University of Alberta

University
of
Alberta

余暇の概念における研究

本研究は大学生の余暇の概念について理解を深めることを目的としています．**15分程度で終わる質問紙となっております**．収集されたデータは研究および論文発表に使用されます．調査への参加は，ご自身の自由意志で決めていただきます．なお，研究者および調査員は，本調査への参加者を特定することが不可能となっております．参加者は本研究への参加を拒否することや途中で参加を取りやめることがいつでもできます．しかし，本調査は参加者個人の特定可能な情報（名前や学生番号）を収集しないため，一度質問紙を提出してしまった後の参加者のデータ削除は不可能となっております．答えたくない質問がございましたら，飛ばしていただいてもかまいません．**質問紙の記入および返却に同意することで，本研究への参加の承諾を得たとみなします**．参加者の個人情報を保護するために，質問紙は数字のみで処理されます．もし質問等ございましたら，詳細な情報が記載されている「**参加者への研究情報レター**」を調査員に尋ね，ご参照ください．本研究に対するご協力誠にありがとうございます．

A. 余暇とは何ですか？

1） 以下の 10 の余白に，「余暇とは何ですか？」という質問に対して「余暇」から始まる 10 の異なる文を書き出してください．論理や重要性は気にせずに，時間をあまりかけずに行なってください．完全な文章を作ってください．

1. 余暇 _____

2. 余暇 _____

3. 余暇 _____

4. 余暇 _____

5. 余暇 _____

6. 余暇 _____

7. 余暇 _____

8. 余暇 _____

9. 余暇 _____

10. 余暇 _____

2) 余暇について 10 の文章を考えるのはどの程度簡単もしくは難しかったですか？

☐ とても簡単

☐ 簡　単

☐ どちらともいえない

☐ 難しい

☐ とても難しい

B. あなた自身に関する情報について

1. 所属している学部はどちらですか？（例:発達科学部, 経営学部, 文学部):

_____

2. 学　年:　　_____回生

3. 性　別:　　☐ 男　　☐ 女

4. 現在の婚姻状況:　　☐ 独　身　　☐ 既　婚　　☐ その他

5. 何年生まれですか(西暦でお答えください)？　　_____年

6. 昨年のあなたのご家庭の世帯収入(確定申告前)はおよそどのくらいでしたか？

☐ 250 万円以下　　☐ 250 ～750 万円　　☐ 750 万円以上

7. あなたの現在のアルバイト(仕事)状況を教えてください.

☐ 働いていない

☐ 週 20 時間未満働いている

☐ 週 20 時間以上働いている

☐ その他 (*具体的に教えてください*) _____

8. あなたは日本人の学生ですか？

☐ は　い

☐ いいえ (例:留学生)

C. 余暇の概念について上記の質問以外に何かコメント等ございましたらお答えください.

_____

_____

ご協力ありがとうございました.

Appendix D

Leisure Ten Statements Test:
Participant Information Letter (the English Version)

UNIVERSITY OF ALBERTA

PARTICIPANT INFORMATION LETTER

Study Title: Effects of Culture on Leisure Conceptualizations

Research Investigator:
Eiji Ito, PhD candidate
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
eiji@ualberta.ca

Supervisor:
Dr. Gordon J. Walker, Professor
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
gjwalker@ualberta.ca
(780) 492-0581

Study Purpose: The purposes of this study are to examine: (a) how Japanese conceptualizations of leisure are similar to and different from Canadian conceptualizations; and (b) how Japanese leisure-like terms are similar and different from each other. Data are being collected for a graduate thesis.

Background: The majority of research in both psychology and leisure studies has been conducted in Western countries and by Western researchers. Consequently, there is a limited amount of knowledge about non-Western conceptualizations of leisure generally and, more importantly for this study, Japanese conceptualizations specifically.

Procedures: Study participants will complete a short questionnaire that asks them what leisure is. The study also obtains the background information of participants. The surveying will last about 15 minutes. Your participation is entirely voluntary. The investigator will not know whether you have chosen to participate or not. You may skip any items you do not wish to answer. The study will use a convenience sample of university students for the purpose of surveying from Kobe University and the University of Alberta.

Study Benefits: This study will help researchers and practitioners better understand how culture influences leisure conceptualizations. Participants can acquire a final report on the study from the researcher.

Study Risks: Given the use of questionnaires to collect the information in this study, the risks associated with participation revolve around the disclosure of personal or sensitive information.

Confidentiality: To ensure anonymity, personal information will be coded and stored in a locked office, to which only the investigator has access. Normally, information is retained for a period of five years after publication, after which it will be destroyed.

Withdrawing: You may decline to enter the study or may withdraw from the study after you have begun, at any time, without consequence. However, withdrawal of survey data will not be possible once the questionnaire has been submitted because this survey will not collect enough identifiable information (e.g., name, ID number) to identify individual participants.

Study Findings: If you would like to learn more about the study's overall findings, please contact the Primary Investigator, Eiji Ito, Faculty of Physical Education and Recreation, University of Alberta, Canada.

Additional Contacts: If you have concerns about this study, you may contact the Research Ethics Office, University Research, at (780) 492-2615. This office has no direct involvement with this project.

Appendix E

Leisure Ten Statements Test:
Participant Information Letter (the Japanese Version)

UNIVERSITY OF ALBERTA

参加者への研究情報レター

研究タイトル: レジャー・余暇の概念に文化が及ぼす影響

調査研究者:
伊藤央二, 博士後期課程
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
eiji@ualberta.ca

指導教授:
Dr. Gordon J. Walker, 教授
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
gjwalker@ualberta.ca
(780) 492-0581

研究目的:本研究の目的は以下の2点です. (1) 日本のレジャー・余暇の概念がどのようにカナダのレジャーの概念と類似しているか, もしくは異なっているかを明らかにすること. (2) 日本語で「Leisure」の訳語として使われている「レジャー」と「余暇」の類似点ならびに相違点を明らかにすること. 本データは調査研究者の博士論文のために収集されます.

研究の背景:レジャー学や心理学の多くの研究は西洋で, 西洋の研究者によって行なわれてきています. その結果, 本研究のトピックでもある日本のレジャーの概念を含む非西洋のレジャーの概念の知見が非常に乏しいのが現状であります.

調査方法:調査参加者は,「レジャー(または余暇)とは何ですか?」という質問に対し, 回答を行ないます. また, 本調査は参加者の個人的属性に関する情報についても尋ねます. 15分程度で終わる質問紙となっております. 調査への参加は, ご自身の自由意志で決めていただきます. なお, 本調査実施に携わる長ヶ原誠准教授は, 本調査への参加者を特定することが不可能となっております. 答えたくない質問がございましたら, 飛ばしていただいてもかまいません. 本研究は神戸大学の日本人大学生およびアルバータ大学のカナダ人大学生を対象に便宜的な標本抽出を行います.

研究結果の活用:本研究は, 研究者や専門家に対してどのように文化がレジャーの概念に影響を及ぼすかということの理解促進を促すものであります. 調査参加者は, 本研究の報告書を調査研究者より入手することができます.

研究のリスクの可能性:本研究では情報収集に質問紙を用いるため, 参加者に関わるリスクとして個人情報の漏洩などの最小限のリスクの可能性が考えられます.

守秘義務:匿名性を確保するために, 個人情報は数字で処理され, 調査研究者のみがアクセスできる安全な場所に保管されます. データは研究発表の後, 5年間保持され, その後破棄されます.

参加の取りやめ:参加者は本研究への参加を拒否することや途中で参加を取りやめることがいつでもできます. しかし, 本調査は参加者個人の特定可能な情報(名前や学生番号)を収集しないため, 一度質問紙を提出してしまった後の参加者のデータ削除は不可能となっております.

研究結果:もし本研究結果について興味がございましたら, 上記の調査研究者である伊藤央二(Faculty of Physical Education and Recreation, University of Alberta)までご連絡ください.

調査研究者以外の連絡先:もし本研究について何か質問等ございましたら, アルバータ大学の研究倫理委員会(1-780-492-2615)までご連絡ください. なお, この委員会は本研究に直接関わっておりません.

Appendix F

Expert Review: Questionnaire

UNIVERSITY OF ALBERTA

Date

Re: ESM-based primary and secondary control scale – expert review

Dear Dr. **Name**

My name is Eiji Ito and I am a PhD Candidate in the Faculty of Physical Education and Recreation at the University of Alberta in Canada. My doctoral research examines how leisure activities influence primary and secondary control and how this effect may vary cross-culturally (i.e., Japan, Canada). Because, to date, no studies have employed the experience sampling method (ESM) to examine primary and secondary control, I have used existing research (e.g., Morling & Evered, 2006; Schneider & Wilhelm Stanis, 2007) to develop a new ESM-specific scale.

As you are probably aware, one of the key steps in scale development is to have experts examine the new items. Because of your interest in cultural similarities and differences in primary and secondary control, I'm hoping you will be willing to participate in this expert review.

The task is relatively simple. Using a five-point scale, rate how well each of the 18 new items matches brief descriptions of primary and secondary control. For example, after reading the description of primary and secondary control, is the item – "Influenced the event that was going on according to my wishes" – a poor match (1), a fair match (2), a good match (3), a very good match (4), or an excellent match (5) with both types of control? (Descriptions of primary and secondary control, as well as the rating scales for each item are located in the attachment.) I estimate the expert review will take **no longer than 10 minutes to complete**.

If you are interested and able to participate in this expert review, please open the attached document, complete the questionnaire, and return it to me by email in the next two weeks. If you prefer to fax your expert review, please send it to 01-780-492-2364. **Thank you in advance for assisting me with my doctoral research.**

Yours truly,

Eiji Ito
University of Alberta

An Expert Review of Primary and Secondary Control Scale for Experience Sampling Method

This expert review consists of three steps. First, please read the following description of primary and secondary control carefully. Second, please rate how well each of the 12 new items matches brief descriptions of primary and secondary control by using a five-point scale. For example, after reading the description, is the item – "Influenced the event that was going on according to my wishes" – a poor match, a fair match, a good match, a very good match, or an excellent match with both primary and secondary control? Finally, please provide additional comments on each item and generally, if you have any.

Description of Primary and Secondary Control:

1) Primary Control - These are statements in which people take direct actions to change or influence the existing environment to fit the individual's needs.

2) Secondary Control - These are statements in which people take indirect actions to change the individual's feelings and thoughts thus allowing them to adjust to or accept the existing environment.

Note: In this study, "the existing environment" refers to people, event, and activity.

Rating Scales:
The shared item stem, "When the alarm went, I felt I had…," is used.

Item 1: Influenced the event that was going on according to my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 1?

Note: The shared item stem is: "When the alarm went, I felt I had…"

Item 2: Adjusted myself to the people around me

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 2?

Item 3: Influenced the people around me according to my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 3?

Note: The shared item stem is: "When the alarm went, I felt I had…"

Item 4: Accepted the people around me despite my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 4?

Item 5: Changed the people around me according to my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 5?

Note: The shared item stem is: "When the alarm went, I felt I had…"

Item 6: Adjusted myself to the event that was going on

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 6?

Item 7: Changed the activity I was doing according to my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 7?

Note: The shared item stem is: "When the alarm went, I felt I had…"

Item 8: Changed the event that was going on according to my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 8?

Item 9: Accepted the activity I was doing despite my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 9?

Note: The shared item stem is: "When the alarm went, I felt I had…"

Item 10: Adjusted myself to the activity I was doing

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 10?

Item 11: Accepted the event that was going on despite my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 11?

Note: The shared item stem is: "When the alarm went, I felt I had…"

Item 12: Influenced the activity I was doing according to my wishes

	Match				
	Poor	**Fair**	**Good**	**Very Good**	**Excellent**
Primary Control	☐	☐	☐	☐	☐
Secondary Control	☐	☐	☐	☐	☐

Additional Comments on Item 12?

Please provide additional comments on these items overall, if you have any.

Appendix G

Expert Review:
Participant Information Letter

UNIVERSITY OF ALBERTA

Participant Information Letter

Study Title: An expert review of primary and secondary control for the experience sampling method

Research Investigator:
Eiji Ito, PhD candidate
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
eiji@ualberta.ca

Supervisor:
Dr. Gordon J. Walker, Professor
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
gjwalker@ualberta.ca
(780) 492-0581

Study Purpose: The purpose of this study is to develop a new primary and secondary control scale specifically for an experience sampling method (ESM). The data are being collected for the researcher's doctoral thesis. There are no foreseeable conflicts of interest in this study.

Background: Whereas primary control refers to direct actions that change the existing environment to achieve the individual's needs, secondary control refers to indirect actions that change the individual's feelings and thoughts to adjust to the objective environment. Regarding cultural differences, the former appears to typically be stressed in North American culture, whereas the latter is likely emphasized more in Asian cultures. Although some research has been conducted on this topic, Morling, Kitayama, and Miyamoto (2002) recommended the use of ESM to increase our understanding of primary and secondary control. However, to date no ESM research has been conducted. In ESM studies, participants provide written responses to questions at several random points throughout each day of a certain period, whenever a signaling device (e.g., watch alarm) prompts them to respond. Because of this unique nature of method, it is first necessary to develop a new ESM-specific primary and secondary control scale to conduct the ESM research to conduct the ESM research, which is a main part of my doctoral research.

Procedures: Participants rate how well each of the 18 new items matches brief descriptions of primary and secondary control using a five-point scale. For example, after reading the description of primary and secondary control, is the item – "Influenced the event that was going on according to my wishes" – a poor match (1), a fair match (2), a good match (3), a very good match (4), or an excellent match (5) with both types of control? (Descriptions of primary and secondary control, as well as the rating scales for each item are located in the attachment.) The surveying will last about 10 minutes. If you are interested and able to participate in this expert review, please open the attached document, complete the questionnaire, and return it to me by email in the next two weeks. If you prefer to fax your expert review, please send it to 01-780-492-2364. Your participation is entirely voluntary. You may skip any items you do not wish to answer. By agreeing to complete and return the questionnaire, participants are giving their consent.

Study Benefits: This study will develop a new ESM-specific primary and secondary control scale. Participants can acquire a final report on the study from the researcher.

Study Risks: Given the use of questionnaires to collect the information in this study, the risks associated with participation revolve around the disclosure of personal or sensitive information.

Confidentiality: To ensure anonymity, personal information will be coded and stored in a locked office, to which only the investigator has access. Normally, information is retained for a period of five years after publication, after which it will be destroyed.

Withdrawing: You may decline to enter the study or may withdraw from the study after you have begun, at any time, without consequence. However, withdrawal of survey data will not be possible once participants return the questionnaire.

Study Findings: If you would like to learn more about the study's overall findings, please contact the Primary Investigator, Eiji Ito, Faculty of Physical Education and Recreation, University of Alberta, Canada.

Additional Contacts: If you have concerns about this study, you may contact the Research Ethics Office, University Research, at (780) 492-2615. This office has no direct involvement with this project.

Appendix H

Experience Sampling Method:
Questionnaire (the English Version)

Date: _____ **Time beeped:**_____ **Time filled out:**_____

When the alarm went off:

What was the main activity you were doing? _____

Would you say this activity is leisure or non-leisure? ☐ **Leisure** ☐ **Non-Leisure**

Who were you with? (Check all that apply):

☐ **Your friend(s)** ☐ **Boyfriend / Girlfriend** ☐ **Your parent(s)** ☐ **Alone**
☐ **Spouse / Partner** ☐ **Your child (or children)** ☐ **Other**_____

Was the companion(s) *significant* to you? ☐ **Yes** ☐ **No** ☐ **NA**

Please tell us to how much you felt the following moods **when you were beeped**. Use the 7-point scale below.

Not at All	Very Slightly	Slightly	Moderately	Strongly	Very Strongly	Extremely
1	2	3	4	5	6	7

When the alarm went off, I was feeling …

Elated	1	2	3	4	5	6	7	Excited	1	2	3	4	5	6	7
Sleepy	1	2	3	4	5	6	7	Peaceful	1	2	3	4	5	6	7
Nervous	1	2	3	4	5	6	7	Fearful	1	2	3	4	5	6	7
Calm	1	2	3	4	5	6	7	Hostile	1	2	3	4	5	6	7
Dull	1	2	3	4	5	6	7	Enthusiastic	1	2	3	4	5	6	7
Relaxed	1	2	3	4	5	6	7	Sluggish	1	2	3	4	5	6	7

Please tell us how much you agree or disagree with each of the following statements **when you were beeped**. Use the 7-point scale shown below. NA (9) refers to "Not Applicable."

Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree	NA
1	2	3	4	5	6	7	9

When the alarm went off, I felt I had …	***Disagree***						***Agree***	***NA***
1. Changed the activity I was doing to make it more to my liking.	1	2	3	4	5	6	7	
2. Accepted the people around me as they were despite our different wishes.	1	2	3	4	5	6	7	9
3. Adjusted myself to the situation that was happening to align with its conditions.	1	2	3	4	5	6	7	
4. Changed the situation that was happening so that it was aligned with my wishes.	1	2	3	4	5	6	7	
5. Accepted the activity I was doing as it was despite my wishes.	1	2	3	4	5	6	7	
6. Adjusted myself to the activity I was doing to make me feel better about it.	1	2	3	4	5	6	7	
7. Influenced the people around me to get them to go along with my wishes.	1	2	3	4	5	6	7	9
8. Accepted the situation that was happening as it was despite my wishes.	1	2	3	4	5	6	7	
9. Adjusted myself to the people around me to go along with their wishes.	1	2	3	4	5	6	7	9

I was doing the activity I was doing when the alarm went off…	***Disagree***						***Agree***
10. Because it helped me accomplish valued goals and objectives.	1	2	3	4	5	6	7
11. Because I would feel guilty if I didn't do it.	1	2	3	4	5	6	7
12. Because it was interesting.	1	2	3	4	5	6	7
13. So I could prevent negative outcomes from occurring.	1	2	3	4	5	6	7
14. In order to get external or extrinsic rewards.	1	2	3	4	5	6	7
15. In order to feel proud of myself.	1	2	3	4	5	6	7
16. Because there are costs and penalties if I didn't do it.	1	2	3	4	5	6	7
17. Because it reflected who I am as a person.	1	2	3	4	5	6	7

Do you have any comments you would like to add?

Appendix I

Experience Sampling Method:
Questionnaire (the Japanese Version)

日　付: _____ **アラーム時刻:**_____ **記入時刻:**_____

アラームが鳴った時:

あなたが行なっていた主な活動は何ですか？ _____

この活動はあなたにとってレジャー活動ですか？ **☐ レジャー** **☐ レジャーではない**

誰と一緒でしたか？(当てはまるもの全てにチェック):

☐ 友　人 **☐ 彼氏／彼女** **☐ 両　親** **☐ 一人**

☐ 夫／妻 **☐ あなたの子供** **☐ その他**_____

上記の同伴者はあなたにとって重要な人ですか？ **☐ は　い** **☐ いいえ** **☐ NA**

アラームが鳴った時，あなたは以下の気分をどの程度感じていましたか？以下の7つの数字からあなたが最も当てはまると思う数字を選んでください.

全く感じていなかった	やや僅かに感じていた	僅かに感じていた	程々に感じていた	強　く感じていた	とても強く感じていた	非常に感じていた
1	2	3	4	5	6	7

アラームが鳴った時，私は …

イキイキしていた	1	2	3	4	5	6	7	ウキウキしていた	1	2	3	4	5	6	7
眠たかった	1	2	3	4	5	6	7	穏やかだった	1	2	3	4	5	6	7
ピリピリしていた	1	2	3	4	5	6	7	怯えていた	1	2	3	4	5	6	7
落ち着いていた	1	2	3	4	5	6	7	敵意を抱いていた	1	2	3	4	5	6	7
退屈だった	1	2	3	4	5	6	7	ワクワクしていた	1	2	3	4	5	6	7
リラックスしていた	1	2	3	4	5	6	7	ぼーっとしていた	1	2	3	4	5	6	7

アラームが鳴った時，以下の文章に対してあなたはどの程度当てはまりますか？以下の7つの数字から最も当てはまると思う数字を選んでください. NA (9) は質問が不適当な時にお使いください.

全く当てはまらない	ほとんど当てはまらない	あまり当てはまらない	どちらでもな い	や　や当てはまる	かなり当てはまる	非常に当てはまる	NA
1	2	3	4	5	6	7	9

アラームが鳴った時，私は…	***当てはまらない***						***当てはまる***	***NA***
1. 自分の好みに合わせられるように，行っていた活動を変えていた.	1	2	3	4	5	6	7	
2. 自分と異なる思いを持っていたが，周囲の人々をありのまま受け入れていた.	1	2	3	4	5	6	7	9
3. その場の状況に合わせ，自分自身を適応させていた.	1	2	3	4	5	6	7	
4. 自分の思い通りになるように，その場の状況を変えていた.	1	2	3	4	5	6	7	
5. 自分の思い通りではなかったが，行なっていた活動をありのまま受け入れていた.	1	2	3	4	5	6	7	
6. 行なっていた活動をより良いものだと思えるように，自分自身を適応させていた.	1	2	3	4	5	6	7	
7. 自分の思い通りになるように，周囲の人々に働きかけていた.	1	2	3	4	5	6	7	9
8. 自分の思い通りではなかったが，その場の状況をありのまま受け入れていた.	1	2	3	4	5	6	7	
9. 周囲の人々の思いに合わせ，自分自身を適応させていた.	1	2	3	4	5	6	7	9

アラームが鳴った時，その活動をしていたのは…	***当てはまらない***						***当てはまる***
10. 価値ある目的・目標の達成のためである.	1	2	3	4	5	6	7
11. もしその活動をしなかったら罪悪感を感じてしまうからである.	1	2	3	4	5	6	7
12. その活動が面白いからである.	1	2	3	4	5	6	7
13. 好ましくないことが起こるのを防ぐためである.	1	2	3	4	5	6	7
14. 外的な報酬を得るためである.	1	2	3	4	5	6	7
15. 自分自身を誇らしく感じるためである.	1	2	3	4	5	6	7
16. もしその活動をしなかったら損害や処罰をうけるからである.	1	2	3	4	5	6	7
17. 自分がどんな人物なのかを反映しているからである.	1	2	3	4	5	6	7

何か付け加えたいコメントがあればお答えください.

Appendix J

Experience Sampling Method:
Orientation Questionnaire (the English Version)

Culture and Everyday Activities Study
Background Information

A. Contact Information

Surname: _____

First Name: _____ **Middle Name:** _____

Complete Mailing Address: _____

Cell Phone Number: _____ **Student ID Number:** _____

E-mail Address: _____

B. Academic and demographic information

1. What university degree are you currently pursuing? (for example, a Bachelor of Science, Bachelor of Arts in Recreation, Sport, and Tourism, Bachelor of Science in Kinesiology, Bachelor of Education):

   _____

2. Year of study: _____

3. Gender: ☐ Male ☐ Female

4. In what year were you born? _____

5. Which best describes your present situation? ☐ Single ☐ Married/partner ☐ Other

6. What was your approximate total household income, before taxes, last year?

   ☐ Under $25,000 ☐ $25,000 to $ $75,000 ☐ over $75,000

7. What is your present job state?

   ☐ Student not employed

   ☐ Student employed part-time (20 hours or less)

   ☐ Student employed full-time (more than 20 hours)

   ☐ Other (*Please specify*) _____

8. What ethnic or cultural group do you belong to? (*Please specify below*: e.g., European-Canadian, Chinese-Canadian):

   _____

C. Self and Others Information

Please read each statement and indicate the extent to which you believe it describes yourself, using the 5-point scale shown below.

Doesn't describe me at all	Doesn't describe me	Don't know	Describes me somewhat	Describes me very much
1	2	3	4	5

		Not at all				*Very Much*
1.	I always try to have my own opinions.	1	2	3	4	5
2.	I am comfortable with being singled out for praise or rewards.	1	2	3	4	5
3.	The best decisions for me are the ones I made by myself.	1	2	3	4	5
4.	In general I make my own decisions.	1	2	3	4	5
5.	I act the same way no matter who I am with.	1	2	3	4	5
6.	I am not concerned if my ideas or behavior are different from those of other people.	1	2	3	4	5
7.	I always express my opinions clearly.	1	2	3	4	5
8.	Being able to take care of myself is a primary concern for me.	1	2	3	4	5
9.	I enjoy being unique and different from others in many respects.	1	2	3	4	5
10.	I do my own thing, regardless of what others think.	1	2	3	4	5
11.	I am concerned about what people think of me.	1	2	3	4	5
12.	In my own personal relationships I am concerned about the other person's status compared to me and the nature of our relationship.	1	2	3	4	5
13.	I think it is important to keep good relations among one's acquaintances.	1	2	3	4	5
14.	I avoid having conflicts with members of my group.	1	2	3	4	5
15.	When my opinion is in conflict with that of another person's, I often accept the other opinion.	1	2	3	4	5
16.	I respect people who are modest about themselves.	1	2	3	4	5
17.	I will sacrifice my self-interest for the benefit of the group I am in.	1	2	3	4	5
18.	I often have the feeling that my relationships with others are more important than my own accomplishment.	1	2	3	4	5
19.	I feel my fate is intertwined with the fate of those around me.	1	2	3	4	5
20.	Depending on the situation and the people that are present, I will sometimes change my attitude to behavior.	1	2	3	4	5

Please tell us how much you agree or disagree with each of the following statements about how you think about yourself and your relationship with others, using the 5-point scale shown below.

Strongly Disagree	**Slightly Disagree**	**Neutral**	**Slightly Agree**	**Strongly Agree**
1	**2**	**3**	**4**	**5**

	Disagree				***Agree***
21. The well-being of the people I am with is important to me.	1	2	3	4	5
22. I enjoy being in situations involving competition with others.	1	2	3	4	5
23. My personal identity independent from others is very important to me.	1	2	3	4	5
24. If my friend gets an award, I feel proud.	1	2	3	4	5
25. Winning is everything.	1	2	3	4	5
26. Family members should stick together, no matter what sacrifices are required.	1	2	3	4	5
27. I would rather depend on myself than on others.	1	2	3	4	5
28. I feel good when I cooperate with others.	1	2	3	4	5
29. Parents and children must stay together as much as possible.	1	2	3	4	5
30. I am a unique individual.	1	2	3	4	5
31. Competition is necessary to have a good society.	1	2	3	4	5
32. I rely on myself most of the time; I rarely rely on others.	1	2	3	4	5
33. It is my duty to take care of my family, even when I have to sacrifice what I want.	1	2	3	4	5
34. I often “do my own thing.”	1	2	3	4	5
35. I would give up an activity I enjoy (for example, football, cards) if my family did not approve.	1	2	3	4	5
36. It is important to me that I do my work better than others.	1	2	3	4	5
37. I often consult with others and get their ideas before I make a decision.	1	2	3	4	5

D. Ideal Moods

Please rate how much you would **IDEALLY** like to feel each of 12 moods on average by using the 7-point scale shown below.

Not at All	Very Slightly	Slightly	Moderately	Strongly	Very Strongly	Extremely
1	2	3	4	5	6	7

		Not at All						*Extremely*
1.	Elated	1	2	3	4	5	6	7
2.	Sleepy	1	2	3	4	5	6	7
3.	Nervous	1	2	3	4	5	6	7
4.	Calm	1	2	3	4	5	6	7
5.	Dull	1	2	3	4	5	6	7
6.	Relaxed	1	2	3	4	5	6	7
7.	Excited	1	2	3	4	5	6	7
8.	Peaceful	1	2	3	4	5	6	7
9.	Fearful	1	2	3	4	5	6	7
10.	Hostile	1	2	3	4	5	6	7
11.	Enthusiastic	1	2	3	4	5	6	7
12.	Sluggish	1	2	3	4	5	6	7

E. Watch Number and Signatures

This will serve as confirmation that _____was assigned watch number:_____

Principal Investigator's Signature:_____

Study Participant's Signature:_____

F. Study Results

Are you interested in obtaining a summary of the study's results? ☐ No ☐ Yes

Appendix K

Experience Sampling Method:
Orientation Questionnaire (the Japanese Version)

文化と日々の活動における研究
参加者調査

A. 氏名および連絡先

名字(ふりがな):_____

名前(ふりがな):_____

住　所:_____

電話番号(携帯):_____

E-mail アドレス:_____

学籍番号:_____

B. あなた自身に関する情報について

1. 所属している学部はどちらですか？（例:発達科学部, 経営学部, 文学部):

   _____

2. 学　年:　　_____回生

3. 性　別:　　☐ 男　　☐ 女

4. 何年生まれですか(西暦でお答えください)？　　_____　年

5. 現在の婚姻状況:　　☐ 独　身　　☐ 既　婚　　☐ その他

6. 昨年のあなたのご家庭の世帯収入(確定申告前)はおよそどのくらいでしたか？

   ☐ 250 万円以下　　☐ 250 ～750 万円　　☐ 750 万円以上

7. あなたの現在のアルバイト(仕事)状況を教えてください.

   ☐ 働いていない

   ☐ 週 20 時間未満働いている

   ☐ 週 20 時間以上働いている

   ☐ その他 (*具体的に教えてください*) _____

C. あなたの自己観に関する情報について

次の文章を読んで、それらがあなた自身やあなたの考え方にどの程度当てはまるか下記の5段階尺度を使ってお答えください.

全 く 当てはまらない	当てはまらない	わからない	当てはまる	非常によく 当てはまる
1	2	3	4	5

		全 く 当てはまらない				*非常によく 当てはまる*
1.	常に自分自身の意見を持つようにしている	1	2	3	4	5
2.	自分一人が賛美(さんび)を受けることは、私は気にならない	1	2	3	4	5
3.	一番最良の決断は、自分自身で考えたものであると思う	1	2	3	4	5
4.	たいていは自分一人で物事の決断をする	1	2	3	4	5
5.	私は誰と一緒にいようと同じように振(ふ)る舞(ま)う	1	2	3	4	5
6.	自分の考えや行動が他人と違っていても気にならない	1	2	3	4	5
7.	自分の意見をいつもはっきりいう	1	2	3	4	5
8.	自立できることは私にとってとても重要なことである	1	2	3	4	5
9.	色々な面で他の人とは違うユニークな自分が好きである	1	2	3	4	5
10.	私は周りの人がどう思おうと、自分のしたいことをする	1	2	3	4	5
11.	人が自分をどう思っているかを気にする	1	2	3	4	5
12.	他人と接するとき、自分と相手との間の関係や地位が気になる	1	2	3	4	5
13.	仲間の中での和を維持することは大切だと思う	1	2	3	4	5
14.	自分の所属集団の仲間と意見が対立することを避(さ)ける	1	2	3	4	5
15.	人と意見が対立したとき、相手の意見を受け入れることが多い	1	2	3	4	5
16.	私は謙遜(けんそん)の気持ちを持っている人を尊敬(そんけい)する	1	2	3	4	5
17.	私は自分の所属するグループのために自分の利益を犠牲(ぎせい)にするだろう	1	2	3	4	5
18.	私はしばしば自分の業績よりも他人とのつきあいの方が大切だと感じる	1	2	3	4	5
19.	私は自分の運命は、周りにいる人々の運命と絡(から)み合っていると感じる	1	2	3	4	5
20.	相手やその場の状況によって、自分の態度や行動を変えることがある	1	2	3	4	5

次の文章を読んで、それらがあなたの考える自分自身と他者との関係についてどの程度当てはまるか
下記の5段階尺度を使ってお答えください.

全 く 当てはまらない	あまり 当てはまらない	どちらでもない	かなり 当てはまる	非常に 当てはまる
1	2	3	4	5

	当てはまらない				*当てはまる*
21. 自分と一緒にいる人たちの幸福は自分にとって大切なことである	1	2	3	4	5
22. 他人との競争がある状況にいるのは楽しい	1	2	3	4	5
23. 他人に依存しない自分のアイデンティティーは大切である	1	2	3	4	5
24. もし友人や同僚が賞をもらったら，自分も誇りに思う	1	2	3	4	5
25. 勝利が全てである	1	2	3	4	5
26. どんな犠牲が出ようとも，家族は一緒にいるべきである	1	2	3	4	5
27. 他人よりも自分自身を当てにした方がましだ	1	2	3	4	5
28. 他人と協力すると気分が良い	1	2	3	4	5
29. 親子は出来る限り一緒にいるべきである	1	2	3	4	5
30. 自分は独特な人間である	1	2	3	4	5
31. 競争は良い社会のために必要不可欠である	1	2	3	4	5
32. たいてい自分自身を信頼し，ほとんど周囲を当てにしない	1	2	3	4	5
33. たとえ自分のやりたいことを諦めなくてはいけない時でも，家族の面倒を見ることは自分の義務である	1	2	3	4	5
34. たいてい自分の思った通りに行動する	1	2	3	4	5
35. もし家族から反対されたら，たとえ自分の好きな活動でも諦める	1	2	3	4	5
36. 自分が他人より仕事をうまくできることが重要である	1	2	3	4	5
37. たいてい自分が決断する前には，他人に相談して彼らの意見に耳を傾ける	1	2	3	4	5

D. あなたの理想的な気分について

あなたは以下の12種類の気分について，普段，どの程度**理想的に**感じたいですか．下記の7段階尺度を使ってお答えください．

全 く 感じたくない	やや僅かに 感じたい	僅かに 感じたい	程々に 感じたい	強 く 感じたい	とても強く 感じたい	非常に 感じたい
1	2	3	4	5	6	7

		全く感じたくない						*非常に感じたい*
13.	イキイキしている	1	2	3	4	5	6	7
14.	眠たい	1	2	3	4	5	6	7
15.	ピリピリしている	1	2	3	4	5	6	7
16.	落ち着いている	1	2	3	4	5	6	7
17.	退屈している	1	2	3	4	5	6	7
18.	リラックスしている	1	2	3	4	5	6	7
19.	ウキウキしている	1	2	3	4	5	6	7
20.	穏やかでいる	1	2	3	4	5	6	7
21.	怯えている	1	2	3	4	5	6	7
22.	敵意を抱いている	1	2	3	4	5	6	7
23.	ワクワクしている	1	2	3	4	5	6	7
24.	ぼーっとしている	1	2	3	4	5	6	7

E. 時計の番号とサイン

下記のサインは参加者 _____が_____番の時計を貸し出されたことを示します．

研究者のサイン:_____

参加者のサイン:_____

F. 研究結果

本研究の結果報告書の入手を希望しますか？　　□ いいえ　　□ はい

Appendix L

Experience Sampling Method:
Research Information and Participants' Consent Form
(the English Version)

UNIVERSITY OF ALBERTA

Research Information and Participants' Consent Form

Study Title: Effects of Culture, Leisure, and Self-Construal on Control and Mood

Research Investigator:
Eiji Ito, PhD candidate
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
eiji@ualberta.ca

Supervisor:
Dr. Gordon J. Walker, Professor
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
gjwalker@ualberta.ca
(780) 492-0581

Study Purpose. You are being asked to participate in this study. There are four purposes of this study. The first is to find if culture and leisure participation affect university students' control and mood. The second is to find if control affects the relationship between leisure participation and mood. The third is to study how culture affects this mediated effect. The fourth is to study how your view of self affects the relationship between culture and control/mood. The data are being collected for the researcher's doctoral thesis. There are no foreseeable conflicts of interest in this study.

Background. Previous studies suggest that Canadian and Japanese cultures may stress different aspects of leisure experience. Also, it is important to find out why such cultural similarities and differences exist.

Procedures. This survey consists of three parts, this orientation, an experience sampling method (ESM), and recollection questionnaire. During this orientation, you will review a sample diary used in the ESM. You will be able to ask questions about the diaries. Then, you will complete a questionnaire asking about your view of self and your academic and socio-demographic background. After this orientation, you will receive a watch and 48 diaries arranged into four booklets for the ESM. In the ESM, each participant carries a watch alarm that is programmed to ring randomly six times a day, every weekend for four weekends. Days will be divided into six 2-hour time blocks between 10 am and 10 pm, and one signal will be randomly programmed per block. You will complete a short questionnaire as soon as possible when the alarm rings. When you return the completed booklets and the watch alarm at the end of this study, you will respond to a mood recollection questionnaire. Your participation is entirely voluntary. You may skip any items you do not wish to answer.

Remuneration. Participants who complete the study will receive $50 when they return the watch alarm and the last completed booklets.

Study Benefits. This study will help researchers better understand how culture influences leisure experiences (i.e., control, mood). Participants will benefit from participating in the actual scientific study. They will receive $50 by participating in this study.

Study Risks. This study uses questionnaires to collect the data. Thus, the risks associated with participation revolve around the disclosure of personal or sensitive information.

Confidentiality. To ensure anonymity, personal information will be coded and stored in a locked office. Only the investigator has access to it. Normally, information is retained for a period of five years after publication. Then, it will be destroyed.

Withdrawing. You may decline to enter the study or may withdraw from the study after you have begun, at any time, without consequence. Data withdrawal of survey data is also possible. To do so, please contact the Primary Investigator, Eiji Ito, within two weeks after you have returned the watch alarm.

Study Findings. If you would like to learn more about the study's overall findings, please contact the Primary Investigator, Eiji Ito.

Additional Contacts. If you have concerns about this study, you may contact the Research Ethics Office, University Research, at (780) 492-2615. This office has no direct involvement with this project.

Signatures: Please sign below to indicate that you have read and understood the nature and purpose of the study. Your signature acknowledges the receipt of a copy of the consent form as well as indicates your willingness to participate in this study.

Participant's Signature	Date
Researcher's Signature	Date

Appendix M

Experience Sampling Method:
Research Information and Participants' Consent Form
(the Japanese Version)

UNIVERSITY OF ALBERTA

研究の情報と調査参加同意書

研究タイトル: 文化，レジャー，自己観がコントロールおよび気分に及ぼす影響

調査研究者:
伊藤央二，博士後期課程
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
eiji@ualberta.ca

指導教授:
Dr. Gordon J. Walker, 教授
Faculty of Physical Education and Recreation,
University of Alberta, Edmonton, AB, Canada
gjwalker@ualberta.ca
(780) 492-0581

研究目的:あなたは本研究への参加を依頼されています．本研究の目的は以下の4点です．(1) 文化およびレジャー参加が大学生のコントロールならびに気分に影響を及ぼすかを明らかにすること．(2) コントロールがレジャー参加と気分との関係に及ぼす影響を明らかにすること．(3) 文化がこの媒介関係にどのような影響を及ぼすかを明らかにすること．(4) 自己観が文化とコントロール/気分の関係にどのような影響を与えるか明らかにすること．なお，本データは調査研究者の博士論文のために収集されます．本研究において，研究者および参加者間での利害関係の衝突の見込みはありません．

研究の背景:先行研究は，日本とカナダの文化がレジャーの心理的経験において異なる側面を強調する可能性を示しています．また，なぜこのような文化の類似・相違性が存在するのかということを明らかにすることは重要な研究課題であります．

調査方法:本研究は，オリエンテーション，経験抽出法，そして想起法の3つのパートから構成されます．今回のオリエンテーションでは，参加者は個人的属性に関する情報ならびに自己観について尋ねる質問紙を回答します．質問紙の記入後，参加者は経験抽出法のサンプルの質問紙を回答し，質問紙に関する不明瞭な点を確認することができます．オリエンテーション後，参加者は時計ならびに1冊子にまとめられた12枚の質問紙を受け取ります．経験抽出法では，調査参加者は一日6回，毎週末の一ヶ月間（計8日間）にランダムにアラームが鳴る時計を受け取ります．一日が午前10時から午後10時の間に2時間の6ブロックに分けられ，1ブロック毎に1回のアラームがランダムに鳴るように設定されます．参加者は，アラームが鳴った時に，出来る限り速やかに，事前に配布された質問紙に回答します．調査の折り返し時点（2週目の調査後），参加者は記入済みの冊子を提出し，新しい4つの冊子を受け取ります．記入済みの冊子を提出する際（2・4週目の調査後），あなたは想起法による質問紙に回答します．調査への参加は，ご自身の自由意志で決めていただきます．答えたくない質問がございましたら，飛ばしていただいてもかまいません．

参加報酬:調査を終了した参加者は，時計の返却時に 5,000 円の参加報酬を受けとることができます．

研究による利点:本研究は，研究者や専門家に対してどのように文化がレジャー経験（コントロール，気分）に影響を及ぼすかということの理解促進を促すものであります．参加者は，実際の科学的な調査に参加することができます．また，調査に参加することで，5,000 円を得ることができます．

研究のリスクの可能性:本研究では情報収集に質問紙を用いるため，参加者に関わるリスクとして個人情報の漏洩などの最小限のリスクの可能性が考えられます．
守秘義務:匿名性を確保するために，個人情報は数字で処理され，調査研究者のみがアクセスできる鍵付きのオフィスに保管されます．データは研究発表の後，5年間保持され，その後破棄されます．

参加の取りやめ:参加者は本研究への参加を拒否することや途中で参加を取りやめることがいつでもできます．参加者のデータの削除も可能です．その場合には，調査終了後から2週間以内に調査研究者の伊藤央二までご連絡ください．

研究結果:もし本研究結果について興味がございましたら，調査研究者である伊藤央二までご連絡ください．

調査研究者以外の連絡先:もし本研究について何か質問等ございましたら，アルバータ大学の研究倫理委員会（1-780-492-2615）までご連絡ください．なお，この委員会は本研究に直接関わっておりません．

同意のサイン:以上の文章を読み，本研究についてご理解いただけた方は，以下の空欄に同意のサインをお願いします．あなたのサインは本同意書のコピーを受け取ったこと，ならびに本研究への参加の意思があることを示します．

参加者のサイン	**日　付**
研究者のサイン	**日　付**