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Understanding Older Adults' Leisure Behaviors in Mexico

by

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DEDICATION

This dissertation is dedicated to my beloved nephew Claudio Márquez Rico (In Memoriam). His absence is deeply felt, but his beautiful eyes and smile will be always in my heart. I thank God for the time I shared his presence.

Esta tesis está dedicada a mi querido sobrino Claudio Márquez Rico (In Memoriam). Su ausencia dejó un profundo vacio en mí, pero sus hermosos ojos y su sonrisa estarán siempre en mi corazón. Agradezco a Dios por el tiempo que pude disfrutar de su presencia.

ABSTRACT

A key question in health promotion is how to predict and modify the adoption and maintenance of health enhancing behaviors such as leisure. Health promotion approaches that focus on promoting health-enhancing behaviors give particular attention to individuals' motivation and self-determination to choose their health behaviors. Motivation and self-determination aspects go in a parallel direction with leisure research, because these two aspects are the two most relevant preconditions of leisure engagement.

In Mexico, the context of interest in this study, there is little knowledge about older adults' leisure behaviors. This research has focused on understanding why older adults do what they do in their leisure time. The purpose was to understand the process behind older adults' leisure motivations and their leisure preferences. A conceptual framework named "the motivational process for leisure behaviors" was used.

The conceptual framework that guided this work is a modification of Self-Determination theory (SDT). The elements from SDT are: motivational orientations, psychological needs, and social environments. This framework is a modification of SDT because of the addition of two elements: places and socio-demographic characteristics. An interpretative case study was used. In-depth interviews were conducted with six men and 12 women participants (60 years or older) living in the second largest city of Mexico: Guadalajara. Theoretical coding was used for analyzing the data.

Findings were synthesized into five core themes: (1) the majority of older adults is self-determined and engage over the long term in leisure

activities; (2) the fulfillment of psychological needs is not always a precondition for leisure engagement; (3) engagement in outdoors leisure is constrained by the functionality of the place; (4) gender inequality and gender roles affect women's motivation for their leisure engagement; and, (5) traditional ways of conceptualizing the need for relatedness and the need for competence need to be re-considered.

Overall, the conceptual framework proposed was useful for understanding the motivational process of older adults in their leisure behaviors. All motivational orientations were preceded by one or more of the other concepts proposed. It was also established that some of these concepts were interrelated. Several practical implications were also discussed.

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I could not have come this far without the assistance of my mother and my sisters. I thank them for their encouragement and support in regard to my academic and intellectual pursuits.

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CHAPTER 1:

INTRODUCTION

Health and its promotion are important to increase healthy life expectancy. Current health promotion thinking moves away from the traditional biomedical approach towards a more comprehensive, holistic, and contextual view of health (World Health Organization, 1998). Health promotion uses a holistic approach to health versus the more disease-oriented concept of health, because it considers not only the objective indicators of health (e.g., chronic diseases), but also the subjective indicators of health (e.g., life satisfaction) (Glass, Mendes de Leon, Bassuk & Berkman, 2006; Yarnal, Chick & Kerstetter, 2008).

Health promoters focus on various interconnected aspects of health: physical fitness, social well-being, mental health, spiritual well-being, and the environments in which individuals interact (WHO, 1998). One factor connected to people's health in later life is leisure. Leisure is, for the most part, considered a health enhancing behavior which may help to improve the last years of life, to increase the quality of life, to delay or prevent disability, and to help contain health costs (Payne, Mowen & Montoro-Rodriguez, 2006).

The relationship between leisure engagement and health improvement is increasingly evident because leisure contributes to longevity and quality of life (Grodesky, 2008), affects positively mental, cognitive and psychosocial functions, helps to prevent or control chronic health conditions (Gordon, 2004), provides entertainment (Fouts, 1989), has beneficial effects on relaxation (Lai, 2004; Laukka, 2007), and help individuals to cope with stress (Hutchinson, Bland & Kleiber, 2008; Iwasaki, Mannell, Smale & Butcher, 2005).

A key question in health promotion and behavior research is how to predict and modify the adoption and maintenance over time of health-enhancing behaviors, such as leisure. Health promotion approaches that focus on promoting health enhancing behaviors and discouraging health compromising behaviors give particular attention to individuals'

motivation and self-determination to choose their health behaviors (e.g., Chatzisarantis & Hagger, 2009; Mullan & Markland, 1997; Phillips, Schneider & Mercer, 2004), and how environmental factors affect individuals' motivation and self-determination (European Healthy Ageing Report, 2007; WHO, 2002).

The concepts of self-determination and motivation to engage in health-enhancing behaviors go in a parallel direction with leisure research, because these two aspects are the two most relevant preconditions of leisure engagement (Kleiber, Walker & Mannell, 2011). The understanding of these two prerequisites is relevant to initiate, maintain or increase individuals' leisure engagement (Mullan & Markland, 1997; Phillips, Schneider & Mercer, 2004).

The Mexican health agenda for older adults is missing a well-developed understanding of older adults' leisure motivations. There is little knowledge about why Mexican older adults do what they do in their leisure time. What is known is that older adults spend little time performing physical leisure activities in comparison with non-physical leisure activities (INEGI, 2005a). We do not know Mexican's motivations for their leisure behaviors, and we are yet to understand whether their current leisure activities are, for the most part, self-determined.

The purpose of this study was to understand the process behind Mexican older adults' motivational orientations and their leisure behaviors. Understanding why older Mexicans behave the way they do may help to identify strategies to increase participation in existing leisure opportunities and/or generate new leisure alternatives for Mexican older adults under an integrated approach to increase and/or improve older adults' leisure activities.

CHAPTER 2:

THEORETICAL FRAMEWORK

The purpose of this study was to understand the process behind Mexican older adults' motivational orientations and their leisure behaviors. Theoretical assumptions from self-determination theory[1] (SDT), and two additional elements, places and socio-demographic characteristics, helped frame this work. There is empirical evidence showing that individual characteristics (Marquez & McAuley, 2006; Satarino, Haight & Teger, 2002), and features of the place (e.g., Hammitt, Backlund & Bixler, 2006; WHO, 2007) in which older adults live and engage in leisure activities clearly influence older adults' leisure behaviors, and this motivates the inclusion of these two elements in the theoretical framework of this study. Thus, this modified conceptual framework does not assume that leisure motivations are under the exclusive control of older adults. It also recognizes that many environmental factors affect older adults' leisure motivations, including physical, economic, social, and cultural factors (e.g., Evenson et al, 2003; Satarino et al., 2002; Skowron, Stodolska & Shinew, 2008).

Self-determination theory provided a theoretical understanding of three elements of the conceptual framework: psychological needs, social environments, and motivational orientations. The place element provided a theoretical understanding of seven dimensions of place: familiarity, belongingness, identity, dependence, rootedness, aesthetics, and safety.

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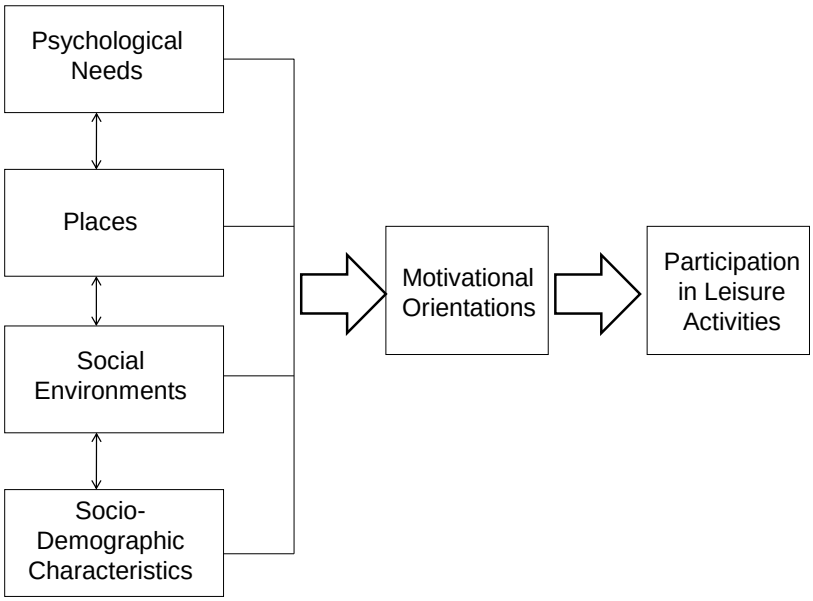
[1] Self-determination theory (SDT) was developed by Edward Deci and Richard Ryan. It is a macro theory that represents a broad framework for the study of human motivation and it comprises five mini-theories: Cognitive evaluation theory, causality orientation theory, goal contents theory, organismic integration theory, and basic needs theory. Two of these theories were used in this study: The organismic integration theory and the basic needs theory. The other three theories were not chosen because they address facets of motivation that were not relevant for the research problem of this study, such as interpersonal controls and ego-involvements (cognitive evaluation theory), autonomy and control orientations (causality orientations theory), and extrinsic and intrinsic goals (goal contents theory).The organismic integration theory illustrates that motivations are not static, they evolve and change. This theory presents the taxonomy of types of motivations placed along a continuum according to the degree of self-determination in performing the behavior (i.e., intrinsic motivation, extrinsic motivation, and amotivation). The basic needs theory argues that psychological well-being and optimal functioning can be achieved when the need for autonomy, the need for competence, and the need for relatedness are fulfilled. Throughout the document the organismic integration theory and the basic needs theory are referred as SDT.

The socio-demographic element provided a theoretical understanding of several characteristics, such as education, income, and health status.

Figure 1.Conceptual Framework

The Motivational Process of Leisure Behaviors.



In order to understand the process behind Mexican older adults' motivational orientations and their leisure behaviors, the following five theoretical assumptions were used to frame this study:

Key Assumption about Psychological Needs

The first element of this framework is psychological needs. The key premise is that three psychological needs –the need for autonomy, the need for competence, and the need for relatedness– trigger the drive state that puts the individual into action (i.e. motivates individuals to act).

There is evidence that these three psychological needs trigger individuals into action. For instance, individuals are motivated to participate in leisure activities because their perception is that they have the freedom to choose (i.e., meeting their need for autonomy) where and what to do in their leisure time (Gibson, Ashton-Shaeffer, Green & Autry, 2003;

Jolanki, 2009; Su, Shen & Wei, 2006), and when leisure activities have exceeded older adults' expectations and challenges, they develop a sense of competence (i.e., meeting their need for competence), and as a result, they might perform more and/or new leisure activities (Cohen et al., 2006; Nimrod & Kleiber, 2007).

Also, there is evidence that people's need to be with others during leisure is relevant, and this aspect seems to motivate some people in their leisure engagement (i.e., meeting their need for relatedness) (e.g., Kowal & Fortier, 1999; O'Brien Cousins, 2003; Voorhees & Young, 2003).

Description of the Three Psychological Needs

The need for autonomy is based on the individual's desire to be the origin of his/her own pursuits (i.e., self-regulation, self-determination) (Ryan & Deci, 2000a). Autonomy may be defined as the need "to fully and authentically endorse one's behavior and to act as the originator of one's own behavior" (Patrick, Canevello, Knee & Lonsbary, 2007, p. 434).

The need for competence expresses the individual's capacities (i.e. self-efficacy) (Ryan & Deci, 2000a), that is, "the need to feel effective in one's effort and capable of achieving desired goals" (Patrick et al., 2007, p. 434). Several aspects may fulfill this need, such as receiving positive feedback, and offering optimal challenges (Ryan & Deci, 2000b).

The need for relatedness expresses the importance of the individual's relationship development (Ryan & Deci, 2000a). It refers to the desire to feel bonded with others, a sense of belongingness with people (Deci & Ryan, 2000; Ryan & Deci 2000b), and "a need to feel connected to and understood by others" (Patrick et al., 2007, p. 434).

Key Assumption about the Place

The second element refers to places, and the key premise is that some places help us to understand the individual-place connection, and this is important because where people live affects their health behavior (WHO, 2007). The physical form of the built environment

(e.g., buildings and facilities), and the quality of the natural environment in which people live (e.g., climate) will establish different health behavior options that make people more or less vulnerable to poor health (WHO, 2007).

The social determinants of health state the need of governments to pay particular attention to place aspects such as sanitation, transportation, access to water, paved streets, reduction of violence and crime, and accessible and attractive environments among others (WHO, 2008). The design of the physical environment may contribute to positive health outcomes. Moreover, the place concept goes beyond the physical place; it also includes individuals' perceptions of the place in regard to social, emotional, cultural, and symbolic aspects (Wiles et al., 2009).

Description of Place Dimensions

The place concept encompasses seven dimensions of place: familiarity, belongingness, identity, dependence, rootedness, aesthetics, and safety. There is evidence that these seven dimensions influence individuals' leisure motivations. For instance, some places bring pleasant memories to people, such as environmental images from acquaintances and remembrance related with the place, and this motivates people to go to those places (i.e., place familiarity) (Hammitt, Backlund & Bixler , 2006; Wiles, 2009). Other places are related to people's affiliation to the place, and communal environments shared with other individuals (i.e., place belongingness) (Hammitt et al., 2006; Heuser, 2005; Kyle, Bricker, Graefe & Wickham, 2004; Wiles, 2009). Also, some individuals identify with some places because of their attitudes, thoughts, beliefs, and meanings about the leisure place, and this is likely to increase or maintain their visits to those places (i.e., place identity) (Hammitt et al., 2006; Stodolska, Acevedo & Shinew, 2009;Wiles, 2009).

There is also evidence that the functionality of a particular place (i.e., place dependence) facilitates or constrains people's engagement in activities, such as access to

recreational facilities (e.g., distance, pay or free access), street patterns (e.g., pedestrian routes and intersections) (e.g., Brownson, Hoehner, Day, Forsyth & Sallis, 2009), and volume of traffic, sidewalk coverage, hills and streetlights (e.g., Brownson et al, 2009; Sallis, Johnson, Calfas, Caprosa & Nichols 1997; Troped et al., 2001; Wilcox, Castro, King, Houseman & Brownson, 2000) (i.e., place dependence).

Also, there is evidence that some people experience psychological bonds and meaning originating in the past about leisure places (i.e., place rootedness), that might increase their leisure visits to those places (e.g., Wiles, 2009), and that some people consider the attractiveness of the place, the beauty of it, and its pleasant appearance as relevant for engaging in several activities (i.e., place aesthetics) (Sallis et al., 1997; Troped et al., 2001). In addition, people need to perceive that the place is safe. For example, negative social activities, and disorder and incivilities in the place, such as broken windows, graffiti, and drug paraphernalia may influence people not to choose that place to perform leisure activities (i.e., place safety) (Stodolska et al., 2009).

Key Assumption about the Social Environment

The third element of the conceptual framework is the social environment, and its key premise is that supportive social environments facilitate self-determined behaviors and needs satisfaction, while non-supportive social environments undermine people's psychological needs, and lead to low self-determined behaviors.

There is evidence that some social environments may be less supportive than others. For instance, it was found that the school context was perceived by some students as a controlling environment (no freedom to choose) because some students had to go to school and participate in sport activities that are part of the curriculum, even when the leisure repertoire does not include activities in which students would like to participate (Cohen-Mansfield, Marx & Guralnik, 2003).

There is also evidence of supportive environments, such as formal leisure centers, which provide positive feedback that fosters the fulfillment of the need for competence among their members (Grouzet, Vallerand, Thill & Provencher, 2004; Steinkamp & Kelly, 1985). Also, positive feedback from class-mates and instructors (Christensen,Schmidt, Budtz-Jørgensen & Avlunf, 2006), and staff members of leisure services and facilities (Hickerson et al., 2008) motivate people to engage in leisure activities (Christensen et al., 2006).

Key Assumption about Socio-Demographic Characteristics

The fourth element is socio-demographic characteristics, and the key premise is that several aspects, such as gender, education, and income, play a role in facilitating or constraining leisure motivations. There is evidence that socio-demographic characteristics such as gender (Marquez & McAuley, 2006), economic status (Satarino, Haight & Teger, 2002), employment (Evenson et al, 2003; Skowron et al., 2008), and education (Satarino et al., 2002), affect older adults' motivations and consequently their leisure engagement.

Socio-demographic characteristics have been linked with both health status and health behavior (WHO, 2008). Many health disparities among older adults can be explained by understanding how socio-demographic characteristics affect their engagement in health enhancing behaviors. Some of these characteristics are not modifiable, but they may help us in guiding and designing health strategies for vulnerable groups of the population to rich individuals' maximum health potential (WHO, 2008).

Key Assumptions about Motivational Orientations

The fifth element of the conceptual framework is motivational orientations. Motivational orientations have two key premises. The first premise is that motivation is not a unitary concept. People have different levels of self-determination and, as a result, they have different types of motivational orientations. This differentiation of motivational orientations is the main contribution of SDT, and the reason why it was chosen for this study. These

motivational orientations are placed along a continuum according to the degree of self-determination in performing the behavior (see Figure 2).

The second premise is that individuals who genuinely endorse their own behaviors show an intrinsic motivation to act, and this type of motivation increases the likelihood of their long term engagement in health enhancing behaviors (Chatzisarantis & Hagger, 2009; Mullan & Markland, 1997; Phillips, Schneider & Mercer, 2004; Watts & Caldwell, 2008).Long term engagement is likely to help people to maintain good health over time (Arai & Pedlar, 1997; Phillips et al., 2004; Williams, Freedman & Deci, 1998).

There is evidence that people have different levels of self-determination in their leisure engagement. For instance, there is empirical evidence showing that individuals who feel pleasure and satisfaction from doing one particular leisure activity (Kowal & Fortier, 1999), and experience happiness when engaging in one particular activity (Graef, Csikszentmihalyi & Gianinno, 1983), tend to be highly self-motivated in their leisure engagement (i.e., intrinsic motivation).

Other individuals use leisure activities because they have an instrumental value (i.e., extrinsic motivation) or because the leisure activity is a means to an end, such as exercising to improve or control health conditions (Nadasen, 2007; O'Brian Cousins, 2001), There is also evidence that some individuals do not participate in leisure activities, or they participate without intent (i.e., amotivation) (Cohen-Mansfield, Marx & Guralnik, 2003).

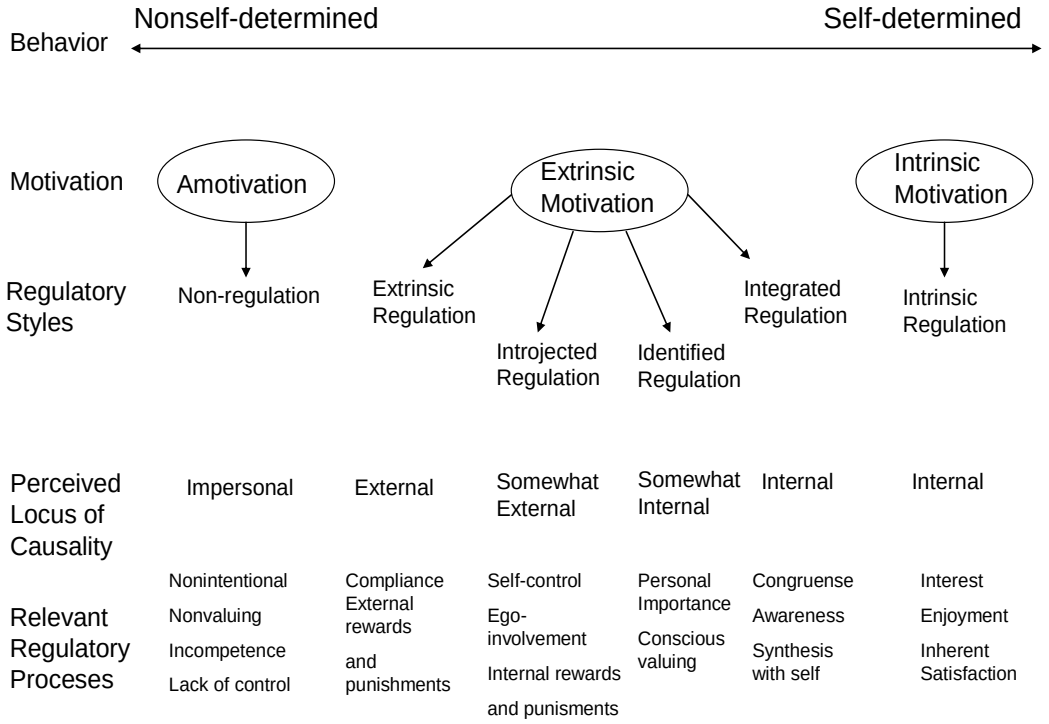
Description of Motivational Orientations

An individual is motivated when he or she is inspired or feels impetus to act or perform a behavior (Deci & Ryan, 2000; Ryan & Deci 2000b). Three motivational orientations guided this work: intrinsic, extrinsic, and amotivation. Intrinsic motivation refers to engaging in a leisure activity because of the pleasure and enjoyment derived from doing that particular activity. The activity is performed freely, with no material rewards involved.

Extrinsic motivation refers to engaging in a leisure activity in order to obtain or avoid something after the activity is done. The behavior is performed because it leads to an outcome. These behaviors are not triggered by the inherent experience of the activity. Rather, the activity has an instrumental value for the individual (Deci & Ryan, 2000; Ryan & Deci, 2000a). Some extrinsic motivations for leisure are more highly self-determined than others; therefore extrinsic motivation has four different types of extrinsic motivations: integration, identification, introjection, and external regulation.

Integration refers to fully transforming the extrinsic motivation for a leisure behavior into one's own. Identification refers to leisure behaviors that are performed because the individual is conscious of the importance of the behavior and has accepted its value. Introjection refers to leisure behaviors that are influenced by pressure, guilt, and anxiety, and/or by pride or ego-enhancement. External regulation refers to the performance of leisure behaviors in which individuals are influenced by external rewards and punishment, as well as by compliance. Integration and identification show higher levels of perceived autonomy compared with introjection and external regulation (see Figure 2).

Figure 2. The Self-Determination Continuum (figure from Ryan & Deci, 2000a, p.72)



The third type of motivation is amotivation. Three aspects influence individuals to feel amotivated: (1) not valuing the activity; (2) not feeling competent to do it; and (3) not believing that the activity will provide a desired outcome (Ryan & Deci, 2000b). When the individual is amotivated, he or she is neither intrinsically motivated nor extrinsically motivated, and there is no sense of personal causation for performing the behavior (Ryan & Deci, 2000a).

Research Objective

The theoretical framework above suggests that older adults' leisure behaviors can be better understood if we first understand their motivations (why they are inspired or feel impetus to act), how these motivations vary according to their degree of self-determination, and how these motivations are influenced by psychological needs, places, social

environments, and socio-demographic characteristics. It also provides a guide for investigating these relationships. Thus, this study had one general research objective: to understand how psychological needs, places, social environments, and socio-demographic characteristic influence Mexican older adults' motivational orientations and engagement in leisure activities.

Research Questions

1. How do psychological needs influence older adults' motivations to engage in leisure activities?
2. How do places influence older adults' motivations to engage in leisure activities?
3. How do social contexts influence older adults' motivations to engage in leisure activities?
4. How do socio-demographic characteristics influence older adults' motivations to engage in leisure activities?
5. What is the relationship among needs, places, social environments and socio-demographic characteristics, and older adults' leisure motivations?

Also, six case study hypotheses were elaborated and are discussed at the end of the literature review section (see Chapter 3).

Conceptualizing Leisure

This study is using the two approaches for defining and measuring leisure proposed by Kleiber, Walker and Mannell (2011). The first way to distinguish among leisure definitions and measures is based on the objective or subjective approach to the type of leisure phenomena. An objective approach equates leisure with certain types of leisure activities, settings or time period. A subjective approach associates leisure with certain types of mental states, experiences, satisfaction, and meanings. The second way to distinguish between leisure definitions is according to the definitional vantage point taken by the

researcher. Leisure can be defined by either the researcher (external viewpoint), or the person being studied (internal viewpoint).

In this study, an objective/internal approach was used to define leisure (based on the two approaches above mentioned). Thus, activities were defined as leisure based on participants' definition. All types of activities mentioned by participants were considered as leisure activities. However, as this case study is focusing on older adults' motivational orientations for leisure (i.e. intrinsic, extrinsic and amotivation), a subjective/external approach was used to determine the type of motivational orientations. Participants' narratives implicitly or explicitly referenced their reasons for their leisure engagement, then, the type of motivational orientations for each leisure activity in which participants were engaged, was established by the researcher (this is explained in more detail on the data analysis section of the methodology chapter).

CHAPTER 3:

LITERATURE REVIEW

Following the theoretical framework illustrated in Chapter 2, this chapter presents a review of the current state of knowledge about older adults' leisure behaviors as they relate to the constructs proposed in this study.

Psychological Needs

The Need for Autonomy

The right to self-determination in older adults' leisure behaviors is acknowledged as one fundamental aspect in older adults' well-being (European Healthy Ageing Report, 2007). It has been argued that older adults need to have the freedom to choose where and what to do in their leisure time (Gibson, Ashton-Shaeffer, Green & Autry, 2003). However, people's behavior is not completely independent of external influences. The need for autonomy in leisure is shaped by social contexts interacting with older adults.

Two aspects of the social context are relevant to older adults' autonomy for leisure. One aspect is based on the relationship between older adults and their families during leisure time (Chiung-Tzu, 2010; Jolanki, 2009; Su, Shen & Wei, 2006). The other aspect is based on gender roles, and how these roles affect their leisure (Chiung-Tzu, 2010; Miller & Brown, 2005; Nadasen, 2007; Skowron et al., 2008).

The first social aspect illustrates that, when sharing time with their families, some older adults tend to give up their right to decide the type of leisure activities they would like to perform. For example, Finnish women consciously give up some of their autonomy for leisure because they believe that by doing this they do not place demands on their children. Older adults' freedom to choose may become as an imposition on their children (Jolanki, 2009).

It is unclear why, or which factors lead older adults to perceive their leisure autonomy as an imposition. One might assume that social and cultural values may play a role in this. For instance, "for many Taiwanese women, this ideal of being a good wife and a loving mother results in them deciding to sacrifice their own personal leisure" (Chiung-Tzu, 2010, 388), and this might explain why some older adults intentionally give up their autonomy.

Similarly, rural older adults in China place high value on family interaction and this may explain why older adults tend to perform most of their leisure based on the family's preferences, and not on their personal preferences (Su et al., 2006). This might suggest that older adults intentionally give up their need for autonomy because their need for relatedness is more important for them. Older adults might perceive that, under some circumstances, the need for autonomy and the need for relatedness are incompatible.

The other social aspect influencing the need for autonomy is based on gender differences in social roles. Learned attitudes that are developed thorough interaction with the social environment vary by the gender nature of leisure activities (i.e. male or female oriented leisure activities) (Wiley, Shaw & Havitz, 2000), and by the gendered nature of other daily activities (e.g. childcare and housecleaning) (Miller & Brown, 2005; Skowron et al., 2008; Thrane, 2000). For instance, Latin American women living in the United States showed low levels of leisure participation due to their role in child care and household responsibilities (Miller & Brown, 2005; Skowron et al., 2008).

Similarly, women's low level of leisure participation was also found in a study of three Scandinavian countries: Denmark, Sweden, and Norway. It was found that Scandinavian men have more leisure than Scandinavian women. The presence of small children was an important aspect that reduced women's leisure time due to the traditional gender role of childcare to women (Thrane, 2000).

Shannon and Shaw (2008) found that mothers serve as a source of leisure learning through communicating information to daughters about their leisure participation. Findings suggest that mothers socialize with their children their attitudes, behaviors and values, and they affect children's leisure behaviors. There is a process of transmitting traditional views of gender from one generation to another, and this includes traditional "female" activities such as sewing, knitting and baking. Additionally, Shannon and Shaw found that, "the implicit or unintended behavioral message about mothers' lack of leisure for themselves may reinforce traditional behaviors in which women devalue their own personal leisure" (2008, 14), and consequently this affects women's autonomy in their leisure participation.

Additionally, the literature suggests that patriarchal societies may undermine women's need for autonomy in several aspects of their lives, and leisure is seen as a vehicle for the fulfillment of this need lost, or not achieved, in other daily life activities. For instance, South African women expressed that line dancing was a leisure activity that allowed them to free themselves from the traditional patriarchal lifestyle in which they were immersed. These women experienced freedom from husbands' restrictions in their leisure participation (Nadasen, 2007).

Nadasen's findings are congruent with the conceptualization of leisure as a form of resistance proposed by Susan Shaw (2001), she explains that "Leisure is recognized as one area of social life, among others, in which individuals or group power is not only acquired, maintained and reinforced, but also potentially reduced or lost. Leisure as resistance implies that leisure behaviors, settings and interactions can challenge the way in which power is exercised, making leisure a form of political practice" (Shaw, 2001,186). Thus, conventional definitions of leisure preconditions (i.e., autonomy, individual choice, freedom) might inadequate reflect the role of leisure as a political practice (Shaw, 2001).

In sum, Social contexts influence the need for autonomy in older adults' leisure behavior (e.g., Jolanki, 2009; Miller & Brown, 2005; Nadasen, 2007; Skowron et al, 2008; Su et al, 2006). The literature suggests that when older adults interact with their family, they tend to perform most of their leisure based on the family preferences, and not on their personal preferences (e.g., Jolanki, 2009; Su et al., 2006). This might suggest that older adults intentionally give up their need for autonomy because their need for relatedness is more important for them.

The literature on autonomy shows no explicit evidence about the relationship between the need for autonomy and the need for competence. However, in the next section about the need for competence, there is implicit evidence that some older adults are less likely to exert freedom of choice in their leisure (i.e., autonomy) due to functional limitations (e.g., Burnett-Wolle & Godbey, 2007; Lang, Rieckmann & Baltes, 2002).

Also, the literature on autonomy shows no explicit evidence about the relationship between the need for autonomy and place contexts. However, there is an implicit influence of place identity (e.g. attitudes, thoughts, beliefs, meanings) on how gender roles influence autonomy among South African women (e.g., Nadasen, 2007) and Latin American women (Miller & Brown, 2005; Skowron et al, 2008). Some women's leisure behaviors are determined by the particularities of the place in which they live, such as attitudes and beliefs about women's role in society and this in turn affects their autonomy.

The Need for Competence

The need for competence in leisure seems to be shaped by social contexts and personal characteristics. Social contexts provide positive feedback that foster the fulfillment of the need for competence (Grouzet, Vallerand, Thill & Provencher, 2004; Steinkamp & Kelly, 1985), particularly within formal group contexts (i.e., organized leisure activities) (Christensen,Schmidt, Budtz-Jørgensen & Avlunf, 2006; Grouzet et al., 2004). The source of

positive feedback is mostly found in verbal support from class mates and instructors (Christensen et al., 2006), as well as staff members of leisure services and facilities (Hickerson et al., 2008).

A shared social environment also develops a feeling of solidarity that may increase older adults' confidence to perform leisure activities (Christensen et al., 2006). Older adults may also develop feelings of solidarity and positive feedback from the significant others who are not directly involved in the leisure activity but encourage them in their leisure involvement (Cohen et al., 2006). Also, when leisure activities have exceeded older adults' expectations, they develop a sense of competence, and as a result, they perform more and new leisure activities (Cohen et al., 2006; Nimrod & Kleiber, 2007).

Besides the influence of social contexts, personal characteristics play an important role in the need for competence. These personal characteristics are mostly based on physical and mental conditions (Dionigi, 2006; Hickerson et al., 2008; Waterman, 2005). Among young people, leisure activities that need a high level of physical or mental effort are related to high levels of perceived competence (Waterman, 2005), and this is also true for older adults (Dionigi, 2006). However, some older adults may have health conditions related to their aging process that restrict their competence for performing some leisure activities (Hickerson et al., 2008).

Thus, some leisure activities may no longer be achievable in very late stages of life and, as a result, older adults will select the activities they can do (Burnett-Wolle & Godbey, 2007), and they will also identify activities to substitute those that they can no longer do (Hutchinson & Nimrod, 2012). For example, older adults experiencing a decrease in their functional abilities (e.g., loss of strength) may be more likely to reduce or eliminate activities that are highly physically demanding (e.g., jogging, running). Also, older adults may need to optimize the degree of investment and the amount of time devoted to leisure, or they may

need to compensate for some functional limitations by getting help from technological devices such as hearing aids (Burnett-Wolle & Godbey, 2007; Lang et al., 2002), walkers and motorized scooters (Hutchinson & Nimrod, 2012). This kind of decision-making process (i.e., selection, optimization and compensation) may be considered as a key element of competence among older adults[2]. Thus, some older adults use strategies to remain engaged in leisure activities. They focus on personal strengths, abilities, and interests instead of deficits and problems (Hutchinson & Nimrod, 2012).

Two other important aspects to be considered within the conceptualization of competence in later life are acceptance and adaptation. These two elements are of particular importance because older adults perceive and experience changes in later life (i.e., physical, psychological, and social changes) and, based on their capacity and their goals, they will adapt to and accept new life circumstances (European Healthy Ageing Report, 2007; Hutchinson & Nimrod, 2012; Jolanki, 2009). Thus, acceptance might be seen as the first step that older adults need to take in order to select, optimize and adapt to changes in later life, and the use of these three strategies might reflect older adults' capacity to adapt to changes in their leisure engagement.

Similarly, Kleiber's (1999) triage process illustrates older adults' ability to adapt to constraints: (1) how to disengage from those activities that are no longer fulfilling; (2) how to stay engaged with those activities that have provided a worthwhile return on investments of time and energy; and (3) how to become engaged in patterns that may only now present themselves as attractive alternatives. Thus, constraints in later life should not be seen in terms of disadvantages but in terms of finding the proper balance and restrict activities to those most meaningful for older adults (Kleiber, McGuire, Aybar-Damali & Norman, 2008).

[2] These three strategies, selection, optimization, and compensation are the main tenets of the selection, optimization and compensation model developed in 1990 by Paul and Margaret Baltes.

In sum, positive feedback from others (Grouzet et al., Vallerand et al., 2004; Steinkamp & Kelly, 1985) and the need to be understood by others (Cohen, 2006) are two important aspects that foster the need for competence. The fulfillment of the need for competence is interrelated with the need for relatedness (e.g., D'Alonzo & Fischetti, 2008; Kowal & Fortier, 1999; O'Brien Cousins, 2003; Voorhees & Young, 2003). This also suggests that social contexts that foster the need for relatedness are likely to provide a supportive environment that fulfills the need for competence in leisure participation.

The need for competence can be affected by older adults' physical and mental conditions (Dionigi, 2006; Hickerson et al., 2008;Waterman, 2005), and those who select, optimize, and compensate for their functional changes are likely to fulfill the need for competence in leisure (Burnett-Wolle & Godbey, 2007; Lang et al,, 2002). There is no explicit evidence about the relationship between the need for competence and place contexts. However, it seems that there is relationships between place belongingness (e.g., affiliation to place, membership with an environment, communal environments shared by individuals) and the need for competence, because older adults who participate in communal environments (e.g., organized leisure classes) are likely to fulfill the need for competence (e.g., Christensen et al., 2006; Grouzet et al., 2004).

The Need for Relatedness

The fulfillment of the need for relatedness is achieved in activities that are performed in solitude or in interaction with others. Thus, the need for relatedness does not necessarily imply direct interaction with others during leisure. Two main approaches seem to influence the need for relatedness in leisure behaviors. One approach is based on indirect interaction with others. For instance, some individuals had fond memories of their loved ones when cooking (e.g., mothers who passed away). Traditional recipes and tastes help people to reconnect with family members (Daniel, Guttmann, & Raviv, 2011).

Similarly, there is evidence that the need for relatedness is achieved through the influence of religion and spirituality. For instance, it was found that older adults, who are more likely to experience multiple losses of interpersonal relationships, found a positive influence of religion and spirituality to compensate those losses (Fry, 2000), and praying has been used to communicate with God or to ask for physical healing (Haley, Koening & Bruchett, 2001). These findings are congruent with Heintzman and Mannell's (2003) research on the role of leisure in the development and maintenance of spiritual well-being, and how the feeling of connectedness is frequently associated with spirituality.

The other approach is based on people's need to be with others during leisure (Kowal & Fortier, 1999; O'Brien Cousins, 2003; Voorhees & Young, 2003). Some people need to be in direct contact with others when performing a leisure activity in order to continue their leisure involvement, and to feel immersed in the activity (Kowal & Fortier, 1999), such as formal leisure contexts (i.e., organized leisure activities) (O'Brien Cousins, 2003). Others need to know people that exercise in the same neighborhood in which they exercise (regardless of whether they have some form of interaction with them or not) (Voorhees & Young, 2003). Also, relatedness seems to be achieved when people are encouraged by others in either solitary or shared leisure activities (D'Alonzo & Fischetti, 2008). For example, among Latin American women the most relevant factor that encouraged them to exercise was the verbal support provided by their family members and friends (D'Alonzo & Fischetti, 2008).

Sharing leisure time with others, or not, seems to be related to types of leisure activities chosen. For example, some individuals attending a festival were highly motivated to be with their friends in the food events, while individuals who attended the music events were not influenced of the need for interaction with others (Crompton & McKay, 1997). It seems

that the characteristics of some leisure activities are more likely to encourage the need to be with others (e.g., having lunch).

There is indication that some older adults show a need for relatedness based mostly on interaction with family members. It seems that the cultural and place contexts influence this pattern of interaction. For instance, rural older adults in China participate less in recreational activities based on their personal interests in comparison with urban older adults (rural vs. urban contexts) (Su et al., 2006).The Chinese rural culture places a high value on family interaction which may explain why older adults tend to perform most of their leisure based on the family members' preferences, and not on their personal preferences (Su et al., 2006), suggesting that older adults' freedom to choose their leisure activities may not always be realized. This may imply that in the Chinese culture older adults' leisure activities may be extrinsically motivated when leisure is performed within a family context and this allows them to achieve their need for relatedness.

Family-focused interaction may also mean that in rural areas there is a low availability of recreational resources compared with urban areas and, as a result, the family context is more likely to provide recreational opportunities for older adults (Su et al., 2006). The place factor seems to influence older adults' leisure behavior, and this also suggests that family members are more likely to generate leisure opportunities for older adults when the broader social environment does not provide enough leisure opportunities.

Two other explanations may help us to understand why some older adults tend to interact mostly with family members in their leisure time. One is that older adults are less able to cultivate leisure activities by themselves because they do not feel the need for more leisure than that provided by the family (Steinkamp & Kelly, 1985). The other is that older adults may not have the energy to pursue leisure activities after their participation in familial leisure activities (Steinkamp & Kelly, 1985), suggesting that some personal characteristics,

such as not having enough strength or energy, will lead older adults to choose the activities that are more meaningful for them, such as gathering with family.

There is reason to believe that there also are gender differences in the need for relatedness. Women are likely to value their leisure activities because of the social interaction and social involvement to a greater extent than do men (Reed & Cox, 2007). For example, among French female students, relatedness was the most important need that motivated them to participate in sports followed in order by playing to the limit (i.e., search for danger, risk and adventure), competition (i.e., accomplishment), and exhibitionism (i.e., impress spectators). Among males, the most important need was playing to the limit followed in order by competition, relatedness and exhibitionism (Recours et al., 2004).

Immigrant groups representing ethnic minorities in the host country are affected by the need for relatedness in their leisure (Henderson & Ainsworth, 2001; Wallace & Smith, 1997). For example, French students, who were sons of immigrant fathers from North Africa, were less likely to be motivated by relatedness in their sport involvement than sons of non-immigrant fathers, suggesting that the need for relatedness was constrained by ethnic issues such as denigration and stigmatization (Recours et al., 2004).

Cultural differences among countries may also help to explain differences in the need for relatedness. For instance, Costa Ricans considered that being with friends and family members and seeing or meeting people, were very important for visiting parks. Costa Ricans rated higher in these aspects than did North Americans or Europeans. North Americans placed more importance on solitude than did Costa Ricans or Europeans (Wallace & Smith, 1997).

Furthermore, empirical evidence suggests that the need for relatedness is more relevant than the need for autonomy in collectivistic societies, and the need for autonomy is more relevant than the need for relatedness in individualistic societies (Walker, Deng &

Dieser, 2005). Several research studies found that the Mexican culture is more reflective of a collectivistic approach in which they particularly value their interpersonal relations (e.g., Acevedo, 2010; Diaz-Loving & Cruz del Castillo, 2010). Mexicans are highly sociable (Ramírez-Esparza, Mehl, Álvarez-Bermúdez & Pennebaker, 2009), and they tend to participate in leisure in large family-oriented groups (Acevedo, 2010).

In sum, the need for relatedness is satisfied when people interact with others and/or when people are encouraged by others in their leisure involvement (D'Alonzo & Fischetti, 2008; Kowal & Fortier, 1999; O'Brien Cousins, 2003; Voorhees & Young, 2003).The social (e.g., Henderson & Ainsworth, 2001; Su et al., 2006) and place (e.g., Crompton & McKay, 1997) contexts influence the need for relatedness among older adults. The relationship between the need for relatedness and the need for competence (e.g., Steinkamp & Kelly, 1985) and autonomy (e.g., Su et al., 2006) are acknowledged in the body of literature. The type of leisure activity in which one engages seems to be influenced by the need for relatedness (Crompton & McKay, 1997).

Motivational Orientations

Intrinsic Motivation

Individuals are intrinsically motivated when they experience an enjoyable psychological state (known as flow) in which they become completely immersed in the leisure activity (Kowal & Fortier, 1999). Individuals are also intrinsically motivated when they feel pleasure and satisfaction from doing one particular leisure activity (Kowal & Fortier, 1999), and when they experience happiness (Graef, Csikszentmihalyi & Gianinno, 1983). Thus, an individual is intrinsically motivated when he or she is moved to do a leisure activity because when performing the activity this person is experiencing one or several psychological emotions such as happiness, pleasure, and flow. For instance, some evidence suggests that some home-based leisure activities, such as watching television and listening to

the radio, are used by individuals because they lead to enjoyable psychological states such as pleasure, enjoyment, and happiness (Brinnitzer, 2003; Fouts, 1989).

In general, an individual who is intrinsically motivated is not performing the activity because it will lead to pleasure or enjoyment (i.e., outcome, extrinsic motivation). The activity is the enjoyment by itself (intrinsic motivation). The leisure activity is not a means to an end. For example, quilting was found to be an intrinsically motivated activity. This activity was visually attractive for participants because of the balance of the colors, tones, and designs of fabrics within the quilt. Quilters mentioned that the boundless possibilities of fabric selection and combination were an exciting part of quilt making, and they felt pleasure and enjoyment while quilting (Rao, 2008).

Intrinsic motivation and the need for autonomy, competence, and relatedness are frequently found to be interrelated (e.g., Hassandra, Goudas & Chroni, 2003; Kowal & Fortier, 1999). For example, leisure activities performed in the past are likely to satisfy older adults' need for competence because they feel confident from their earlier leisure experiences (Cohen-Mansfield, Marx & Guralnik, 2003; O'Brien Cousins, 2003). Older adults are intrinsically motivated when they continue to perform the same type of leisure activities they previously performed (Atchley, 1989; Searle, Mactavish & Brayley, 1993). However, there is evidence that older adults are also intrinsically motivated to innovate and to add new leisure activities to their repertoire, such as volunteering, computer classes, writing, painting, dinner groups, and physical activities (Nimrod & Kleiber, 2007).

The social context also plays an important role in intrinsic motivations for leisure. For example, participants in a line dancing class explained that they were encouraged to join line dancing classes because they saw a demonstration of line dancing at their community center, and they felt strongly attracted by the lively music, as well as by how people seemed to be enjoying themselves while dancing (Nadasen, 2007). The activities organized by the

community center may be seen as a supportive social environment for older adults' leisure involvement.

There is evidence that Mexicans within all age groups tend to perform mostly non-physical leisure activities (Hernández et al., 2003; Vázquez-Martínez et al., 2007), and empirical evidence suggests that non-physical leisure activities are highly self-determined (i.e., intrinsic motivation) (Laukka, 2007; Luoh & Herzog, 2002). Also, there is evidence suggesting that, when older adults engage in physical leisure activities, they do so in order to improve or control their health conditions (i.e., extrinsic motivation) (Nadasen, 2007; Pfeiffer, Clay & Conatser, 2001; O'Brian Cousins, 2001).

However, non-physical leisure activities provide health benefits too. For instance, Iwasaki, Mannell, Smale and Butcher's (2005) found that relaxing leisure was the strongest positive predictor of coping with stress. Additionally, researchers found that social leisure and cultural leisure significantly predicted greater mental or physical health than physical activities. Researchers concluded that physical activity and exercise do not always positively affect health and coping with stress.

In sum, intrinsic motivation usually leads to enjoyable psychological states such as flow, pleasure, enjoyment, and happiness (e.g., Graef et al., 1983; Kowal & Fortier, 1999), suggesting that intrinsic motivation does not always lead to needs satisfaction (e.g., competence) but enjoyable psychological states (e.g., happiness). Intrinsic motivation and the need for autonomy, competence, and relatedness are frequently found to be interrelated (e.g., Hassandra, Goudas & Chroni, 2003; Kowal & Fortier, 1999). Intrinsic motivation is more likely to occur when social environments are supportive rather than controlling (e.g., Nadasen, 2007).

Extrinsic Motivation

There is reason to believe that older adults' perception of health triggers leisure engagement (particularly physical leisure engagement). Some older adults exercise because they experience rapid healing and less pain with physiotherapy after surgery (O'Brian Cousins, 2001), and it helps them to improve and/or to control some of their health conditions such as osteoporosis and diabetes (Nadasen, 2007). Older adults' goal for exercising is extrinsically motivated because the leisure activity is a means to an end. That is, exercising has an instrumental value (e.g., to improve or control health conditions).

Prescribed exercise is one factor that triggers the instrumental value of a leisure activity. For instance, when physicians promote the health value of exercise, their patients are more likely to be motivated (Pfeiffer, Clay & Conatser, 2001). The motivation is extrinsic because the patients' aim is their health improvement and not the enjoyment of the activity exclusively. However, the instrumental value of leisure in older adults' health is not always followed by motivation (Searle & Iso-Ahola, 1988). In some cases the lack of good health and fear of injuries may be perceived as barriers for physical leisure engagement (Dergance et al., 2003; Dergance, Mouton, Lichtenstein & Hazuda, 2005; Evenson et al., 2003). However, research evidence does not provide an explanation about the conditions that are likely to lead to one outcome rather than the other.

Personal characteristics also lead to extrinsic motivations, such as the availability of financial resources. Some people choose leisure activities based on whether or not they can afford them. For example, low-income American families in rural areas spend their leisure time doing low-cost activities such as building puzzles, playing cards, and riding bikes. These families avoid some leisure activities such as going to amusement parks or taking vacations due to their financial constraints (Churchil, Plano-Clark, Prochaska-Cue, Creswell & Ontai-Grzebik, 2007). Although leisure choices based on affordability are in many cases

extrinsically motivated, low-cost leisure activities may also be intrinsically motivated, depending on participants' self-determination for choosing the activity.

Furthermore, evidence from developing countries demonstrates that family income was insufficient for the satisfaction of basic human needs of participants (e.g., food and shelter), and that this situation led people to spend most of their time doing paid activities. For instance, in Brazil only 44.2% of Brazilian women participated in leisure activities chosen by them, and this result was largely dependent on socioeconomic status (Pondé & Santana, 2000). Pondé and Santana's study is more likely to show some social and economic characteristics similar to those in Mexico in comparison to other studies done in developed countries.

Extrinsic rewards such as financial incentives have been used in interventions for increasing engagement in physical activities among older adults, and this type of approach seems to be effective (Finkelstein, Brown, Brown & Buchner, 2008). However, it has been found that the removal of the financial incentive (extrinsic motivation) will immediately change the leisure behavior (Iso-Ahola, 1980), suggesting that intrinsic motivation (e.g., enjoyment, fun) is more likely to lead to adherence in leisure behaviors than extrinsic motivations (Courneya & McAuley, 1994).

Leisure is also extrinsically motivated when older adults use it as a mechanism to resist ageism (Dionigi, 2006), to avoid the fear of getting older (Jolanki, 2009; Nadasen, 2007), and to postpone institutionalization (Jolanki, 2009). Leisure activities may help older adults to challenge the negative picture of old age that prevails in some societies (e.g., passive, disabled and dependent) (Dionigi, 2006). Leisure can be a type of resistance to ageism that empowers older adults (Dionigi, 2006). For example, senior athletes competed in sport activities because they wanted to situate themselves apart from the negative stereotypes of aging; they wanted to consider themselves to be an exception to the rule (Dionigi, 2006).

This motivation based on resistance to ageism might be considered a unique motivational aspect for this age group.

The avoidance of fear of getting older seems to extrinsically motivate older adults to perform leisure activities. Leisure may be seen as a coping strategy in the aging process. For example, women mentioned that when dancing they felt like young persons, that they were able to forget about age, and this feeling made them feel good (Nadasen, 2007). Leisure was also used as a mechanism to postpone institutionalization. For instance, some older adults tried to keep fit because they wanted to stay as long as possible in their own homes (Jolanki, 2009). Thus, some older adults use their autonomy for choosing a leisure behavior (e.g. going to the gym), because it may help them to stay healthy (first expected outcome). If the first outcome of staying healthy is achieved, then it is more likely to achieve the second expected outcome: stay in their homes longer.

Thus, exercising may be extrinsically motivated because the activity is a means to an end. The expected outcome is to be healthy, and not to be institutionalized. This extrinsic motivation for avoiding institutionalization may be considered a motivational orientation that appears exclusively in very late stages of life. This may also be related to the need for competence (i.e., self-efficacy for performing daily living activities that will help them to avoid institutionalization).

Social contexts influence extrinsic motivation for leisure behaviors. For instance, nursing homes in Canada offered leisure activities that were not enjoyable for some older adults. This context led to less autonomous leisure choices among these individuals, and they were extrinsically motivated in their leisure behaviors (Vallerand & O'Connor, 1989). This social context might have the intention of being supportive, but when leisure activities are not freely chosen, the social context is not a supportive environment but a controlling one. However, we should not assume that all leisure behaviors in nursing homes are extrinsically

motivated. The motivational orientation will depend largely on people's leisure preferences. Different older adults may show either extrinsic or intrinsic motivations towards the same leisure activity in the same social context.

Leisure is also extrinsically motivated when older adults use it as a tool to escape the circumstances of their life (Iso-Ahola, 1989), and/or better cope with stress and everyday life problems (Hutchinson, Bland & Kleiber, 2008). For instance, some people enjoy religious activities because they help them to find answers, escape from negative emotions, and better cope with everyday life problems. Religious activities have a positive influence on people to find meaning in life and deal with negative life events (Joblin, 2009; Schulz & Auld, 2009).

Similarly, other research works have included the need to escape to understand extrinsically motivated behaviors, such as having a cup of coffee, watching movies, and chatting on the phone (Watkins & Bond, 2007), attendance at food and beverage festivals, and music festivals (Nicholson & Pearce, 2001), and gambling (Walker, Hinch & Weighill, 2005).

In sum, extrinsic motivation for leisure is influenced by socio-demographic characteristics such as health (e.g., Nadasen, 2007; O'Brian Cousins, 2001) and income (e.g., Churchil et al., 2007). Leisure is also extrinsically motivated when older adults use it as a mechanism to resist ageism (Dionigi, 2006), to avoid the fear of getting older (Jolanki, 2009; Nadasen, 2007), and to postpone institutionalization (Jolanki, 2009). Extrinsic motivation is likely to occur when social environments are more controlling than supportive (e.g., Vallerand & O'Connor, 1989).

Amotivation

There is little evidence that can help us to explain amotivation in leisure behaviors. Amotivational factors found in the literature were lack of interest (Alexandris, Tsorbatzoudis & Grouios, 2002), lack of enjoyment and pressure from others (Kowal & Fortier, 1999), and

high levels of depression and lack of enjoyment of exercise in the past (Cohen-Mansfield et al., 2003). Amotivation leads to no leisure participation (e.g., Cohen-Mansfield et al., 2003), but leisure participation is also possible when amotivation is experienced (e.g., Alexandris et al., 2002; Kowal & Fortier, 1999). It is important to notice that amotivation led to no leisure participation in samples based on older adults (e.g., Cohen-Mansfield et al., 2003), while younger age groups were amotivated and still participated in leisure activities (samples based on students) (e.g., Kowal & Fortier, 1999).

Findings suggest that amotivation appears when social contexts and personal characteristics do not encourage participation, but participation is likely to occur in young age groups. For instance, the school context might be perceived by some students as a controlling environment rather than a supportive one. They may experience amotivation for exercising but they have no other option than going to school and participating in sport activities that are part of the curricula. Students' participation seems inevitable and amotivation is likely to be experienced by some students. It seems that amotivation and no participation is more likely to happen among older age groups (e.g., Cohen-Mansfield et al., 2003).

In sum, the body of literature shows that older adults are likely to avoid leisure participation when they are amotivated (e.g., Cohen-Mansfield et al., 2003), while younger age groups are likely to participate in leisure activities even when they are amotivated (e.g., Kowal & Fortier, 1999).

Places

The place context influences individuals' motivations and their leisure preferences. One dimension of the place context is the availability of services and facilities (i.e., place dependence) (Shaw, Bonen & McCabe, 1991; Stahl et al., 2001; Wilcox, Castro, King, Houseman & Brownson, 2000). For example, some families participated in leisure activities

because these activities were the only ones available in their near-by context. They used to go to the bowling center, because this was the only option in their town (Churchil et al., 2007).

Place dependence also refers to weather conditions. Excessive snow, ice, severe rain and cold often present barriers and additional resources are needed for performing activities (Sallis, Bauman & Pratt, 1998; Wilcox, Castro et al., 2000). Mobility helps individuals to be connected with their social and physical contexts (Gagliardi et al., 2007). Mobility requires individuals' physical mobility and access to transportation (i.e., place dependence) (Gagliardi et al., 2007).

Older adults' outdoor mobility is not only an important condition for obtaining services and products, but also to maintain social relations (i.e., relatedness) (Mollenkopf et al., 1997). Thus, the characteristics of the place in which older adults live may decrease or increase their mobility and, as a result, their leisure preferences may be more extrinsically motivated (i.e., less self-determined), or intrinsically motivated (i.e., more self-determined). There is evidence that transportation aspects affect older adults' leisure participation in Western countries (e.g., Engels & Liu, 2011; Scheiner & Holz-Rau, 2012; Shores, Scott & Floyd, 2007), as well as in Latin American countries (e.g., Bocarejo & Oviedo, 2012; Jaramillo, Lizarraga & Grindlay, 2012).

Transportation has also been found to be related to gender inequity in access to a household car among German women (Scheiner & Holz-Rau, 2012), and Australian older adults are to some degree socially excluded because of difficulties associated with travelling outside their homes to access services and facilities especially for non-car drivers due to the deficiencies of public transportation (Engels & Liu, 2011).

In developing countries, such as Colombia, the high cost of transportation for low income people is a problem that limits people's opportunities in life (Jaramillo, Lizarraga & Grindlay, 2012). For instance, the capacity to travel in the poorest segment of the population

is reduced to less than 1.5 trips per day, while the corresponding percentage of their total income spent on transport exceeds 20% (Bocarejo & Oviedo, 2012).

Urban or rural locations influence leisure choices. For instance, lack of public transportation (i.e. place dependence) in rural communities restricts the range of leisure options (Churchil et al., 2007).

Also, older adults living in urban areas participate more in cultural activities and hobbies, while those living in rural areas are more likely to perform sport activities, such as fishing, hunting and shooting (Nilsson, Löfgren, Fisher & Bernspång, 2006).The characteristics of some places provide more opportunities for some types of activities than others.

Some other physical settings are impacted by threat of street crime that makes people afraid of performing activities outdoors (DiPietro, 2001; Sallis, Bauman & Pratt, 1998; Troped et al., 2001). For example, women are more concerned about safety when walking, especially at night, while men express no concerns about safety (Hillsdon & Thorogood, 2004; Scott & Jackson, 1996). Thus, leisure behaviors may be undermined because of fear of crime. Crime may be seen as a constraint factor in the social context (a non-supportive environment).

Places show a particular layout and characteristics that will affect people's behaviors (Brownson, Hoehner, Day, Forsyth & Sallis, 2009). For example, a predominantly industrial area is more likely to discourage some leisure behaviors such as walking because the air might be more polluted than in a residential area. Other place aspects are likely to influence leisure, such as access to recreational facilities (e.g., distance, pay or free access), street patterns (e.g. pedestrian routes and intersections) (Brownson et al., 2009), volume of traffic, sidewalk coverage, hills and streetlights (Brownson et al., 2009; Sallis, Johnson, Calfas, Caprosa & Nichols 1997; Troped et al., 2001; Wilcox et al., 2000), unattended dogs in parks

and streets (Sallis et al., 1997; Wilcox et al., 2000), and the attractiveness of the place (Sallis et al., 1997; Troped et al., 2001; Wilcox et al., 2000).

Location of leisure buildings also influences leisure behaviors. The surroundings of recreational facilities are relevant for older adults' leisure involvement. For example, the building location of one senior center inside a large community park was an important incentive for performing physical leisure activities among older adults. They liked the near by lake, trees and animals in the park (Hickerson et al., 2008).

Place belongingness (e.g., affiliation to place, membership with an environment), and place identity (e.g., attitudes, thoughts, meanings) are important motivational aspect for leisure (Kyle, Bricker, Graefe & Wickham, 2004). For example, older women who retired from bowling due to physical problems did not retire from the bowling club. These women became social members, paying reduced fees and they took up playing cards. The motive for doing this was that they wanted to continue to see their friends with whom they had bowled for many years (Heuser, 2005). Results may suggest that bowling was for the most part extrinsically motivated for some women because having meaningful relationships was more relevant for these women than bowling.

In sum, place belongingness (Heuser, 2005), place identity (Heuser, 2005), place dependence (Churchil et al., 2007), aesthetics (e.g., Sallis et al., 1997), and safety (e.g., Hillsdon & Thorogood, 2004; Scott & Jackson, 1996) are affected by social contexts.

Also, the place factors more likely to influence the three basic needs are place belongingness (e.g., Kyle et al., 2004), place identity (e.g., Kyle et al., 2004), place dependence (e.g., Wilcox et al., 2000), aesthetics (e.g., Sallis et al., 1997; Troped et al., 2001) and safety (e.g., Hillsdon & Thorogood, 2004; Scott & Jackson, 1996).

Social Environments

People with cultural differences in their leisure behaviors may believe that one social context is very supportive, while for others, the same social context may be seen as non-supportive. For example, sports are popular within the Australian culture. Australians like to join sporting clubs (Tsai, 2005). In contrast, sports play a minor role within the Hong Kong culture (Tsai, 2005). An Australian living in Hong Kong might perceive this social context as a non-supportive leisure context because sport options are very limited, but this perception may not be shared by the Hong Kong community.

Cultural differences among countries may also help to explain differences in the need for relatedness. For instance, Costa Ricans considered that being with friends and family members, and seeing or meeting people were very important for visiting parks. Costa Ricans rated higher in these aspects than did North Americans or Europeans (Wallace & Smith, 1997).

Supportive environments provide positive feedback that fosters the fulfillment of the need for competence (Grouzet et al., 2004; Steinkamp & Kelly, 1985). Support from class-mates and instructors (Christensen et al., 2006), as well as staff members of leisure services and facilities (Hickerson et al., 2008) help to provide a supportive environment, and to develop a feeling of solidarity that may increase older adults' confidence to perform leisure activities (Christensen et al., 2006). Also, being with others during leisure or being encouraged by others help older adults to meet their need for relatedness, and it increases leisure participation among older adults (D'Alonzo & Fischetti, 2008; Kowal & Fortier, 1999; O'Brien Cousins, 2003).

Gender roles, which are culturally constructed, affect leisure. Patriarchal societies tend to undermine the leisure engagement of women (Brinnitzer, 2003; Nadasen, 2007); while for men the same social environment (i.e., a patriarchal society) facilitates their leisure

participation. The need for relatedness also reflects gender differences. Women are more likely than men to value their leisure activities because of the social interaction and social involvement to a greater extent (Reed & Cox, 2007). Thus, if the social environment does not promote relatedness, women are more likely to be affected in their leisure behaviors than men.

Social context may also generate variations in leisure opportunities (Chatzisarantis & Hagger, 2009). These variations are based on the particularities of place contexts such as location (e.g. rural vs. urban). In rural China older adults have fewer recreational options compared with urban residents (Su et al., 2006). Similarly, rural families in the US participate in some leisure activities because these activities are the only ones available in their near by context (Churchil et al., 2007).Older adults living in urban areas participate more in cultural activities and hobbies, while those living in rural areas are more likely to perform sport activities, such as fishing, hunting and shooting (Nilsson, Löfgren, Fisher & Bernspång, 2006). An urban social context might be more likely to provide a wider range of leisure activities than rural social contexts.

There is also reason to believe that the social context is responsible for the construction of the negative picture of old age that prevails in some societies (e.g. passive, disable and dependent) (Dionigi, 2006). This form of ageism may undermine leisure participation for some older adults. For others, leisure can be a type of resistance to ageism (Dionigi, 2006). For example, senior athletes competed in sport activities because they wanted to set themselves apart from the negative stereotypes of aging. They wanted to consider themselves as an exception to the rule (Dionigi, 2006). This suggests that social environments that are non-supportive (e.g. ageism attitudes) are likely to foster extrinsic motivational behaviors. That is, for some older adults the most important aim is to avoid

negative stereotypes of aging. The enjoyment of exercising (intrinsic motivation) may not be the main purpose of their leisure behavior.

In sum, social contexts influence the need for autonomy (e.g., Nadasen, 2007), competence (e.g., Grouzet et al., 2004; Steinkamp & Kelly, 1985), and relatedness (e.g., D'Alonzo & Fischetti, 2008; Kowal & Fortier, 1999; O'Brien Cousins, 2003). There are different levels of support within social contexts due to gender roles (e.g., Nadasen, 2007), and between social contexts due to cultural differences (e.g., Tsai, 2005; Wallace & Smith, 1997). Extrinsic motivation is likely to occur when social factors are not supportive (e.g., Churchil et al., 2007; Dionigi, 2006), and intrinsic motivation is likely to occur when social factors are supportive (e.g., Hickerson et al., 2008; Christensen et al., 2006).

Summary of the Literature

The need for autonomy, competence and relatedness is shaped by social interactions between older adults and family members, friends, classmates, and providers of leisure services and facilities among others. In addition, personal characteristics play an important role in needs satisfaction and motivational orientations. The health factor may act as a constraint aspect of competence or as an extrinsic motivation for leisure participation. Another personal factor is gender. Gender differences affect the need for autonomy among women in some social contexts, and women are more likely to choose activities in interaction with others compared with men. Other personal factors mentioned are ethnicity, economic status, and beliefs about getting older.

Leisure behaviors are shaped by opportunities within the immediate social and place contexts in which older adults are immersed. Supportive social contexts lead to needs satisfaction and intrinsic motivational orientations. Non-supportive social contexts do not foster the fulfillment of the three psychological needs, and as a result, leisure behaviors are more likely to be either extrinsically motivated or amotivated. Place dimensions such as

availability of leisure services in rural and urban areas, weather conditions, streetlights, sidewalks, and public transportation affect leisure behaviors. Tangible features of the place context such as trash, broken windows, and graffiti are perceived by people as manifestations of negative social activities that influence their leisure behaviors. Thus, social and place contexts are interrelated and affect the relationship between psychological needs and motivational orientations, and leisure behaviors.

Case Study Hypotheses

Hypothesis 1: Relatedness will be the dominant need among Mexican older adults in their leisure engagement.

There is empirical evidence suggesting that the need for relatedness is more relevant than the need for autonomy in collectivistic societies, and the need for autonomy is more relevant than the need for relatedness in individualistic societies (Walker, Deng & Dieser, 2005). Several research studies found that the Mexican culture is more reflective of a collectivistic approach in which they particularly value their interpersonal relations (e.g., Acevedo, 2010; Diaz-Loving & Cruz del Castillo, 2010). Mexicans seem to be highly sociable, like to be in direct contact with people to talk (Ramírez-Esparza, Mehl, Álvarez-Bermúdez & Pennebaker, 2009), and they tend to participate in leisure in large family-oriented groups (Acevedo, 2010).

Hypothesis 2: Some home-based leisure activities will be performed with no implicit or explicit intention to fulfill the three psychological needs.

This assumption challenges SDT's argumentation about how the need for autonomy, the need for competence, and the need for relatedness are the main psychological needs that trigger the drive state that puts the individual into action. For instance, some evidence suggests that some home-based leisure activities, such as watching television and listening to the radio, are used by individuals because they lead to enjoyable psychological states such as

pleasure, enjoyment, and happiness (Brinnitzer, 2003; Fouts, 1989). Thus, some activities are used to achieve some enjoyable psychological states (e.g., happiness), with no implicit or explicit intention to fulfill the three psychological needs proposed by SDT theory.

Also, some home-based leisure activities, such as watching television and listening to music, have been used by older adults (Fouts, 1989) and younger people (Brinnitzer, 2003) to cope with their loneliness or boredom. Thus, some activities are used because needs are not fulfilled (e.g., watching television to cope with loneliness). In this case study, this assumption is relevant because home-based leisure activities are the ones mostly performed among Mexican older adults (INEGI, 2005a), but we do not know whether older adults engage in home-based leisure activities because they fulfill the psychological needs proposed in the theoretical framework of this study.

Hypothesis 3: Intrinsic motivation will dominate older adults' leisure engagement, mostly in their leisure engagement in non-physical leisure activities.

The rationale for this assumption is based on the evidence that Mexicans within all age groups tend to perform mostly non-physical leisure activities (Hernández et al., 2003; Vázquez-Martínez et al., 2007), and empirical evidence suggests that non-physical leisure activities are highly self-determined (e.g., Laukka, 2007; Luoh & Herzog, 2002). Also, there is evidence suggesting that when older adults engage in physical leisure activities, they do so in order to improve or control their health conditions (i.e., extrinsic motivation) (e.g., Nadasen, 2007; Pfeiffer, Clay & Conatser, 2001; O'Brian Cousins, 2001).

Hypothesis 4: Place dependence (i.e., the quality and functionality of the place) will be the dominant place aspect among Mexican older adults in their leisure engagement.

The rationale used for this fourth assumption is based on data suggesting that many Mexican older adults living in urban cities face mobility challenges, though not entirely due to their own physical limitations or frailties. For example, 72% of Mexican older adults do

not have access to private transportation because neither they nor their household members have a car (INEGI, 2005b), and public transportation is not accessible to older adults with limited mobility (INEGI, 2005b) lacking room for wheelchairs, ramps, and a kneeling feature that lowers the floor. Place dependence may be the dominant place dimension influencing older adults' leisure motivations for their leisure engagement.

Hypothesis 5: Living arrangements (living alone, or with others) will have a dominant role as either supportive or non-supportive environments for Mexican older adults' leisure engagement.

The rationale for this assumption is based on evidence that immediate social contexts influence leisure behaviors (e.g., D'Alonzo & Fischetti, 2008; Dionigi, 2006). It is unknown whether some living arrangements are more likely to undermine (non-supportive environments) or encourage (supportive environments) older adults' engagement in leisure activities, and this might be relevant within the context of interest in this study, because 23.3% of Mexican households have at least one member who is 60 years or older (INEGI, 2005b).

Hypothesis 6: The economic status of Mexican older adults will be the dominant personal characteristic for amotivation in their leisure involvement.

Although little is known about economic status and amotivation in leisure involvement, the rationale for this assumption is based on the work done by Pondé and Santana (2000) about leisure activities among poor women in Brazil. Researchers found that only 44.2% of Brazilian women participated in leisure activities chosen by them, and this result was largely dependent on socioeconomic status. Family income was insufficient for the satisfaction of basic human needs of participants (e.g., food and shelter), and this situation led people to spend most of their time doing paid activities (Pondé & Santana, 2000).

Pondé and Santana's study is more likely to show some social and economic characteristics similar to those in Mexico in comparison to other studies done in developed countries. In Mexican urban areas it is estimated that 45% of older men have a pension, and only 26% of older women have this benefit (Wong & Díaz, 2007). It is also estimated that in rural and urban areas 72% of older women and 58% of older men are in need of economic support, and this support is mostly provided by their children (Wong & Díaz, 2007).

CHAPTER 4:

METHODOLOGY

In this chapter, several methodological aspects are discussed: the rationale for using a case study research strategy; the case study design (i.e., embedded, interpretative, single case); general socio-demographic and site characteristics of the case; data collection, and data analysis.

Rationale for Using a Case Study Research Strategy

A case study is a research strategy, a type of design in qualitative inquiry (Creswell, 2007), which focuses on understanding the dynamics (Eisenhardt, 1989), processes (Merriam, 1998), issues or problems within a bounded system (Creswell, 2007), setting (Eisenhardt, 1989), or context (Merriam, 1998; Yin, 1992). The case could be a person, a group, a community, a policy (Merriam, 1998), a program, an event or a concept (VanWynsberghe & Khan, 2007). A case study is appropriate when dealing with a process or real life activity in great depth (Mohd-Noor, 2008), and it is also appropriate when concerned with how and why things happen (Yin, 1993).

This study has three elements that make it suitable for using a case study approach. First, the case shows c*lear boundaries* (Creswell, 2007; Merriam, 1998; Yin, 1993). This study is focusing on Mexican older adults 60 years or older who live in a large urban city (Guadalajara). Mexico was selected because the researcher was funded by the Ministry of Education in Mexico, and the grant requested research work in Mexico with Mexican citizens. Guadalajara was chosen for two main reasons: (1) Guadalajara is the second largest urban city with the second largest older population group in Mexico; and (2) the researcher is native of this place. It was a feasible location, and it reduced time spent getting access to participants because the researcher was familiar with the setting and the people.

Second, the case study research strategy is useful for *process confirmation and discovery of new aspects of it* (Merriam, 1998; Mohd-Noor, 2008). As illustrated in Chapter 2, the theoretical framework of this study presented a motivational process for leisure behaviors, and it corroborated its usefulness for understanding Mexican older adults' leisure motivations and their leisure preferences. Finally, a case study approach enables the researcher to *use theory* (Eisenhardt, 1989; Merriam, 1998; Willis, 2007). Specific assumptions from SDT, socio-demographic characteristics and seven dimensions of place were used to develop this study's conceptual framework.

Study Design

An Embedded Approach

This approach allows the researcher to choose the unit of analysis to be examined (Yin, 1993). The unit of analysis chosen was the older adult. This study focused on older adults' perspectives about what motivates their leisure behaviors. This approach was chosen rather than a holistic approach (i.e., the case would include all people able to provide a perspective on older adults' motivations for leisure) because it was taken in consideration that this is the first research study focusing on understanding Mexican older adults' leisure motivations. Therefore the first logical step would be to study older adults' perspectives, and as the next step of research in the future it would be advisable to use other units of analysis such as family members, friends, and leisure providers (i.e., holistic approach).

An Interpretive Approach

A case study may be classified as descriptive or interpretive depending on the overall intent of the study (Merriam, 1998; Willis, 2007). A case study is descriptive when it presents a detailed account of the phenomenon under study. It is useful in presenting information about an issue that is mostly unknown and about which little research has been done (Merriam, 1998). It focuses mostly on details about the setting or context (Yin, 1989) and

there is no attempt to begin with a theory or to develop theory (Willis, 2007). Thus descriptive case studies may be atheoretical (Merriam, 1998).

A case study is interpretive when the intent is not only to describe details about the phenomenon but also "to develop conceptual categories or to illustrate, support, or challenge theoretical assumptions held prior to the data gathering" (Merriam, 1998, p. 38). Interpretive case studies can be used to achieve several objectives such as the generation of theory, testing theory or providing a full description of a particular phenomenon (Eisenhardt, 1989). This study used an interpretive case study because it went beyond descriptions of what older adults did in their leisure time. It also intended to explain why older adults did what they did in their leisure time.

A Single Case

A single case (e.g., one setting, one school, one program) is ideal when using theory with a clear set of propositions, and it is intended to confirm, challenge, or extend the theory (Yin, 1989). "The single case can then be used to determine whether a theory's propositions are correct, or whether some alternative set of explanations might be more relevant" (Yin, 1989, p. 47). A multiple case contains more than a single case (e.g. several settings, several schools, several programs). Multiple case designs may be used when the researcher wants some form of replication (Yin, 1989). In this study, a single case study was chosen in order to better analyze one age group within one particular setting.

General Socio-demographic and Site Characteristics of the Case

Guadalajara is located in the western-Pacific area of Mexico, and it is the capital of the state of Jalisco (see Appendix A). This city is the second most densely populated area in the country with 4,194,838 people living there (Consejo Estatal de Población, 2008). In 2007 Guadalajara had an older adult population of 203,729 people (65 or older) of which 45.6%

were men and 54.4% were women (Consejo Estatal de Población, 2008). Older adults represent 4.85% of the total population of Guadalajara.

There is no information available about some socio-demographic characteristics of older adults living in Guadalajara, but some national figures may illustrate some generalities that may apply to the urban location of interest in this study. In 2005 the estimates for educational achievement of Mexican older adults in urban areas showed that 18% of older adults did not finish their primary education (i.e., the first six years of formal education) (INEGI, 2005b), and that 54.1% were married, 5.8% were single, 5.7% were cohabitating, 4.0% were separated, 1.3% were divorced, and 28.7% were widowers (INEGI, 2005b).

In urban areas it is estimated that 45% of older men have a pension, and only 26% of older women have this benefit (Wong & Díaz, 2007). It is also estimated that in rural and urban areas 72% of older women and 58% of older men are in need of economic support, and this support is mostly provided by their children (Wong & Díaz, 2007). The level of urbanization in Guadalajara allows older adults to have free access to health services. It is estimated that 65% of deaths among older adults are due to non-transmissible illnesses such as diabetes, heart and lung diseases, and strokes (Programa Nacional de Salud, 2007). In regard to older adults' leisure patterns, in 2002 a time use survey reported that 87% of older adults' leisure time was spent performing activities that were not physically demanding, such as watching TV, attending to church, listening to the radio, reading, and gathering with family and friends (INEGI, 2005a).

Data Collection

Recruitment of Participants

Gaining access to specific groups of the population such as older adults might be problematic because this group is usually the main target for criminal activities in Mexico (particularly for those living alone). Therefore, an intermediary was used to gain access to

several older adults. Older adults gather in several contexts; the Church was the context for recruiting participants for this study (older adults who attend Catholic Churches). This decision was based on two reasons: first, 95% of the older adult population in Guadalajara is Catholic and most likely a large percentage of them attend Catholic Churches. Second, the researcher has good relationships with several members of the clergy in Guadalajara which was likely to facilitate her immersion in the recruitment site context.

The researcher did not anticipate that a sample based on older adults who attend Catholic churches would be a limitation for this study. It was not expected that Catholic participants would have a negative impact for achieving the research objective of this study. However, two possible scenarios or potential limitations were anticipated for choosing older adults who attend church. First, attending church might or might not be included by participants when listing their leisure activities (this would depend on whether they conceptualize attending church as a leisure activity). Second, older adults' narratives might not include leisure activities not allowed by the Catholic Church, such as gambling. The outcome of these two possible scenarios was that only eight out of 18 participants mentioned church as a leisure activity. None of the participants reported being involved in gambling activities: two male participants play dominoes, but they explicitly said that they do not play to win bets. Details are presented in Chapter 5.

For the first phase of the recruitment process, a total of eight ministers were contacted to explain to them this research project. The eight ministers were chosen based on the church location. Guadalajara is divided into four sectors (Hidalgo, Libertad, Juárez, and Reforma) each of which present socio-demographic characteristics (e.g., occupation, economic level) that are likely to be different from the other three sectors. Every effort was made to reach and interview older adults from the four sectors in order to achieve some degree of inclusiveness. Yet, the researcher is aware that older adults who do not attend church (Catholic Churches

specifically), and who do not attend the eight churches chosen, had no opportunity to participate. This is one important limitation of the sampling strategy.

Two ministers of each sector were contacted by the researcher, and they all agreed to support this project. Ministers were asked to invite potential participants. Recruitment of participants in each church involved placing recruitment posters with information about the study. Posters were the only method of recruitment (see Appendix C). A total of five recruitment posters for each church were provided (a total of 40 recruitment posters). Potential participants who wanted to participate in this study contacted the minister of the church. The ministers contacted the researcher for details on how to arrange the interview sessions with potential participants.

During the second phase, older adults who agreed to meet with the researcher were informed in detail about the purpose of the study and the requirements for their participation by using the information letter and consent form (see Appendix B). The disclosure of information about the research helped the researcher to build rapport with participants. The researcher was interested in typical cases (i.e., highlights what is normal or average) (Miles & Huberman, 1994): "a typical sample is selected because it reflects the average person, situation, or instance of the phenomenon of interest" (Merriam, 1998, p. 62). Any person 60 years or older would fit the profile of older adult and could be included in the purposeful sample. Older adults mentally competent for choosing to participate and for answering the questions would be included.

Originally a total of 24 older adults were interested in participating in this study. Six of them declined to take part in this study once they had been contacted to confirm the details of the meeting for the interview. The remaining 18 participants were 12 women and six men. Socio-demographic details of participants are presented in Chapter 5 (tables 1 and 2).

Data Sources

Data were collected using one-on-one interviews with older adults. A structured interview protocol (see Appendix D) was used and designed, as well as a socio-demographic information form (see Appendix B), and an information letter and consent form (see Attachment E). Prior to the actual interviewing, a pilot testing of the interview was done with two older adults (researcher's mother and one of her mother's friends). The pilot-tested interviews were not included as part of the data analyzed in the study. The pilot-testing helped to ensure clarity and correctness of the wording of questions. The pilot-testing was particularly useful in learning how to introduce the leisure concept to participants. The term "leisure time" was changed for the term "free time**" (**for the Spanish version of the protocol). The word leisure was not used (ocio in Spanish) because the word "ocio" seems to have a negative connotation within the social group studied.

The two individuals interviewed for the pilot-testing said that "ocio" is related to doing nothing (lazy, passive). This was congruent with an electronic communication that the researcher had with Dr. Monica Stodolska, professor at the Department of Recreation, Sport, and Tourism at the University of Illinois, who has been involved in investigations of leisure behaviors among Latinos and Mexicans in particular. She explained that the word "ocio" might be problematic for the connotation of laziness within the context of interest in this study. Also, the word "barriers" (barreras in Spanish) was changed for the word "dificultad" (difficult in English). The word "barreras" is not part of the common language of people within the social context of this study.

It was anticipated that some of the content of the information letter and consent form was going to be problematic or confusing for participants. Participants in the pilot-testing mentioned that they felt confused because of the term "Ecología Humana" (Human Ecology). This term was new for them, they did not know the meaning of it, and they did not know

whether it was important to know the meaning before agreeing to take part in the study. Similarly, the University of Alberta Ethics Review asks researchers to utilize in the information letter the following statement:

> The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta in Canada. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at 780- 492-2615. This office has no direct involvement with this project.

This statement proved to be problematic as most participants mentioned that this paragraph was unclear. Most likely participants were not familiar with aspects, concepts and requirements of ethical research. The best way to fulfill the ethics requirements and the needs or questions of participants was to give them a short verbal explanation of the word "Human Ecology" and the above statement.

Some of the interviews with the older adults were conducted at their family homes, other were conducted in private offices offered by the ministers (located in the church building). All participants were interviewed once, except for two participants because the first interview lasted more than 60 minutes and due to family demands they had to stop the interview and arrange a second meeting to finish the interview. Verbatim transcription of audio-recorded interviews provided the database for analysis, and this allowed preserving the data for future re-analysis (Marshall & Rossman, 2006).

The language for interviewing was Spanish. The verbatim transcription of recorded interviews was done using the same language for interviewing (Spanish). As Marshall and Rossman (2006) explain, the analysis of data using transcripts with the same language of interviewing allows the researcher to analyze the data in a more accurate and meaningful way. The researcher is fluent in Spanish and this allowed to better do the analysis of the data in Spanish. Translation to English was done when writing the report about the findings. Thus, "direct quotes" were translated into English.

Some phrases or words in Spanish were included such as name of singers, songs or places, and the meanings of those words were explained using square brackets. The researcher did not have a second translator translate the translated text back into the original language for accuracy. However, when having doubts about the most accurate translation of some words or sentences, some assistance was received from staff members of the Self-Learning Center of Languages at the University of Guadalajara. Overall, the wording of the original text follows very closely the meaning of data when translated into English.

Non-verbal communications were observed and noted. Field notes were made by hand, that helped to gather valuable information such as face expressions, and tones of voice while having a conversation with each of the 18 participants. Personal reactions were written too about participants' answers, how the researcher felt, biases, and general impressions during the interviews. Questions and self-doubts were also written, as well as theoretical notes of guesses and hunches for later use when writing findings and conclusions. Thus, field and theoretical notes became part of the data to be analyzed.

Data Analysis

In case studies the main goal for analyzing data is to communicate understanding (Merriam, 1998). "The case is the paramount consideration in analyzing the data" (Merriam, 1998, p.193). This is somewhat different from other approaches, such as grounded theory, in which the main goal is to analyze categories derived from the data, and develop theory to explain the data's meaning. Data analysis in this study was intended to communicate understanding about the leisure behavioral process of Mexican older adults by using theoretical categories.

Theoretical Notes and Theoretical Coding

As Maxwell (2005) suggests, the first step for analyzing the data started when listening to the recorded interviews, doing the transcripts, and reading them. While doing

these activities, two analytic strategies were used: (1) theoretical notes, and; (2) theoretical coding. Writing theoretical notes refers to informal writing about concepts that are emerging from the data (Boglan & Biklen, 2007), and that are related to the theoretical framework proposed in this study. Coding refers to breaking up the data and reorganizing them into categories (Maxwell, 2005). However, in this study categories were theoretical categories already established because this study relies on deductive reasoning. A broad theoretical framework was used in order to understand leisure motivations and leisure behaviors data from one particular context. Therefore, the use of theoretical categories allowed the researcher to "place the coded data into a more general framework…from prior theory. [These categories] usually represent the researcher's concepts …rather than denoting participant's own concepts" (Maxwell, 2005, p.98).

Thus, rather than using, for example, open coding (i.e., identify concepts and categories), which is broadly used in other qualitative research strategies such as grounded theory, concepts derived from the conceptual framework were used. Theoretical coding allowed to establish whether or not the theoretical concepts proposed worked together into an explanatory whole for understanding the case study and the phenomenon of interest. Theoretical coding contributed to theoretical understanding.

Even though this study relied heavily on theoretical elements, the intention was not to impose the conceptual framework in order to fit the data into it. This was an additional challenge, because there are "two main ways in which qualitative researchers often fail to make good use of existing theory: by not using it enough, and by relying too heavily and uncritically on it" (Maxwell, 2005, p. 46). Therefore, the researcher looked for discrepant data and alternative ways for understanding participants' view points, as suggested by Maxwell (2005), in order to allow new categories to emerge if some data were not compatible with the theoretical framework. The initial categories worked well together, and although

there is more to understand about the leisure behavior process within the Mexican context, the conceptual framework was not subject to reformulation as the study proceeded.

Ethical Considerations

This study was reviewed and approved by the Research Ethics Board (REB1) to ensure the highest ethical standards established at the University of Alberta. Next, several ethical aspects are described to ensure an ethical conduct of this study:

Information was gathered through completely voluntary one-on-one interviews with older adults. Confidentiality was assured, and this is discussed in detail in the information letter and consent form (see Appendix B). The participants were assured that only the researcher and her supervisor would have access to original tapes and transcribed data. They were also informed that in the written transcripts their real names would be replaced by pseudonyms. It was also explained to participants that all the audio recordings and transcripts would be kept locked in a secure place, and after five years all data would be destroyed. The 18 participants had sufficient literacy skills, and they were willing to sign the consent form.

No ethical dilemmas were anticipated because of possible risk in asking questions about their leisure behaviors. Older adults were asked about the type of leisure activities they engage in and why. Thus, no physical, psychological, social, or economic harm was expected. Overall, participants seem to be enjoying the interview session, and that no discomfort was experienced during the interview.

In regard to older adults' benefits for their participation in this study, two alternative arguments are presented. The first argument was that participants would receive immediate benefits during their participation because the researcher gave them voice. Usually, older adults' viewpoints are not considered when private or public institutions implement leisure services and facilities for them. Thus, this was an opportunity for them to share their perspectives, to know that someone was interested in what they want to say. The second

argument was that participants would provide valuable information that will help to construct a better understanding of what might constitute an integrated approach to increase and/or improve Mexican older adults' participation in leisure activities.

Participants did not receive any direct and immediate benefit after their participation, but findings will be disseminated and this might eventually bring benefits for this group of the population (e.g., more and/or better leisure facilities and services). After the interview, each participant received a surprise gift based on one $50.00 MN grocery coupon ($5.00 CAN approx.), and they also received printed information about free organized leisure activities offered in Guadalajara. The gift was given to thank them for their time and willingness to take part in this study.

Validity

Validity in qualitative studies refers to the accuracy (Creswell, 2009) and trustworthiness (Merriam, 2002) of the findings. Four types of validity were used: descriptive validity, interpretive validity, theoretical validity, and generalizability (Maxwell, 1992, 2005). Descriptive validity was achieved by providing factual accuracy of older adults' narratives. Interviews were audio-recorded to help achieve descriptive validity in order to avoid mis-hearing, mis-remembering, and mis-transcribing (Maxwell, 1992, 2005).

A valid description of older adults' leisure behavior is not enough, thus, interpretive validity was also used. Interpretive validity helped to understand the meaning of leisure behaviors from the older adults' perspectives. The researcher relied on what participants were telling (their own conceptual framework), and then, the researcher moved from their conceptual framework to the study's conceptual framework in order to achieve theoretical validity.

Theoretical validity "goes beyond concrete description and interpretation and explicitly addresses the theoretical constructions that the researcher brings to, or develops

during the study" (Maxwell, 1992, p. 291). Theoretical validity is clearly illustrated in the way findings were presented (see Chapter 5). The challenge for achieving theoretical validity was to apply accurately older adults' perspectives (their realities) to the phenomenon of interest in this study without trying to force their perspectives to fit into the study's conceptual framework

Generalizability is the fourth type of validity that was used. It refers to "the extent to which one can extend the account of a particular situation or population to other persons, times, or settings than those directly studied" (Maxwell, 1992, p. 293). Qualitative studies are not designed for generalizations. "The value of qualitative research lies in the particular description and themes developed in context of a specific site" (Creswell, 2009, p.193). However, Maxwell (2005) explains that there are two types of generalizations: internal and external. Internal generalizability is based on the setting or group studied. External generalizability is based on achieving representativeness in large populations.

In this study the whole population of older adults living in Guadalajara city was not included, but all efforts were made to ensure internal generalizability. For instance, the researcher did not select older adults from a convenience sample (older adults known by the researcher) in order to achieve some degree of inclusiveness. However, it is important to recognize that older adults who do not attend church (Catholic Churches) had no opportunity to participate and those who self-selected to participate may be different from those who did not. This is one important limitation of the sample strategy.

CHAPTER 5:

FINDINGS

This chapter is organized into two main parts. The first part describes participants' main socio-demographic characteristics summarized in two tables. The second part presents findings based on the interviews.

Sample Description

In this study a total of 18 older adults, six men and 12 women, were included and interviewed. These older adults were parishioners from eight catholic churches in Guadalajara city. Women's age varied between 62 and 88 years of age, the average age being 75 years. On average, each woman had three children and none of them were childless. Eight were widows, two were married, one was separated, and one was single. Women's level of education was on average low. Only two women had a high school education, and 10 of them had less than high school education. Women's income level was also low. Five women were retired with a pension of less than 4,000 pesos per month (4,000 pesos is approximately 320 Canadian dollars).

Five women were economically dependent on their children, but three of these women also worked part-time in temporary job activities. Two women were economically dependent on their husbands only, and had a monthly income of more than 8,000 pesos. Five women lived alone. Two women lived with their husband and one unmarried child. Five women lived with one of their adult children and his or her family. Health status was assessed by the interviewees. One female participant reported excellent health. Four reported having very good health. Six reported having good health and only one woman reported having poor health.

Men's age varied between 61 and 76 years of age, the average age being 68 years. One participant was childless. The other five male participants had on average two children.

Three were married, two were divorced, and one was single. Men's level of education was notably higher than women. One had graduate education, four had college education, and one had less than high school. Men's monthly income level was higher than women's too. Four had a monthly income higher than 8,000 pesos. One had an income lower than 8,000 pesos but higher than 4,000 pesos, and only one male participant had an income of less than 4,000 pesos. None of these six male participants were partly or fully economically dependent on their children.

Four of these male participants were currently working in full-time jobs, and two were retired with pensions. Two men lived with their wives. One lived with his wife and one unmarried daughter. Two lived with close relatives, one with his sister, the other one with his mother. One male participant lived alone. Two participants reported having excellent health. Three reported having very good health, and one participant reported good health.

Table 1: Female Participants' Information

Women	***Age***	***Marital Status***	***Children***	***Education***	***Work status***	***Income*** ***(in Mexican pesos, per month)***	***Self-reported Health***	***Living arrangements (living with)***
Antonia	78	Widowed	1	Less than High School	Work not-paid	Less than 4,000	Very good	Alone
Cristina	88	Widowed	4	Less than high school	Retired with pension	Less than 4,000	Good	Son, daughter in law, grandson
Queta	62	Married	2	High School	Work not- paid	More than 8,000	Very Good	Husband and son
Elisa	71	Married	3	High School	Work not-paid	More than 8,000	Very good	Husband and daughter
Ema	78	Widowed	2	Less than high school	Work not-paid	Less than 4,000	Good	Son, daughter in law, granddaughter
Lety	85	Single	1	Less than high school	Retired with pension	Less than 4,000	Very good	Alone
Liza	80	Widowed	5	Less than High School	Retired with pension	Less than 4,000	Good	Son, daughter in law, 3 grandchildren
Mara	64	Widowed	2	College	Retired with pension	Less than 4,000	Excellent	Daughter, son in law, granddaughter
Ofelia	68	Widowed	8	Less than high school	Work part-time paid	Less than 4,000	Poor	Alone
Rosalia	76	Widowed	7	Less than high school	Work part-time paid	Less than 4,000	Good	Daughter, son in law, 3 grandchildren
Rebeca	69	Widowed	4	Less than high school	Retired with pension	Less than 4,000	Good	Alone
Tomasa	79	Separated	1	Less than high school	Work part-time paid	Less than 4,000	Good	Alone

Table 2: Male Participants' Information

Men	***Age***	***Marital Status***	***Children***	***Education***	***Work status***	***Income*** ***(in Mexican pesos, per month)***	***Self-reported Health***	***Living arrangements (living with)***
Armando	70	Married	3	College	Full-time paid	More than 8,000	Very Good	Wife
Antonio	69	Divorced	4	College	Full-time paid	More than 8,000	Very Good	Mother
Camilo	64	Married	2	Graduate	Retired with pension	More than 8,000	Very Good	Wife and Daughter
Federico	70	Divorced	1	Less tan High School	Retired with pension	Less than 4,000	Excellent	Alone
Gonzalo	61	Married	2	College	Full-time paid	More than 8,000	Excellent	Wife
Juan	76	Single	0	College	Full-time paid	More than 4,000, less than 8,000	Good	Sister

Findings

Older adults provided data that contributed to achieving the research objective of this study: to understand how psychological needs, places, social environments and socio-demographic characteristics influence older adults' motivations and engagement in different types of leisure activities. As expected, this case study has produced a large amount of textual data. Textual data are usually explored inductively using content analysis to generate categories or themes that will help organize the findings section. However, in this case study findings are connected with existing theory. Theoretical categories are already established, and the data generated were explored deductively (as explained in Chapter 4).

Psychological Needs

The Need for Autonomy

The need for autonomy involves being volitional and engaging in leisure activities in which the individual is the originator of his or her own behavior. For instance, Juan normally goes to a coffee shop where he meets his friends. He likes to feel freedom to meet them. In his words:

> I like to meet and talk to friends at Café Madoka[3] [a coffee shop]. In the last 17 years I have gone to the same place every day. This is more or less the time this coffee shop opened in Guadalajara. I spend two or three hours there. What I like the most is that there is no obligation for me or my friends to go…Usually, I see someone [at the coffee shop] I stay and talk. If not, I just drink one or two cups of coffee and leave. (Juan, 76)

The experience of Juan shows that he likes to feel freedom in his need to socialize with friends. Juan freely shows up with no previous arrangements at the coffee shop and this might fulfill his need for autonomy because he is the one who decides when to meet his friends. Similarly, Rosalia establishes her need for autonomy when watching television:

[3] To ensure privacy, pseudonyms were assigned to names of places, and to all participants and individuals that they named.

> I like watching television; it is very entertaining. I watch television alone, because my family likes television programs that I don't like… I tell my son that I don't like that program, I leave the living room, and I watch television alone in my room. (Rosalia, 76)

Rosalia clearly illustrates her need for autonomy when watching television. However, she pointed out that by watching television alone she cannot interact with others. When asked by the interviewer if she enjoys watching television alone more than with her family, she said:

> Not really, but I have no option, I don´t like their programs, and they don't like mine… I sometimes hear that they are laughing [when her family is watching television in the living room], I would like to share those moments, but I don't like those cartoons or programs. (Rosalia, 76)

The experience of Rosalia suggests that her need for autonomy is more important than her need for relatedness in this leisure activity. She has to choose between watching her favorite television programs and sharing moment with her family. Similarly, Armando enjoys going shopping alone. It seems that going shopping with his wife discourages him. In his words:

> I go to malls and shopping streets to wander around. I go alone because when I go with my wife, she spends three hours in 10 square meters! She gets me angry! When we go together, we split up and meet later. I am a quick shopper, I know what I want, I get it, and I get out. (Armando, 70)

The experience of Armando suggests that shopping alone is likely to fulfill his need for autonomy, while shopping with his wife does not allow him to self-regulate his leisure behavior. Shopping for food is also relevant for Armando:

> I like cooking, but only when I want to! Cooking is an important free time activity for me. I enjoy buying food. I go to farmer markets. I don't buy in big grocery stores. I like farmer markets. I go often to Mercado libertad [an old and traditional local market in Guadalajara]. I like people, smells, and sounds. I don't always buy food. Sometimes I just walk, watch and say hello to friends. (Armando, 70)

Armando mentioned first, “I like cooking, but only when I want to!”, this brings in explicitly the self-determination aspect (i.e., autonomy) as a relevant one for him to be involved in food shopping.

Antonio, on the other hand, lives with his 90 years old mother, and he uses television to share some time with her. He watches what his mother wants to, usually soap operas:

> I watch television when my mother watches it. I watch what she likes, typically soap operas. I like to keep her company while she is watching television. I don’t see her all day because I am working, so, it is the best time for me to share some time with her. I help her to remember things that happened in previous chapters. I don’t mind doing this; I like to help her to remember things. It’s good for her brain! When I was younger, I wrote some storylines for television programs, so I criticize the storylines too [while he watches soap operas]. Some stories are good, some are really bad! (Antonio, 69)

Perhaps the desire of Antonio to interact with his mother led him to give up some of his autonomy to choose what he really would like to do or watch in his free time. However, Antonio seems to be engaging freely in this activity. It seems that he is not being controlled by his mother. Most likely, watching television is extrinsically motivated, and it might be considered as an identified regulatory style because watching television is not merely contemplative, he interacts with her mother and he helps her to remember things. This suggests that watching television is a vehicle for spending time with her mother (the need for relatedness).

Elisa enjoys going to the beach. Her favorite place is Mazatlan, a seaside resort on the Pacific Coast of Mexico. When asked, “Does anyone else influence your decisions about where to travel?” Elisa said that she has no control over where, when, how long, and how often to travel, because those travelling decisions are made by her husband only. She also mentioned that when her children were young, they used to influence her husband’s decision when planning where to travel. In her words:

> We used to go often [to the beach] when our children were young, because they really enjoy it. Now, we [Elisa and her husband] go once per year, or once every two years. I

> wish I could go more often. I am sure that my husband would allow me to go alone, but I don't like to travel alone. I have never traveled alone actually. For example, there is one place I would like to visit in this world before I die: Rome. I would love to visit the Vatican, I would love to! But my husband would never go with me, well or maybe one day! (Elisa, 71)

The issues that Elisa does not talk about explicitly are as meaningful as those that she mentioned. For example, she said, "I am sure that my husband would allow me to go alone". This expression is probably not related to the fact that Elisa depends economically on her husband. This experience is likely to reflect the dynamics of the relationship between husbands and wives in the social context of this study. A patriarchal style might explain why Elisa's husband shapes her leisure activity and this might also explain why she does not like to travel alone. This can also be related with the particularities of Elisa's generation (i.e., her cohort group). For the purpose of this study, Elisa's narrative reflects the likelihood that her contextual conditions do not promote her autonomy.

Two female participants enjoy cooking very much. However, the evidence suggests that living with others discourage them from cooking. They explicitly state that their relationship with their daughters- in- law was not a supportive one for them to be engaged in this activity:

> I used to cook, but now that I live with my son and his family, my daughter-in-law does not allow me to be in her kitchen. She argues that she manages better cooking alone, no kitchen helpers, you know? I miss cooking, but I am not in my house. (Ema, 78)

> I don't cook now, but I used to enjoy it. I don't cook because if I do, then my daughter-in-law will pass me the responsibility for preparing the meals, and I do not want that. It is enough for me to wash all the dishes for her. I wash the dishes not because I want to, but because I want to have my share in helping with the housework. Can you imagine? Just for making a sandwich or a torta [a baguette] she [her daughter -in-law] uses five knives! Of course, she doesn`t wash them! (Cristina, 88)

Ema and Cristina enjoy cooking but they don't cook. These two women perceive a negative influence of their immediate family environment that plays a role in their lack of

participation in cooking. Their reasons for not being involved in this activity differ, but they both have in common a living arrangement that discourage them from being involved in this activity. Ema cannot fulfill her need for autonomy. She wants to cook but she is not allowed to. On the other hand, Cristina is encouraged to cook by her daughter-in-law, but she does not experience a sense of freedom for choosing. In other words, Cristina is not intrinsically motivated to engage in cooking regardless of her competence or efficacy. She needs a sense of true autonomy, an internal perceived focus of causality in order to participate in this activity.

Antonia is economically dependent on her son. She has no pension and her income is low:

> Cooking, I love cooking. Sadly, the economy is bad. I cannot buy the ingredients I need for food preparation, I mean, the kind of ingredients I would like to buy. Now I mostly eat rice, beans, broad beans, and lentil soup. I don't cook elaborated dishes as I used to, now I cook simple dishes that are cheap. I don't complain, I eat everyday, but I used to try new recipes, new ingredients, now I can't. (Antonia, 78)

Most likely, Antonia's behavior is not autonomous because she cooks what she can and not what she would like to cook. This also seems to affect her need for competence because she cannot achieve an optimal challenge when cooking. She likes elaborate dishes that need ingredients she cannot afford.

In sum, the examples above show the importance of the need for autonomy and how this need is interrelated with other theoretical concepts (e.g., the need for relatedness, the need for competence, intrinsic motivation). For instance, the evidence shows that the need for autonomy and the need for relatedness are interrelated when Rosalia and Antonio watch television. Rosalia has to choose between watching her favorite television programs and sharing moments with her family. It seems that her need for autonomy is more important than her need for relatedness.

On the other hand, Antonio watches what his mother wants to, but he uses television to share sometime with his mother. Most likely the desire of Antonio to interact with his mother is more important than his need for autonomy. Accordingly, the conceptual framework proposed in this study acts as a map that demonstrates that the process that connects one or more elements in one leisure behavior shows the uniqueness of each process for each participant because of their heterogeneity (dissimilar internal and external factors affecting older adults' motivations).

The Need for Competence

The need for competence seems to be shaped by leisure activities that offer an optimal challenge, and social contexts that provide positive feedback to participants. Additionally, the need to feel effective goes beyond acquiring new skills, knowledge, and abilities because participants also want to share their capacities with others. Participants seek to experience mastery in several activities that offer an optimal challenge, such as painting, collecting and sharing recipes, making handicrafts, knitting, and playing the violin.

Some participants mentioned that their leisure activities offer them an optimal challenge and this is congruent with the concept of serious leisure[4]. For instance, Elisa emphasized that knitting is a very challenging activity. She had to gain knowledge and skills for doing this activity. She explains that mental focusing is necessary, and a sense of accomplishment is achieved when she is involved in this activity. Most likely through this activity she fulfills her need for competence. In her words:

> At the beginning I was really bad [at knitting], I was always undoing knitting stitches, because the knit stitch was not right. You need to be good at counting each stitch, you know, the knit stitch, the purl stitch. You need to know how many times you will repeat instructions until you get the end of the row. You need to do this with the exact number of times specified, for example, cast on 30 stitches, insert the point of the right needle, bring the loose yarn under and over the point ... It is very exciting because you can see the knitting patterns. Now I know how to make the basic stitches

[4] This concept was developed by Robert Stebbins. It refers to a systematic pursuit of a hobbyist who acquires special skills, knowledge and experience.

> and some others that are more difficult. If you want to dominate this [knitting], you need perseverance. You need to watch and to be patient. (Elisa, 71)

Knitting offers an optimal challenge for Elisa that enhances her abilities, and developmental skills. Perseverance plays a role too. She talks about being patient, watching others knit, and achieving mastery, and these elements are congruent with the notion of serious leisure. Most likely, Elisa is intrinsically motivated because she does not require additional rewards. She is absorbed in making handicrafts and her need for competence is fulfilled with this activity. Similarly, Antonia explained her abilities to knit,

> Well, it is not easy, you need to master it. You must know how to hold the yarn and needles correctly, and get the right tension. You need to focus on what you are doing and count stitches...I believe knitting is both physically and mentally demanding. You need to know how to read knitting patterns and abbreviations, count stitches, use your eyes, your brain and your hands. So, you need to do different things at the same time, you need coordination, but it is very entertaining, I like it a lot! (Antonia, 78)

The evidence suggests that knitting fulfills Antonia's need for competence in that Antonia feels effective in her effort when knitting because she knows she can do it. Antonia shows a voluntary control of attention when performing this activity which is used to improve or maintain her competence in this activity.

Painting is one of Antonio's favorite leisure activities. He acknowledges explicitly the need for competence in that there is a need to have skills and knowledge for doing this activity. In his words:

> Oh, well, painting is not as easy as some people think, believe me! You need to know color theory, the skillful manipulation of colors, tone, perspective, painting techniques such as acrylics, oils, watercolors and pastels… You are using your mind to picture an image and then your hands need to do the rest. (Antonio, 69)

Gonzalo enjoys reading and he likes books that seem to help him to better cope with life's challenges. In his words:

> I also read self-help books. I like those books because they talk about feelings and problems, and how to deal with them. You know money, bills, work conflicts. (Gonzalo, 61)

The experience of reading self-help books seems to have an important instrumental value for Gonzalo. This instrumental value is likely to be motivated extrinsically in that he is moved to act to obtain advice for coping with life's problems in addition to pleasure, enjoyment and entertainment of the reading experience. When asked in what ways reading self-help books are beneficial for him, he explained that he can see things differently and solve life's problems better with the help of those books. The insights offered by Gonzalo pointed out that the need for competence, although not directly related to self-efficacy for reading, may play a factor. These books may help him to achieve his life goals. He might feel more self-efficient in dealing with his financial and work issues thanks to the answers he finds in his readings.

Juan plays the violin. He expresses explicitly the need to feel effective and capable of playing this instrument. In his words,

> I pay attention to quality violins. I admire how the violin gives the special notes. You need a clean technique. You should make music on four strings. It's a great challenge. You learn something new every day. I feel proud that I use my hands to create. So, when I play, I listen to music, my music, and I love that! It is very gratifying. (Juan, 76)

His need for competence is fulfilled with this activity because it offers him an optimal challenge, a flow experience [5] (i.e., a match between Juan's abilities and the challenge of playing the violin), that indicates true enjoyment when Juan is immersed in this activity.

The findings also showed that feedback and recognition from others are important aspects that fulfill the need for competence. For instance, Queta learned as an adult how to

[5] This concept was proposed by Csíkszentmihályi . It refers to a mental state in which the individual is fully immersed, absorbed, and involved in the activity. There is also a balance between the ability and the challenge when performing the activity.

make crafts. Queta wanted to do some voluntary work. She took several training courses, and also learned by herself how to make handicrafts. For her, making handicrafts is a learning-teaching process that she enjoys very much:

> I do like ribbon embroidery. I also like knitting, and painting with acrylics on fabric, wood and almost on any flat surface. I do these activities alone, at home. But I mostly do these activities with the group I teach handicraft at AFA [a public organization that offers several leisure activities]. I like to share my knowledge and techniques with students willing to learn. I like to buy handicraft magazines because I want to be updated with the latest techniques. I feel satisfied learning how to make things, and teaching is important too. I like when my students say to me that they will enroll in my classes next year because they like it a lot. (Queta, 62)

Queta feels effective in her learning and teaching effort in this activity. One aspect that may fulfill her need for competence is related to the feedback and recognition provided by her students. Another aspect might be related to how this activity offers Queta an optimal challenge because she learns by her-self new techniques and knowledge in order to improve her performance in this activity. Additionally, she is interested in sharing her knowledge and techniques with students enthusiastic to learn. This activity is likely to be intrinsically motivated and she is highly self-determined. She is the agent in her own growth and development and this may fulfill her need for autonomy.

Similarly, Camilo feels effective in his learning experience when reading medical books. He is a retired pediatrician and gains valuable knowledge by reading medical books,

> I spend time reading my medical books… I really enjoy reading. Now that I am retired, I read my books cover to cover. I finally have more time for doing this. In the past, I read key chapters, some pages; I had no time for the whole book. (Camilo, 64)

Camilo's account of his reading preference shows an intrinsic motivation for interesting texts that are familiar and relevant for him as a pediatrician. He enjoys learning while reading. Now that he is retired, he reads all the books' contents thoroughly. When asked "What is the benefit of reading those books?", Camilo explained that he gains valuable knowledge that he would like to share with others. Most likely Camilo expresses his need to

feel competent and his need to feel effective in his profession regardless of having retired. In his words:

> Well, now that I am retired, it is difficult to put into practice all the new knowledge I obtain when reading. But, I've been thinking that I would like to teach, maybe a university would be interested in having me as a lecturer. I don't know, but I will try. (Camilo, 64)

Two women enjoy sharing and collecting recipes with others. This seems to be an enjoyable activity that fosters the fulfillment of the need for competence. In their words:

> I love cooking. I have cookbooks and cook magazines. I also get new recipes when watching cooking programs. I write down the recipe, and I try it. I do not write down all recipes, only the ones I think are good or have no exotic ingredients. Exotic ingredients are expensive and not easy to get. In my house there is a book case only for my collection, it is full of cookbooks, cook magazines, and notebooks. My children cannot believe that I know where exactly the recipe I am looking for is, but I do! (Elisa, 71)

> My husband and I joined a group named "mega club". We like eating, talking and gossiping. This club is for couples, most of them are foreigners. We exchange ideas. Almost every weekend we gather. We have been gathering together for over 15 years. What I enjoy the most is that we all exchange recipes. We share delicious recipes. We all collect recipes, some are gourmet cookers [Queta's friends]. I am not, but I like learning about sophisticated meal preparation. Some of my friends' cook books are great, excellent pictures, and recipes are well explained. (Queta, 62)

The insights offered by Elisa and Queta lead to think that gathering and sharing recipes is a hobby, an intrinsically motivated behavior that might be considered as a serious leisure activity , because their involvement in collecting recipes is not casual, it is serious because there is a system, a process, an organized way to be engaged in this activity. For example, Elisa looks for sources of information, such as cooking programs. Then she evaluates the information and writes down the promising recipes. Afterwards, the information is stored and Elisa knows exactly where to look for the information. Also, Queta acknowledges that some members of the mega club are gourmet cooks and she is willing to improve her cooking skills. The acquisition of special skills and knowledge are two characteristics of the serious leisure perspective. Most likely, these two women enjoy cooking

(particularly the collection of recipes) because this activity fulfills their need for competence and gathering information provides an optimal challenge for these two women.

In addition, Elisa's narrative suggests that the cooking process is immersed in a ritual that builds family bonds (the need for relatedness). It is an activity that passes down tradition among her family members through recipes and the know-how of cooking:

> My daughters-in- law always call me and ask for recipes, ingredients, amounts…They ask for the family favorites. I always check with them [her daughters-in law] how the recipe went. My daughter does not like cooking, so I do not think she is interested in my recipe notebooks. I think that when I die, my daughters-in-law will keep my books and notebooks. Perhaps my granddaughters will enjoy cooking too, but they are very young, I don't know. (Elisa, 71)

Elisa does not explicitly say that she has much expertise in cooking, that her knowledge, books and notebooks are valuable, and that this activity allows her to interact with others. However, the fact that she mentioned sharing her experience with her daughters-in-law and how she interacts with them, reflect that this activity is likely to foster her need for competence because when her daughters-in-law call her and ask for recipes and ingredients, there is an implicit appreciation of Elisa's cooking ability (i.e., positive feedback). Elisa also emphasized her concern about who will inherit her cook books and notebooks suggesting that this activity has a value and that she keeps some knowledge that she wants to pass down to those interested in this activity. This might suggest that she feels effective in her effort and capable of providing valuable information to others (i.e., recipes).

Attending church, praying, and reading the bible and the gospel seems to be a learning experience that fulfills the need for competence for those attending church. In their words,

> I like to attend church because this is one way to worship God. It is how I feel that I am near, that I am close to God. I need to celebrate the Eucharist. I need the reception of the Holy Communion and the sacramental confession. This is very important to me as Catholic. I read the bible and the gospel to learn more about my religion… Praying is very important. I need to be in communication with God. I pray at home, but I like to pray at church too. I like to see all members of our community. When praying together I think that God knows we love him. God pays attention no matter where you

> pray, or whether you pray alone or with others, but I like the feeling that I belong to a community that believes the way I do. (Liza, 80)
>
> Well, what can I say? Attending church is very essential for me. When attending church I put into practice my beliefs and values as a Catholic. As my mother used to say, "Church is the place where the shepherd guards the sheep." So, I attend church to learn more about God, which is why we come here to pay attention to all sermons. The word of God guides my life. This is very important these days because the world is out of control, you know? People need help, need advice, need guidance. The world needs to have faith, because God takes care of all of us. (Rosalia, 76)
>
> I attend church because I want to receive God's message, this is very important for my spiritual life. God will always help you to find answers. We as Catholics are called into a relationship with God. I like to experience the presence of God in my life. He guides my steps, and positively affects my life. I tell God all, all, all, and I thank God for all the things he has done for me. (Camilo, 64)

Liza explained that she reads the bible and the gospel because she wants to learn more about her religion. Also, Rosalia pays attention to the sermon because she wants to learn more about God. This learning process when attending church seems to increase their understanding of the ideology and principles of their religion, and fulfills their need for competence. Another interpretation of the need for competence is that, according to these participants, the word of God guides their lives. For instance, Rosalia said explicitly that she needs advice, help, and guidance. Similarly, Camilo mentioned that God helps him to find answers. In a sense, when practicing their religion, participants increase their capacity (self-efficacy) to better cope with their life circumstances. Thus, these findings suggest that some leisure activities, such as attending church, are used by participants in order to fulfill the need for competence for performing other activities in their daily lives.

Gonzalo and Federico enjoy playing dominoes. The need for competence in leisure seems to be shaped by improving participants' mental skills. They emphasize the cognitive and numerical skills they need and use to develop a game strategy. Federico enthusiastically explained:

> Well you definitely need to have ability, mental ability. You need to weigh several factors, you know, you need to make deductions about the content of your opponent's

> hand. It all starts with the opening play, the initial tiles…you need to make decisions about scoring and blocking, and you need perspective thinking and numerical competence. You also need to be good at bluffing; I am very good doing that! [He laughs a lot]. You don't want your opponent to feel confident in his game, so you are always thinking about what the others are thinking. Some acting work is needed to make others think what you want. I always have a strategy. I want to win! I want the others feel bad about me winning! (Federico, 70)

Gonzalo also commented:

> Oh yes, you need cognitive abilities, good memory, you cannot be distracted. We all know each other very well so it is difficult to elaborate a strategy in order to win because we know very well. Every week we change partners, so your partner last week will be your opponent next week. It is a very engaging activity. I like it because each game is unique. (Gonzalo, 61)

The experiences offered by Francisco and Gonzalo show that playing dominos fulfills their need for competence. While interviewing these two participants, I noticed their passion about this activity, and how much they enjoy the psychological moves and the implementation of strategies in order to achieve their main goal: to win, to beat the opponents. Most likely, Federico and Gonzalo are extrinsically motivated and they show an introjected regulatory style because they are highly influenced by their ego involvement (i.e., out-performing others is very important for these participants).

Getting information through observation seems to increase Lisa's ability to garden. She loves gardening and seems to be particularly motivated by her sense of achievement. In her words,

> Maybe you need to be good observer, see what plants and flowers need because they don't speak! [She laughs] you need to understand what is happening, you know, more water, less water, more sunlight and things like that [she goes silently for some seconds], and of course, It is better if you are young! I don't know for how long I will be able to do the cleaning, weeding, raking, watering, you know all the hard work because of my back and knees…but I will enjoy doing this for as long as I can. (Liza, 80)

The need for competence seems to be accomplished when doing the garden because Liza talks about how she gets information through observation. Gardening requires some knowledge and skills that fulfill her self-efficacy need.

Planning is another aspect that helps one female participant to feel effective when cleaning her house:

> I like cleaning a lot. My house is always picked up and clean. I am so good at it! Now that I am old, I don't try to clean it all in one day. I used to, when I was younger, of course. Everyday when I wake up I say, "Well, what portion of my house I will clean today? You know the kitchen, the bathroom, the living room, closets. I like deep cleaning. I spend a lot of time doing that… Cleaning makes me feel happy. I like to stand back and enjoy my clean house, and the smell, the smell of cleaning products is very relaxing! (Queta, 62)

The need for competence is likely to play a role in Queta's leisure behavior. She mentioned explicitly that she is very good at cleaning. Additionally, she intentionally applies a strategy to clean her house, selecting the portion of the house to be cleaned because she can no longer clean the whole house (i.e., a selective strategy in order to be efficient and to selectively compensate for age-related frailty). While Queta said that cleaning makes her feel happy, the fact that she stands back and enjoys her clean house suggests that her happiness is derived from a highly purposive activity: a clean house that smells good. Most likely Queta is extrinsically motivated and shows an identified regulatory style because she believes that cleaning is imperative and worthwhile.

Similarly, for the only male participant who enjoys cleaning, this is a new and gratifying experience:

> I like cleaning a lot. Once I finish my cleaning I look back at all what I cleaned and I feel proud of myself. I like the fresh scent of cleaning products too. I try different brands. It is not easy, but it is fun. The only thing that I don't really enjoy is ironing. I am not good at it! (Federico, 70)

Federico pointed out that he learned all the cleaning chores when he got divorced almost ten years ago. During the conversation, he clearly shows that he is highly gratified by

his achievement. This activity is likely to fulfill his need for competence in that he feels effective in his effort for cleaning his house. Interesting, Federico and Queta commented that the smell of a clean house is relevant. The smell of cleaning products seems to play a role in the pleasure experience of these two participants. This might suggest that fragrances can contribute to feelings of happiness or pleasure for Federico and Queta. Pleasure might be considered as an immediate gratification aspect associated with sensory needs with cleaning serving as a vehicle for meeting one sensory need (i.e., the sense of smell).

In sum, the need for competence is interrelated with the need for relatedness when, for example, Elisa shares her recipes with her daughters-in-law, and Queta shares recipes with members of the mega club. Making handicrafts allows Queta to interact and share her knowledge with the group she teaches handicrafts. In addition, several participants seem to be intrinsically motivated when fulfilling their need for competence in several activities, such as playing the violin, painting, knitting, cooking, sharing recipes, making handicrafts, reading books, and gardening. Although not explicitly mentioned in participants' narratives, their leisure activities were likely to be highly self-determined (the need for autonomy) because intrinsic motivation involves people freely engaging in activities that provide optimal challenges (the need for competence).

Other participants show the relationship between the need for competence and extrinsic motivation when reading self-help books, playing dominoes, and cleaning the house because the outcome was very important for them. Finally, the evidence revealed that some leisure activities, such as attending church and reading the bible, are used by participants in order to fulfill the need for competence for performing other activities in their daily lives.

The Need for Relatedness

The fulfillment of the need for relatedness does not necessarily imply direct interaction with others. The need for relatedness can be achieved in activities that are

performed in solitude, such as watching television, cooking, reading the bible, and attending church. For instance, Liza and Mara enjoy watching soap operas. The main reason for them to watch soap operas is because they feel they can relate to the characters, the storylines, and their own lives. They identify with what they watch:

> I watch soap operas every day. I like soap operas because the stories are like real life. Characters experience joys and sorrows, and, don't we experience the same too? I sometimes get angry when watching some episodes, but it is all right, good things happen too. (Liza, 80)

> I like to watch "La Emperatriz" [a soap opera]. I never miss it. I like it because actors are very good, and it is not a story of unreal things, you know? Some soap operas are not believable; you don't think that that can happen. This soap opera is good because is like real life. Good and bad things happen in my life or yours. (Mara, 64)

The insights offered by Liza and Mara lead to think that soap operas help them to achieve, somehow, their need for relatedness. In these two cases this need is not achieved by direct contact with other people. They do not need to interact with others to feel connected. They just need to feel they share life experiences with others. These two women feel connected and identified with what characters experience. Their narratives suggest that Liza and Mara are highly self-determined in their preference for watching soap operas. However, one question that arises is whether they intentionally and consciously choose this activity because they want to, or because they have to, because they may have few chances to be in contact with others and share life experiences.

The cooking process brings some participants to have fond memories of their loved ones:

> I believe I like doing this [buying food in farmer markets] because when I was a child my mother used to send me everyday to the marketplace. I think it is because of this that I enjoy going to the market and cooking. (Armando, 70)

> When I was a child I learned cooking from my mother. I have never taken classes. I learned from her. I have a hand-writing notebook she gave me. I treasure it! I always remember her when cooking. (Rebeca, 69)

Armando and Rebeca talk about how this cooking activity brings back fond memories of their mothers. Both mothers passed away. Memories of their mothers are part of their personal history, and their relationship with their mothers through cooking seems to be a motivator. The need for relatedness is likely to play a role in their leisure involvement. The relationship with their mothers is neither direct nor objective. However, Armando and Rebeca establish their connection with their mothers through their leisure behavior.

Several participants read the bible and the religious commentary when attending church. Their motivation is related to their need to have a channel of communication with God. It is how they establish a relationship with God and their faith:

> When attending church I pay attention to the gospel, but I also like to read the bible. It contains God's message to us, to me. It is his written word. It is nourishment for my spiritual life. It is important for me. I read the bible very often (Liza, 80)
>
> Reading the bible makes me feel good. I don't know why exactly, but I need to read the word of God. The bible helps me with my problems. I find answers. I feel at peace. (Rosalia, 76)
>
> I love reading the bible. It is part of my life. It is the word of God and it is such an important thing for me, for my inner peace. (Rebeca, 69)
>
> I attend church because I want to receive God's message, this is very important for my spiritual life. God will always help you to find answers. We as Catholics are called into a relationship with God. I like to experience the presence of God in my life. He guides my steps, and positively affects my life. I tell God all, all, all, and I thank God for all the things he has done for me. (Camilo, 64)

The insights offered by these four participants are likely to show an intrinsic motivation for reading the bible and attending church. Reading the bible brings a state of mental and spiritual peace that is good for them. Participants implicitly and explicitly talk about their need for relatedness. They pointed out their need to feel connected with God and to have a spiritual communication with God. They feel and need the love of God. They feel connected and understood by God.

Elisa is motivated intrinsically to participate in several cultural activities. She loves attending art exhibitions and music concerts, finding it a relaxing and an enjoyable way to spend her free time:

> I love cultural activities, you know, art exhibitions, music concerts, and choral music concerts in particular. There is always so much going on in downtown Guadalajara, there are many activities held in the city square… I love music, it makes me feel happy. I also enjoy going outside, because live music performances give you more than just music. I want to see people… (Elisa, 71)

Elisa mentioned explicitly that live music performances are more than just listening to music. It seems that, when attending live music performances, she fulfills her need for relatedness because it brings her the opportunity to be in contact with people (indirect interaction).

Thus, some of the participants engage in leisure activities to fulfill the need for relatedness in non-conventional ways. The relationship with other individuals can be spiritual or take place through indirect interaction. The fulfillment of this need is also found when participants want to be with others during leisure. There is indication that some participants show a need for relatedness based mostly on interaction with family members and friends. Two participants particularly enjoy visiting or to be visited by their grandchildren. In their words:

> What I like the most is to have my grandchildren in the afternoons [have them in his house]. I love to spend time with them. I play what they want to play. With my younger grandchildren I am always running around after them in the yard. I have grandchildren of all ages, thus, I do all kind of activities with them, and I love that! I also take my family [his wife, children and grandchildren] to eat once per week. We like to meet new places, new restaurants. We just talk and talk, we enjoy being together. (Armando, 70)

> I like to play with my grandchildren. I visit my daughter and her children and I play what they want to play. We sing songs, we play games, I love swinging on the statue [the name of a game] and when is very hot we play with water, with the sprinklers watering the yard, and we like that! They [her grandchildren] lift my spirit, they give me energy. I love to be with them. (Rosalia, 76)

The quotes above illustrate how leisure is a tool that is likely to fulfill the need for relatedness for these two participants. The bond between grandparents and grandchildren is relevant, and this bound flourishes while playing games. When I asked Armando and Rosalia about the benefits of investing time in their grandchildren, they commented:

> Well, I remember the values and skills that my grandparents gave me when I was a child… We [he and his brothers] were always playing and learning from them [his grandparents]. I also remember that I was loved and I always felt comfortable with them. I just want to pass loving memories down to my grandchildren, so that they remember me as I remember my grandparents. (Armando, 70)

> I don't know! They make me feel special and lovable. I just want to be part of their lives and play with them as my parents and grandparents used to play with me. I just want them to know that I love them, and I like to be with them. (Rosalia, 76)

The evidence suggests that Armando and Rosalia want to give their grandchildren a sense of belonging and love because this was relevant for them when they were children. Their accounts are not focusing deeply on their leisure activities, but emphasize that communication across generations and sharing traditions give these two participants a reason for their leisure involvement with their grandchildren. Playing per se seems less relevant for them than their desire to socialize with their grandchildren in order to generate an emotional bond with them. Most likely they are extrinsically motivated to play and they show an identified regulatory style because they believe that playing is important to gain emotional connection with their grandchildren.

Cooking is a way to express love to others. Elisa explicitly says that cooking is her birthday gift for her family. It is the way she express love:

> A week ago I prepared lunch at home to celebrate my grandson's birthday. My two sons and their families, as well as my daughter were there. I am always the one who cooks for birthday celebrations. I think of cooking as my birthday gift. It is the way I express my love for my family. I do not have money to buy gifts. I called him [her grandson] and asked him what he wanted for lunch. I know he likes Mexican and Italian food. I suggested enchiladas [a Mexican dish] or lasagna. He chose Lasagna. I made the traditional lasagna with beef, but I also tried a new lasagna recipe with shrimps. They loved it! (Elisa, 71)

The experience of Elisa shows that the outcome of her leisure behavior is important and useful because cooking is her birthday gift for members of her family. She explicitly talks about doing this to express love to her family. Her account emphasizes the importance of gifting. This might be a means of fulfilling her need for relatedness, a way to feel bonded with her love ones.

Cristina used to live in Mexico City, but when her husband passed away she had to move to Guadalajara. Now she lives with her son, daughter-in-law, and one grandson. Cristina needs to be in touch with her friends and relatives in Mexico City. She enjoys her conversations with them, sharing feelings and having fun. Cristina found the way to adapt herself to her new life situation by making telephone calls. In her words:

> I love making phone calls. I make lots of phone calls because I miss my friends. We used to meet for a coffee once per week. You know, chat, laugh, get out of the house, share thoughts, and have a lot of fun. The good thing is that my son has a package service with the phone company, 100 minutes free national calling per month and if you spend more than 100 minutes then you get a special rate… I call my friends and my sister very often, they also call me. I like to catch up on their lives. It is good to know that we are all right, alive! (Cristina, 88)

Although making phone calls was mentioned by Cristina as one of her leisure activities, her account is not focusing on the activity per se. This activity is the tool for her to be in contact with relatives and friends. Thus, she is not intrinsically motivated for making phone calls but to find the way to keep in touch with family and relatives. The experience of Cristina shows that she has adapted to fulfill her need for relatedness through her relationship at a distance using the telephone.

Two male participants enjoy playing dominoes. This activity is fun and enjoyable. They both have domino tournaments formally organized by friends. In their words,

> I join a group of male friends every week to play dominoes. We met every week since 1986. We take turns at each other's houses. We do not play to win bets, we play because we like it. The host provides dinner, music, and drinks. We drink alcohol, but we do not get drunk… I enjoy the company as well as the game, they go together. We

> make a lot of jokes. Gathering just to talk? No, no, it would be boring for us. (Gonzalo, 61)

> I gather every week to play dominoes with my friends. We have met for more than 30 years. This is an excellent way to release stress. We get together very well. We feel identified with each other. We insult each other but you know, we don't mean it, it is all part of the fun… I love playing dominoes, but I also like being with my friends. We don't talk about our problems. We know is our time for fun. (Federico, 70)

Gonzalo and Federico's accounts of their leisure engagement are focusing on how this activity allows them to socialize, forget about problems and have fun. Playing dominoes is a habitual activity in that they have been meeting regularly with their friends for a long time. Playing dominoes and having a good time with their friends are inseparable.

A female participant, Lety, used to value and receive satisfaction from her employment. She was a supermarket cashier but due to her age she could no longer keep working (because of retirement regulations). Working was an enjoyable and meaningful activity. During the conversation, she demonstrated that she was clearly unhappy because she could no longer work. Working was a socializing activity that fulfilled her need for relatedness. Now, one of her favorite leisure activities is to visit the supermarket in which she used to work. In her words:

> I really enjoy going to my former job in "Soriana" [a supermarket]. I can see and talk to my workmates. I often see clients from the time I used to work there. They [the clients] stop and greet me, you know, they told me, "How are you Lety? Happy to see you! " I like when they [clients] recognize me and talk about how good I was in my job. I go there [the supermarket] from Monday to Friday, between 2 and 3 [pm]. This is the best time because my workmates have half an hour for lunch. We meet outside and talk while having lunch. We have a lot of fun remembering old times! (Lety, 85)

Visiting a supermarket is considered by Lety a social activity that somehow compensates for the lost sense of social satisfaction after her retirement. Lety is lucky because she can still interact with her past workmates, to meet past clients, and to visit the working place freely. Lety is clearly unhappy that she cannot work any more, but she found a way to compensate and fulfill her need for relatedness. She also finds it gratifying that clients

acknowledge that she was a good employee, which may help her to fulfill her need for competence too.

Elisa, who lives with her husband and daughter, points out that watching television is an opportunity to gather with her family. Watching television is one of the few activities she does with the daughter who lives with her.

> I like very much the discovery channel. I enjoy watching movies, and American football. When American football season starts, I watch it with my daughter. She likes football too. It is one of the few activities we do together at home. I usually invite my two sons and their families to watch the football games together at home. I like American football; it is very exciting. (Elisa, 71)

When asked what she enjoys the most, watching American football or the fact that she spends time with her family, Elisa commented:

> I like both, but I think that the football season is a good excuse for me to gather with all my family, as we used to when we lived together. When my kids were at home we planned for the football season, there was nothing else in our agenda. But of course, whether they watch football with me or not, it will not stop me from watching American football, I love it! (Elisa, 71)

Elisa's narrative suggests that she shares the behavioral ritual of watching American football with her children. This ritual began when they lived together, but Elisa is willing to continue with this ritual even when her adult children no longer live with her. This leisure behavior is unlikely to be perceived as necessary, but it is desirable. Most likely, through the practice of this activity, Elisa fulfills her need for relatedness. However, Elisa's narrative shows that, even when this activity fosters her need for relatedness, it is not essential to her intrinsic engagement in this leisure activity.

Thus, several leisure activities, such as making telephone calls, playing dominoes, attending church, and visiting or being visited by others, fulfill the need for relatedness. However, one participant illustrates that listening to music helps her when this need is not fulfilled. Cristina, who lives with her son and his family, explained that music helps her to avoid the absence of sound. Music alleviates the uncomfortable silence she experiences when

her son, her daughter- in- law and her grandson are not at home. Music helps her to manage her feeling of loneliness. In her words:

> I hate the absence of sound, which is the main reason why I like music [she laughs]. I don't like to be alone; when I am alone at home, I have to listen to music to feel better. I need to hear something, sounds… When my family is at home, I don't turn the radio on, I listen to the noise they make. I have to have noise. I don't like complete silence, I can't stand it. (Cristina, 88)

In her narrative, Cristina is not admitting that she particularly enjoys music. She avidly pointed out that she is willing to engage in this activity to avoid loneliness. The engagement of Cristina in this activity reflects not her choice, but her lack of choice for not being alone at home. Most likely, Cristina is extrinsically motivated, and her behavior is performed in order to avoid loneliness. This example might also illustrate that the temporary lack of fulfillment of the need for relatedness, the need to be with others, is what explicate Cristina's choice of this leisure behavior.

In sum, the need for relatedness and the need for autonomy are interrelated because several leisure activities that fulfilled the need for relatedness, such as watching soap operas, cooking, attending church, attending art exhibitions and music concerts, and visiting or being visited by grandchildren, seem to be highly self-determined. The relationship between the need for relatedness and the need for competence is not always evident. However, the experience of Lety when visiting the supermarket, illustrate this connection. This activity is considered by Lety a social activity that somehow compensates for the lost sense of social satisfaction after her retirement. She interacts with past clients and finds gratifying that clients acknowledge that she was a good employee, which may help her to fulfill her need for competence. Additionally, Lety's narrative helps to illustrate that retirement regulations imposed by society (i.e., non-supportive environment) are likely to reduce opportunities to socialize with others and this illustrates the relationship between the social context and the need for relatedness.

Motivational Orientations

Intrinsic Motivations

Participants show a desire to do several leisure activities for their own sake. They are moved to do leisure activities, such as painting, travelling, gardening, and making handicrafts, because they experience a number of psychological emotions (e.g., happiness, fun, enjoyment, pleasure) including the psychological state known as flow (i.e., absorption, immersion).

A male participant enjoys travelling. He talks particularly about his need to explore, to see new things, and to meet new people. In his words,

> Travel is fun. I like traveling just for the purpose of enjoyment. I like to see new things. I like to eat new food too. I am always amazed by things made by humans, and things made by nature too. I have had all kind of experiences. I love exploring other cultures a lot. All my travelling has been gratifying and rewarding… My travel is often limited by vacation time and money too. For example, I would love to go to Africa, if I had the money, of course! I must confess that I am fearful of traveling to places where I cannot speak the language, and that is not good because I have few choices. I went to Europe once, I took an excursion. I did not dare to go alone. (Gonzalo, 61)

Exploration, discovery, enjoyment and fun are the four aspects that seem to motivate intrinsically Gonzalo to travel. He also acknowledges two leisure constraints: time and money. Interestingly, he talks explicitly about the lack of language skills that discourage him from travelling to non-Spanish speaking countries. It seems that his need for competence (i.e., language skills when travelling) plays a role in his leisure engagement in this activity.

Antonio wanted to make a living as a painter but he did not earn enough money to support his family. Antonio works as an optometrist. Painting is now his favorite hobby:

> In my free time I paint. I like painting a lot! I describe myself as a painter, an artist. I like to describe what is around me, my surroundings, people, things, places. My motivation is basically the creation of a piece of art that tells a story… I express myself through painting. I need to feel my work good, I want acceptance from me. (Antonio, 69)

Antonio has a desire to do the painting for its own sake. He is motivated primarily by his own interest and involvement in this activity (i.e., intrinsic motivation).This activity is conducive to creativity, and he does not need external recognition for his work. He also enjoys visiting museums,

> I love paintings, sculptures and prints. I go often to museum and galleries. As I told you before, I am an artist, I need creative stimulation. I like museums and galleries because it is an opportunity to escape, to escape from everyday life. It is an opportunity for quiet contemplation of beautiful paintings, and beautiful art collections. I recharge batteries, believe me! It is an opportunity for self-actualization, and self-improvements. Some time you see fascinating art objects, and you know that you are lucky that you can appreciate that. (Antonio, 69)

Most likely painting is intrinsically motivated as it seems to feed Antonio's artistic need for creative stimulation, growth and development, which is likely to fulfill his need for competence in his painting activity. Antonio's narrative also suggests that museum and gallery visits are driven by escapism as it is a way to run away from everyday life.

Similarly, Elisa seems to be motivated intrinsically to participate in cultural activities. She loves attending art exhibitions and music concerts, finding it a relaxing and an enjoyable way to spend her free time:

> I love cultural activities, you know, art exhibitions, music concerts, and choral music concerts in particular. There is always so much going on in downtown Guadalajara, there are many activities held in the city square. Last month I went to a fabulous choral concert! I also enjoy the baroque orchestra performances of the summer season… I love music, it makes me feel happy…I like that [attending exhibitions and concerts] because it is a good way to get away from things and just relax and enjoy. (Elisa, 71)

One female participant is a bird watcher, but she actually has no pets (domesticated animals). She loves birds but she is against having them in cages. She feels empathy for the freedom of birds. Elisa likes watching doves and pigeons:

> I like to feed doves. Every morning I spread seeds and bread crumbs on the patio floor, and then I sit and wait for them to appear and eat. Sometimes I do other necessary things first, and you won't believe it! They immediately make a lot of noise to remind me that they need their breakfast! When the sun makes the floor very hot,

> they jump [over the floor], you know like dancing "jarabe tapatio" [a traditional Mexican song], they look so funny when they dance [she laughs a lot]. I would not like to have any of those birds in a cage. I don't like humans that deprive animals to be what they are. Birds need to fly; no bird wants to be caged. (Elisa)

Elisa truly enjoys watching birds although she has no birding specialization and she is not involved in bird conservation groups nor does she build friendships with other birdwatchers. In a strict sense, Elisa might not be considered as a wildlife recreationalist, but she can be considered an urban indoor birdwatcher. When asked by the interviewer, "what are the benefits of this activity?", Elisa said,

> Well I enjoy their beauty and the benefit for me. [She goes silent for some seconds] I don't know, your mind just, like, automatically focuses on them [birds] and makes you feel relaxed. Well, it works for me! I feel calm and comfort. (Elisa, 71)

Elisa's experience suggests that she is intrinsically motivated in her leisure behavior; she shows an appreciation-oriented experience seeking a sense of peace and tranquility that seems to be associated with watching birds.

For Antonia, shopping in grocery stores is fun and enjoyable because she compares prices and sales:

> I like grocery stores. I enjoy checking prices. It is a very entertaining activity. I walk around all the aisles, well almost all the aisles. I am not a compulsive shopper because I haven't got money! Lucky of me right? The good thing is that I don't need to pay for watching stuff. I spend hours and hours... I pick up things and look at them. I like to see the new products. I picture what I might make with them. Part of the fun is when I find something for very little money, thus I feel happy for my shopping day. (Antonia, 78)

It seems that Antonia is not only motivated to comparison shop for the best prices, but she is also motivated to discover new products and think about what she would do with them. She explicitly talks about how little money she has, and this may motivate her to browse a lot. However, the excerpt from the transcript does not do full justice to Antonia's feelings of pleasure and excitement when shopping that can be perceived when having a conversation

with her. Most likely she experiences a state of flow (i.e., deep involvement, absorption), which intrinsically motivates her shopping activity.

Juan pointed out that his love for reading came when he was a child and his father encouraged him to read:

> I like reading a lot. I like autobiographies and biographies. World wars and revolutions are my favorite subjects. War characters in particular…I don't know why I like reading, but I became an avid reader since I was a child. My father gave me books about revolutions and wars. We [his family] used to share and discuss our readings. I remember that my brothers and I used to play battles using real historic characters. It was a lot of fun! (Juan, 76)

While Juan does not explicitly say that his motivation for reading was mostly based on how books lighted up his imagination, the fact that he brings the playing battles when he was a child, suggests that his motivation for reading was his ability of forming mental images that became somehow real in his own playing battles with his brothers. Most likely, Juan is intrinsically motivated to read because it brings the faculty of imagining and memories.

Federico illustrates that listening to music is intrinsically motivated; this activity is contemplative, meditative, and reflexive. Francisco becomes completely immersed in this activity because of the pleasure of it. Listening to music is the enjoyment by itself:

> I love music, classical music. Everyday I turn on the radio, I listen "Milenio 105" [a radio station]. I like music because it makes me feel relaxed. It transforms me, it makes me feel rejuvenated. I just sit on my couch or in my bed and listen to music, you know, doing nothing, only listening to music. I really enjoy it. (Federico, 70)

Federico also participates as a sport fan by watching games on television. He enjoys the tension involved, the over-stimulation of watching sports. Federico, very enthusiastic, commented:

> I like to watch football soccer. It is a way for me to support my team "Las chivas" [the name of a football local team] I feel excited, I cheer my team, I scream, I suffer a lot, but I also enjoy every game. Every weekend is a drama for me… I feel proud when my team plays well, I feel like I have won! When my team loses, I don't answer the telephone because my friends call me to tell me how bad my team played. I don't like that! I get angry! (Federico, 70)

As illustrated by this quote, the experience of Federico shows that he takes pleasure in feeling anxiety when watching sports. He enjoys the excitement of victory. He is curious about the outcome of football games. Most likely, Federico is intrinsically motivated because he experiences a positive form of stress (i.e., eustress) that stimulates him (i.e., stress release, optimal arousal). Additionally, he is likely to fulfill his need for relatedness because he interacts, although not in person, with other sport consumers who are his friends. Thus, there is a socialization process that is likely to fulfill some group affiliation needs for this participant (the need for relatedness).

Tomasa watches television because is entertaining,

> I like television. It is a very engaging activity. I watch television everyday, I like channel 9… I like watching soap operas, movies and other programs because they entertain me, not because I am going to learn from watching television. (Tomasa, 79)

When I asked her, "What is entertaining about watching television?", Tomasa said:

> I don't know watching television makes me feel relaxed. Well, not always, I also like scary movies. I think I am going to have a heart attack when watching them! I enjoy them a lot! (Tomasa, 79)

This example illustrates that the entertainment effect of watching television is multi-faceted. Sometimes Tomasa seeks programs that make her feel relaxed, at other times she seeks programs that make her feel very excited. Most likely, watching television helps her to regulate her emotional states (relaxation or arousal). Watching television is intentional and highly self-determined, because Tomasa chooses the programs that are more likely to balance her emotions.

Juan is a professional violinist[6]. He appreciates the gift of music and the difficulty of music making. In his words:

[6] This study is using an emic perspective. Participants define their leisure activities and they may include work-related or productive activities.

> Music is my life. It is also my way of living. Playing violin is not work, it's a pleasure, a gift. Listening to music and playing it go together for me. I cannot separate them. I pay attention to quality violins. I admire how the violin gives the special notes. You need a clean technique. You should make music on four strings. It's a great challenge, you learn something new every day. I feel proud that I use my hands to create. So, when I play, I listen to music, my music, and I love that! It is very gratifying. (Juan, 76)

Playing violin provides a material reward for Juan because he gets a salary from playing in a symphony orchestra. Accordingly, Juan's self-determination for playing violin would be considered as extrinsically motivated with a high level of self-determination (i.e., an integrated regulatory style). However, the excerpt from the transcript does not do full justice to Juan's feelings of passion, love, and challenge that can be perceived when having a conversation with him. The insights offered by Juan shows that he is highly self-determined in his behavior. He seems to be intrinsically motivated, acting for enjoyment, pleasure, love and the challenge of playing violin. The music he generates is a personal creation that makes him feel proud of himself (the need for competence).

Antonio is a garden lover. He gets pleasure from working in his garden and is a way to express creativity. In his words:

> I love gardening. Gardening is like painting, you need to spend a lot of time doing it, and you also enjoy the colors, the shades, and the textures. Paintings come to life just like gardens. It is very relaxing. It brings positive thoughts too. (Antonio, 69)

It seems that gardening offers Antonio an emotional adjustment that allows him to be relaxed. The contemplation of his garden brings positive thoughts too.

Elisa talks passionately about her love for perfumes and her shopping experience:

> I get pleasure from looking at perfumes and getting perfume samples. I love sniffing the fragrance strips. I feel happy, and it makes me feel relaxed. I try all sorts of perfumes… I am a perfume lover. I also enjoy jewelry, and clothes. I enjoy shopping regardless of whether or not I end up buying things or not (Elisa, 71)

Elisa's leisure experience is closely related to her sense of smell, which seems to allow her to get pleasure and feel relaxed from her shopping activity. While Elisa does not say explicitly that shopping is mostly an intangible experience, the fact that she said explicitly that she enjoys shopping, even when she is actually not buying things, suggests that shopping is of value for what she experiences (i.e., satisfaction and relaxation) and not for the material things she can buy.

The food shopping experience provides Elisa an opportunity to create:

> I enjoy very much shopping for the ingredients I am going to need… Sometimes, I first see the ingredients, and then I think about the cooking process. I design the meal. I am not always successful in doing this, but I like to experiment with food. (Elisa, 71)

Enthusiastic, Elisa talked about how she develops the skill of creativity through cooking. It seems that cooking builds up confidence and encourages her creativity. Elisa's creativity when designing meals is likely to be intrinsically motivated because this activity has the appeal of novelty and innovation. Also, the decision-making process and self-assessment of the outcome of her cooking experiments might show her need for competence in this activity.

Gonzalo pointed out that reading the newspaper every day helps him to be connected with the real world around him. Reading is a source of information. In his words:

> I enjoy reading my newspaper every morning. I usually read it in my office with a cup of coffee. When I am at my computer, I read news too. But I can't read on a computer screen for long. I don´t read on-line books, I buy them. I am used to it…I like the newspaper because I really want to know what is going on around me, like world news and local news. I also like the editorial and advertising content… I prefer to read the news; I rarely watch the news. (Gonzalo, 61)

Gonzalo's reading experience suggests that he is intrinsically motivated to read the newspaper. He reads out of curiosity about and involvement in what is happening around him. This activity might also be related to an indirect way of relatedness with the macro-environment.

The findings show that several activities have been fully assimilated by participants. Theoretically these activities would be classified as motivated externally and with the most autonomous kind of extrinsic motivation: integrated regulation. However, I classified them as motivated intrinsically because participants show a sequential aspect that is rarely, if ever, discussed by leisure researchers. This sequential aspect shows an extrinsic motivation to act and gradually move to a more intrinsic motivation. Some participants experience several motivational orientations that seem to be related with their life transitions. For instance, Rebeca started walking when her husband died (a particular life transition). Walking helped her to cope with her loss:

> I love walking. I walk one hour every day. I walk around the streets near my house. Walking releases stress, it relaxes you. I walk since my husband died… It makes you forget everything and just walk around. When you are going through something terrible, you need to get out and walk, this is how you forget everything. Walking helped me to cope with my loneliness at that time [when her husband died]. Now, I just love walking for the love of it. I enjoy walking alone. You go your own pace! I usually don't feel like listening to or talking with someone while walking. (Rebeca, 69)

It seems that walking helped Rebeca to overcome her negative life event, to get back to her normal life. Initially, walking was not freely chosen but motivated by an external factor, coming into play because Rebeca needed a way to overcome her experience of loss. It seems that she found that walking was effective in her adjustment to her new life without her husband. The insight offered by Rebeca leads to think that her current motivation for walking is more highly self-determined than when she initiated this activity. She said explicitly that now she walks for the love of it. Rebeca's walking experience suggests that her leisure choice is now highly self-determined. She is deeply involved and participates frequently in this activity. It is interesting how Rebeca says explicitly that walking helped her to cope with her loneliness. However, walking seems not to fulfill her need for relatedness. She likes walking alone and she does not feel the need to be in contact with others while walking.

Elisa learned as an adult to make handicrafts. She took her children to football tournaments where she met new friends, the mothers of other children. Her new friends encouraged her to learn how to make handicrafts such as knitting and making Christmas boots:

> So, I joined this group of friends and since then we met every Friday. I don't know how many years ago! Mary is our friend instructor. She is very good, and she knows how to teach and how to motivate us. I learned how to knit thanks to my friends in this group. (Elisa,71)

Perhaps initially Elisa was extrinsically motivated to adopt the leisure behavior of her new friends because she wanted to socialize (i.e., the need for relatedness) with the mothers who take their children to the same football tournaments. However, it seems that there is a motivational sequencing in Elisa's narrative, moving from an initial extrinsic behavior through to a more intrinsically motivated behavior. Elisa seems to get intrinsic satisfaction from her work as a maker of handicrafts:

> What I like about making Christmas boots is this feeling of, how can I explain this to you? That, you have a project, a sketch, figures and colors should be the right ones, as you thought, as you have it in your mind. Then you say to yourself, "This is going to be a beautiful work! At the beginning, you have that on your mind but you don't see it. Afterwards, it [the boot] comes to take shape, all the pieces are fitting well, and then you say, "This is all right, or this is not what I thought, or this is not what I had in mind." So, you change all the stuff. Once is finished, I feel happy and proud. (Elisa, 71)

Elisa vividly explained the creativity a craft can bring, the beauty of the pieces crafted, the aesthetic reasons, the transformation of raw materials. This activity seems to provide a flow experience (i.e., absorption, fascination) that is likely to intrinsically motivate Elisa.

Overall, several activities were intrinsically motivated such as watching birds, reading, listening to music, watching sports games on television, playing the violin, shopping, cooking, gardening, and walking. Besides, these activities were found to be highly self-determined in participants' narratives (the need for autonomy). In addition, the need for

competence was found to be interrelated with intrinsic motivation in activities such as playing the violin and cooking. The relationship between intrinsic motivation and the need for relatedness was evident when making handicrafts with a group of friends, and gifting knitting things to friends and family members.

The place factor was interrelated with participants' narratives in several intrinsic activities, such as going shopping, walking, and gardening. Social contexts encourage several participants in their engagement in leisure activities (e.g., knitting, making handicrafts), and having money (a socio-demographic factor) played a role when traveling and cooking (a gift for birthdays).

Extrinsic Motivations

Findings show that several leisure activities are performed in order to obtain or avoid something after the leisure activity is done. Participants engage in several leisure activities because of the anticipated outcome they will get. The outcome has an instrumental value and it can be something tangible or intangible. However, extrinsic motivation does not mean that participants are not interested or are not getting any pleasure from what they do. It just means that they anticipate something after the activity is done, and this is an important motivator.

Leisure activities, such as knitting and cooking might be considered as productive leisure activities. These activities have an outcome, a useful tangible object or product. For instance, Antonia proudly pointed out that she is the maker of the things she needs:

> Many things I have in my house have been made by me, by my hands! I do not buy things if I can make them. I really like knitting. When I complete a piece, I save it or gift it to my family members. Tablecloths, pillowcases, bedspread, just name it, all is made by me! I feel proud of what I do. I don't buy many things that I can do. (Antonia, 78)

Antonia enjoys this activity and finds it very entertaining. The outcome of knitting (e.g., tablecloths, pillowcases) appeared to account for most the satisfaction Antonia derived from this activity. One might argue that Antonia is extrinsically motivated and she shows an

identified regulatory style because she is conscious of the products derived by this activity and their utility, such as gifting the pieces to members of her family. However, the experience of Antonia shows the difficulty of trying to define whether her motivational orientation is more intrinsic or extrinsic. One can also argue that knitting products (i.e., the outcome) are inherently related to the activity. Knitting involves instrumentalities (products or rewards derived by the activity). Therefore, it is difficult to determine whether knitting is more important for Antonia than the outcome (e.g., tablecloths, pillowcases).

The above discussion about Antonia's case is important because the literature review shows that extrinsically motivated people tend to do the activity only as long as they receive their rewards (e.g., the products derived), when rewards are not longer there, people may stop performing the leisure activity (Iso-Ahola, 1980), suggesting that intrinsic motivation is more likely to lead to adherence than extrinsic motivation (Courneya & McAuley, 1994). However, findings in this study challenge this proposition; it seems that some extrinsically motivated behaviors lead to adherence too.

Similarly, Mara mentioned that making handicrafts is a means of passing time and at the same time it provides her with some extra income. In her words:

> I do like knitting, sewing clothes, and embroidery. I spend hours making things! I never use patterns!! All I need is here [proudly, she pointed to her head]. Some of my friends and family buy me the stuff I make, I like that too. I have sold a lot of my hobby crafts to friends and family. So, I like that I do not waste my time. I earn money too. (Mara, 64)

Mara benefits economically through her leisure activity. She explicitly talks about the importance of her time investment and the money she earns selling crafts. This seems to be a productive leisure activity that is likely to be extrinsically motivated because the money she earns is her reward for the time invested (i.e., an introjected regulatory style). Although Mara was not deeply focusing on her enjoyment but emphasized the reward of her leisure involvement (i.e., selling things), when asked her about whether she would continue making

handicrafts without money as the incentive, she said that she would continue making handicrafts because it is something she really enjoys. Thus, Mara's example illustrates the difficulties in establishing the motivational orientation of Mara's leisure engagement in making handicrafts. Additionally, Mara seems to feel very competent in this activity, her account about not using patterns or aids for making handicrafts exemplify this.

Antonia mentioned that dust and mess make her feel anxious. She needs to keep her house clean, which is her main motivation for cleaning. In her words:

> I like my house sparkly clean! I love a clean house. I like to have my home organized. I don't like dust everywhere. A messy place makes me feel stressed, anxious. I do housework for me, I feel better after cleaning the house. I don't know exactly why, but I feel relaxed when the entire house is clean. (Antonia, 78)

Most likely Antonia is extrinsically motivated for cleaning her house because what she particularly likes is the desired cleaning result and not the activity per se.

Cooking is a way to express love to others. Elisa explicitly says that cooking is her birthday gift for her family. It is the way she express love:

> A week ago I prepared lunch at home to celebrate my grandson's birthday. My two sons and their families, as well as my daughter were there. I am always the one who cooks for birthday celebrations. I think of cooking as my birthday gift. It is the way I express my love for my family. I do not have money to buy gifts. I called him [her grandson] and asked him what he wanted for lunch. I know he likes Mexican and Italian food. I suggested enchiladas [a Mexican dish] or lasagna. He chose Lasagna. I made the traditional lasagna with beef, but I also tried a new lasagna recipe with shrimps. They loved it! (Elisa, 71)

The experience of Elisa shows that the outcome of her leisure behavior is important and useful because cooking is her birthday gift for members of her family. She explicitly talks about doing this to express love to her family. Her account emphasizes the importance of gifting. This might be a means of fulfilling her need for relatedness, a way to feel bonded with her love ones. Most likely cooking is extrinsically motivated, and it shows an identified

regulatory style because Elisa is conscious of the instrumental value, or the usefulness of her leisure behavior.

However, during the conversation, Elisa shows enjoyment, pleasure and challenge when cooking. This might suggest that when Elisa cooks for her family, the activity itself seems less important than her desire to express love to her family (i.e., the need for relatedness). But, when she cooks as part of her daily activities she is likely to be intrinsically motivated in her leisure behavior. Thus, this participant may experience different motivational orientations in different cooking situations and this will be related to her intention or desired goal in her participation.

Some leisure activities are motivated extrinsically because they have been shaped by socio-cultural influences in participants' childhood experiences. For instance, two women participants learned making handicrafts as children. It was an activity that they learned from their mothers. They explained that, although their mothers taught them, there was no pressure for making things. Making things is a way to spend free time. They choose to knit because they really enjoy it. In their words:

> I like to knit. I don't know why. Well, I learned it by watching my mother and aunts… Knitting was an acceptable activity for girls to partake in. I felt happy making things as a child. Now as an adult, I still like making things. I have time for making lots of things, some I save, and some I give to my family for their birthdays. (Mara, 64)

> In my free time, I like knitting. I like knitting baby blankets and I gift them. I ask my friends if they have new grandchildren, nieces or nephews, and I give them knitted gifts for them or their family members. This is what I learned from my grandmother and my mother when I was a child. Women used to knit a lot… They [her grandmother and mother] gifted knitted garments too. Knitting is back in fashion, which is good for me because there was a time that knitting garments were old-fashion. (Cristina, 88)

Mara and Cristina illustrate that their leisure behaviors were shaped by gender expectations culturally accepted in their social environments. These two women acquired the skill of knitting by imitating and observing the performances of their mothers, grandmothers

and aunts. The experiences of these two participants are likely to show an integrated regulatory style because they have internalized this activity completely within themselves. Additionally, their accounts emphasize the importance of gifting things, most likely this is a means of fulfilling their need for relatedness. This might be the way they feel bonded with others and express what they think about their love ones.

Leisure activities, such as listening to music, watching television, writing, reading, cleaning, and going shopping are highly self-determined, and they are also a way of getting intangible outcomes or rewards (i.e., extrinsic motivation). For instance, listening to music was a tool to manipulate the moods and emotional states of some participants. In the words of Antonio, listening to music helps him to bring back good and bad memories of his past. Listening to music is a means to achieve a particular emotional state:

> I love music. But my taste of music changes, as my life and mood changes too. Some types of music and songs remind me of some periods in my life, some are good, some are not. Thus, sometimes I feel melancholic… then I play some songs that feed my melancholy. I know it sounds crazy, but I do that. If I want to remember one old love, I know what music will bring her back in my mind. (Antonio, 69)

Similarly, Gonzalo works in a radio station and listening to music is something he enjoys doing, mostly alone. He uses specific types of music to avoid a current emotional state. When he experiences some depression, he knows which music is better to cheer him up:

> I love music, all kind of music. It makes me feel relaxed. Music transports me emotionally. I enjoy music a lot. I have been working in radio for 33 years, thus music is part of my life. I try to spend half an hour or forty minutes with myself in my dessert, my mountain. I listen to music mostly alone. I listen to different types of music, I like new age, classical music, Facundo Cabral, Alberto Cortés, José Luis Perales [names of Latin singers]. I love that type of music. I try not to listen to this music when I am depressed, because I feel worse. I listen to lively music to cheer me up rather. (Gonzalo, 61)

The insights offered by Antonio and Gonzalo show that listening to music is not only for pleasure, or enjoyment. These participants intentionally use music to obtain something.

This activity has a clear instrumental value for them (i.e., extrinsic motivation), because they can manipulate their moods, their emotions. Antonio and Gonzalo freely choose the type of music they want to listen to, and this is likely to fulfill their need for autonomy. The evidence also suggests that listening to music fosters Antonio's need for relatedness because when Antonio wants to remember someone important in his life, he chooses some music that is likely to connect him with that person (i.e., a subjective connection).

Motivational orientations seem to change, as Antonio pointed out: "my taste of music changes, as my life and mood changes too." Their accounts help to emphasize that motivations are not static. One individual may be involved in the same activity but provide different motivational orientations at different times. Most likely, when these two participants use music to regulate their emotional states, they are extrinsically motivated and show an identified regulatory style, because they value how music changes their emotions.

For example, Gonzalo listens to music because he wants to avoid sadness and depression, and Antonio listens to music to feed his melancholy. The behaviors of these two male participants can be explained when looking at the life situations that trigger their emotions, and how their music choices help them regulate their emotions. However, this study does not intend to explain why Antonio and Gonzalo are sometimes sad, depressed or melancholic.

Music is used not only to avoid some emotional states, it is also used as a background while doing other activities, as illustrated by Elisa:

> Without music I feel deeply sad. For example, cloudy days make me feel sad, depressed. I turn on the radio; I listen to classical music or a trio, and feel better. I never sit just to listen to music, while listening to music I do my housework, my daily routine. Without music, I feel that something is missing, I need it to do my things. I miss "stereo juventud"[the name of a radio program], to me it was the best instrumental music program. I don't know why that program is currently off air! (Elisa, 71)

When asked why or in what ways she needs music to engage in other activities, she explained that housework and music go together, that music is a stimulus. Perhaps for Elisa, music leads her to a psychological state that allows her to better perform her daily activities, but she does not bring this issue up. Again, Elisa's account shows that music has an instrumental value that helps her to regulate her emotional states.

Antonia and Rebeca, two female participants, watch television because they want to be informed about things happening in the world. They mention explicitly that they want to be informed about issues related to criminal activities that are currently affecting Mexico:

> I like watching the news. I want to be informed about what the government is doing to reduce and prevent crime in this country. Most news is bad news, but we need to know in which country we now live. I don't want to be blind. I like to know what is happening, and what is going to happen in this world. (Antonia, 78)

> I watch news programs because I have family outside Jalisco. I am worried that something can happen to them. I have a constant fear for all the violence, you know, terrible things. (Rebeca, 69)

One question that arises is whether or not this behavior is highly self-determined, and what are the motivational orientations for being informed, when interviewing these two women, anxiety was perceived. Watching news with negative content seems unlikely to reduce their anxiety, but rather is likely to increase it. When asked them in what ways doing this activity was beneficial for them, Antonia insisted that she didn't want to be blind, that she wanted to know. Rebeca also wanted to be informed.

The experiences of Antonia and Rebeca show that they are not intrinsically motivated as they don't enjoy or experience pleasure in doing this activity. It seems that they are highly motivated to get information, and watching television is a tool for achieving their goal to be informed. Most likely Antonia and Rebeca are extrinsically motivated, and they show an introjected regulatory style because they are influenced by anxiety to be informed about

negative events. Thus, the perceived locus of causality is somewhat external, influenced by their social environment.

Watching television has an immediate sleep-inducing effect on Ofelia. She does not complain about this. On the contrary, taking a nap during the day is a good thing for her:

> I like watching television. I like soap operas. When watching television I usually fall asleep. I don't know why, I think I feel comfortable, I feel relax. I watch television in the bed or in the living room. It doesn't matter where, I fall asleep! [She laughs]. So, television helps me to get a nap in the late afternoon, which is good for me. I get energy from this to do more things. I ask my friends to keep me updated with the storyline when I miss a lot. (Ofelia, 68)

As illustrated by this quote, falling asleep is a positive thing for Ofelia. Her account talks more about the positive outcome when watching television (i.e., falling asleep, and get energy afterwards), than the activity per se. Most likely, watching television is for the most part extrinsically motivated, and it might be considered as an identified regulatory style, because she consciously values the relaxing effect on her when watching television, and how she gets energy for doing other things. Thus, watching television is used by this participant to improve performance in other activities.

Antonio, on the other hand, lives with her 90 year old mother, and he uses television to share some time with her. He watches what his mother wants to, usually soap operas:

> I watch television when my mother watches it. I watch what she likes, typically soap operas. I like to keep her company while she is watching television. I don't see her all day because I am working, so, it is the best time for me to share some time with her. I help her to remember things that happened in previous chapters. I don't mind doing this; I like to help her to remember things. It's good for her brain! When I was younger, I wrote some storylines for television programs, so I criticize the storylines too [while he watches soap operas]. Some stories are good, some are really bad! (Antonio, 69)

Perhaps the desire of Antonio to interact with his mother led him to give up some of his autonomy to choose what he really would like to do or watch in his free time. Most likely, watching television is extrinsically motivated, and it might be considered as an identified

regulatory style because watching television is not merely contemplative, he interacts with her mother and he helps her to remember things. This suggests that watching television is a vehicle for spending time with his mother and that it has an instrumental value for him (i.e., identified regulatory style). This activity also may offer him some sort of challenge because, while watching television, he analyzes the quality of the storylines. While Antonio does not explicitly say this, the fact that he brings it up suggests that watching soap operas may fulfill his need for competence. Antonio's writing competences are evident. He writes a monthly column on "Los amigos Gráfico", a Latin magazine published in the United States.

Reading seems to be a good leisure option for passing time when experiencing sleeplessness at night. Federico expressed that his quality of sleep has decreased with age. In his words:

> I cannot sleep at night very often, thus I read. I like fiction books, mystery, detective and classic novels. Fictional reading is very exciting. I like fiction a lot…What I like about reading is that your mind projects a movie. The good thing about reading is that you can read almost anytime, anywhere, and you decide when to finish the book. I also like reading during the day, but I find reading particularly useful at night because it helps me to reduce anxiety of my sleep disorder. You know, I don't watch the clock all the time, I focus on my reading and that's it! (Federico, 70)

As illustrate by this quote, Federico has found that reading is a good way to manage his sleep disorder. Most likely, Federico is extrinsically motivated because he is aware of the value of reading to avoid anxiety at night. Reading helps him avoid keeping track of time. Thus, he shows an identified regulatory style in his leisure behavior. However, Federico's motivation is somewhat internal because he pointed out that reading is very exciting, and it lights up his imagination.

For Ema, cleaning is a good way to keep her mind busy, and her body moving. In her words:

> Cleaning is very enjoyable. Doing the cleaning is good for me. I particularly enjoy washing dishes. I love washing dishes. I am restless. I can't just be sitting for long. I feel the need to be active, burn calories. Cleaning is also good for my mind. I don't

> know how to explain this. I would say that cleaning the house is beneficial, liberating. I don't focus on my problems. Cleaning helps me to do that. (Ema, 78)

While Ema explicitly mentioned that cleaning is very enjoyable and that she loves washing dishes, the fact that she discusses the benefits of keeping her body moving and her mind occupied and away from problems suggests that Ema is extrinsically motivated. Most likely, Ema shows an identified regulatory style because she believes that cleaning is essential for her mental and physical health.

Armando likes shopping,

> I go to malls and shopping streets to wander around. I go alone because when I go with my wife, she spends three hours in 10 square meters!... I am a quick shopper, I know what I want, I get it, and I get out. (Armando, 70)

When I asked why he likes shopping, he said that it makes him feel relaxed, that his mind is focusing on shopping rather than in work-related issues. This buffer effect of the leisure experience when shopping is mentioned by Antonio too:

> I like going shopping because it's relaxing and you can buy things to treat yourself. It keeps my mind off problems. When I feel depressed, I go out and buy shoes or shirts. I often go to shopping malls. It's a habit. (Antonio, 69)

Thus, it seems that shopping brings about relaxation and it is potentially restorative for these two male participants. Shopping distracts Armando and Antonio from pressures and life events. Most likely they are extrinsically motivated and show an introjected regulatory style because shopping allows them to escape from their concerns.

Antonio enjoys writing in his free time. Antonio writes for a Latin magazine written in Spanish and published in the United States. He writes articles about political issues in Mexico:

> I love writing and, after painting, this is one of my favorite free time activities. I guess I like writing because I set myself in the role of social critic, examining the causes of current political and social problems of Mexicans. I like to share my viewpoint with others. I don't get paid, but I don't see a problem with that. What I like the most is

> that I give my opinion. Some people like it, some don't, but it is all right for me. (Antonio, 69)

Most likely Antonio shows an extrinsic orientation toward writing in that he expects external evaluation of his writing. He enjoys giving his personal opinion about political and social problems in his country and enjoys public recognition of his work or opinion. Thus, this example illustrates that extrinsic motivation does not mean that Antonio is not getting any pleasure from writing. It just means that he anticipates something after the activity is done (i.e., readers' reaction about his writing).

Walking for two male participants is their choice of activity after giving up their favorite physical leisure activity. For these two participants, their health condition is the reason for switching leisure activities:

> I like walking every day, although horseback riding is my true passion. I can't ride a horse anymore. I had a vertebral column surgery few years ago… The result of the operation was good, but I have some physical restrictions. Now I walk, it makes me feel relaxed, in peace, and I stay fit. (Gonzalo, 61)

> I enjoy walks for many reasons. It reduces stress, I sleep better and I feel calm. It improves my mood too. I always feel better after a good quick walk. I wake up at 6 and go to the club every morning. But I learned to love this activity, what I really loved was playing racquetball. This game is very demanding for me now, you know at my age things change! [he laughs]. I know that I cannot keep getting better playing racquetball. I am in good shape but not for that kind of sport anymore. My quickness has diminished. Now walking is the best activity for me. (Armando, 70)

Gonzalo's true passion is horseback riding, and Armando's is playing racquetball. Their physical limitations for performing their favorite physical leisure activities led them to choose walking. They both like walking because it provides relaxation, calmness, and peace. Most likely, Gonzalo and Armando are extrinsically motivated and they show an identified regulatory style because their genuine interest was not walking. However, they believe that walking is good for their mental and physical health (tangible and intangible rewards).

Queta enjoys walking. She walks after meals because she used to do this as a child. When I asked Queta to tell me more about her walks after meals when she was a child, she commented:

> Well, I spent my childhood in Tala [a small rural village] and there was this belief or idea that it was good for you [to walk after meals], that you could live 100 years! Well, that is what my mother used to say, although she died when she was 87 years old [she laughs]. I don´t know if that is true or not but we used to do that. Now I walk because I like it, I really enjoy it. (Queta, 62)

The experience of Queta illustrates that walking after meals was socially and culturally accepted as something good to do for health reasons, and there were expectations about living longer when performing this activity. It was a goal-oriented activity so the motivation was extrinsic. As a child Queta was not self-directed in her behavior but adult-controlled. Most likely the extrinsic regulation for walking as a child has now been completely internalized and integrated. Thus, the regulation for performing this activity is transformed, emanating from her sense of self and now walking is truly self-determined, showing an integrated regulatory style.

It has proved difficult to understand and analyze the motivational orientations of participants for attending church. Liza, Rosalia, and Camilo illustrate how their leisure behavior is shaped by the particularities of their religion, which are shaped by traditional ways or beliefs. In their words:

> I like to attend church because this is one way to worship God. It is how I feel that I am near, that I am close to God. I need to celebrate the Eucharist. I need the reception of the Holy Communion and the sacramental confession. This is very important to me as Catholic. I read the bible and the gospel to learn more about my religion… Praying is very important. I need to be in communication with God. I pray at home, but I like to pray at church too. I like to see all members of our community. When praying together I think that God knows we love him. God pays attention no matter where you pray, or whether you pray alone or with others, but I like the feeling that I belong to a community that believes the way I do. (Liza, 80)

> Well, what can I say? Attending church is very essential for me. When attending church I put into practice my beliefs and values as a Catholic. As my mother used to say, “Church is the place where the shepherd guards the sheep.” So, I attend church to

> learn more about God, which is why we come here to pay attention to all sermons. The word of God guides my life. This is very important these days because the world is out of control, you know? People need help, need advice, need guidance. The world needs to have faith, because God takes care of all of us. (Rosalia, 76)

> I attend church because I want to receive God's message, this is very important for my spiritual life. God will always help you to find answers. We as Catholics are called into a relationship with God. I like to experience the presence of God in my life. He guides my steps, and positively affects my life. I tell God all, all, all, and I thank God for all the things he has done for me. (Camilo, 64)

Most likely these participants took in and adopted through learning and socialization with others (e.g., parents, family members) the values and beliefs of the Catholic religion when they were children. This suggests that this leisure behavior was prescribed by the social context in which these participants were immersed and, as a result, this behavior was not spontaneously adopted but acquired. Perhaps, the experiences of these participants were initially extrinsically motivated and now, as adults, they probably show an integrated regulatory style because they have internalized this activity completely within themselves. It seems, then, that participants have incorporated within the self (subconsciously and/or consciously) the guiding principles followed by the Catholic Church, and these principles shape participants' behavior.

In sum, most extrinsically motivated activities showed the most autonomous kind of extrinsic motivation: integrated regulation. Thus, activities such as listening to music, watching television, writing, reading, cleaning, and going shopping were highly self-determined, and they were also a way of getting tangible and intangible outcomes or rewards. The relationship between the need for competence and extrinsic motivation is implicitly and/or explicitly mentioned by participants when knitting, cleaning the house, and cooking. The need for relatedness in extrinsically motivated activities was also implicitly or explicitly found in activities such as cooking, listening to music, and watching television. The health

factor (e.g., sleeplessness, fatigue, depression) was also related with extrinsic motivation in activities such as watching television, cleaning the house, listening to music, and walking.

Amotivation

It has proved difficult to infer from participants' narratives whether or not amotivation plays a role in their leisure engagement. Individuals are amotivated when they do not value the activity, they do not feel competent to do the activity, or they do not believe that the activity will provide a desired outcome. Additionally, there are two possible scenarios for amotivation: participation and no participation. None of these aspects is mentioned by participants in any of the leisure activities in which they are currently involved. Amotivation and no participation seem to be exemplified by two male participants who choose walking after giving up their favorite physical leisure activities. Gonzalo's true passion is horseback riding, and Armando's is playing racquetball. For these two participants, their health condition is the reason for switching leisure activities. In their words,

> I like walking every day, although horseback riding is my true passion. I can't ride a horse anymore. I had a vertebral column surgery few years ago… The result of the operation was good, but I have some physical restrictions. Now I walk, it makes me feel relaxed, in peace, and I stay fit. (Gonzalo, 61)

> I enjoy walks for many reasons. It reduces stress, I sleep better and I feel calm. It improves my mood too. I always feel better after a good quick walk. I wake up at 6 and go to the club every morning. But I learned to love this activity, what I really loved was playing racquetball. This game is very demanding for me now, you know at my age things change! [he laughs]. I know that I cannot keep getting better playing racquetball. I am in good shape but not for that kind of sport anymore. My quickness has diminished. Now walking is the best activity for me. (Armando, 70)

Participants' physical limitations for performing their favorite physical leisure activities led them to choose walking. We might infer that, before choosing walking, these two participants may have experienced amotivation because they no longer felt competent to engage in horseback riding and racquetball.

Ema and Cristina enjoy cooking but they don't cook. They both have in common a living arrangement that discourage them from being involved in this activity. Ema wants to

cook but she is not allowed to by her daughter-in-law. Cristina is encouraged to cook by her daughter-in-law, but she does not experience a sense of freedom for choosing. The narratives of these two participants are not conclusive for amotivation because they both value cooking, and they do feel competent for cooking. Perhaps when Ema and Cristina cook, they experience amotivation and participation because their behaviors might be controlled, to some extent, by their daughters-in-law.

Antonia experiences economic constraints. She enjoys cooking more elaborate gourmet cuisine, but she cannot afford the ingredients. She cooks what she can and not what she would like to. It has proved difficult to determine or establish whether or not amotivation plays a role in her narrative because this is an enjoyable activity for Antonia, and cooking is not optional as she needs to satisfy the basic need of eating. Therefore, it is unlikely that this participant would show no intention to act (i.e., amotivation and no participation). In this case, it is the nature of the leisure activity what makes difficult to determine whether this participant is amotivated.

The examples above illustrate that the need for competence is likely to be interrelated with amotivation as illustrated by Armando and Gonzalo, and this is also related to health status (a socio-demographic factor). Also, the experiences of Ema and Cristina show that amotivation is likely to be interrelated with non-supportive social environments, and the need for autonomy. Finally, the economic factor seems to be interconnected with amotivation in Antonia's narrative.

Places

The dimensions of place proposed in this study were important for understanding participants' leisure behaviors. Several place dimensions were found interrelated in participants' narratives. Leisure behaviors performed outdoors, such as going shopping,

attending church, and walking provided valuable information about the role of places in participants' leisure motivations.

Gardening was the only indoor leisure activity (inside participants' homes) that showed the role of one dimension of place: aesthetics. Liza expresses satisfaction when she contemplates the beauty of her garden:

> I like gardening…I like it because it is nice to see how from one day to another flowers bloom and plants grow… and you know this happens because you take care of them! That is very satisfying, very rewarding. I like to sit in my kitchen, look through the window and see the beauty of my garden. I love it, really! (Liza, 80)

Liza's narrative suggests that gardening is a "physically demanding state" (i.e., hard work) that changes to a "receptive state" when contemplating her achievement (i.e., flowers blooming, plants growing). The aesthetic dimension seems to play a role when Liza looks through the window and sees the beauty of her garden. This place seems to be very attractive for her.

The aesthetic dimension is also mentioned by participants visiting museums, galleries, shopping malls, parks, and touristic destinations. For instance, Antonio defines himself as an artist who goes often to museums and galleries:

> I love paintings, sculptures and prints. I go often to museum and galleries. As I told you before, I am an artist, I need creative stimulation. I like museums and galleries because it is an opportunity to escape, to escape from everyday life. It is an opportunity for quiet contemplation of beautiful paintings, and beautiful art collections… Some time you see fascinating art objects, and you know that you are lucky that you can appreciate that. (Antonio, 69)

Antonio's narrative suggests that the aesthetic dimension of place seems to play a role. He said explicitly that he likes museums and galleries because these places offer beautiful paintings and art collections that Antonio appreciates.

Elisa loves attending art exhibitions and music concerts, finding it a relaxing and an enjoyable way to spend her free time. In her words,

> I love cultural activities, you know, art exhibitions, music concerts, and choral music concerts in particular. There is always so much going on in downtown Guadalajara, there are many activities held in the city square. Last month I went to a fabulous choral concert! I also enjoy the baroque orchestra performances of the summer season… and all music venues are located near amazing colonial buildings, monuments, and traditional sites all over downtown. I like that [attending exhibitions and concerts] because it is a good way to get away from things and just relax and enjoy. (Elisa, 71)

Elisa mentioned explicitly that live music performances are more than just listening to music. The music venues are relevant for her too. Attending cultural events in the downtown area is attractive to her. The aesthetic dimension of place seems to play a role in her leisure motivation. She talks explicitly about amazing colonial buildings, monuments, and traditional sites all over downtown. The aesthetic aspect of buildings seems to be important for this participant.

A female participant enjoys going to the beach. Several aesthetic aspects of her favorite place are mentioned in her narrative:

> I love going to the beach. My favorite place is Mazatlan [a seaside resort on the Pacific Coast of Mexico]. It has a beautiful shoreline, the best beaches of Mexico. Beaches are so beautiful! I love swimming and it is very relaxing when listening to the waves. You always sleep better when you hear the sound of the waves rolling in all night. I also enjoy collecting all kind of sea shells, they are so beautiful! They have beautiful colors and shapes. It is so nice and warm over there! I love the beautiful of sunset too. It is very romantic! [She laughs]. I would love to live by the sea, but my husband does not like the beach as much as I do. (Elisa, 71)

Elisa's account of her leisure activity is focusing on several aesthetics aspects that make her leisure experience very enjoyable, such as the beautiful colors and shapes of the sea shells and the sunset.

The dimension of place dependence is relevant for several participants. The dominant factor of this dimension is location. This factor was mentioned on several occasions by participants who attend church, go shopping, meet friends for a coffee, and visit parks to walk. The location of participants' homes seems to be related to their choice of places,

because walking is the transportation mode for most participants. For instance, Queta explained that walking is something she has enjoyed since she was a child:

> I go for a walk in the Alcalde Park almost every day for 35 to 40 minutes. I like this park because it's near my house. It is clean and green. There is a lot of people there every morning and that makes me feel safe. I have always enjoyed walking, all my life… We [Queta, her mother and brothers] used to take long walks right after meals. Walking makes me feel relaxed. I enjoy very much to watch the sunrise. I generally walk alone; my husband sometimes goes with me. (Queta, 62)

The dimensions of place dependence, safety and aesthetics seem to be relevant for Queta's choice of place when going walking. The Alcalde Park is near her house and the park is perceived by Queta as a safe place because when she walks other people walks too. Additionally, she says explicitly that the park is clean and that she enjoys very much watching the sunrise, suggesting that the aesthetic dimension is important for her.

Rebeca, a female participant, loves walking. She walks around the streets near her house.

> I love walking. I walk one hour every day. I walk around the streets near my house. Walking releases stress, it relaxes you. I walk since my husband died… It makes you forget everything and just walk around…You go your own pace! I usually don't feel like listening to or talking with someone while walking. (Rebeca, 69)

When asked, "why do you usually walk around the streets near your house?" Rebeca said that it is because there are no parks near her house and she does not want to spend time going to a park far from where she lives.

Armando enjoys walking. He goes to the club every morning:

> I enjoy walks for many reasons. It reduces stress, I sleep better and I feel calm. It improves my mood too. I always feel better after a good quick walk. I wake up at 6 and go to the club every morning. (Armando, 70)

When asked, "What does the club mean to you? Is the club important for you to do this activity?" Armando said that the main reason for going to that club was that it is near his house, and it is on his way to work too.

Juan, a male participant, normally goes to one coffee shop where he meets friends, although he never schedules meetings with them. In his words:

> I like to meet and talk to friends at Café Madoka [a coffee shop]. In the last 17 years I have gone to the same place every day. This is more or less the time this coffee shop opened in Guadalajara. I spend two or three hours there. (Juan, 76)

When asked Juan why the same coffee shop, he said that it is precisely because he and his friends just show up with no special arrangements, thus the same place is very convenient when no arrangements are made. The coffee shop is few blocks from his house, and this was another reason for choosing this place. Juan also emphasized his preference for reading in public places. He enjoys reading in coffee shops, and rarely at home. In his words:

> I like reading in two cafés near my house. They are quiet places and this is good for reading, and they are very near my house, I just walk three blocks. Coffee and pastries are good too. I almost never read at home because my room has no good light, and my eyes are not good either. (Juan, 76)

As illustrated by this quote, the dimension of place dependence (place functionality) plays a role. Juan needs a quiet place and good reading light because of his eye problems. He prefers to read outdoors and he likes two coffee shops for three reasons: location, quietness, and quality products.

For Elisa, shopping in "Plaza Patria" (a shopping mall) is very convenient,

> I go often to "Plaza Patria" [a shopping mall]. I go to department stores. I like very much that mall. It is a beautiful building. It is also near my house, which is good because I walk to most places I go. I get pleasure from looking at perfumes and getting perfume samples… (Elisa, 71)

Elisa talks about the aesthetic and location attributes (i.e., place dependence) of the shopping mall. The shopping mall is near her house. Location seems to be one important factor because Elisa walks to most places she goes.

Even though all participants in this study attend church frequently, only six women and two men mentioned this activity as one of their favorite free time activities. When asked,

"Why you attend this church in particular?" all participants, except two, said that it is because the church is near their houses.

Location is not relevant for Ema because her devotion to Saint Judas Thaddeus is more important than the fact that she lives far from the church of this Saint. In her words,

> I have a special devotion for San Judas Tadeo [Saint Judas Thaddeus]. He is the patron saint of desperate causes and lost causes. Also, if you lost something or someone, he is the patron of lost items or people. I had asked him for some favors in the past. He has performed miracles in my life, believe me! I always carry with me a prayer card…I live far from this church. I have to take two buses to get here, but it worth it! There is a nice church near my house, the church of San Nicolas de Bari [Saint Nicholas of Bari]. I like this Saint, but my devotion is for San Judas Tadeo [Saint Judas Thaddeus]. I do all for being here [in the church of Saint Judas Thaddeus] every week on Sundays. (Ema, 78)

Similarly, Elisa attends one church in particular because of what the place represents—it has a special meaning for her. She explicitly talked about her attachment to the church of the martyrs:

> I have been a member of this church for more than 20 years, and lots of important celebrations have taken place in this church. For example, my daughter's baptism, the holy communion of all my children, and three of my grand-children. My older son got married here. In one month one of my nephews will marry here too… I know father Francisco for more than 20 years. He has heard my confessions all these years! I have my own spot, and it is interesting because all people know each other and take seats in the same place, as if those seats were reserved for us! [She laughs]. I think of church as my second home. I come with my family every Sunday, but I also try to come on weekdays, usually on Wednesdays, alone. (Elisa, 71)

Elisa's motivation for attending church seems to be related to several of the dimensions of place proposed in this study. Place familiarity plays a role because of pleasant memories and remembrance of social-religious events (e.g., weddings, baptisms). Place belongingness seems to play a part too, because Elisa's narrative seems to establish a membership within this place. Elisa mentioned that she thinks of church as her second home. All church attendees know each other well, and all church attendees take a seat in the same place (a territorial behavior that might be related to their sense of affiliation to this place).

Another factor is place rootedness. Elisa's narrative seems to establish a psychological bond and meaning originating in the past about this place because she has attended the church of the martyrs for more than 20 years.

One male participant puts particular emphasis on the place for buying food:

> I like cooking, but only when I want to! Cooking is an important free time activity for me. I enjoy buying food. I go to farmer markets. I don't buy in big grocery stores. I like farmer markets. I go often to Mercado libertad [an old and traditional local market in Guadalajara]. I like people, smells, and sounds. I don't always buy food. Sometimes I just walk, watch and say hello to friends. (Armando, 70)

The "Mercado Libertad" (a market) is more than a physical location to buy food. Armando has an emotional connection with this market. His narrative illustrates the dimension of place belongingness and place identity. The market is a place where he can socialize with others (belongingness), and this might fulfill his need for relatedness. He also feels identified (place identity) with the smells and sounds of this market. They provide a positive atmosphere that seems to encourage him to visit this place in particular. Additionally, in Armando's words, "I like cooking, but only when I want to!" He explicitly brings in the self-determination aspect (i.e., autonomy) as a relevant one for him to be involved in this activity.

One female participant mentioned the safety dimension of place:

> I go often to visit Sandy [her friend] at her stationary shop. She is very nice, I like talking to her a lot. I walk to her shop because I don't drive and I don't take buses… I am back home before it gets dark because there is one "Rápido" [a convenience store] on my way home that is full of young people drinking alcohol. Sometimes I wait till Sandy [Cristina's friend] closes her shop and she drives me back home. It is safer. (Cristina, 88)

This example illustrates that Cristina's neighborhood is perceived by her as unsafe because she observes people drinking alcohol on the streets. Most likely she considers this a manifestation of negative social activities.

In sum, place dimensions were mentioned by participants engaging in several activities that were found to be intrinsically motivated and highly self-determined. Places are important for those who engage in outdoor activities such as gardening, attending cultural events, travelling, walking, meeting and/or visiting friends, going shopping, and attending church. The place concept is found in activities such as gardening and visiting museums and galleries, and these activities were also found to fulfill the need for competence. The relationship between the place and the need for relatedness was found when attending church, walking, and attending cultural events.

Social Environments

Social environments facilitate and/or undermine participants' leisure engagement in several activities. Two aspects seem to dominate participants' narratives. One aspect is related to participants' living arrangements (cohabitation with family members). The other aspect is related to their mobility needs (transportation). The findings suggest that, for some, living with family members does not necessarily mean that participants will receive support to perform leisure activities. For instance, two female participants enjoy cooking very much. However, the evidence suggests that living with others discourage them from cooking. They explicitly state that their relationship with their daughters- in- law was not a supportive one for them to be engaged in this activity:

> I used to cook, but now that I live with my son and his family, my daughter-in-law does not allow me to be in her kitchen. She argues that she manages better cooking alone, no kitchen helpers, you know? I miss cooking, but I am not in my house. (Ema, 78)

> I don't cook now, but I used to enjoy it. I don't cook because if I do, then my daughter-in-law will pass me the responsibility for preparing the meals, and I do not want that. It is enough for me to wash all the dishes for her. I wash the dishes not because I want to, but because I want to have my share in helping with the housework. Can you imagine? Just for making a sandwich or a torta [a baguette] she [her daughter -in-law] uses five knives! Of course, she doesn`t wash them! (Cristina, 88)

Ema and Cristina enjoy cooking but they don't cook. These two women perceive a negative influence of their immediate family environment that plays a role in their lack of participation in cooking. Their reasons for not being involved in this activity differ, but they have in common a living arrangement that discourages them from being involved in this activity. Ema cannot fulfill her need for autonomy. She wants to cook but she is not allowed to. On the other hand, Cristina is encouraged to cook by her daughter-in-law, but she does not experience a sense of freedom for choosing. In other words, Cristina is not intrinsically motivated to engage in cooking regardless of her competence or efficacy. She needs a sense of true autonomy, an internal perceived focus of causality in order to participate in this activity.

Juan enjoys reading in coffee shops, and rarely at home. Juan lives with his sister:

> I like reading in two cafés near my house. They are quiet places and this is good for reading… When I try to read in the living room, my sister is doing things around, you know, "Juan would you like a cup of coffee? Or, "Do you know this has happened to our neighbors? So, I can't have a conversation while reading! Who can? (Juan, 76)

The experience of Juan when reading at home shows that his sister does not provide the quiet atmosphere that he needs as she interrupts him when reading. The home environment is not a supportive one for this activity. Juan needs a quiet place. Similarly, Elisa loves reading but she has an eye problem:

> I love reading but now my eye sight is not good. I used to read poetry books. I love poetry. I miss my readings. I don't like magazines, I never buy gossip magazines. I don't understand why people spend money on those things…I rather use my poor eyesight for making handicrafts; my eye vision is still good for doing this. (Elisa, 71)

Elisa sadly expressed that her doctor told her that nothing could be done to improve her sight. She also mentioned that when she was a child there was a popular poetry radio show, and that she would like radio stations to have poetry programs again. Elisa lives with her husband and her daughter. When asked her whether her husband or her daughter would

read poetry for her if she asked them. She laughed a lot and said, “There are more chances for a poetry radio station to come back” This comment speaks for itself. Elisa’s social environment is not supportive for her reading engagement. First, her living arrangement does not necessarily facilitate the reading of poetry for her and it seems unlikely that her husband or daughter will be willing to read poetry for her. Second, radio stations do not offer poetry shows. Poetry programs would compensate for Elisa’s inability to read because of her eye problem.

Rosalia lives with her son, daughter-in-law and grandson, but watching television is an activity that she prefers to do alone:

> I like watching television; it is very entertaining. I watch television alone, because my family likes television programs that I don’t like. For example, my son watches the Simpson, I don’t like that cartoon, or I don’t know if that is a cartoon or not. I tell my son that I don’t like that program, I leave the living room, and I watch television alone in my room. (Rosalia, 76)

Rosalia establishes her need for autonomy when watching television. However, she pointed out that by watching television alone she cannot interact with others. When asked by the interviewer if she enjoys watching television alone more than with her family, she said:

> Not really, but I have no option, I don´t like their programs, and they don’t like mine. For example, my grandson says that black and white movies are too old to watch, can you believe that? What I don´t like about watching television alone is that I cannot talk about the things happening. I sometimes hear that they are laughing [when her family is watching television in the living room], I would like to share those moments, but I don’t like those cartoons or programs. (Rosalia, 76)

This example illustrates the difficulties in defining what a supportive environment is. Rosalia can choose because she leaves the living room where her family is watching television, and then she watches television alone, in her room. However, she would also like to share funny moments with her family. It seems that her social context is both supportive and non-supportive. It is supportive because she has her own room and television, and there are television programs that she enjoys. It is non-supportive because she belongs to a

different generation and the generational gap seems to be a barrier for her to enjoy the same programs her family does.

An example of a supportive environment is illustrated by Antonia. She enjoys reading magazines,

> I enjoy reading. I read the bible and some magazines about celebrities or travel places. I like reading because it feeds my mind and life. My friends and family buy me the magazines I like. This is good because they are expensive, I can't afford to buy them. Reading is something that keeps me occupied. I like reading sitting on my couch. (Antonia, 78)

Antonia's income level is low (less than 4,000 pesos per month) and she pointed out that, without the support of her friends and family who buy magazines for her, she would not be able to read magazines. This illustrates how a supportive environment allows Antonia to be involved in her leisure choice of reading, regardless of her income level.

Antonia also loves shopping. She goes shopping almost every day, but she became a frequent shopper after her husband died. In her words,

> Well, when I was married and had my son at home, I had no time for going shopping everyday. Shopping is something I truly enjoy. Now I can spend as much time as I want just watching stuff! I don't need to be in my house to have everything ready for my family, you know, meals prepared and things like that. I have more freedom to choose what to do and how long I do it. (Antonia, 78)

This example illustrates that her living arrangements have shaped Antonia's leisure behavior. Now that she lives alone she has less time constraints. She self-regulates her involvement in this leisure activity and is highly self-determined in her leisure participation when shopping. Living with others did not facilitate her participation in this leisure activity.

An unexpected finding was that taking care of pets seems to compensate for immediate social contexts perceived as non-supportive. In Liza's words,

> I like to spend time with my pets. I have one dog and two ducks... I like them for many reasons. They are always glad to see me, and they make me feel loved and happy. I have always had pets. I feed them and take care of them. I like that I feel that someone needs me. My son says that ducks are not as clever as dogs, but believe me,

> I know exactly what they want! They don't talk, but we communicate to each other very well. (Liza, 80)

It was very interesting that Liza said explicitly that she likes the feeling that someone needs her. Liza lives with her son, daughter-in-law, and three grandchildren. When asked for more details about her statement, she said:

> My grandchildren used to play with me and ask me to help them with things. Now they all are grown ups, they don't need their grandmother anymore. When I ask them, "Can I give you a hand? They always answer with that voice tone [she makes a facial gesture indicating dislike], they get angry, they get really, really mad at me [Luisa's grandchildren]. Quite the opposite with my dog. He is old, but he is always willing to play with me! He does need me, I feed him and I bath him. (Liza, 80)

As illustrated by this quote, Liza's immediate family environment seems to discourage her sense of usefulness and worth (a non-supportive environment) and, as a result, she is focusing her attention on pets that will always be dependent on her. Most likely taking care of pets allows her to fulfill her need for competence and relatedness. She seems to be extrinsically motivated in her care for animals and shows an identified regulatory style because she believes that it is important that these animals need her.

Some participants talked explicitly about their mobility needs and how they manage to overcome the transportation deficiencies in Guadalajara. This aspect might be considered as a non-supportive environment for engaging in several leisure activities outdoors. For instance, Elisa loves attending cultural events. It is an enjoyable way to spend her free time:

> I love cultural activities, you know, art exhibitions, music concerts, and choral music concerts in particular. There is always so much going on in downtown Guadalajara, there are many activities held in the city square… I have my INSEN card [a discount card for older adults]. I get good ticket discounts, sometimes 50% or more. I love music, it makes me feel happy. (Elisa, 71)

When asked Elisa with whom she usually goes to those cultural events, she said that she usually goes with one or two friends. She would not mind going alone, but it is very convenient when she goes downtown with her friends because they share the taxi fare.

Otherwise, when she goes alone, she takes two buses to get to her destination, because she does not have enough money to pay the taxi fare by herself. In her words:

> I hate travelling on buses. The problem is that I need to take two buses to get there [downtown]. The nearest bus stop is 15 minutes walk from where I live. This is fine during winter, but what about summer? I cannot walk 15 minutes and wait for I don't know how long till a driver shows up. It can take up to 20 or 30 minutes for the bus to arrive. The bus stop has no roof, and I cannot shade myself from the sun! And after 15 minutes walking in the sun's rays! I have to seek shelter in the nearby bus stop, and then I have to take another bus to get to my destination! I am too old for all that torment! (Elisa, 71)

The insights offered by Elisa show that her social environment is both supportive and non-supportive. It is a supportive environment because she gets reduced prices to attend cultural events (INSEN card), and she has friends to share the taxi fare. On the other hand, the social environment is non-supportive because the transportation service is deficient. Bus stops do not provide adequate shelter for the typical weather of Guadalajara (it is warm and sunny year round). Also, bus passengers do not know how long they need to wait for the bus to show up.

Similarly, Cristina visits her friend Sandy often. She goes walking because she does not drive or take buses. When asked Cristina why she does not take the bus, she commented:

> Here the bus service is terrible! In Mexico City I was used to taking the underground, but there is no underground in Guadalajara! Here the bus drivers are always late, they [the buses] are always overcrowded, and people never give up their seats for older people like me. I am never sure if I am going to catch the bus soon or if I have to wait for long, thus I prefer to walk. I don't drive because I am too old for that. Lots of traffic and aggressive drivers, no, no, I don't dare. (Cristina, 88)

Cristina walks to visit her friend. She believes that the transportation system in Guadalajara is inefficient. She does not dare to drive because she believes she is too old for dealing with traffic and violent drivers. These aspects illustrate that Cristina does not feel supported in her mobility needs in Guadalajara. Cristina mentioned that she does not know if she needs to wait for long for the bus to show up because the transportation system in

Guadalajara has no bus timetables and buses run with no set times or schedules. Cristina is 88 years old but she walks competently a short distance to visit her friend Sandy. Her need for relatedness, for having friends, seems to be an important motivator for her.

Overall, participants' narratives show that social environments are interrelated with several concepts. For instance, the cases of Cristina and Ema show that the need for competence when cooking is not fulfilled when the immediate social environment is not a supportive one. It seems that their daughters-in-law control their engagement in cooking, affecting participants' need for autonomy. This example shows how the need for competence, the need for autonomy, and the social environment concepts are interrelated. The interconnection between the social environment and the dimension of place dependence is also illustrated. For instance, Juan prefers to read in coffee shops rather than at home because her sister interrupts him when reading.

Socio-Demographic Characteristics

The role played by socio-demographic characteristics is found in participants' narratives. Factors such as health condition, economic resources, and education levels are related to participants' engagement in leisure activities. Some participants mentioned explicitly that they experience a decrease in some functional abilities and this affects their leisure participation in activities, such as reading books, playing racquetball, riding horses, and gardening. For instance, Juan needs good light because his eye sight is not good:

> I like reading in two cafés near my house… They are quiet places and this is good for reading, and they are very near my house, I just walk three blocks. Coffee and pastries are good too. I almost never read at home because my room has no good light, and my eyes are not good either. (Juan, 76)

The insights offered by Juan about the need for having good reading light shows how health issues are relevant for performing some leisure activities. The eye problem is also illustrated by Elisa:

> I love reading but now my eye sight is not good. I used to read poetry books. I love poetry. I miss my readings. I don't like magazines, I never buy gossip magazines. I don't understand why people spend money on those things…I rather use my poor eyesight for making handicrafts; my eye vision is still good for doing this. (Elisa, 71)

The experiences of Juan and Elisa lead to think about how these two older adults experience a decrease in some functional abilities, and how they rationalize their need for competence when performing their reading activity. Juan optimizes his reading experience by looking for a place with good reading light (place dependence). Elisa selects among two activities she enjoys: reading poetry and making handicrafts. Elisa's self- evaluation of her eyesight makes her believe that her vision is still good for making handicrafts but not for reading. These examples illustrate that there is a decision-making process for these two older adults in their wish to achieve their leisure goals, and this might be considered a key element to fulfill the need for competence among these two participants.

Similarly, walking is the choice of activity for two male participants after giving up their favorite physical leisure activity. For these two participants, their health condition is the reason for switching leisure activities:

> I like walking every day, although horseback riding is my true passion. I can't ride a horse anymore. I had a vertebral column surgery few years ago… The result of the operation was good, but I have some physical restrictions. Now I walk, it makes me feel relaxed, in peace, and I stay fit. (Gonzalo, 61)

> I enjoy walks for many reasons. It reduces stress, I sleep better and I feel calm. It improves my mood too. I always feel better after a good quick walk. I wake up at 6 and go to the club every morning. But I learned to love this activity, what I really loved was playing racquetball. This game is very demanding for me now, you know at my age things change! [he laughs]. I know that I cannot keep getting better playing racquetball. I am in good shape but not for that kind of sport anymore. My quickness has diminished. Now walking is the best activity for me. (Armando, 70)

Gonzalo's true passion is horseback riding, and Armando's is playing racquetball. Their physical limitations for performing their favorite physical leisure activities led them to choose walking. They both like walking because it provides relaxation, calmness, and peace. Most likely, Gonzalo and Armando are extrinsically motivated and they show an identified

regulatory style because their genuine interest was not walking. However, they believe that walking is good for their mental and physical health.

Two female participants enjoy gardening but their health condition is a constraint in their leisure participation,

> Maybe you need to be good observer, see what plants and flowers need because they don't speak! [She laughs] you need to understand what is happening, you know, more water, less water, more sunlight and things like that [she goes silently for some seconds], and of course, It is better if you are young! I don't know for how long I will be able to do the cleaning, weeding, raking, watering, you know all the hard work because of my back and knees…but I will enjoy doing this for as long as I can. (Liza, 80)

Liza explicitly recognizes that gardening is a physically demanding activity and her health condition is likely to constrain her participation in this activity in the future. This is also acknowledged by another participant, Cristina, who is already experiencing a constraint in her leisure participation:

> I love gardening, but now I just water my plants very early in the morning because the doctor told me that it is not good for me to go outside for long; the sun is bad for my skin. I cannot do the digging, cleaning, raking, you know, all you need to keep your garden in good shape. I don't have the strength, I get tired soon. My son is in charge but he cannot spend a lot of time doing the garden. He doesn't love gardening, for him is another responsibility. (Crisitina, 88)

This example illustrates Cristina's adaptation in her gardening involvement due to health changes. For instance, her doctor recommended that she avoid direct sun exposure, thus she chooses to water the garden early in the morning. She also performs the less demanding tasks such as watering plants because she feels that her strength has diminished for other activities (e.g., digging, raking). Her adaptation is likely to help her to achieve the need for competence in this activity. She is aware of her health constraints, and how this affects her participation in this activity. Most likely she is experiencing a loss of autonomy in her leisure participation.

Reading is a form of entertainment, relaxation and distraction. It is also a source of information for some. With regard to reading content, it was found that the education level, gender, and/or religion may play a role in participants' choices for reading. For instance, two women read the bible as well as other reading materials. They read magazines about celebrities, cooking magazines, lifestyle-home magazines, and culture-related magazines. In their words:

> I usually read at night on my bed. I also read at the beauty salon or sitting in my doctor's office. I like to read vegetarian books, interior décor and home design magazines, and lifestyle magazines. Sometimes those magazines have good ideas; they also have terrific pictures, I love them! (Queta, 62)

> I enjoy reading. I read the bible and some magazines about celebrities or travel places. I like reading because it feeds my mind and life. My friends and family buy me the magazines I like. This is good because they are expensive, I can't afford to buy them. Reading is something that keeps me occupied. I like reading sitting on my couch. (Antonia, 78)

The narratives of Antonia and Queta show that their reading choices are not very challenging, such as magazines about celebrities and home design magazines. One question that arises is whether these women's choices for reading are related to their educational levels. In this study, males' level of education is higher, and their reading choices are more challenging in comparison with women's. Gender identities and religion may play a role in the reading choices of these two women.

Additionally, Antonia explicitly mentioned that she cannot afford to buy the magazines by herself, friends and family buy them. Antonia's income level is low and this aspect also affects her cooking choices. She likes cooking, she cooks what she can and not what she would like to:

> Cooking, I love cooking. Sadly, the economy is bad. I cannot buy the ingredients I need for food preparation, I mean, the kind of ingredients I would like to buy. Now I mostly eat rice, beans, broad beans, and lentil soup. I don't cook elaborated dishes as I used to, now I cook simple dishes that are cheap. I don't complain, I eat everyday, but I used to try new recipes, new ingredients, now I can't. (Antonia, 78)

Antonia is economically dependent on her son, she has no pension and her income is low. The income constraint that Antonia faces does not allow her to achieve an optimal challenge when cooking, because she likes elaborate dishes that need ingredients she cannot afford. Most likely her need for competence is not fulfilled and her behavior is not highly self-determined.

A male participant enjoys travelling. He talks particularly about his need to explore, to see new things, and to meet new people. In his words,

> Travel is fun. I like traveling just for the purpose of enjoyment. I like to see new things. I like to eat new food too. I am always amazed by things made by humans, and things made by nature too. I have had all kind of experiences. I love exploring other cultures a lot. All my travelling has been gratifying and rewarding. My travel is often limited by vacation time and money too. For example, I would love to go to Africa, if I had the money, of course! I must confess that I am fearful of traveling to places where I cannot speak the language, and that is not good because I have few choices. I went to Europe once, I took an excursion. I did not dare to go alone. (Gonzalo, 61)

Gonzalo acknowledges two leisure constraints: time and money. The time factor might be related with contextual circumstances, such as Gonzalo's job and responsibilities. Money is an important income factor that is likely to constraint some of Gonzalo's choices for travelling (the need for autonomy).

Money is relevant for Elisa too. Elisa usually goes to cultural events with her friends. She would not mind going alone, but it is very convenient when she goes downtown with her friends because they share the taxi fare. The economic factor seems to play a role, because when she goes alone, she takes two buses to get to her destination, because she does not have enough money to pay the taxi fare by herself.

In sum, factors such as health condition, economic resources, and education levels are related to participants' engagement in leisure activities. Health status is connected with the need for competence in participants' engagement in physical leisure activities (e.g., walking and gardening), and non-physical leisure activities (e.g., reading). Participants' education levels seem to be related with their reading choices. Males' level of education is higher, and

their reading choices are more challenging in comparison with women (the gender factor seems to play a role too). Finally, participants' income level is interrelated with their need for autonomy. Money constraints seem to play a role in participants' choices of leisure engagements (e.g., travelling, cooking elaborated dishes).

CHAPTER 6:

DISCUSSION

This chapter is divided into four sections. The first section presents a brief discussion of the six hypotheses proposed in this study. The second section presents five core themes which synthesized the results of the hypotheses and general findings of the theoretical categories (discussed in Chapter 6). The third section discusses the theoretical implications. Finally, the fourth section presents the conclusions of this study.

Discussion of Guiding Hypotheses[7]

Hypothesis 1: Relatedness will be the dominant need among Mexican older adults in their leisure engagement.

Evidence from this study both supported and contradicted this hypothesis. This need was the dominant one for those who engaged in gathering or being with family and friends, cooking, and attending church. The need for relatedness was not the dominant need among older adults who engaged in walking, gardening, house cleaning, and shopping.

Hypothesis 2: Some home-based leisure activities will be performed with no implicit or explicit intention to fulfill the three psychological needs.

The results obtained support this hypothesis. Some participants engaged in some home-based leisure activities in order to cope with life circumstances, and to avoid negative emotions, with no intention to fulfill the three psychological needs. This will be discussed in more detail when presenting theme 2.

Hypothesis 3: Intrinsic motivation will dominate older adults' leisure engagement, mostly in their leisure engagement in non-physical leisure activities.

[7] Although the value of using a case study lies in the description and analysis of knowledge generated in a bounded system (Creswell, 2009), several findings from this case study can be transferred to other contexts or settings (i.e., the transferability criteria used by the reader for judging how sensible the transfer is) (Creswell, 2009; Maxwell, 1992).

This hypothesis is supported. Intrinsic motivation was the dominant motivational orientation for those who read, listen to music, cook, make handicrafts, gather with family and friends, travel, engage in cultural activities, play music, write and watch birds. However, it was found that extrinsic motivation played an important role in activities such as going shopping, watching television, and cleaning the house. This aspect is discussed in more detail when presenting theme 1.

Hypotheses 4: Place dependence (i.e., the quality and functionality of the place) will be the dominant place aspect among Mexican older adults in their leisure engagement.

The results obtained in this study supported this hypothesis. It was found that location was the dominant aspect for participants in their perception of the functionality of the place. Location was mentioned on several occasions by participants who attend church, go shopping, meet friends for a coffee, and visits parks to walk. This aspect is discussed in more detail when presenting theme 3.

Hypothesis 5: Living arrangements will have a dominant role as either supportive or non-supportive environments for Mexican older adults' leisure engagement.

This hypothesis was confirmed. Living arrangements did play a role as either supportive or non-supportive environments for leisure activities. In this study women living with others were more likely to experience a non-supportive environment in their leisure participation than men. This aspect is discussed in more detail when presenting theme 4.

Hypothesis 6: The economic status of Mexican older adults will be the dominant personal characteristic for amotivation in their leisure involvement.

There was little evidence supporting this hypothesis. Although several older adults mentioned explicitly that they experienced economic constraints in their leisure engagement, the evidence was inconclusive for amotivation.

Next, the results of the hypotheses and general findings are synthesized into five core themes: (1) the majority of older adults is self-determined and engage over the long term in leisure activities; (2) the fulfillment of psychological needs is not always a precondition for leisure engagement; (3) engagement in outdoors leisure is constrained by the functionality of the place; (4) gender inequality and gender roles affect women's motivation for their leisure engagement; and, (5) traditional ways of conceptualizing the need for relatedness and the need for competence need to be re-considered.

Theme 1: The Majority of Older Adults is Self-determined and Engage over the Long Term in Leisure Activities

The self-determination continuum was useful in establishing different levels of self-determination, which helped demonstrate that intrinsic motivation (i.e. the most common self-determined motivational orientations) was a relevant motivational orientation for those who read, listen to music, cook, make hand crafts, gather with family and friends, travel, engage in cultural activities, play music, write, watch birds, and garden. Extrinsic motivation, particularly the two highly self-determined extrinsic motivations (integrated regulation and identified regulation), also played a role of equal importance in almost all the leisure activities mentioned by participants. Thus, older adults were highly self-determined, even when extrinsically motivated.

Moreover, the evidence shows that intrinsic motivation did not play an important role in some forms of leisure activities, yet participants showed long term engagement in their leisure activities. For instance, the highly competitive nature of playing dominoes seems to motivate participants in their leisure engagement. It seems that participants were extrinsically motivated and they showed an introjected regulatory style because they were highly influenced by their ego involvement (i.e., out-performing others was very important for participants). Participants mentioned the need to acquire special skills, knowledge and

experience in order to be competitive and to win, and this is congruent with the notion of serious leisure developed by Stebbins (2005).

However, playing dominoes was one of the leisure activities that participants reported being engaged in over the long term: on average participants had been playing dominoes for 28 years uninterrupted. This study has uncovered that introjected regulation, which, according to the theoretical framework used in this study, is less self-determined, may also motivate people to engage over a long period of time.

Similarly, long term participation was found in other leisure activities that were not intrinsically motivated but were highly purposive , such as knitting garments to gift or sell, cleaning the house to burn calories, walking to live longer, writing about political and social problems to receive external validation (others' critical appraisal), shopping and visiting museums and galleries to distract from pressures and life events, playing with grandchildren to generate emotional bonds and share traditions with them, and cooking as a way to express love to others.

These findings contradict and add new knowledge to some arguments that extrinsic factors may be an effective way to motivate people, but only over the short term (e.g., Chatzisarantis & Hagger, 2009; Mullan & Markland, 1997; Phillips, Schneider & Mercer, 2004), and that extrinsic motivation may not be effective in maintaining individuals' physiological and psychological health (Moller, Ryan & Deci, 2006). Findings demonstrate that both intrinsic motivation and extrinsic motivation can lead to long term participation, but more research is needed in order to better understand the nature of long term participation in different forms of leisure activities.

Practical Implications

Findings about older adults' preference for highly purposive (i.e., extrinsically motivated) activities may have important practical implications for health promoters. For

instance, health promoters in Mexico encourage older adults to increase their involvement in physical leisure activities as this type of leisure activity helps to prevent chronic conditions (Secretaria de Salud, 2007).The traditional approach to encouraging older adults to participate in physical leisure activities, such as walking and jogging, may not be particularly effective. Gardening would be a more viable option than walking for older adults who show a preference for engaging in highly purposive activities.

This information provides guidance for future health intervention strategies. In order for physical leisure activities to be appealing, they need to be perceived as productive activities with a purpose or tangible outcome. Activities such as gardening are likely to offer older adults an important motivation to participate in activities that, on one hand, are physically demanding (supply a means of exercising), and, on the other hand, provide a rewarding activity with a tangible and useful outcome, such as flowers to gift to others or to decorate the house, and fruits and vegetables to eat. Leisure service providers and the local government could, for example, establish community gardens in Guadalajara, and encourage older adults to participate actively in this leisure effort to achieve desired physical health outcomes.

Theme 2: The Fulfillment of Psychological Needs is not always a Precondition for Leisure Engagement

Two important aspects have been uncovered about this second theme: (1) leisure activities are frequently used by participants in order to fulfill the need for competence in performing non-leisure activities; and, (2) leisure activities are frequently used by participants in order to avoid negative emotions. These two findings illustrate that the fulfillment of the psychological needs proposed in the conceptual framework is not always a precondition for leisure engagement.

The first aspect emerged when participants mentioned explicitly that some leisure activities bring back energy lost during some daily life activities (e.g., cleaning the house, cooking), and this was the main motivator for their leisure engagement. Most of the activities found to be restorative were contemplative and relaxing activities, such as watching television and listening to music. These findings contradict other studies that found that contemplative or passive activities negatively affect energy levels (Lindsay, Sussner, Greaney & Peterson, 2009), which is negatively correlated with well-being (Holder, Coleman & Sehn, 2009).

Furthermore, findings in this study confirm and add knowledge to Iwasaki, Mannell, Smale and Butcher's (2005) study about the positive effects of relaxing leisure on health. Iwasaki and colleagues found that relaxing leisure was the strongest positive predictor of coping with stress. Additionally, researchers found that social leisure and cultural leisure significantly predicted greater mental or physical health. Researchers concluded that physical activity and exercise do not always positively affect health and coping with stress.

Evidence from this study also showed that leisure activities with a religious content helped older adults to perform better in other activities and to avoid or escape negative emotions (e.g., stress, anxiety). For instance, some participants enjoyed reading the Bible because the content of Bible passages was used to find answers, escape from negative emotions, and better cope with everyday life problems. This finding supports other research studies focusing on how religious activities have a positive influence on people to find meaning in life and deal with negative life events (Joblin, 2009; Schulz & Auld, 2009).

Findings from this study are congruent with Iso-Ahola's (1989) proposal to include the need to escape as one important motivator for people to engage in leisure activities. Leisure buffers the impact of negative life events by being distracting (Kleiber, Hutchinson & Williams, 2002). People do not always engage in leisure activities to fulfill their

psychological needs, but to escape the circumstances of their life (Iso-Ahola, 1989), and to reduce the negative effect of stress on their health (Hutchinson, Bland & Kleiber, 2008).

Similarly, other studies have included the need to escape as a means to understand individuals' leisure motivations in several activities, such as having a cup of coffee, watching movies, and chatting on the phone (Watkins & Bond (2007), attendance at food and beverage festivals, and music festivals (Nicholson & Pearce, 2001), and gambling (Walker, Hinch & Weighill, 2005). Consequently, the inclusion of a fourth need, the need to escape, would likely enrich the conceptual framework proposed in this study.

Practical Implications

Findings discussed above need to be disseminated to health promotion practitioners and health and leisure policy makers in order to encourage them to promote the health benefits of all leisure activities. For instance, older adults with arthritis have experienced the buffering effect of leisure activities because they proved to be useful to avoid negative emotions due to their health condition (arthritis), and this positively affected their well-being (Payne, Mowen & Montoro-Rodriguez, 2006). Thus, "policy makers and professionals who are involved in health promotion and intervention should pay greater attention to a broad range of leisure pursuits including relaxing leisure, social leisure, outdoor recreation and cultural leisure" (Iwasaki, Mannell, Smale & Butcher, 2005, p.95), and use this information to improve older adults' health.

Theme 3: Engagement in Outdoor Leisure is constrained by the Functionality of the Place

The key premise of the place concept in the theoretical framework of this study was that the individual-place connection allows people to meet their needs and motivations in their leisure participation. Although the evidence supports this premise, it was also found that leisure engagement outdoors was constrained by the functionality of the place (i.e., place

dependence), and location was the dominant aspect for participants in their perception of the functionality of the place.

The location of participants' homes in relation to the leisure location seems to be related to their choice of leisure activities, because walking is the dominant transportation mode for most participants. Thus, when leisure places are near older adults' houses they are more likely to engage in activities in those places. Location was implicitly and explicitly interconnected with the deficiency and cost of public transport services and facilities. Location was mentioned on several occasions by participants who attend church, go shopping, meet friends for a coffee, and visit parks to walk. Thus, location and deficiency of public transport services constrain older adults' motivations to engage in leisure activities outdoors in Guadalajara.

This is congruent with some research studies focusing on transportation aspects, and how they constrained older adults' leisure participation in Western countries (Engels & Liu, 2011; Scheiner & Holz-Rau, 2012; Shores, Scott & Floyd, 2007), and transportation research studies focusing on Latin American countries (Bocarejo & Oviedo, 2012; Jaramillo, Lizarraga & Grindlay, 2012). Furthermore, findings in this case study confirm the work done recently by Scheiner and Holz-Rau (2012) about gender inequality in car availability among women due to socio-economic factors. In this case study none of the Mexican women participants own a car. Findings also support other research work focusing on social exclusion of non-car driving older adults due to the deficiencies of public transportation (Engels & Liu, 2011), and the high cost of transportation for low income people (Jaramillo, Lizarraga & Grindlay, 2012).

Practical Implications

Data generated by health institutions in Mexico demonstrate that older adults spend little time performing physical leisure activities. However, in this case study, walking is the

means of transportation that most participants used to move around within the physical environment. They walk on a daily basis, but the results obtained suggest that several older adults consider walking to be a mode of transportation, not a physical leisure activity. The question we need to raise is, what are the implications of asking older adults about their exercise engagement or their physical activity involvement, without considering how walking is conceptualized by older adults?

This evidence should receive adequate attention in future research and policy decisions because the oldest old group (80 or older) is likely to experience a decline in their functional abilities (such as their ability to walk) affecting both their leisure involvement and their daily life activities outdoors, and this might eventually isolate some older adults from society.

Thus, attention will need to be given to accessibility issues such as public transportation and taxi fares, a recommendation that is congruent with several aspects of the age-friendly cities guidelines developed by the World Health Organization. "In practical terms, an age-friendly city adapts its structures and services to be accessible to and inclusive of older people with varying needs and capacities" (WHO, 2007p. 1). Thus, findings in this study can contribute to informing government policies, encouraging them to focus on features identified as deficiencies by participants in this case study that are considered essential to creating age- friendly cities that would facilitate older adults' engagement in leisure activities outdoors. These include transportation, bus stops, outdoor seating, affordable public transportation, and drivers who are courteous and helpful.

Theme 4: Gender Inequality and Gender Roles affect Women's Motivation in their Leisure Engagement

Two interconnected aspects seem to affect women's motivations for their leisure engagement: gender inequality and gender roles. A range of socio-demographic factors was

found to influence older adults' leisure motivations within the given environment (e.g., health, education). Of these, women's economic dependency on husband and children is particularly relevant for explaining why they are more affected in their leisure engagement than men. For instance, this study shows an important difference between men and women in their living arrangements. None of the men live with their adult children and their grandchildren, while five women live with their adult children and their grandchildren. In all cases adult children are the ones who carry the responsibility for supporting their mothers.

The economic dependency of women participants can be explained by using a life course and gender perspective. Women participants were raised to be wives, mothers, and homemakers, and this has affected women's educational and job opportunities. Consequently this affects their current quality of life —the majority of women participants are widows, they have no pension, and they are not home owners.

In this case study, it seems that the need for economic support forces some women to live with their children and their families, and living with others in a non-supportive environment seems to discourage some women from engaging in their leisure preferences. For example, daughters-in-law controlled the leisure places and leisure activities of some of the older women in this study (e.g., cooking and kitchen availability). This finding is different from what has been found in other cultural settings. For instance, in a study of Taiwanese mothers-in-law and daughters-in-law living in the same house, it was found that mothers-in-law exercised their power to control their daughters-in-law. In this social context daughters-in-law negotiate with their mothers-in-law their leisure time needs (Chiung-Tzu, 2010). More research on this issue (cross-cultural research) may help us to better understand the dynamics of family members living in the same house, and know more about who controls the leisure time of other family members and why.

Additionally, women participants mentioned that they engage in cooking, making arts and crafts, cleaning the house, and attending church because those activities were appropriate according to socio-cultural beliefs and attitudes about what women should do in their leisure time (feminine behaviors). Participants acknowledge that most of their leisure behaviors were transmitted by their mothers. This is congruent with other studies showing that mothers serve as a source of leisure learning through communicating information to daughters about their leisure participation (Shannon & Shaw, 2008; Hocking, Wright-St. Clair & Bunraygong, 2002).

Thus, traditional views of gender are transmitted from one generation to another (Shannon & Shaw, 2008; Hocking, Wright-St. Clair & Bunraygong, 2002), some leisure activities are male or female oriented (gendered roles) (Wiley, Shaw & Havitz, 2000), and leisure is also affected by the gendered nature of other daily activities (e.g. childcare and housecleaning) (Miller & Brown, 2005; Skowron, Stodolska, Shinew, 2008; Thrane, 2000). Thus, gender roles create, maintain or exacerbate gender differences in motivation for engaging in leisure activities.

Practical Implications

Current health promotion strategies for older adults in Mexico have failed to understand adequately the factors that lead to women's leisure inequity, and consequently their health inequity. For instance, programs are not designed to encourage women to increase their leisure repertoire, and to innovate (i.e., try no female-oriented leisure activities).

Findings suggest that women's need for autonomy is socially and historically driven, and this has shaped their leisure engagement. A better understanding of gender inequity and gender roles may help current and future generations of Mexican women to exert a higher level of self-determination in their leisure engagement, and this is important because women

live longer, report more psychological symptoms, and request more medical attention than do men (The Swedish National Institute of Public Health, 2007). Thus a higher involvement in leisure activities might contribute to improve their health in later life.

Theme 5: Traditional Ways of Conceptualizing the Need for Relatedness and the Need for Competence need to be Re-considered

Findings showed that the fulfillment of the need for relatedness does not necessarily imply direct interaction with others. The need for relatedness was found to be achieved even in activities that are performed in solitude, such as watching television, cooking, and attending church. For instance, two participants enjoy watching soap operas because they feel they can relate to the characters, the storylines, and their own lives. Participants just needed to feel connected, to share their life experiences, and to identify with the characters when watching soap operas. This finding is congruent with other research studies focusing on intensive forms of media involvement based on parasocial bonds or interactions with favorite characters (Greenwood, 2008).

The parasocial interaction approach may help to explain why television viewers have a strong connection to favorite characters, and several factors may explain this connection such as, loneliness, low self-esteem, escape, and social compensation (Greenwood, 2008). The parasocial interaction approach might be relevant in the context of this study because it has been found that watching television is the most frequently chosen leisure activity among Mexican families (including older adults) and Mexicans spend 22% of their leisure time on average watching television (Espinosa Yañes, 2004). Thus, more research is needed in order to understand the type of gratifications that may motivate Mexicans in their emotional involvement when watching television, and its connection to physical health.

Similarly, participants attending church fulfilled their need for relatedness in unconventional ways. The need to have a channel of communication with God and their faith

is fulfilled when attending church. Participants explained that being in contact with God brings a state of mental and spiritual peace that is relevant for them, and this is congruent with research work on the relationship between self, others, and God (see Dyson, Cobb & Forman, 1997)

Furthermore, cooking evokes in some participants fond memories of their loved ones. Participants explained that cooking brings back fond memories of their mothers, who passed away. Memories of their mothers are part of participants' personal history, and their relationship with their mothers through cooking seems to be a motivator. The relationship with their mothers is neither direct nor objective. However, participants establish a connection with their mothers through their leisure behavior. This finding is congruent with other research in which participants mentioned that traditional recipes and tastes evoked fond memories of deceased mothers, and cooking was a way to reconnect with family memories (Daniel, Guttmann, & Raviv, 2011).

Thus, an important theoretical contribution of this study is that that the need for relatedness might not be tangible or objective, and there is no need for direct interaction with others. The relationship with other individuals can be spiritual or take place through indirect interaction, and this is congruent with other works (Daniel, Guttmann, & Raviv, 2011; Greenwood, 2008). This finding adds new knowledge that advances our understanding of the conventional definition of the need for relatedness that was originally established in the conceptual framework of this study. Thus, non-traditional ways to conceptualize this need should be considered.

We also need to reflect on the way in which the need for competence is defined. Findings demonstrate that, when older adults experience a decrease in some functional abilities, and can no longer perform some leisure activities, a different way to conceptualize

the need for competence emerges that varies from the original definition provided when describing this element in the conceptual framework.

The need for competence goes beyond describing individuals' capacities (i.e., self-efficacy), and their ability to achieve desired leisure goals. The definition of the need for competence should include older adults' capacity to adapt to changes in their leisure engagement due, for example, to changes in their health status (e.g., chronic conditions) (Hutchinson & Nimrod, 2012).

For instance, one participant had to adapt her gardening involvement due to health changes (loss of strength in hands and legs). She now performs the less demanding tasks, such as watering plants, because she feels that her strength has diminished for other activities, such as digging and raking. Her adaptation is likely to help her to achieve the need for competence in this activity. She is aware of her health constraint, and how this affects her participation in this activity.

This kind of decision-making process (Burnett-Wolle & Godbey, 2007; Lang, Rieckmann & Baltes, 2002) or problem-solving strategy (Hutchinson & Nimrod, 2012) to select and/or substitute some activities over others due to health constraints may be considered as a key element of competence among older adults, and this is congruent with Kleiber's (1999) triage process that illustrates older adults' adaptive capacity to constraints: (1) how to disengage from those activities that are no longer fulfilling; (2) how to stay engaged with those activities that have provided a worthwhile return on investments of time and energy; and (3) how to become engaged in patterns that may only now represent attractive alternatives.

Thus, constraints in later life should not be seen in terms of disadvantages but in terms of finding the proper balance and restricting activities to those most meaningful for older adults (Kleiber, McGuire, Aybar-Damali & Norman, 2008). Therefore, the conceptualization

of the need for competence should include older adults' capacity to adapt to changes and find balance in their leisure engagement.

Theoretical Implications

The selection of one theoretical perspective strengthened this study in several ways. It connected the researcher with existing knowledge, and provided the basis for the case study hypotheses. It also helped to specify which key elements were likely to influence the phenomenon of interest in this study. Moreover, the theoretical assumptions allowed the researcher to evaluate them critically, and they also forced consideration of questions about why and how older adults were motivated to engage in their leisure activities.

However, as the study proceeded, some of the elements proposed in the theoretical framework did not quite explain the particularities of older adults in their leisure engagement. For instance, the incorporation of the Selection, Optimization and Compensation Model (SOC) demonstrated that SDT did not accurately capture and explain why the need for competence goes beyond individuals' self-efficacy to achieve desired leisure goals. Thus, older adults' capacity to adapt to changes in their leisure engagement is likely to enrich the definition of the need for competence. This might also suggest that more research is needed to determine how relevant some SDT elements and its definitions are to explain needs and motivations within this age group in comparison with other age groups. This illustrates that there is a trade-off when one theoretical framework is selected among other relevant alternatives. Yet, the research strategy chosen allowed for the incorporation of other theoretical perspectives to better explain what was found in the data.

Additionally, as the study proceeded, it was found that three elements of the theoretical framework proposed in this study overlapped with elements of the theory of leisure constraints: intrapersonal, interpersonal and structural constraints (Jackson, Crawford & Godbey, 1993). For instance, intrapersonal resources and the socio-demographic element

focus on the same factors: health, age, gender, and personal skills and abilities. The interpersonal element shares elements with the social environment element proposed in this study. That is, some social contexts provide leisure opportunities for older adults (supportive environments), while other social context constraint leisure participation (non-supportive environments). Additionally, the element of structural constraints and the place element proposed in this study focus on several features of the place, such as facilities and safety aspects.

Thus, some of the elements proposed in the theoretical framework of this study overlapped with well-known theories of aging (e.g., SOC model), and leisure theories (e.g., the theory of leisure constraints). The integration of these two theoretical perspectives into SDT would likely enrich the theoretical framework proposed in this study to understand older adults' motivations in their leisure engagement.

Additionally, two theoretical elements of this study, the social environment and the place dimensions, overlapped. Some place dimensions were used by participants to illustrate how social, emotional, cultural, and symbolic aspects influenced their choice of some places over others. However, the same aspects were used by participants to explain why some social environments were more supportive than others. For instance, participants mentioned several aspects, such as attitudes, thoughts and beliefs (i.e., place identity) to explain why they felt identified with some leisure places (e.g., the church). However, the same aspects (e.g., beliefs and attitudes) were mentioned by participants to explain why some social contexts were supportive for their leisure engagement (e.g., attending church because of shared beliefs and attitudes with the catholic community). It might be advisable then to use the place dimension to identify physical features of the place exclusively (e.g., facilities, transportation, paved streets).

Finally, based on the literature review, it was anticipated that some cultural differences in leisure needs, motivations, and leisure behaviors were going to emerge from data. However, few cultural aspects emerged (e.g., patriarchal societies affecting women's leisure engagement), and none of these aspects could be considered to be unique aspects of the cultural context of the case. This might be explained, in some part, because of the types of guiding interview questions addressed in this case study. Perhaps other types of research questions focusing on some cultural domains (e.g. customs, traditions, beliefs) would have provided more information about cultural differences.

Conclusions

Until recently, the subject of leisure as a health enhancing behavior has had a very small place in discussions of health promotion in Mexico. Thus, attention to and research on leisure behaviors in old age have been missing. This case study adds valuable information on this subject and gives particular attention to older adults' motivation and self-determination to choose their leisure behaviors, because these two aspects are the two most relevant preconditions of leisure engagement (Kleiber, Walker & Mannell, 2011).

It was found that Mexican older adults are far from a homogeneous group. Participants' leisure motivations were diverse and understanding this diversity required the use of a theoretical framework that could help us to explain why older adults' leisure activities, and their leisure motivations, varied. Older adults, for the most part, had the opportunity for self-determination in their leisure involvement, and this was an important motivation for them.

Thus, the theoretical framework helped to better understand the more immediate environments of older adults living in Guadalajara, such as family and social networks, physical places, social and cultural aspects, natural environments, transportation services, and services and amenities. It also helped to better understand individuals' characteristics, such as

health status, economic aspects, educational levels, living arrangements, and the psychological needs that triggered older adults to engage in leisure activities.

This understanding of older adults in their context helped to better explain their leisure motivations. This case study also uncovered that old age led to some inevitable changes, such as retirement, loss of a partner, death of parents and /or loss of functional capacities, that these changes were recognized by older adults, and that these changes affected some of their leisure activities. Overall, evidence in this case study shows that individual and environmental characteristics influence older adults' motivations, and help us to understand the ways in which Mexican older adults become and remain engaged in leisure activities.

Findings have resulted in a richer understanding of why older Mexicans behave the way they do in their leisure time, and this may help to identify strategies to increase participation in existing leisure opportunities and/or generate new leisure alternatives for Mexican older adults under an integrated approach to increase and/or improve older adults' leisure activities.

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Appendix A: Guadalajara's location in Mexico

Source: http://www.guadalajara.world-guides.com/guadalajara_maps.html

Appendix B: Information Letter and Consent form

Study Title: Understanding older adults' leisure behaviors in Mexico

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This project is being conducted by Ana Cecilia Reyes Uribe, a PhD Candidate in the Department of Human Ecology at the University of Alberta in Canada. You are invited to take part in this research study. Your participation will help to collect valuable data for understanding older adults' leisure behaviors. Before you decide whether or not to participate, it is important for you to know more about the purpose of this study and what your participation would be. Please read the following information carefully.

The purpose of the study is to know in which activities older adults are involved during their free time and why. I intend to get answers about the type of activities in which older adults are involved, why, where, and with whom they spend their free time. The possible benefits of your participation in this study include the opportunity you will have to provide your perspective about what you do in your free time and why. This research study may provide valuable information to others (e.g. policy makers and leisure providers), and this might help to improve and increase older adults' opportunities for free time activities in the future. The results of the study might be published, but your name will not be revealed. Your participation in this study does not involve any known or foreseeable risks for you.

For this study I will be conducting individual interviews with men and women 60 years or older. In the interview I will ask questions about the type of activities in which you are usually involved in during your free time. The activities in which you freely engage in, that are independent of work or obligatory activities of your daily life. What are the activities that you do because you want to? Why do you do those activities? Where do you usually do those activities? Why? The interview will involve one 60 minutes interview session. During this session, you will be asked to complete a short questionnaire to collect socio-demographic information. I will propose a time and place that is convenient for you. I will be the person interviewing you.

The interview will be audio recorded and transcribed. You can choose not to answer any questions during the interview. Information will be kept confidential. I will personally transcribe the material. The recordings and questionnaires will be stored in a locked cabinet in a locked room. I will remove all personal identifiers after the data collection phase is completed. Your name will not be disclosed. I will use a pseudonym. All voice recordings and questionnaires will be destroyed five years after the completion of this project. Only my supervisor and I will have access to the data collected.

Please understand that your participation in this research study is completely voluntary. You may withdraw at any time and for any reason without prejudice or penalty. You can withdraw by contacting the researcher at 3770-3300. Any collected information will be withdrawn at that time and not included in the project.

If you have any questions about this interview or the project you may contact the researcher, Cecilia Reyes Uribe at 3770-3300, or the supervisor of this project, Dr. Janet fast at (001-780) 492 – 5768 (Alberta, Canada).

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta in Canada. For questions regarding

participant rights and ethical conduct of research, contact the Research Ethics Office at 780-492-2615. This office has no direct involvement with this project.

Consent:

I agree that I have read and understand the above information. I have been given the opportunity to ask questions as well as have questions answered. I understand that my participation is voluntary. I am free to withdraw at anytime with no particular reason. I agree to the interview. I agree that it will be audio-recorded. I understand that all data collected might be published. My name will not be disclosed. The researcher will use a pseudonym. By signing I agree to participate in this research project.

A copy of this consent will be offered to me.

Date: _____

Participant's name:_____ Signature

_____

Researcher's name: Ana Cecilia Reyes Uribe

Signature_____

APPENDIX C: Recruitment Poster

We are looking for volunteers 60 years or older for a research study titled "Understanding older adults' leisure behaviors in Mexico"

We would like to know in which physical and non-physical activities you are involved during your free time and why.

Your participation would involve one 60 minutes interview session in a convenient location agreed by you . The interview will be recorded. All information provided by you will be kept confidential. You may withdraw at any time.

Your perspective is important for us! This might help us to improve and increase older adults' opportunities for free time activities in a future.

For more information about this study, or to volunteer for this study,
Please contact: (name of the minister) at his office or call (telephone number and hours)

Thank you!

Appendix D: Interview Protocol

Welcome, interview procedure, and ethical issues.

I would like to know about the type of activities in which you are usually involved in during your free time. The activities in which you freely engage in, that are independent of work or obligatory activities.

1) Can you tell me about the activities that you do because you want to?

2) Why do you do [each activity]? How long have you been involved in [activity]?

3) Where do you usually [each activity]? Why do you usually do [each activity] in [the place(s)]?

4) What does [the place] mean to you? Is [the place] important for you to do [the activity]?

5) What are the activities that you usually do alone? Why?

6) What are the activities that you usually do with others? Why?

Specific interview questions:

Autonomy/Self-Determination

7) Does anyone else influence your decisions about what to do in your leisure time and when you are going to do it?

Probe: If yes, who influences your decisions and in what way(s)?

8) Do you like others influencing you about the activities you do in your leisure time?

9) If you could choose to do anything you wanted in your free time, would you continue doing [each activity]?

Probe: If yes, why do you think so?

10) Do you find that [each activity] has some benefit for you?

Probe: If yes, how does it benefit you?

If not, why do you continue?

Competence

11) Do you need some particular skills or abilities in order to perform any of the leisure activities you mentioned to me before? Do you think you have those skills or abilities?

Probe: What skills or abilities you need for [the activity]? Why?

12) Are some of those activities more physically or mentally demanding than others? Why? Can you give me some examples?

Relatedness

13) Do you need support/encouragement from others when performing some of your leisure activities? Why do you think so?

14) Do you like this support? Why?

15) Can you give me some details about the type of support you receive?

16) From whom you usually receive this support?

Supportive and non-supportive environments/Socio-demographics

17) Are there any barriers that prevent you from participating more in some activities compared with others?

Probe: If yes, why do you think so? Can you give me some examples?

18) Is there an activity that you sometimes wish to do but for some reason you do not do?

Probe: If yes, which activity?

What is the reason for not doing that activity?

Closing the interview

Are there any other thoughts or feeling you would like to share with me? Thank you very much for your time.

Appendix E: Socio-Demographic Information Form

1- First Name (do not write your last name) _____

2- Age _____

3- Gender

a) Male ___

b) Female ___

4) Marital status

a) Married ___

b) Widowed ___

c) Divorced or separated ___

d) Never married ___

5) Children

a) Yes ___ Number of children ___

b) No ___

6) Education

a) Graduate school ___

b) College graduate ___

c) High school graduate ___

d) Less than high school ___

7) Self-reported health

a) Excellent ___

b) Very good ___

c) Good ___

d) Poor ___

8) Work status

a) Work not-paid ___

b) Work full-time (paid) ___

c) Work part-time (paid) ___

d) Retired (no-pension) ___

e) Retired (with pension) ___

9) Income (in Mexican pesos, per month)

a) Less than 4,000 ___

b) More than 4,000 and less than 8,000 ___

c) More than 8,000 ___

10) Living arrangements

a) Alone

b) With others, specify_____