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"Exploring the leisure experiences and perceptions of acculturation of newcomer Chinese youth."

by

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Abstract

This research explored the nature of the relationship between leisure experiences and perceptions of acculturation of newcomer Chinese youth. Employing interpretive description methodology, semi-structured interviews and a focus group elicited subjective description of leisure and acculturation experiences to expand leisure knowledge and develop practical applications (Berry, Poortinga, Segall & Dansen, 2002; Mannell & Kleiber, 1997; Padilla & Perez, 2003; Thorne, 2008, Thorne, Kirkhan, MacDonald-Emes, 1997). Eight newcomer Chinese youth participated who were thirteen to seventeen years old and had recently immigrated to Canada.

A bi-directional relationship between leisure experiences and perceptions of acculturation developed around similarities and differences among leisure experiences in China and Canada, and factors that ease or hinder their leisure in Canada. Perceptions of boredom in Canada are related to *how* leisure was experienced. Approaches to acculturation as interpreted from leisure experiences were influenced by specific contexts. Further questions around leisure theory and applications to practice are offered which are presented as recommendations for future research. The significance of subjective investigation to complement quantitative research is also substantiated.

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Chapter 1: Introduction

In leisure scholarship around culture and ethnicity, there has been a movement from a focus on *what* people do with their leisure (Samdahl, 1999; Stodolska & Walker, 2007) to a focus on examining *why* people do what they do with their leisure. (Kelly,1987; Mannell, 1999; Mannell & Kleiber, 1997). Iso-Ahola (1999) asserted that "to understand the essence or the true meaning of leisure is to understand why people participate (or fail to participate) and what they strive to get from their involvement," (Iso-Ahola, 1999, p. 35). As such, the subjective perspective of the participant is a key component of the social psychological approach to leisure studies for understanding how one experiences, perceives and evaluates their leisure (Mannell, 1999). This study aims to extend this knowledge by also exploring *how* people experience their leisure.

Lee and O'Dell (1999) and Mannell and Kleiber (1997) argue that leisure experience is a primary outcome of recreation and leisure behaviour. Mannell and Kleiber claim that "an individual's leisure may have more impact on the quality of life than any other area of behaviour and experience," (p. 7). If this is the case, then leisure becomes a crucial element to understand for newcomer groups in the process of adjusting to living in Canada. Examining the factors that may influence or affect leisure behaviour becomes important to developing an understanding of the meaning leisure experiences have for newcomers in various contexts. For the purpose of this study, NewYouth.ca, an online community for newcomer youth funded by Citizenship and Immigration Canada, defines the term newcomer as individuals or groups who have immigrated to Canada from their country of origin within the last five years (NewYouth.ca, July 22, 2011, para. 1). Deng, Walker and Swinnerton (2005) similar to Mannell and Kleiber (1997) maintain that "researchers need to examine how people with diverse cultural backgrounds perceived the role and importance of leisure so as to understand not only what they do, but also what they think," (p. 239). In her 2000b article, Stodolska observed that leisure research pertaining to ethnic minorities is growing and has become more recognized in the field of leisure studies. The current body of research is now looking at additional ethnic groups from those previously studied, like Anglo-Saxon Whites, Blacks, Hispanics, Korean and Polish (Deng et al., 2005; Stodolska 2000b) and now focuses on leisure experience rather than just leisure participation. She remarked that this research is going beyond just investigating leisure behaviour patterns with the intent of accommodating the various needs of a growing diverse population to providing a "rare opportunity for expanding theory applicable to human leisure experience in general," (Stodolska, 2000b, p. 158). Research on ethnic minorities has so far focused on applying theories of mainstream models (based on research with Anglo-Saxon Whites) to minority populations. Stodolska (2000b) and others (Deng et al., 2005; Stodolska & Walker, 2007; Walker, Deng & Deiser, 2005) pointed out that existing research has found minority populations to differ in their view of leisure from Anglo-Saxon whites and therefore, "studying these groups not only enables us to investigate the validity of mainstream theories, but also provides the opportunity to detect relationships that could otherwise escape our attention," (Stodolska, 2000b, p. 158). Immigrant and newcomer groups could also benefit from investigation of these relationships. Deng et al. argue this is particularly true for Chinese immigrants who live in Canada where little research exists that focuses on their recreation and leisure behaviour or experiences (p. 241). In addition, little exists around the leisure experiences of newcomer Chinese immigrants and specifically none around newcomer Chinese youth. To date, Yu and Berryman (1996) have conducted the only similar study of recently arrived Chinese immigrant youth. Using questionnaires, Yu and Berryman explored the relationship between recreation participation and acculturation of Chinese immigrant youth in New York City.

This research fills two gaps in the leisure literature. First, it explores the leisure of newcomer Chinese youth in Canada. Second, it contributes to expanding leisure knowledge around *what* they do with their leisure, *why* they do it and *how* they *experience* their leisure. By investigating the research question, ***"What is the nature of the relationship between leisure experiences and the perceptions of acculturation of newcomer Chinese youth?"*** the intersection of leisure experiences and perceptions of acculturation were investigated. Through semi-structured open-ended interviews and a focus group, the research began by exploring how the participants conceive of leisure and how they perceive their leisure experiences. Their perceptions around immigrating to Canada were also investigated. Transcripts were analyzed to discover whether a relationship exists between their perceptions of leisure experiences and their perceptions of acculturation experiences as themes emerged and interpretations were constructed. Authors of existing literature exploring leisure and acculturation of Chinese or Asian immigrants have found various correlations and relationships between leisure and acculturation. Acculturation is described as "a process that individuals undergo in response to changing cultural context," (Berry, Poortinga, Segall & Dansen, 2002) where and individual may adopt various approaches toward the host society and one's own ethnic group in response to contact with the host society. Yu and Berryman (1996) found that recreation participation was correlated with high self-esteem, regardless of whether the Chinese immigrant youth had a high level of acculturation or a low level of acculturation based on data provided in their questionnaires around preferences for recreation, music, media, food and self-reported ethnicity. Kim, Scott and Oh (2005) also found that leisure benefits were positively related to self-esteem but not level of acculturation of Korean immigrants. In their 2006 study of Korean immigrants, Scott, Lee, Lee and Kim identified leisure constraints such as lack of time, money and information that were experienced universally. They also found that acculturation may both facilitate and constrain preferred leisure. Ying, Han and Wong (2008) found a strong cultural orientation in early and middle adolescent Asian immigrant youth, including in recreation participation. Each of these studies lent itself to further inquiry around the relationship between leisure and acculturation. All of the above studies measured the constructs using standardized questionnaires. By exploring the firsthand accounts of leisure and acculturation experiences of newcomer Chinese youth, this study have extended the above findings in two ways. First, the findings illuminated how differences in leisure experiences between China and Canada shaped their perceptions of their leisure and living in Canada. Second, the study also provided insight around how leisure perceptions and behaviour might be interpreted in varying ways in terms of interpreting acculturative approaches.

This research began with a review of topics related to leisure experience and the acculturation process. First, how leisure and leisure experience has been conceptualized and the perspectives from which it has been studied were examined as a foundation for this research study. Second, terminology around the meaning of leisure and leisure experience in Chinese culture was explored to frame how leisure might be understood from the perspective of a newcomer Chinese youth. Third, two models of the acculturation process are presented to situate the study around various acculturation approaches. Lastly, a review of the literature that examines both leisure and acculturative processes was undertaken to demonstrate the significance of this research study in filling gaps in both leisure and acculturation study for newcomer Chinese youth in Canada.

Interpretations of the descriptions from the participants illuminate a bi-directional relationship between leisure experiences and perceptions of acculturation where leisure experiences appear to shape perceptions of acculturation and acculturation experiences and perceptions appear to shape leisure experiences. The relationships are particularly evident around similarities and differences between their experiences in China and

Canada and factors that ease or constrain their leisure and life in Canada. First, although they have similar leisure repertoire in Canada as they did in China, as well as claim to have more free time in Canada than China, participants spoke about feeling bored. How they experience their leisure in China and Canada account for this difference which influence their perceptions of living in Canada. Second, while similarities in leisure repertoire and aspects of their behaviour might suggest participants are inclined toward an integration approach to adjusting to life in Canada, deeper exploration reveals they may simply be maintaining their leisure and adapting to the context of specific environments. Challenges perceived around becoming accustomed to the community influence perceptions of their leisure in Canada compared to China as well as their perceptions and impressions of living in Canada so far.

Given the exploratory nature of this study, the findings present more questions than answers around leisure theory and applications to practice beyond the scope of this study. These are presented as questions to ponder and recommendations for future research. The findings also illuminate the significance of subjective investigation for both leisure and acculturation experiences, which render data and interpretations that may complement existing quantitative research and extend knowledge around leisure theory related to ethnicity and culture.

Chapter 2: Literature Review

Introduction

This exploratory study examines the subjective leisure and acculturation experiences of newcomer Chinese youth. The research question and sub-questions for this study as developed from the following review of relevant literature were:

> **Research question:** What is the nature of the relationship between leisure experiences and perceptions of acculturation for newcomer Chinese youth?
>
> **Sub question:** Do leisure experiences reflect how issues of acculturation are negotiated by Chinese immigrant youth?
>
> **Sub question:** Do perceptions of negotiating acculturation reflect how Chinese immigrant youth experience their leisure?

Using these questions to guide the purpose of this study, the following conceptual framework assisted in the data analysis and interpretation process based on the literature review:

> First, establish a conceptualization of the terms *free time, leisure* and *recreation* from the perspective of the participants.
>
> Second, explore and compare descriptions of their lives, including perceptions of their leisure in China and Canada.
>
> Third, interpret perceptions of acculturation through descriptions of their immigration experiences and feelings about living in Canada.
>
> Finally, interpret and describe the relationship between their leisure experiences and perceptions of acculturation.

The nature of this study required attention to multiple areas of literature including leisure and acculturation. The leisure literature began with a review of the external and internal perspectives for studying leisure as well as the related etic and emic perspectives of conducting research with other cultures Following this, the concept of leisure was explored by discussing objective and subjective perspectives for conceptualizing leisure, leisure experience and the post-hoc satisfaction approach of describing leisure experiences. Leisure from a Chinese perspective was also reviewed including terminology, cultural influences and meaning of leisure in Chinese culture.

An overview of the study of the acculturation process including two models of approaches to acculturation provided the groundwork for understanding the immigration experiences of the participants. Acculturative stressors are discussed in an effort to appreciate the scope of challenges a newcomer youth may face that can affect how they feel about living in the host community and subsequently how they experience their leisure. Finally, studies that have found correlations between leisure and acculturative processes were reviewed to situate and demonstrate the significance of this study within leisure literature.

Perspectives for researching leisure

External and Internal vantage point. Understanding the various perspectives for studying leisure was fundamental in both developing the conceptual framework for the study as well as situating the researcher and the participants within the research. To begin, Mannell and Kleiber (1997) proposed that the definitional vantage point used by the researcher is an important consideration when developing guiding interview and focus group questions and conducting data analysis. Leisure can be studied from both an *external* or *internal* vantage point. An *external vantage point* is determined by the researcher based on what people within a society or group agree upon (e.g. researchers who are part of the same society or group often share these beliefs). The next section discusses how the researcher must understand both the objective and subjective perspectives of conceptualizing leisure as established by other leisure researchers (Jacskon & Burton, 1999; Mannell & Kleiber, 1997). As well, the researcher must reflect upon how they perceive leisure and leisure experiences based on a review of existing leisure literature and research. In the literature around conducting research with other cultures, this vantage point is referred to as the *etic perspective* (Pike, 1967). The etic perspective based on leisure scholarship established the baseline knowledge for the study. An *internal vantage point* refers to “the perception or construal of the behaviour, setting or experience as leisure by the individuals being studied,” (Mannell & Kleiber, 1997, p. 57). This perspective includes the definitional approach which “focuses on the criteria used by participants in judging or construing activities, settings or experiences to be leisure,” (Mannell & Kleiber, 1997, p. 82). As a researcher studying individuals who are a part of a different ethnic group, Mannell and Klieber suggest that a researcher “must first develop an understanding of what leisure is for these social collectives,” (p. 56). Data analysis was based upon the internal vantage point in order to interpret the relationship between leisure experiences and perceptions of acculturation of these participants. This vantage point can be likened to the *emic perspective* which is the perspective of the newcomer Chinese youth in this study. Pike (1967) describes the emic perspective as one which explores how language and culture are constructed within the context of the daily lives of the participants. Using the emic perspective of the newcomer Chinese youth, an understanding of how they perceive and conceptualize leisure was established. A review of literature around leisure from the perspective of Chinese culture (Chang & Card, 1992; Liu, Yeh, Chick & Zinn, 2008; Walker and Wang, 2009) provided the context from which conceptualizations of leisure from the perspective of the participants were explored.

Perspectives for conceptualizing leisure

Objective and Subjective Perspectives for Conceptualizing Leisure.

The first part of the conceptual framework of this study involves an understanding of how the participants conceive of the concepts free time, leisure and recreation was established. Leisure phenomena can be described from both an objective and subjective perspective.

From an objective perspective, leisure has been described by some theorists in terms of particular types of activity, periods of time, behaviour (what people do) or setting (the social and physical environment in which the leisure is taking place) (Mannell & Kleiber, 1997, Parr & Lashua, 2004). Objective perspectives of leisure will be referred to as *leisure repertoire* throughout this study. In terms of what people do, leisure can be described "as free time from obligation, the freedom to do whatever one wants to do, or as simply doing something for its own sake," (Mannell & Kleiber, 1997, p. 53). Leisure is also commonly understood as free time from working hours (however, what people do in their non-working hours is not always considered leisure if it is perceived as obligation and not freely chosen). Iso-Ahola (1980) described free time as "the quantitative aspects of time left over after work," (p.8). Subjective perspectives describe leisure as being a psychological state (Kelly, 1999) associated with "the occurrence of certain types of mental states, perceptions, meanings, needs satisfied, and/or experiences," (Mannell & Klieber, 1997, p. 54). Specific feelings or experiences may be used to describe leisure such as "a sense of freedom, relaxation, enjoyment, and even intense concentration," (Mannell & Kleiber, 1997, p. 53). Perceived freedom and control are central characteristics of what is considered to be leisure, as theorized by Grazia (1962) and Neulinger (1974), and supported through research by Iso-Ahola (1979) and others (Iso-Ahola, 1999). Lee and O'Dell (1999) outline some common attributes or characteristics ascribed to a description of a leisure experience that include fun, enjoyment, relaxation, social, positive state of mind, freedom, peace and happiness. Iso-Ahola (1980) describes leisure as "the qualitative aspects of 'free time'" (p.8). Subjective perspectives of leisure will be referred to as *leisure experience.* In discussing how leisure is defined, Russell (2002) cautions that there is no one clear definition. She says that "leisure means different things to different people, and because people do not always mean the same things even though they use the same words," (Russell, 2002, p. 32). This sets the premise for the first part of the conceptual framework which explores conceptualizations of leisure from the perspective of the participants.

What is Leisure experience?

The second part of the conceptual framework involves eliciting descriptions of the leisure experiences of the participants from when they lived in China and now living in Canada. This inquiry was based on a review of what leisure experience is and how leisure is considered in Chinese culture. In 1987, Kelly proposed a definition of experience as a state of mind which is “produced through the engagement of the individual in intentioned action, in activity,” (p. 35) and as a mental process of perception and interpretation of that event. In 1997, Mannell and Kleiber suggested experience is “a general term that refers to the awareness of the individual,” (p. 26) that includes how one “perceives, feels, learns or remembers” a particular event or episode (p. 26). Both of these explanations suggest that perceptions of an event or episode are important to understanding experience. However, how one conceptualizes the notion of leisure and leisure experience depends upon the perspective and context from which one perceives or researches leisure. Mannell and Kleiber (1997) contend that there is no one way to define or conceptualize leisure (or experience). How one defines, measures, conceptualizes or interprets leisure can vary across the discipline depending on the nature of the context or the perspective from which it is being considered. The leisure experiences of the participants were explored using the post-hoc satisfaction approach. This approach emphasized analyzing experience from a verbal description after it has occurred which suggests how the experience was perceived, appraised, evaluated and interpreted by the participants (Mannell, 1999; Mannell & Kleiber, 1997). This approach was chosen because of the nature and timing of the data collection. The participants were already living in Canada at the time of the study and therefore it was not possible to obtain immediate reflections at the time of their leisure experiences in China. In order to maintain consistency, descriptions of their leisure and leisure experiences in China and Canada were obtained during interviews after the experiences had occurred.

In their 1994 study, Lee, Datillo and Howard found that the post-hoc satisfaction approach may not always be a straightforward approach as perceptions of experiences may change overtime. The findings of their study suggested that the initial audio tape-recorded description and appraisal of a leisure experience changed from the initial time it actually occurred to a later time two to three months later when post-hoc interviews were held. They found that stressful events were reported immediately during the experience, but not later during the interviews. They also found that during the post-hoc interviews, participants often provided definitional characteristics of the experience such as fun, enjoyable, relaxing and that stressful experiences described at the time of the experience were not again reported (Lee et al., 1994, p. 206). These findings suggest that exploring the post-hoc reflections of a leisure experience may present a different perspective than if the leisure experience were examined during or immediately after it occurred. Although an examination of the immediate leisure experiences might present a different appraisal, the perceptions developed and remembered over time might suggest the lasting impression of or the meaning attributed to that experience.

Kelly (1987) also argues that meaning of a remembered experience is influenced and shaped by a history of interpretation of past experiences and that “nothing stands totally independent from the learned meaning of previous experience,” (Kelly, 1987, p. 37). Therefore, even interpretation of an immediate conscious experience is affected by previous interpretations of similar experiences and could also be considered partially a post-hoc interpretation. Fox (2008b) affirms this maintaining that experience “is always already an interpretation and in need of an interpretation,” (p. 39). This suggests that we not only will have what the participant wishes to share with us, but also need to take into account their past and present social and cultural contexts, all of which will influence how they perceive all of their life experiences including those related to leisure and acculturation.

For the purposes of this study an after-the-fact reflection of the experiences were more salient to understanding the meanings the participants attached to their leisure experiences because after-the-fact accounts of their leisure suggest how they remember and interpret the experience. As the participants described their leisure experiences in Canada, they were comparing it to their leisure experiences in China whether they were aware of it or not. It was these comparisons made by the participants themselves and then by myself during data analysis that provided insight around the meaning of their leisure experiences and led to interpretations of the relationship to their perceptions of acculturation. As such, the post-hoc reflections and comparisons of those reflections were salient to the findings and discussion.

Studying Leisure from a Chinese Cultural Perspective

An investigation of the concept of leisure including terminology and etymology provided a starting point for understanding how leisure might be conceptualized from the perspective of Chinese culture. In the 2008 article, Iwasaki cautions about studying Western concepts with other cultures. Iwasaki states that language "is a culturally-based means of communication," where there is "a potential risk of imposing a Western-based language" on other cultures when conducting research (p. 231). Leisure, for example, may be conceptualized differently across cultures and in different contexts, so scholars should make an effort to understand those conceptualizations as they apply to a specific research study (Iwasaki, Nishino, Onda & Bowling 2007). Iwasaki et al., also stress that "the non-critical use of Western (and ethnocentric) terminologies, including leisure in an international global world, often implies the dominance and intrusion of Western ideas onto unique cultural groups including people who live in Eastern regions of the world," (p.113). Leisure research has found that cultural differences and cultural influences play a role in how leisure is perceived and pursued (Deng et al., 2005). Although we live in a globalized world where ideas and concepts from one part of the world are easily shared with others, imposing a dominant Western ideology upon another culture may not be appropriate as other cultures may not hold the same conceptualizations and meanings (Loubere, 2010). Imposing a dominant ideology could have a negative impact on research findings and render them useless in both theory development and practice. Efforts were made to minimize imposing the Western-developed concept of leisure upon the participants. The perspectives of the participants were the most important aspect of the study and the basis of the subsequent data analysis and comparisons of their lives in China and Canada. The cautions of Iwasaki et al. (2007) were actively addressed in this study in an effort to maintain consistency between researcher and participant perceptions and interpretations, as well as to ensure applicability and expansion of knowledge in the discipline.

An example of imposing Western ideology upon another culture is found in comparing adolescent development of Western (North American) youth and Chinese youth. In the 1997 study, Lam argues that "the dominant Western construction of adolescent development which defines adolescence as an individuation process with the primary theme of developing an "autonomous self" is alien to the Chinese cultural system," as adolescence is influenced by cultural and social contexts (p. 95). Chinese and Western people have "different philosophical, ideological, historical and cultural contexts," (e.g. Chinese culture is collectivistic in nature and Western culture is individualistic in nature) and so taking a cultural perspective when studying Chinese adolescent development means that the dominant Western models and themes need to be re-examined in order for study findings to be meaningful and relevant to the sample population.

Translation does not necessarily solve this problem of differences in definitions and conceptualization if there is no equivalent word in that language which “makes language cross-over difficult and challenging,” (Iwasaki et al., 2007, p.114). Further, Iwasaki et al., point out that “language translations in cross-cultural research always involve an error in the meaning conversion. In reality, these translations are rather impossible if researchers want to have 100% accuracy in meaning,” (Iwasaki et al., 2007, p.115). Kelly (1999) concurs and states “no longer can Western conceptual frameworks be taken for granted when comparative studies examine what people are doing,” (Kelly, 1999, p. 61). Therefore, it becomes imperative to utilize concepts or phrases that have similar meaning (e.g. instead of leisure, inquiring about their free time) and to ensure translation is as accurate as possible by utilizing translation approaches such as the committee approach if it must be used. The following two sections will present a review of the literature around use of the term leisure in Chinese language and will discuss how leisure has been described and characterized in Chinese culture.

Terminology of Leisure in Chinese Culture. This study explored the familiarity of the participants with the concepts of free time, leisure and recreation as one part of the conceptual framework. As a reference point for developing interview and focus group questions, literature was sought around the concept of leisure in Chinese culture. Huidi & Liu (2009) found the tradition and culture of leisure to be present throughout historical writings of China and embedded in both Confucian and Taoist teachings. From their research, they found throughout these writings that xiu and xian were two words that referred to leisure-like pursuits. Throughout the ancient writings they consulted, xiu was found to refer to joyfulness and xian as a peaceful state of mind (Huidi & Liu, 2009, p.

4). The word xiu-xian began to be used only within the last 2000 years (Huidi & Liu, 2009, p. 5). In recent decades (since the early 1990's) xiu-xian has also been used to describe certain types of casual clothing related to leisure. In their 2008 article, Liu, Yeh, Chick and Zinn (2008) also explored the common Chinese terms that have comparable meanings to several common English definitions of leisure (Liu et al., 2008). They too found that xiu-xian is a Chinese term that most closely corresponds to what can be understood as leisure from a Western perspective. While Liu et al. (2008) did not indicate to which dialect this phrase belongs, Li (2009) referred to xiu-xian as from the Mandarin dialect. Xiu suggests taking a break, perching on a tree, beautiful and fine quality. Over time the character has evolved into a symbol of physical relaxation, psychological good feelings, and fine qualities of people and objects. Xian suggests being free and unoccupied (Liu et al., 2008). The pictographic character Xiu-xian is an image of a person leaning on a tree, which suggests taking a break or rest from agricultural work (Liu et al., 2008). This image provides a characterization of leisure as being time that is free from work and depicts leisure as unoccupied time. Liu et al., suggest this term has a somewhat comparable meaning to the Western perspective of the concept of leisure. However, this word xiu-xian is limited in suggesting how the concept of leisure is perceived from a Chinese perspective. In their 2007 study, Li and Stodolska stated that "the word 'leisure' appeared in everyday Chinese language not so long ago and little is known about the understanding of this term in the Chinese culture," and so they inquired about it of their participants during the interview process using the translated Chinese phrase xiu xian (p. 115). They found that "the perception of leisure among the participants was similar, but not identical, to that of 'mainstream' Americans and Canadians," (Li & Stodolska, 2007, p. 115). Although the finding in this study only provides the perspectives of those particular participants, as does this current study of newcomer Chinese youth, they lend some support to the argument about the importance of understanding how leisure is conceptualized from the perspective of the culture being studied in order to render meaningful findings. Iwasaki et al., (2007) believe that without ensuring comparable conceptualizations of the key terminology being used in the research, there stands a risk of a power imbalance between the researcher and the participant as well as between Western culture and Eastern culture. They suggested that the "use of Western terms including leisure in a global and international context implies the dominance and intrusion of Western thinking onto easterners," (Iwasaki et al., 2007, p.115). For these reasons, this study endeavoured to investigate how the participants conceived of and described their free time in broad terms as well as comparatively between their experiences in China and Canada in order to render relevant data and interpretations.

Cultural influences on Leisure. Ancient Chinese philosophy has influenced perceptions of leisure throughout Chinese history. Presently, modernization and globalization are also having a significant influence upon leisure in China. Both perspectives are explored here in an effort to situate the descriptions from the participants around what is known about the cultural influences on leisure in China. Confucian and Taoist philosophy each discuss the role and importance of leisure and leisure-like pursuits in the life of a Chinese individual. Chang and Card (1992), Huidi and Liu (2009) and Li (2009) each addressed the influence of these teachings upon Chinese leisure in their respective research. Confucian teachings emphasize hard work, diligent learning and obligation to family and as such, "some believe the Chinese generally hold a negative attitude toward leisure," (Li, 2009, p. 231). Li found that spare time is thought not to be used for personal endeavours, but for such things as studying the arts, music, self-improvement and spending time with family. As some of these endeavours could be considered leisure from a Western perspective, it was found that endeavours such as learning were considered a means for engaging in leisurely pursuit. Li, 2009 references Gong, 1998, who argued that “leisure as a state of mind or as a subjective experience is more readily identifiable in the daily lives of common Chinese people due to the influence of Taoism,” (Li, 2009, p. 231). Taoist teachings emphasize “close connection to the natural world and their peaceful and solitary lifestyles,” (Li, 2009, p. 231). Other ancient Chinese writings also discuss leisure where they “associated leisure closely with natural philosophy, personal cultivation, aesthetic tastes, art and literature, and the cultivation of longevity,” (Huidi & Liu, 2009, p. 6). The value of leisure in Chinese tradition was described on two levels. First is the value of leisure in practical life where the purpose of leisure is to satisfy people’s physiological, psychological, and spiritual needs, to mould and elevate people’s spirituality by making entertainment a medium for education, and to promote all-round development of the individual. The existence of leisure is crucial, especially for developing harmonious relationships between human beings and nature, among different people, and between the individual and his/her self, (Huidi & Liu, 2009, p. 7).

The second level of leisure revolved around culture and is intended for experiencing a joyful life, and learning about life’s meanings (Huidi & Liu, 2009). At both of these levels, leisure is perceived as a means for enriching and enjoying one’s life and also promoting the enrichment and enjoyment of relationships with others.

Leisure in China today has evolved significantly due largely in part to globalization and the free flow of ideas and information around the world. Hiudi & Li feel leisure in China today has moved far from the spiritual and self-development aspects of leisure as intended by Confucianism and Taoism to an emphasis on materialism and consumerism. The social transformation of the last few decades has a role to play in this change of thought. A leisure orientation is promoted by such things as implementing the five-day work week to allow more personal free time and the development of various recreation and leisure centres in the communities (Huidi & Liu, 2009, Li, 2009). Tourism has also emerged as both a leisure pursuit and a job-creating industry (Huidi & Liu, 2009, Li, 2009). Globalization shapes leisure through the media and internet. Western news, movies, sports, music and other entertainment are easily shared with others around the world, including China, which now influence and shape how Chinese people pursue their leisure. Exploring these ancient and modern influences upon the culture and leisure of Chinese people has facilitated understanding and interpretation of the descriptions of leisure that were shared by the participants.

The Meaning of Leisure in Chinese culture. The literature suggests using the definitional approach which, "focuses on the criteria used by participants in judging or construing activities, settings or experiences to be leisure," (Mannell & Kleiber, 1997, p. 82), to understand and interpret the descriptions of leisure experiences shared by the participants. Similar to obtaining an objective and subjective perspective of leisure, a definitional approach was based on a thorough review of literature as discussed earlier and through discussion with the participants during the interview. In their 2009 article, Walker and Wang conducted a study which illustrated the necessity of adequately conceptualizing terms when conducting leisure research in an attempt to avoid confusion of terms and conceptions (Walker & Wang, 2009). In this study, the authors focused on the objective perspective of leisure, specifically leisure activities. They examined whether there was congruency between activities defined by the researchers as leisure or non-leisure and the activities defined by study participants as leisure or non-leisure, and also examined the experiences defined by study participants as leisure or non-leisure (Walker & Wang, 2009). The findings revealed that of the activities listed as leisure by the researchers, only 75% were also identified as leisure by the Chinese-Canadian participants. Of the activities defined as leisure by the participants, only 43% of those were also defined as leisure by the researchers. This suggests that one quarter of the activities listed by the researcher are not considered leisure by the Chinese participant. It also suggests that less than half of the activities considered as leisure by the Chinese participants were also considered leisure by the researchers. This is an obvious discrepancy between how Chinese-Canadian participants and the researchers identify activities as leisure which suggests that the definitions as set out by Western researchers may not be entirely harmonious with what Chinese-Canadians perceive as leisure (Walker & Wang, 2009). In terms of distinguishing a leisure experience from a non-leisure experience, intrinsic motivation, lack of effort, lack of introjected reward motivation and closeness were found to differentiate leisure from non-leisure. Perceived freedom was not found to be a significant factor for the Chinese/Canadian participants in this study (Walker & Wang, 2009). This supports Iwasaki (2008) and Iwasaki et al. (2007) in their conclusions that differences in conceptualization and meaning exist.

The perceptions of the participants will be influenced by their perspectives of their leisure in China and their perspectives of their leisure in Canada. Establishing this foundation of how the participants construe leisure ensured better interpretations of their descriptions of their leisure experiences. Deng et al., (2005) found similar examples through their literature review. They found that Asian and specifically Chinese culture differs from Western culture “in terms of personal and societal values,” (Deng et al., 2005, p. 242) where Chinese culture was found to have a more negative attitude toward leisure. Historically, leisure was only available to the upper class and few in the agricultural population participated in any recreation or leisure activities (Deng et al., 2005). Leisure *xian xia*, “was a negative work and a symbol of pursuing the lifestyle of capitalist societies,” (Deng et al., 2005, p. 243). Leisure was less important in Chinese society as they tend to have a stronger work ethic and value higher education, which will lead to greater achievement (Deng et al., 2005). The findings of their study showed that

Chinese Canadians, demonstrated “leisure lack” where they participate in fewer activities, have less satisfaction with their leisure and placed less value on their leisure. They also found that ethnicity does affect leisure attitudes for both Chinese in Canada and Anglo-Canadians, where Anglo-Canadians have significantly more positive affective and cognitive leisure attitudes than Chinese. In addition, they found that level of acculturation did not influence leisure attitudes held by Chinese (Deng et al., 2005). High acculturated Chinese did not have similar attitudes towards leisure to Anglo-Canadians, and no significant differences in leisure behaviour attitudes between high acculturated Chinese, low acculturated Chinese and Anglo-Canadians.. Therefore, ethnicity appears to play a role in the affective and behavioural attitudes, but not levels of acculturation.

Descriptions of both positive and negative leisure experiences also contribute to learning about the relationship between leisure and negotiating acculturation. In their 2006 study of Chinese international university students, Li and Stodolska found that Chinese people were strongly work-oriented, but also deeply valued leisure in their lives. Li and Stodolska (2007) state that “studies have shown that ethnic minorities display different leisure preferences, constraints, and participation patterns,” (p. 110). Although studies have been conducted with a number of diverse ethnic groups, most have been conducted using Western conceptual frameworks. They find that the focus of these studies on Chinese people in the U.S. and other Western countries “focuses mainly on their adjustment to life abroad, their leisure behaviour patterns, motivations for and constraints on leisure, and the meaning of leisure in their lives,” (Li & Stodolska, 2007, p. 111).

They found that Chinese immigrants had difficulty attaining positive leisure experiences that reflect their traditional cultural values, where Asians are found to focus on hard work and emphasize learning. They also found that most of the participants had an appreciation that leisure could provide relaxation and an opportunity to learn new things. Contrary to the findings of Deng et al., (2005), they did not confirm "that people from Eastern cultures hold negative attitudes toward the idea of leisure," (Li & Stodolska, 2007, p. 115).These studies further support that cultural differences do exist where conceptualizing leisure is concerned. Therefore, the importance of properly assessing the compatibility of terminology and conceptualization is indeed essential to eliciting meaningful and relevant research findings. The existence of these differences the first two elements of the conceptual framework for this study. In addition to trying to understand how Chinese culture conceptualizes leisure without imposing the dominant Western conceptualization there also needs to be clarity about what types of activities they define as leisure activities and how they describe what a leisure experience is.

Acculturation

The third component of the conceptual framework focused on perceptions of acculturation as described by the participants. Acculturation is a complex and dynamic process that entails many changes and has many implications for adjusting and adapting to immigrating to a new country. Acculturation is, "a process that individuals undergo in response to changing cultural context," (Berry, Poortinga, Segall & Dansen, 2002). An individual may adopt various approaches toward the host society and their own ethnic group in response to contact with the host society. For example, English language acquisition, maintaining one's own ethnic values and beliefs, becoming familiar with customs of the host society, or experiencing discrimination are just a few of the challenges a new immigrant might face. Berry et al. (2006b) found that "considerable research has been devoted to the understanding of immigration, acculturation and adaptation of adults, but much less has addressed these phenomena among youth," (p. 305). Newcomer Chinese youth face these adjustment issues in addition to meeting the expectations of their parents in terms of maintaining their ethnic culture and identity, managing this expectation with negotiating a host society identity, adapting to a new school culture, harassment and discrimination from peers (of their own ethnicity and the host society) and family conflict related to maintaining traditional values. On the flip side, some newcomer youth have been found resilient with regards to these challenges whether they become more oriented toward their own ethnic culture, the host society or manage both (Tirone & Pedlar, 2005). These and many other factors contribute to acculturative stress and Yeh et al., (2008a) argue that “the scope of these acculturation and adjustment issues further highlight the need to explore important relationships among immigrant youth,” (p.35).

Understanding acculturation and the issues that accompany immigration was important as it informed data analysis of both the acculturation and leisure experiences of the participants. The following section reviews the acculturation process. Two proposed models of acculturation are described which suggest different strategies or approaches an immigrant newcomer may adopt to adapt to the host community and which offer explanations as to why immigrant newcomer might adopt those approaches. Factors that contribute to acculturative stress which often accompany acculturation before, during and after immigration will also be discussed. Finally, research that examines leisure and acculturation are discussed to demonstrate the significance of this study and to situate this study within existing leisure research.

The Acculturation Process. Acculturation inquiry seeks to know how culture influences behaviour and “what happens to people when they take their behavioural repertoire to a different cultural context,” (Sam & Berry, 2006, p.4). This perspective predominantly focuses on how newcomer individuals adapt and adjust to the host community with usually less emphasis on how the host community adapts and adjusts to the newcomer group. It is important to acknowledge the existence of this emphasis as it is an implied power imbalance in favour of the host community (for example, the host community imposing their acculturation ideals upon the newcomer group). Berry, Poortinga, Segall and Dansen (2002) described acculturation as “a process that individuals undergo in response to a changing cultural context,” (p. 349) in this case, as a result of immigration, that includes all the changes that result from contact between groups with different cultural backgrounds (Sam, 2006). The meaning of culture in this context can be described as “the shared way of life of a group of people,” (Berry et al., 2002, p. 2) that includes knowledge, beliefs, customs, observable activities and behaviours, symbols and values that distinguish between societies (Chieh-lu, Chick, Zinn, Absher & Graefe, 2007). Berry, Phinney, Sam & Vedder (2006b) also describe acculturation as “cultural and psychological change that follows intercultural contact,” where cultural change may present itself as “alterations in group customs, and in their economic and political life,” and psychological changes that may “include alterations in individuals’ attitudes toward the acculturation process, their cultural identities and their social behaviours in relation to the groups in contact,” (p. 305). Acculturative change occurs differently across cultural groups as well as from individual to individual within a cultural group. Phinney (2006) suggests that “the ways in which the processes of change unfold vary widely depending on one’s culture of origin and the current cultural context, as well as on personal characteristics such as age, gender, place of birth, education and the characteristics of one’s group, such as size, structure, status, values and beliefs,” (as cited in Sam & Berry, 2006, p. xx).

Two Models of Acculturation. Two models have been proposed in the literature to frame how a newcomer individual is theorized to negotiate the acculturation process. The predominant model proposed by Berry (1980) consists of the four approaches to acculturation which are *assimilation, separation, marginalization* and *integration* (in

Padilla 1980; Berry et al. 2002). These approaches describe how an individual manages contact with both the host community and their own ethnic group. The second model was developed by Padilla and Perez (2003) based on the concepts of *social cognition, cultural competence, social identity* and *social stigma*. These concepts focus on explaining individual acculturation orientations and *why* people may orientate toward one approach over another (Padilla & Perez, 2003, p. 40). Both of these models informed the data analysis process.

The most commonly known acculturation strategy is that of assimilation. An individual is described as being *assimilated* when they "do not wish to maintain their cultural identity and seek daily interaction with other cultures," (Berry et al. 2002, p. 354) or there is an expectation to assume the customs of the host culture (Sam, 2006). The individual is said to carry out considerable cultural shedding of their own ethnic culture and assumes considerable cultural characteristics and behaviours of the host community. It is theorized that a significantly stronger affiliation with the host community than their own ethnic culture would be evident in this strategy. Assimilation theory was formulated by sociologist Robert E. Park and colleagues during post-World War I America. They defined assimilation as "a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons and groups and, by sharing their experience and history, are incorporated with them in a common cultural life," (Alba & Nee, 2009, p. 19). This early definition does not suggest what later discussion around assimilation would, namely the shedding of one's ethnic heritage and the acquirement of the mainstream American heritage in an effort to gain upward mobility in American society to become Americanized. Instead, "incorporated" implies that both the immigrant group and host society blend together. There is little consensus around the conceptualization of assimilation in scholarly circles. Neither is there consensus around the concept as a positive or negative force in society. In addition, discourse around the hegemonic power imbalances implied by some conceptualizations of assimilation cause it to be thought of negatively in the multicultural society of today (Glazer, 1993). Globalization is an influential force that plays a role in the discussion around assimilation particularly as an outcome of cultural changes (Loubere, 2010). Cultural change and exchange can occur without physically immigrating to another country. Debate and critique around the intent, success and the relevance of this theory will not be covered at length in this thesis; however it is important to acknowledge the considerable discourse around the concept.

The *separation* approach is the opposite of assimilation where “individuals place a value on holding on to their original culture and at the same time wish to avoid interaction with others,” (Berry et al. 2002, p. 354), preferring the customs, characteristics and behaviours of only their own culture. *Marginalization* occurs when there is little possibility or interest in cultural maintenance (often for reasons of enforced cultural loss), and little interest in having relations with others (often for reasons of exclusion or discrimination),” (Berry et al. 2002, p. 355). The *integration* approach may be adopted when “there is an interest in both maintaining one’s original culture, while having daily interactions with other groups,” (Berry et al. 2002, p. 354). The immigrant individual is said to maintain a degree of cultural integrity and seek to participate in the host society (Berry et al., 2002). Berry et al. suggest this would work well in societies that hold a *multicultural ideology* where there is a “widespread acceptance of the value to a society of cultural diversity; relatively low levels of prejudice (minimal ethnocentrism, racism, and discrimination); positive mutual attitudes among ethnic groups (i.e. no specific intergroup hatreds); and a sense of attachment to, or identification with, the larger society by all individuals and groups,” (Berry et al., 2002, p. 355). This ideology also labelled *multiculturalism* is “a political ideology about how ethnic groups in a society live together and maintain their ethnic and cultural distinctiveness,” (Sam, 2006, p. 20).

A limitation to this model is that acculturation strategies are often based on the assumption that individuals freely choose how they will adapt to the host society. However, since much of cultural behaviour is unconscious or subconscious, it can never be truly freely chosen (Berry, 2006; Sam, 2006). The dominant group or host culture may enforce a certain type of relationship upon the non-dominant group. For example, the integration strategy,

> can only be ‘freely’ chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation toward cultural diversity. Thus, a mutual accommodation is required for integration to be attained, involving the acceptance by both dominant and non-dominant groups of the right of all groups to live as culturally different peoples within the same society, (Berry, Poortinga, Segall & Dansen, 2002, p. 355).

Deng and Walker (2007) also found that “increased identification with one culture does not require decreased identification with another” (p. 6). They suggest that an individual could have a high identification with their ethnic group and low identification with the host community, or low identification with their ethnic group and high identification with the host community, or high identification with both cultures or low identification with both cultures (Deng & Walker, 2007). An immigrant individual could also adopt certain strategic aspects of the host community, while maintaining their traditional cultural values. This process of *selective acculturation* is said to be pursued to improve economic advancement in the host society. As with the integration approach, selective acculturation also requires that the dominant society is open and inclusive of cultural diversity (Gramann & Allison, 1999; Scott, Lee, Lee & Kim, 2006). Therefore, adapting to the host community does not necessarily mean that an individual adopts a single approach to the exclusion of the others. One approach may be adopted for a particular context and another approach for a different context. A blending of approaches may also occur to meet the dynamic needs of a particular setting.

A second model of acculturation proposed by Padilla and Perez (2003) further develops an understanding of the process of acculturation. This model presents an explanation of *why* an individual might orient themselves toward one acculturation approach over another. This model uses the concepts of *social cognition, cultural competence, social identity theory* and *social stigma. Social cognition* suggests that “cognitive processes stem from people’s pragmatic goals, which themselves derive from multiple sources, including person-level variables, situational constraints, societal structure, and evolutionary mechanisms,” (Padilla & Perez, 2003, p. 41). Here, individuals choose from a range of practical cognitive approaches to solve a problem based on their goals, motives or needs as defined by the situation. For example, a newcomer Chinese youth may feel that one practical way to gain acceptance from their Canadian peers is to purchase lunch from the school cafeteria rather than bring Chinese food from home. It could also be that they do not want to be teased or singled out. *Cultural competence*, is described as “the learned ability to function in a culture in a manner that is congruent with the values, beliefs, customs, mannerisms and language of the majority of members of the culture,” (Padilla & Perez, 2003, p. 42). The *social identity theory* describes how an individual identifies with a collective group, organization or culture in which they feel most comfortable (Padilla & Perez, 2003). For example, recently arrived newcomer Chinese youth could perhaps identify much more with other Chinese youth, leading them to choose recreation and leisure opportunities where other Chinese youth are present. Newcomer Chinese youth who have lived in Canada for a significant period of time may begin to feel comfortable in Canadian society and therefore also identify with Canadian youth or youth of various cultures. A newcomer

Chinese youth may join an after-school recreation program to meet other non-Chinese students or they may prefer to participate in youth recreation activities at a Chinese community centre with other Chinese youth. *Cultural competence* is also related to social identity, as collective group membership affects how an individual thinks and behaves in the new society whether with the host or native cultures (Padilla & Perez, 2003). Lastly, *social stigma* refers to when an individual possesses “an attribute that conveys a devalued social identity in a particular context” and that leads the individual to be stigmatized (Padilla & Perez, 2003). This is clearly illustrated with an example of those who are stigmatized because of their distinct physical traits. These individuals may be less willing to acculturate because they believe that the social stigma will continue whether or not they are culturally competent because this physical trait is something that is difficult to change or cannot be changed.

A limitation of these frameworks is the assumption that the experience of an individual fits neatly into these strategies and concepts. These frameworks propose theories around the acculturation process and do not necessarily take into account the dynamic influences that will affect how an immigrant individual would negotiate acculturation in various contexts. The descriptions of these theories also seem to ignore or fail to acknowledge the hybrid nature of may peoples’ identities (e.g. Chinese-Canadian), the value and appeal of such identities, and the fact that culture is not something to be shed but is important to anyone’s identity.

The models of acculturation presented by Berry (1980) and Padilla and Perez (2003) need not be considered separate frameworks, but rather complimentary frameworks in the data analysis of this study. Both models informed the conceptual framework by providing an understanding of acculturative approaches that could impact how one pursues and experiences their leisure.

Acculturative Stress. Moving to a new country is said to be one of the most stressful life events an individual or family can experience. This process can induce stress that affects both children and families (Dyson, 2005).The concept of stress described in the acculturation literature focuses on "how people deal with negative experiences (called stressors) by engaging in various coping strategies, leading eventually to some form of adaptation," (Berry, 2006, p. 43). Acculturative stress is the term used to describe "a response by individuals to life events (that are rooted in intercultural contact)," (Berry et al., 2002, p. 362) as a result of having to adjust to a new culture, prior to, during and after immigration (Berry, 2006). Acculturative stress may occur "when greater levels of conflict are experienced, and the experiences are judged to be problematic," (Berry et al., 2002, p. 364). When acculturation experiences are judged to be relatively problem-free, then acculturative changes are said to be easier. The host community and its orientations towards members of other cultures, towards a multicultural ideology and towards cultural pluralism, are important factors that may impact the levels of acculturative stress an immigrant may experience. For example, "societies supportive of cultural pluralism provide a more positive settlement context for two reasons: they are less likely to enforce cultural change (assimilation) or exclusion (segregation or marginalization) on immigrants; and they are more likely to provide social support both from the institutions of the larger society (e.g. culturally sensitive health care, multicultural curricula in schools) and from the continuing and evolving ethnocultural communities that usually make up plural societies," (Berry et al., 2002, p. 364). Padilla and Perez (2003) also find that "the dominant group's attitudes toward newcomers and the extent to which they are open to newcomers indicate whether this group will allow members of the subordinated group to maintain their own culture while also participating actively with the dominant group," (p. 39). Acculturation is neither about allowing or not allowing, resisting or not resisting, but a reality of how all individuals come with cultural practices as part of their very being in an endeavour to adjust to life in a new country in a positive way.

Factors affecting acculturative stress. Throughout the acculturation process a number of factors will influence how an individual negotiates the acculturation process (Berry, 2006). Research exploring the acculturative challenges of newcomer Chinese youth has shown increased difficulty adjusting to a new cultural environment. Yeh et al., (2008a) explored the process and issues of adjusting to a new cultural environment as experienced by Chinese immigrant youth aged 16 to 20 years old. In their review of literature, Sodowsky and Lai (1997) in Yeh et al., (2008a) are quoted stating that "immigrants in late adolescence and young adulthood were at greater risk of cultural adjustment difficulties than older individuals," (p.34) with such difficulties including identity conflicts, relationship problems with family and friends and mental health concerns. Other challenges include, language, communication, lifestyle changes, home life disruptions (separation from family members, increased responsibility, parent's long work hours, parents lack of English proficiency) (Yeh et al., 2008a, p.35).

English proficiency is a significant contributing factor to acculturative stress. Lack of English speaking skill has been found to bring about feelings of loss of their native language and loss of identity for the Chinese immigrant youth (Yeh et al., 2008a, Yeh, Okubo, Pie-Wen, Shea, Ou & Pituc, 2008b). They faced challenges in everyday communications and where students were strong in their home country, now they struggled in academics due to lack of language comprehension. Yeh et. al (2008a) suggest that "language proficiency poses barriers to the acculturation process and prevents youth from developing connections outside of their ethnic-specific community," (Yeh et al., 2008a, p.40). Those with low English proficiency were less interculturally competent because they had difficulty socially interacting with other non-Asian students

(Yeh et al., 2008b). Contrary to what might be expected, Florsheim (1996) found that those Chinese adolescents who spoke English reported more adjustment difficulties than Chinese speaking adolescents. One might expect that an English-speaking Chinese adolescent would identify better with adolescents of the host community, however the difficulties were reported not with the host community, but with identifying less with Chinese culture and feeling isolated from other Chinese adolescents (Florsheim, 1996, p. 158).

Greater family obligations also contribute to acculturative stress and intercultural competency challenges. While family obligations helped maintain traditional family values, they also caused a sense of isolation from the host community and were found to contribute to family conflict. These obligations also meant less leisure time, less student engagement in social activities and less community service in comparison to American youth standards (Yeh et al., 2008b, p. 785). It is unknown if these standards were compared to Chinese customs and schedules to determine whether this is a significant loss to Chinese immigrant youth. Another study linked the adopted acculturation strategy to more family conflicts. Those who lost their ethnic identity quickly reported more family conflicts, whereas those who maintained a strong sense of their ethnic identity were better able to cope with acculturative stress with support of from their families (Florsheim, 1996, p. 158). In a similar study, Qin, Way and Mukherjee (2008b) investigated the family and peer influences on psychological and social adjustment of Chinese American youth (Qin et al., 2008b, p.481). The findings suggest parent and youth alienation in areas of lack of communication (less quality time due to increased workload of parents), cultural generational differences (between their own cultural ideas and influences of the host society), language barriers (youth losing their native language, parents with little English proficiency), and high academic expectations of parents.

Racism and discrimination are quite significant factors that also contribute to acculturative stress. Berry et al. (2006b), assert that “when individuals experience discrimination, they are likely to reject close involvement with the national society and be more oriented to their own group (ethnic) or be confused or ambivalent (diffuse) about their involvement,” (Berry et al., 2006b, p. 326). Peer discrimination particularly can contribute greatly to acculturative stress. Qin et al., (2008a) and Grossman and Liang (2008) found in their respective literature reviews that peer harassment and discrimination levels are higher for Asian American youth than their non-Asian peers (White and visible minorities). Asian immigrant youth “report higher levels of ethnic/race-based peer discrimination than students from other minority groups,” (Qin et al., 2008a, p. 29). For example, Chinese and Korean students reported higher levels than African American, Hispanic and White peers. In fact, Chinese immigrant youth “reported the highest levels of peer discrimination,” (Qin et al., 2008a, p. 29). Levels of perceived peer discrimination for first-generation immigrants remained particularly high throughout their high school years (Qin et al., 2008a). Peer discrimination and harassment can greatly impact the psychological adjustment of these youth and can have profound implications on the way they go about negotiating the process of adapting to life in Canada. For example, Grossman and Liang (2008) found that peer discrimination contributed to increased mental health concerns including decreased social competence and decreased social emotional health. Related to Grossman and Liang (2008), Yeh et al., (2008a) found that experiences of racism caused Chinese immigrant youth to feel helpless and invisible. Positive peer support on the other hand, was found to buffer discrimination distress and predict increased social competence and social emotional health (Grossman & Liang, 2008).

As a result of racism and peer discrimination, youth who have experienced peer discrimination may perhaps exhibit the behaviours associated with a separation approach, where they have a preference for their own culture or be inclined toward an integration approach with a stronger emphasis on their ethnic orientation than a host society orientation. The leisure interests of newcomer Chinese youth could perhaps be impacted in an effort to minimize the degree of discrimination and the peer harassment they experience. Any degree of discrimination may prevent them from participating in leisure with youth of the host society. There is a long history of discrimination against Chinese-Canadians in Canada which is perhaps a contributing factor to this ongoing concern (Li, 1998).

The “model minority myth” contributes to the difficulty newcomer Chinese youth experience as they adjust to a new environment (Qin, Way & Mukherjee, 2008b; Yu & Berryman, 1996). The model minority myth refers to the belief that Asian adolescents are model youth due to the high academic performance and strong work ethic they exhibit (which also include higher grade point averages, lower drop-out rates and higher enrolment at elite colleges and universities than their White or other ethnocultural peers) (Qin et al., 2008b). Li (2009) also finds that existing literature tends to suggest that newcomer Chinese youth are highly successful academically, but feels however, that this is “a superficial perception resulting from the lack of revelation of adolescent life stories and personal perspectives,” (Li, 2009, p. 481). An over-emphasis on the outcomes of school performance simplifies the meaning of their experiences to academic success. Related to this, Li (2009) proposes that a focus on quantitative outcomes to reflect their school achievements (i.e. their grades) is interpreted out of the context of their multi-levelled lives (e.g. influences from school, home and personal experiences).

Qin et al., (2008a) summarize five factors that motivate much of the discrimination and harassment experienced by Chinese American youth. These include immigration status and language (e.g. speaking Chinese, English accent, having to take bilingual classes), higher levels of academic achievement in comparison to peers (i.e. the model minority stereotype and peer resentment), the perceived preference for Chinese students by teachers, differences in physical size (smaller, weaker, nerdy, target for bullying) and lack of group solidarity among Chinese American students (e.g. some Chinese American students harassed Chinese immigrant students, conflicts between students from different parts of China) (Qin et al., 2008a). Peer relations can have a significant impact on the psychological well-being of a Chinese immigrant youth. Yeh et al. (2008) state that, "social networks and peer interactions are critical contexts for self-exploration and coping," (p.35). Qin et al. (2008a) agree suggesting that positive peer relationships "protect adolescents from social anxieties, enhance social competence and interpersonal sensitivity, and are linked to positive psychological adjustment," (Qin et al., 2008b, p. 29). They also argue that negative relations such as discrimination or physical and verbal harassment are "related to low self-esteem, depressive symptoms, and social anxiety in adolescents," (Qin et al., 2008b, p. 29). Students who were open to relationships with students of other Asian cultures were associated with greater intercultural competence. Interacting with other Asian Americans was suggested to be less intimidating because they had shared cultural values and felt more accepted (Yeh et al., 2008, p. 785). Social supports from close friends helped increase feelings of intercultural competence and help to deal with challenges associated with their cultural adjustment and acculturative stress. Sharing these concerns with friends who were going through the same challenges was also indicated as important (Yeh et al., 2008, p. 785).

Berry (2006) finds that how long an individual experiences acculturation will also play a role in how well one copes with stress and adaptation (Berry, 2006, p. 50). Berry argues that "there is a high degree of variability to be expected over the time course from initial contact to eventual long-term adaptation," and the specific nature of the experience and how it causes problems changes over time (Berry, 2006, p. 51). This is related to length of residence where those who were part of the new culture longer were more likely to be part of the integration profile (Berry et al., 2006b, p. 324).

These are only a select few examples of acculturative stressors that have been found in the literature with newcomer Chinese youth. Additional factors also include gender, socioeconomic status and motivations for immigration which were not investigated in this study (Berry, 2006, p. 49). Gender influence was not investigated due to the exploratory nature of this study and the small sample of participants. Socioeconomic status and motivations for immigration were also not considered in this study as the researcher was prohibited from inquiring about these topics in accordance with the volunteer contract of the ASSIST Community Services Centre and the Toward a New Generation (T.A.N.G.) Program.

The nature of the relationship between leisure and acculturation experiences

Leisure studies continue to expand knowledge around the leisure behaviour, motivations and experiences of various ethnic groups. However, Deng et al., (2005) point out that little research has focused on the leisure behaviour of Asians, particularly Chinese people living in Canada. Of the studies that do focus on Chinese people, most have utilized adult participants (university age and older) and many have been quantitative in nature. Subsequently, this study aims to fill these gaps in the literature. First, this study addresses the lack of Chinese youth focused leisure research by recruiting Chinese youth participants in Canada. Newcomers in particular were sought in an effort to explore recent acculturation experiences related to leisure experiences. Second, the qualitative nature of this study focuses on the subjective perspectives of the participants. Specifically, their lived leisure and acculturation experiences will complement existing statistical research and extend knowledge around the significance of their leisure experiences.

This study will also expand upon the acculturation literature by exploring how these newcomer Chinese youth negotiate acculturation issues. Kim, Scott and Oh (2005) point out that, “there are few studies that have attempted to understand the importance of leisure and recreation for immigrants in the process of adaptation to a new culture,” (p. 266). This study addresses the paucity of research around how leisure experiences and perceptions of acculturation are interconnected for newcomer Chinese youth. Yu and Berryman (1996) claim that “recreation experiences may be particularly important for newly arrived Chinese immigrant youth because of the "experiments" they can make in recreation activities,” (Yu & Berryman, 1996, p. 254) for example developing and maintaining their ethnic identity, social networking, learning about a new culture, maintaining their native culture and adapting to a new life in a new country. Kim et al. (2005) add to this claim by stating that “recreation and leisure may alleviate cultural adjustment difficulties among immigrants to the extent that leisure provides opportunities for self-expression, relaxation, social bonding, and the attainment of a variety of other benefits,” (Kim et al., p. 266). In terms of newcomer Chinese youth, the subjective perceptions of the above outcomes of their leisure experiences are mostly unknown. The following section reviews additional literature that explores leisure related to various aspects of acculturation. The findings of these studies lead to the final component of the conceptual framework around the relationship a between leisure and acculturation experiences.

To date, the study by Yu and Berryman (1996) is the only study in leisure and acculturation literature that investigates both recreation and acculturation processes of Chinese immigrant youth. This quantitative study used questionnaires to investigate how self-esteem, acculturation and recreation participation of recently arrived Chinese immigrant youth in grades nine to twelve were related to one other (Yu & Berryman, 1996). The results related to acculturation deemed the participants to have high ethnic loyalty and low acculturation. 91% of participants identified themselves as Chinese or overseas Chinese and 68% thought of themselves as "very Chinese" or "mostly Chinese" (Yu & Berryman, 1996, p. 260). Many of these students preferred speaking, reading and writing in the Chinese language, as well as preferred eating mostly Chinese food, watching and listening to Chinese programs and spending time with other Chinese people. In terms of recreation participation, those who participated in more recreation activities, particularly in sports, school clubs and student organizations (Westernized leisure) were found to have higher levels of acculturation and higher self-esteem. Those who were found to have lower levels of acculturation (more ethnic preferences) also exhibited moderately high levels of self-esteem. Yu and Berryman concluded that “the level of acculturation was not an important factor in considering the relationship between self-esteem and recreation participation among these new immigrant students” (Yu & Berryman, 1996, p. 261). They found that self-esteem was positively related to recreation participation, negatively related to being with non-Chinese people, and was negatively related to the number of perceived recreation barriers. They concluded that “these findings support the view that there is a relationship between self-esteem and recreation participation in Chinese immigrant youth regardless of their levels of acculturation,” (Yu & Berryman, 1996, p. 261). It was recreation participation itself that increased self-esteem, not necessarily how acculturated they were. They had high self-esteem affiliating with the Chinese community and high self-esteem affiliating with the host culture in recreation and leisure pursuits.

These findings reveal a relationship between recreation and leisure experiences and acculturation that were relevant to this study. First, the level of acculturation was linked to the type of leisure activity the Chinese immigrant youth participated in (i.e. highly acculturated youth participated in Westernized activities, low acculturated youth participated more in activities of their ethnic group). This study expands upon this finding by comparing the leisure of the participants in both China and Canada with the purpose of discovering similarities and differences in their leisure in both countries related to approaches to acculturation. Second, the findings of a positive relationship between self-esteem and recreation participation, lead to exploring how the participants in this study feel about their leisure and living in Canada compared to their leisure and living in China. Together, interpretations of these two sets of data lead to three important findings. First, a clearer picture was painted of their leisure in both countries particularly given the influence of globalization. Inquiry around the correlation between Western-like leisure interests and an inclination toward the host community were also addressed. Second, to address Yu and Berryman's findings around self-esteem and recreation, the data in this study provided a sense of how these participants feel about living in Canada and what role their leisure has in this perception. Finally, interpretations of all the data together has lead to an understanding of the relationship between the leisure experiences and perceptions of acculturation of these youth. This examination will further the findings of Yu and Berryman (1996) through exploring subjective perspectives of these experiences. In fact, Yu and Berryman (1996) recommended that "using more open ended questions and repeated interviews would provide the kind of rich information missing from numerical and statistical data. For example, asking students to recount how their recreation choices have changed since their arrival in the United States, the reasons for such change, and how they see themselves from the time of their arrival to the present," (Yu & Berryman, 1996, p.266). Accordingly, my study explored the subjective leisure and acculturation experiences using open-ended questions through interviews and a focus group.

Existing literature with other Asian ethnic groups also demonstrated that relationships do exist around leisure and acculturation. Tsai (2000) examined how acculturation influenced perceptions of leisure constraints. Using questionnaires and participant who ranged in age from eighteen to seventeen years old, Tsai measured six constraint factors – socio-cultural constraints, interpersonal constraints, access constraints, affective constraints, physiological constraints, and resource constraints. Acculturation was measured through cultural orientation, use of native language and proficiency in English. The findings suggested that participants who were more acculturated demonstrated lower levels of socio-cultural, interpersonal and access constraints. In 2005, Kim et al., examined the relationship between acculturation, leisure benefits and leisure constraints on acculturative stress and self-esteem for Korean immigrants in the U.S. They proposed that "leisure benefits will facilitate acculturation, reduce acculturative stress and be positively related to self-esteem," (Kim et al., p. 266). They also suggested that constraints will undermine acculturation, contribute to acculturative stress, and undermine self-esteem," (Kim et al., 2005, p. 266). Their findings indicated that leisure participation was positively related to the acculturation and life satisfaction of Korean immigrants and that leisure participation contributed to ethnic heritage maintenance and development of cultural bonds (Kim et al., 2005). The study also found that acculturation level was negatively related to acculturative stress and positively related to self-esteem, where higher levels of acculturation resulted in lower levels of acculturative stress and higher self-esteem (Kim et al., 2005). Similar to Yu and Berryman (1996) leisure benefits were positively related only to self-esteem and not level of acculturation. Leisure constraints however, were significantly related to acculturative stress, but not to level of acculturation (Kim et al., 2005). The findings of Kim et al. also informed inquiry in this study around factors that influence leisure experiences and perceptions of acculturation, particularly, how positive or negative leisure experiences are related to positive or negative perceptions of living in Canada and of acculturation. As well, this study led to questions around factors that ease or constrain the leisure of the newcomer Chinese youth and how these may also influence perceptions of leisure experiences and acculturation.

Scott et al., (2006) conducted another study with Korean immigrants to examine what factors constrained them from pursuing their preferred leisure activities as often as they wanted and how leisure constraints were related to acculturation (Scott et al., 2006). They defined constraints in this study as “factors that prevented respondents from participating in leisure activities as much as they desired,” (Scott et al.,, 2006, p. 73). This study focused specifically on structural constraints that prevented them from participating in *desired activities*. They found that time constraints were the most important factor (e.g. busy with other activities, starting a new home, new job). The participants also reported that lack of information and not enough money were also constraining. Only 11% reported lack of English speaking skills and 6% reported discrimination as a constraint. Scott et al. proposed that level of acculturation is thought to reflect how ethnicity and culture impact leisure constraints and other leisure related experiences. Scott et al., found that the leisure constraints reported are those “that are commonly reported within the general population,” (Scott et al., 2006, p. 79). They also observed that “these findings are consistent with studies which show that time and money are among the most important constraints to leisure among immigrant populations, and these constraints are experienced universally,” (Scott et al., 2006, p. 79). English language difficulties were not found to be a major constraint to leisure preferences, as immigrants may choose to participate in preferred leisure with their own ethnic group and in their own language, no matter their acculturation level (Scott et al., 2006). They also found that acculturation may both facilitate and constrain leisure. For example, high acculturation might result in exclusion by both the host (e.g. discrimination) and ethnic (e.g. disapproval) groups or low acculturation might mean leisure with ethnic groups and experience constraints such as English language skills and discrimination with the host society. The findings of Scott et al. are significant to this study for a few reasons. First, the findings that English language proficiency was not considered a constraint to the participants lent itself to inquiry around whether the level of English language proficiency of these participants impacts constraints or acculturative stressors they may perceive. The demonstrated orientation toward an acculturation approach that both facilitates and constrains leisure pursuits supported investigation around specific factors that ease or constrain leisure experiences and their subsequent relationship to perceptions of acculturation.

A study in 2008 by Ying et al. looked at the variation in cultural orientation between early adolescent and middle adolescent American-born Asian and immigrant Asian youth. Using questionnaires, they found that the sample as a whole (9th grade and 11th grade students) had a stronger ethnic orientation than an American orientation, although this was stronger with the 11th grade students than the 9th grade students (Ying et al., 2008). Variation was found between early and middle adolescents where middle adolescents exhibited a stronger ethnic cultural orientation and a weaker American orientation which Ying et al., suggest “a growing interest in their culture of origin as they progress through adolescence,” (Ying et al., 2008, p. 518). American born youth had greater ethnic and American pride, English use and proficiency. Immigrant students had stronger ethnic language use, ethnic recreation and less ethnic pride. 11th grade students had stronger ethnic affiliation, ethnic recreation participation, less English use and ate less American food than 9th grade students. Overall, the sample also showed “a stronger American orientation in the areas of language and recreation,” (Ying et al., 2008, p. 518) which is a finding that makes sense, since English skills are necessary for success in school and ease in managing American life in general. Also there may be few Asian activities available, but more American activities available through schools which contribute to stronger American orientation in the area of free time. These findings informed inquiry around the influence of ethnic orientation to leisure and acculturation in this study. Given the participants in this study are recently arrived to Canada and of a middle adolescent age, one might hypothesize they would have a strong ethnic orientation according to the findings of Ying et al. Inquiry around the orientation of their leisure interests and descriptions of how they feel about living in Canada led to interpretations of their leisure related to acculturation.

Further descriptions of leisure constraints continue to contribute to learning about the relationship between leisure and negotiating acculturation. In their qualitative study of Chinese international university students, Li and Stodolska (2007) explored leisure and leisure constraints. Their findings suggested that Chinese immigrants had difficulty attaining positive leisure experiences that reflect their traditional cultural values, as Chinese people are found to focus on hard work and emphasize learning. They also found that most of the participants had an appreciation that leisure could provide relaxation and an opportunity to learn new things. Contrary to the findings of Deng et al., (2005), they did not confirm "that people from Eastern cultures hold negative attitudes toward the idea of leisure," (Li & Stodolska, 2007, p. 115). Limited time, language barriers, limited social networks and lack of entitlement were found to be the primary constraints described. They negotiated leisure constraints by pursuing leisure in short breaks between work, trying to find leisure in obligatory tasks such as cooking or doing the laundry and rationalizing their lack of leisure for working hard toward their dreams. From the findings of this study, inquiries around factors that ease or constrain the leisure of the newcomer Chinese youth were pursued as well as how the youth negotiated those factors.

Together, the four components of the conceptual framework as supported by the literature review were explored in an effort to discern the relationship between leisure experiences and perceptions of acculturation. The following section discusses the methodology and methods used to answer this research question.

Chapter 3: Methodology

This chapter begins with a review of the interpretive paradigm and the interpretive description methodology as related to this research study. The remainder of the chapter covers elements related to the chosen methods which include the data collection strategy, data analysis process, rigour and ethics.

Paradigmatic and Methodological Framework

Interpretive Paradigm. This research study is founded on the interpretive paradigm which structures examination of the interpretations individuals have of their experiences, "promotes the idea that humans create knowledge through a subjective meaning-making process" (Markula, Grant & Denison, 2001, p. 251), and establishes an inductive understanding of how people make subjective meaning of their experiences. The epistemological assumption of this paradigm is that knowledge is based on multiple subjective realities. The multiple perspectives of the individual as well as a priori knowledge will influence how both the participant and researcher interpret and understand their world (Henderson, 1991, p. 24). In this study, the multiple perspectives of the Chinese youth include being a newcomer, their Chinese culture, learning about Canadian culture and being a youth. The multiple perspectives of the researcher include being first-generation immigrant, a visible minority, a young female adult, a priori knowledge based on post-secondary education in recreation and leisure studies, previous work experience and a literature review of the research topic. The ontological assumption of this paradigm assumes that how individuals behave and the experiences they have are a result of past experience and the context in which it exists (Henderson, 1991, p. 24). The subjective nature of interpretation (by both the participant and the researcher) can result "in a number of possible perspectives that help to understand and explain the meaning attached to phenomena," (Henderson, 1991, p. 25). For example, in this study, perspectives such as past experiences and contexts will play a significant role in how newcomer Chinese youth perceive both their leisure and acculturation experiences.

Interpretive Description Methodology. As qualitative research evolves, there is a movement away from adherence to traditional qualitative methodologies (such as phenomenology, grounded theory and ethnography) and a movement toward "methods more responsive to the experience-based questions of interest to a practice-based discipline" (Thorne, Kirkham, O'Flynn-Magee, 2004c, p. 1). First used in nursing research, interpretive description seeks description and explanation of the phenomenon under study from the perspective of the participant based on an understanding of what is known and not known about the phenomenon. This approach is also based on a goal for practice with the intention of generating "new insights that shape new inquires as well as applications of 'evidence' to practice," (Thorne, 2008, p. 35). Research that draws on this methodology endeavours to explore patterns and themes derived from perceptions that are shared by individuals in similar situations and perceptions that are unique to an individual about the topic being studied (Thorne, Con, McGuinness, McPherson, Harris, 2004b; Thorne, Kirkhan, MacDonald-Emes, 1997). Beginning with what is known of leisure and leisure experience and what is known about acculturation theories, I explored what is not known about a relationship that may or may not exist between the leisure experiences of newcomer Chinese youth and how issues of acculturation are negotiated.

For the purposes of the interpretive description methodology, interpretation describes how the participant perceives what they remember about an experience and description refers to how one expresses what they remember about an experience. In addition, interpretation describes the manner in which the researcher analyzes the description of the experience in order to infer meaning that experience may have for the individual. The role of the researcher was to assess and analyze how the participants interpreted the events or experiences and to draw connections between the interpretations.

The theoretical foundation of interpretive description is “located within the existing knowledge so that findings can be constructed on the basis of thoughtful linkages to the work of others in the field,” (Thorne et al., 1997, p. 173). In other words, this analytic framework is based on a review of existing academic knowledge and personal experience, which builds the foundation for the design of this study. The end result of a research study based on interpretive description is “a coherent conceptual description that taps thematic patterns and commonalities believed to characterize the phenomenon that is being studied and also accounts for the inevitable individual variations within them,” (Thorne et al., 2004b, p. 7). Samdahl (1999) supports the use of an interpretive description methodology in leisure studies stating that “leisure scientists have expressed a belief that interpretive research will better reveal the processes and meanings associated with leisure that are difficult to capture in traditional empirical design,” (Samdahl, 1999, p. 126). Specifically, this refers to quantitative methods which have the ability to document correlations or elicit information in a structured manner (e.g. questionnaires that are specifically worded, asking questions about specific topics and seeking specific answers), but may not offer the participant an opportunity to become detailed with or elaborate on their responses that would result in thick description. This research study renders descriptions of the leisure and acculturation experiences of newcomer Chinese youth which have been interpreted to discover how leisure and acculturation are interconnected.

Methods

Reflexivity. Through practicing reflexivity, I actively acknowledged that my own cultural, social, historical contexts and prior experiences may influence how I perceive data and how I construct interpretations of the data (Creswell, 2007, p. 243). Although one cannot catalogue and set aside our unconscious cultural practices and biases, I endeavoured to maintain reflexivity by keeping a reflective journal as suggested by Lincoln and Guba (1985) which I used to record these contexts, values and prior experiences. For example, I wrote about my experiences volunteering with the participants, particularly observations I was making about their behaviour and interactions with each other, thoughts about potential interview questions to develop and reflections about assumptions or preconceptions I might have had. I also used it as a cathartic venue to record reflections on the research process and developing insights. Lincoln and Guba (1985) suggested this journal should also document information related to methodological decisions, details around scheduling interviews and logistics of the data collection. Similarly, as Thorne (2008) points out, that these forces may also shape perspectives for the participant (Thorne, 2008, p. 49). I accounted for these forces by sensitizing myself to the pertinent issues and potential influences that may arise by conducting a literature review around acculturation processes, around Chinese culture and around the history of Chinese people in Canada. As described earlier, I also documented my thoughts about these influences and how they might affect my interpretations in my reflective journal. During data analysis, I coded influences as they appear in the data as potential factors that might shape my perceptions and interpretations. For example, codes were developed for my preconceptions around the various ways they spent their free time, leisure interests, descriptions of school and references to likes and dislikes. Codes were also developed around acculturation what I expected as typical or atypical acculturative processes including challenges, factors that eased immigration, and references to acculturative stressors. I used these influential factors to help me situate the perceptions the youth have about their leisure and acculturation experiences and explicitly utilized them as codes where it became apparent that they may be significant. These influential forces have enriched and enhanced my data and analysis in the final write up of the thesis.

Calibrating the researcher. Utilizing my reflective journal, I used a strategy from phenomenological data analysis, where I first reflected on my experience as a first-generation immigrant youth, on what I remember of my own experiences with recreation and leisure both as a youth participant and as a youth recreation and leisure practitioner. The purpose of this exercise was to attempt to acknowledge my own personal experiences and the influence they may have upon the research in order to focus on the experiences of the participant. However, given the nature of interpretive description where the past experience and knowledge of the researcher may or may not be significant to the data analysis, reflecting upon my experiences in my reflective journal helped me focus on what I learned from the youth based on what they shared with me. For example, as I endeavoured to learn about and understand how the participants perceived and described their leisure, I paid attention to the details of their descriptions so that I could construct a collective story that represented the commonalities and variations of the leisure experiences amongst the participants. Although I could not remove my past experience and knowledge from my constructions, I made a great effort to look outside my own knowledge at what might be the less obvious descriptions of leisure they might have shared. I only purposely compared their descriptions to that of Western leisure scholarship when analyzing how they conceptualized free time, leisure and recreation to conduct the research from their perspectives and to base data analysis heavily on these perspectives. I also documented my own knowledge and assumptions about immigrant experiences as well as my own experiences as a first-generation immigrant born in Canada. The journal also played an important role in documenting the evolution of my thought process as I developed the research study, recording my reflections on each interview, and keeping memos and notes regarding the data analysis process. This information was also coded during data analysis in terms of finding similarly themed data and in terms of keeping my thought process grounded in the data and not only my a priori knowledge.

Sites/Locations/Setting. The setting for my study was the ASSIST Community Services Centre located in the Chinatown of downtown Edmonton, Alberta. ASSIST is a not-for-profit, charitable organization that provides a variety of services and programs to assist new immigrants of all ages and ethnicities as they learn about, adapt and adjust to life in Canada. This centre offers programs such as the "Family-based Activities Group," "Raising Children through Songs, Stories and Books," "Mom's Chat room," and a Breast Cancer Support Group (ASSIST Community Services Centre). They also hold educational workshops for employment readiness, such as resume building, information sessions about the Workers Compensation Board, job search classes. and workshops for health promotion on topics such as the Alberta Health Benefits System, fall prevention program for Senior Adults and Safe House cleaning. Recreational activities are also planned where past events have included learning how to make Moon Cakes (of the Mid-Autumn Festival), paper-folding and carpentry. Fundraising events are held to support the centre such as the Annual Fundraising Dinner in the fall and the Annual Walk & Run fundraiser in the summer. The centre endeavours to support the less fortunate in the community by running a Christmas Bureau where they prepare and distribute Christmas hampers. Individuals who may utilize resources and participate in programs are not only immigrants of Asian descent, but of many other ethnicities such as Middle Eastern or European. ASSIST was founded by Mr. Kim Hung and has been a part of the Edmonton Chinese-Canadian community for the last 30 years. As a student at the University of Alberta, Mr. Kim Hung first founded the Chinese Library Society where fellow Chinese students met to socialize and stay up to date on news from China. During that time he also founded the Chinese Graduates Association of Alberta, an organization to assist foreign university students in Alberta. He has left a legacy of voluntary organizations he has founded including ASSIST, the Chinese Bilingual Program of the Edmonton Public School Board, the Edmonton Chinatown Multicultural Centre, the Edmonton Chinese Elders’ Mansion II, the Chinese Benevolent Association Building, the Chinatown Gate and the Chinese Seniors Lodge. ASSIST and its legacy are an important part of the Edmonton Chinese community.

I recruited Chinese immigrant youth from the T.A.N.G (Toward a New Generation) Youth programs as offered through ASSIST. T.A.N.G. offers summer camp and school year programs that are supported by the City of Edmonton’s Family and Community Support Services. Both programs are designed to offer immigrant and Canadian-born youth of Asian descent a variety of recreational and educational components where the youth have opportunities to participate in learning workshops and fun recreational and physical activities. Some of the workshops offered have covered topics such as how to have a healthy relationships, discrimination, human rights, conflict resolution, and financial management. The recreational activity components are designed to introduce the youth to a variety of opportunities available around Edmonton. These have included wall climbing, swimming, biking, mini-golf, bowling, visits to corn mazes, bike rides through the River Valley, canoeing, overnight camping and volunteering at Hope Mission shelter. The programs promote connecting to, maintaining and learning about their own Chinese culture and community while learning about the Canadian culture and community in which they now live (see Appendix A for the T.A.N.G Program Logic Model).

Sample. Interpretive description requires purposive sampling where participants are chosen because they fit the criteria for the study and they can help develop an understanding around the research question and the phenomena under study (Creswell, 2007; Richards & Morse, 2007; Thorne, 2008; Thorne et al., 1997,). Purposive sampling was the method of participant recruitment in this study through the ASSIST Community Services Centre T.A.N.G Youth programs. The main parameters for my sample were newcomer Chinese youth who are between the ages of thirteen and nineteen years old, who reside in Edmonton, Alberta and who have emigrated from China to Canada within the last five years.

The Chinese community was chosen for a number of reasons. First, within leisure research newcomer Chinese youth have not yet been studied in terms of exploring their leisure behaviours, motivations and experiences. Chinese young adults and older adults have been studied, but there is little to be found studying newcomer Chinese youth specifically (e.g. Yu and Berryman, 1996) particularly in Canada. Second, newcomer Chinese youth face a number of adjustment challenges such as language barriers, discrimination and peer harassment which could affect their psychological well-being. Understanding these challenges from their subjective perspectives will allow researchers and practitioners to better offer leisure opportunities tailored to their needs. Third, this population of youth are particularly important given their significant presence in the population of Canada and Edmonton, Alberta. The Chinese population is the largest visible minority in Canada comprising 3.4% of the total population in 2001 (Statistics Canada). In 2001, Chinese youth in Canada ages 15-24 comprised 3.9% of all youth in Canada (Statistics Canada). The Chinese population is also the largest visible minority in Edmonton, Alberta comprising 6% of the total population and 27% of the total visible minority population in 2006 (Statistics Canada). Edmonton also has the one of a kind

Edmonton Chinese Bilingual Education Program which accommodates approximately 1800 children at 12 schools across the city.

Sample size. Thorne (2008) suggests that in order to justify your sample size, a decision must be made as to how much data is needed, “to generate a rationale that is consistent with the research question,” (Thorne, 2008, p. 94). Henderson (1991) suggested that the researcher may not know how many participants is enough at the beginning of the study and so must be flexible in order to collect enough data to ensure the study is trustworthy. Since the purpose of this study was to establish a foundational understanding and not to derive a theory that may be applied to the larger population of newcomer Chinese youth, I began with a sample of six participants. During the data analysis process two more participants agreed to participate. I terminated recruiting additional participants based on the number of eligible youth I had access to within the T.A.N.G program. I did achieve the necessary saturation of the codes and categories with the eight participants which allowed for significant exploratory findings to emerge. It should be noted that since the sample was relatively homogenous (participants in the program were relatively similar), saturation may have been easier to achieve.

Recruitment. Through my volunteering with the T.A.N.G. summer and school-year youth programs, I met a number of youth who I felt fit the sample criteria for this study. I recruited participants by first speaking to the youth at the T.A.N.G. program, providing them with an information letter about the study along with parent consent forms, youth assent forms and a focus group consent form in English as well as in Cantonese or Mandarin (depending on the dialect they spoke). I asked the youth to share this information with their parents and discuss whether or not they would like to participate. The following week I contacted their parents over the telephone with the assistance of a translator. I provided the translator with a telephone guide in both Cantonese and Mandarin. The parents were asked if they had discussed my research project with their child and if they had any questions about it. They were given another explanation about my research and my interest in hearing about the recreation and leisure experiences of their child (see Appendix B for the Initial Telephone call guide). The translator described my interest in and background experience in youth recreation programming to illustrate to the parents that I am qualified to conduct this research study. They were then asked if they would be interested in allowing their child to participate in a one-on-one interview and subsequent focus group. Upon agreeing, a time and suitable location for the interview was scheduled. I obtained consent from one of the parents of each youth as they are younger than the age of majority (18 years; Seidman, 2006) (see Appendix C for Parent Information Letter and Appendix D for Parent Consent Forms). I also obtained assent from the youth to participate in the study (see Appendix E for Youth Interview Information Letter, Appendix F for Youth Interview Consent Form, Appendix G for Youth Focus Group Information Letter, and Appendix H for Youth Focus Group Consent Form). I took measures to never be left alone with the youth by conducting the interviews in a public space (e.g. a nearby Tim Horton's location for the second interview of one participant) or their own homes, where other trusted adults were present or nearby with doors open and an appropriate space established between myself and the participant. I also had a translator present for each interview participant who required one or a note taker for those who did not require one. I also submitted a Criminal Records check to ASSIST to confirm my eligibility to be in contact with children and youth as it was required upon applying to be a volunteer. At the completion of the data collection, a Follow-up/Thank-you letter was sent to parents and a Thank-you card sent to the participant (see Appendix I for Follow-up/Thank-you letter).

Semi-structured open-ended interviews. Interviewing is an appropriate method of data collection when the researcher has “an interest in understanding the lived experiences of other people,” (Seidman, 2006, p. 9). Semi-structured open-ended interviews were an appropriate method of data collection for this study as it enabled me to engage in a conversation that elicited rich description of the remembered experiences of the participants. Descriptions of their leisure experiences, of their immigration experiences and of their experiences adjusting to life in the new host community provided details and perspectives that are difficult to obtain through surveys or observations alone. The participants had an opportunity to elaborate as deeply as they liked and often shared details in a tangential description that were salient later on during the data analysis. Interviews complement other methods like surveys and observation by eliciting rich detail in their descriptions around other influential factors to that experience such as context and emotions.

I adopted the three-interview framework of Seidman (2006) and utilized them in two interviews and one focus group based on the four components of the conceptual framework. The framework suggests that qualitative interviews should be conducted in a series of three interviews. The first, “Focused Life History” attempts to “put the participant’s experience in context by asking him or her to tell as much as possible about him or herself in light of the topic up to the present time,” (Seidman, 2006, p. 17). The second, “The Details of the Experience” strives to explore and reconstruct more deeply the details about lived experience of the topic being studied and to put those experiences into context. The framework of these two interviews addressed the first three components of the conceptual framework using guiding questions and accompanying probes. First interviews openly explored their past lives in China, their immigration experiences, their experiences adjusting to and living in Canada so far, their typical daily lives in China, their typical daily lives in Canada and their leisure experiences in both

China and Canada. Second interviews concentrated on recounting more details around the experiences they spoke about during the first interview. The second interviews obtained further explanation, clarification or details pertaining to their particular interview and to probe additional topic areas as became apparent from constant comparative analysis of previous interviews transcripts as each interview occurred (see Appendix J for the Interview Guide). The third, “Reflection on the Meaning,” encouraged the participants to think about and make sense of the meaning of their experience (Seidman, 2006). This interview framework was used to frame the focus group which will be discussed in the next subsection.

The open-ended nature of the interview questions enabled me to answer my research question by allowing the participants “the freedom to express their views in their own terms,” (Robert Wood Johnson Foundation: Qualitative Research Guidelines Project) without being constrained by structured interview questions that require structured and specific answers. This freedom of expression allowed them to share information they were comfortable sharing about their experiences and allowed them to elaborate on ideas or experiences that were significant to them. The interviews were approximately one-hour to one and half hours in length and followed an interview guide of questions and accompanying probes. The initial interview guide was composed of five general questions on topics and issues related to the research question being studied - three leisure related and two acculturation related questions (Henderson, 1991). The interview guide was expanded to include other pertinent topics as data analysis proceeded and subsequent interviews were held. Interpretive description methodology recommends that audio recordings be transcribed and transcripts coded after each interview and before the next. From these transcripts and codes, subsequent interview questions and probes were developed for the next participant. I repeated this cycle of interviewing, transcribing, coding and developing subsequent interview questions and probes for five of the six participants. A second round of interviews were conducted with five of the participants to ask any interview questions that were developed after their initial interview, and to discuss and/or confirm emerging themes and interpretations based on constant comparative analysis, coding and categorizing of the data. The sixth participant was not available for a second interview. At this point in the data collection, two additional participants who had been approached during the initial recruitment period agreed to participate and one joint interview was held with the two of them. It took some extra time to communicate the details of the research and gain permission from their parents as one was out of the country at the time recruiting began. Their interviews occurred after the second round of interviews with five of the first six participants, and so the interview guide consisted of all of the previously developed interview questions and probes. They were not available for a second round of interviews.

Focus Groups. The third interview in the series, “Reflections on Meaning” as recommended by Seidman (2006), attempts to gain a better understanding of how an experience is connected and has an impact upon other experiences or parts of their lives, addressing, “the intellectual and emotional connections” between the experiences of the participant (Seidman, 2006, p. 18). Meaning making progresses throughout each of the three formats, but is particularly reflected upon in this third format. Seidman describes it as the following:

> Making sense or making meaning requires that the participants look at how the factors in their lives interacted to bring them to their present situation. It also requires that they look at their present experience in detail and within the context in which it occurs. The combination of exploring the past to clarify the events

> that led participants to where they are now, and describing the concrete details of their present experience, establishes conditions for reflecting upon what they are now doing in their lives (Seidman, 2006 p. 18-19).

In this focus group themes that were emerging from the interview data were presented and discussed in an effort to have the participants reflect together upon their experiences and discuss why those experiences were significant. It was also a means of discussing some of the commonalities, differences and explanations of their experiences they had shared to further develop new and existing themes as derived from data analysis up until that point (see Appendix K for Focus Group guide). In this study, how the youth feel about their leisure experiences in China compared to Canada and how this intersects with their perceptions of acculturation was investigated. This method of data collection "emphasizes interaction amongst participants rather than between the moderator and the participants," and produces data that you may not be able to get through interviews or participant observation (Mayan, 2001, p. 17). Focus groups offer the opportunity "to meet distinct individuals each with some experiential knowledge about a phenomenon and see what happens when they engage in interaction with one another," (Thorne, 2008, p. 131). Participants may feel more comfortable discussing topics in a group setting, but they may also feel intimidated by a dominant speaker or uncomfortable speaking about personal opinions in such a public sphere. As part of good inclusive facilitation, I tried to ensure each participant had a turn to speak to give them an opportunity to contribute if they wish instead of leaving it up to them to interject when they could. I also paid attention to body language and verbal cues as to whether or not participants were feeling uncomfortable discussing issues in a group setting by looking for expressions of discomfort on their faces, slouching or fidgeting in their seats, or silence and blank stares in response to a question or comment. I facilitated one focus group consisting of seven of the interview participants for one and a half hours. Both the interviews and focus group were audio recorded using a digital audio-recorder with the permission of the participant and their parents/guardian. Notes were taken throughout the interviews and focus group in the case that the audio-recorder did not record properly.

Translation. In the case that a participant preferred to conduct the interview in Cantonese or Mandarin, I adopted the committee approach to translation (Egisdottir, Gerstein & Cinabar, 2008). The committee approach utilizes two or more individuals to translate the documents independently. The translations are then compared, sometimes with a third person until all parties agree with the accuracy of the translation (Egisdottir, Gerstein & Cinabar, 2008). Three dialects of Chinese were spoken among the participants – Cantonese, Mandarin and Hokkein. The participant who spoke Hokkein did not require me to translate documents or bring a translator to the interviews as they indicated they were comfortable enough with English. Since I do not speak any dialect of Chinese, I asked three individuals of Chinese descent (two fellow graduate students in my department and the assistant youth coordinator from the T.A.N.G. program) who are fluent in Chinese to assist me (the first was fluent in both Mandarin and Cantonese, the second was fluent in Mandarin and the third was fluent in Cantonese). I had the first individual translate the necessary documents from English to both Cantonese and Mandarin. I then had the second individual back translate them from Mandarin to English and the third individual to translate them from Cantonese to English. I then shared the back translated documents with the first translator and reviewed the back translated versions myself, comparing them to the original English version to ensure the translations were as accurate as possible. There were only a few inconsistencies that were easily resolved. To evaluate the consistency of the translations, I employed a pretest of the interview questions in Cantonese and Mandarin with another individual of Chinese descent who is fluent in the dialect and who was not already familiar with the interview questions to determine if the translation has been a success (Egisdottir et al., 2008, p.202). The individual felt that the translations were accurate and easily understood. I hired the first translator to assist me with conducting the interviews in Cantonese and Mandarin with the youth who preferred to speak one of those dialects, as well as to transcribe the interview transcripts afterwards. I trained the hired translator by familiarizing him with the research topic and the constructs being explored (by sharing my thesis proposal with him and discussing any questions they may have). I also asked him to attend an interview with a participant being conducted in English so they could have an idea of what the interviews might look like and how to utilize probes throughout the interview.

Data Analysis

Constant Comparative Analysis. Data analysis in the interpretive description methodology seeks to answer questions such as, “What is happening here?” and “What am I learning about this?” (Thorne et al., 1997, p. 174). As Lincoln and Guba (1985) suggested, the researcher should repeatedly immerse themselves in the data through iterative reviewing of the transcripts prior to analysis, coding, categorizing or creating linkages. This will allow for better “synthesizing, theorizing and re-contextualizing rather than simply sorting or coding,” (Thorne et al., 1997, p. 175). Data collection and analysis proceeded concurrently with the interview process using the constant comparative analytic process (Lincoln and Guba, 1985, p. 339). I analyzed the transcripts of the interviews on an on-going basis as subsequent interviews were occurring instead of beginning the data analysis once all the interviews were complete. Through this process I began to derive themes or ideas that I wanted to follow-up with or pursue in subsequent interviews with participants. This process “capitalizes on iterative engagement and reflection to deepen and focus ongoing data collection as themes and patterns are inductively derived from the initial data set,” (Thorne et al., 2004a, p. 33). The transcripts were read and re-read anywhere from fifteen to twenty times.

Coding. Coding is the initial process of sorting data into groups of similar data with the intent of organizing the information into a manageable form (Thorne, 2008, p. 144). This involves reading and re-reading the data, highlighting text that appears significant and making comments about the text that reflect their initial thoughts and impressions (Mayan, 2001, p. 23). Since interpretive description was developed from other qualitative methodologies, a variety of forms of coding could be utilized (Thorne, 2008, p. 144). As in ethnographic data analysis, I began my notes in a notebook by describing the newcomer Chinese youth in regards to the setting which included both of the T.A.N.G. youth programs and the location of the interviews (Creswell, 2007, p. 161 - 162). As adapted from phenomenological and grounded theory data analysis, I began with open-coding of the transcripts by developing labels to describe significant ideas and writing them in the margins of the transcripts where they occurred (Creswell, 2007, p. 159, Richards & Morse, 2007, p. 137). I also wrote notes or memos on sticky notes which I affixed to the transcripts about the codes to develop an idea of what these codes might signify. Using a constant comparative approach, I concurrently interviewed, transcribed and used open-coding to look for recurring or new themes or ideas to pursue in subsequent interviews. Thorne (2008) explains a good coding method as “one that steers you toward gathering together data bits with similar properties and considering them in contrast to other groupings that have different properties,” (Thorne, 2008, p. 145). By using the axial coding process, I reviewed the transcripts multiple times to look for any additional information, insight or influential factors related to the established categories, adding additional codes and categories as necessary. I addressed the tension between coding for emerging themes and coding according to leisure and acculturation theory by first reading the transcripts for commonalities among participants, patterns or distinctive ideas to develop the initial codes. Codes such as homework, hanging out with friends, going to the mall, language, weather and distance began to emerge. Upon subsequent readings of the transcripts I added memos to the codes as they fit to leisure and acculturation theory from the literature review.

As coding proceeded, an initial analytic structure was constructed where I embarked on “an identification and exploration of commonalities and differences among and between individual experiences,” (Thorne et al., 2004b, p. 9). Due to the nature of interpretive description and its focus on themes and ideas, Thorne (2008) suggests that early coding does not necessarily need to be precise (Thorne, 2008, p. 145). Initially, a broad-based code will create a means through which “you can bring together a group of data bits that *might* be thematically related (or might not) so that you can interrogate those collections as well as the evolving data construction process, as to what those relationships might look like,” (Thorne, 2008, p. 146). As coding evolved, analysis of the collections of data suggested even more refined groupings of data which could be turned into categories.

Categorizing data and analysis. Categorizing brings together related codes (Lincoln & Guba, 1985). As the data became sufficiently coded, I used a colour-coded system where I wrote each code on a Post-it note (a different colour for each participant) with accompanying details and quotes from the transcripts (from both the first and second interviews), and then posted them on a large piece of chart paper taped to the wall. Writing each code on a Post-it note contributed to my iterative review of the data and allowed me to think more deeply about the codes that were emerging and well as allowed me to see where some of the commonalities and variations were occurring in the data. I then collected similarly coded data into categories of like data by moving the Post-it notes together on the chart paper. This was done for all of the data collected. Sub-categories were created as they emerged upon reading through the data segments in each category (Mayan, 2001). As I reviewed the transcripts subsequent times, I began to identify categories in which the codes may fit (Richards & Morse, 2007). I then re-read the codes in each category to verify that a transcript segment fit with other transcript segments in the same category. Broad categories included such things as school, homework, home and friends. This process continued until all the transcripts were sorted into what I felt were appropriate categories where no other categories were evident according to both the conceptual framework of this study and to emerging codes. In order to prevent the preliminary framework from restricting the initial coding process, I continued to be reflexive and utilized my reflective journal to record my assumptions based on prior experience and knowledge obtained from the literature review and how this might affect the coding process. Data analysis ends when each of the data categories have been saturated, "when no new or relevant data emerge, when all avenues or leads have been followed, and when the story or theory is complete," (Mayan, 2001, p.10). I know that the saturation point was met when I reached a point where I was no longer finding any new information that was not already included in the existing categories (Creswell, 2007).

Once data collection ends and categories are completed, the next step is "to move beyond the self-evident and superficial in linking the groupings and patterns within your data" (Thorne, 2008, p. 149) by looking at the data as a whole and not individual cases. This is where themes and linkages will become evident and will begin to reveal what relationships can be found within the data. The research question as the basis of the research and of the interpretation may have been limited by a priori understanding and interpretations may drift slightly from the original question (Thorne et al., 2004c). I was open to adapting the original research question according to the derived themes and interpretations by addressing this occurrence in my reflective journal. In concluding the data analysis process, "patterns and themes within the data are ordered into a story, or a professional narrative, in order that we might make sense of the most important ideas to be conveyed and access their meaning in a new manner," (Thorne et al., 2004c, p. 15). I read for specific leisure and acculturation models/theories, however, whatever appeared in the data was the basis of the analysis and shaped how the research question was answered. The themes derived from the data shaped the interpretation and subsequently the findings of the research. These findings were the basis for answering the initial research question.

Managing the data. Data collection and analysis was managed through an organization system consisting of storing interview recordings and transcripts on a computer. I transcribed the audio recordings as each interview was completed. I immediately began analysis with the transcripts by coding and categorizing. As I conducted subsequent interviews I transcribed and coded, and then concurrently compared codes and notes from previous interviews. This allowed me to see common codes emerging and suggested additional questions to ask in the next set of interviews. I scheduled second interviews with five of my eight participants as previously mentioned, to ask interview questions not previously asked and to probe for specific details of individual participants.

Rigour

To ensure rigour, "the researcher must explicitly account for the influence of bias upon the research findings as much as possible," (Thorne et al., 1997, p. 175). Bias can be considered a preference toward an idea, perspective or judgment. For example, bias may surface due to past experience or past knowledge of the researcher toward the benefits of leisure (while disregarding the possibility that leisure could have negative affects). While interpretive description does not require bracketing of these experiences or knowledge prior to embarking on the research, it does require that the researcher acknowledge the effect it may have on data analysis. Keeping a reflective journal was helpful in this process. For example, I experienced myself exhibiting bias in the form of preconceptions when a participant described restaurants their family liked to eat at. I found myself surprised when they described going out for steak and spaghetti while they were in China. My preconception that they would choose Chinese restaurants to eat at in China brought to my attention the possibility of imposing other preconceptions upon analysis of the data. By recording this in my reflective journal, I remained aware of this bias and made an effort to reduce its influence as much as possible. Detailed field notes were also helpful as they served "to record the context of all data-gathering episodes and link those contexts to the phenomena under study," (Thorne et al., 1997, p. 175).

Lincoln and Guba (1985) suggest that credibility, transferability, dependability and confirmability are necessary measures to ensure rigour or the trustworthiness of a study. Credibility refers to measures taken to ensure that the findings will be as reliable as possible. I achieved this in two ways. First, I established the perspectives from which I conducted the study. Specifically, I took a cultural approach (Egisdottir et. al, 2008) to explore the experiences of the participants and I focused on an etic approach to collecting data. In terms of leisure study, the etic approach is similar to using the internal vantage point of the participant (Mannell & Kleiber, 1997). Second, I achieved credibility with the participants through an adapted prolonged engagement in the field by volunteering with the youth programs in which the Chinese immigrant youth participate. Through volunteering with the youth, I developed a trusting relationship with the youth where they felt comfortable sharing their leisure and acculturation experiences with me. I also used the constant comparative method of data analysis as another means to achieve credibility. This ensured that I rigorously reviewed the transcripts and utilized as much of the information as possible. Lastly, I conducted second interviews with the participants in person to confirm their descriptions and share my interpretations of their experiences to ensure that the emerging codes, categories and themes are reflective of the perceptions of their experiences. This does not necessarily mean I have more credible data, but that I have diligently pursued additional avenues of confirmation.

Transferability often refers to how easily the findings can be applied to the general population. One purpose of interpretive description is to render findings that have the potential to be applied to real-world contexts of practice. In this study, transferability is established though the ability to apply the findings to practice and to developing a foundation for further research with newcomer Chinese youth (Cresswell, 2007). Both dependability and confirmability are achieved by maintaining an organized system of documentation as an audit trail. I kept electronic and print copies of audio recordings of the interviews, transcripts and the data analysis process. As well, I kept a researchers journal that I used to maintain reflexivity and record memos to myself (Creswell, 2007).

Many barriers can emerge when accessing participants for research with another culture. Gatekeepers, those who have unique access to a particular population, may put up barriers that prevent or challenge contact with potential participants. I gained permission from Flora Chan, the T.A.N.G. Youth Program supervisor and the Board of Directors of the ASSIST Community Services Centre quite easily. The only barrier that I encountered was contacting the parents of the participants. As my translator could only make phone calls to the participants on the days he was working, it was sometimes difficult to catch the parents when they were home. I was also warned by the T.A.N.G Youth Program coordinator that the parents could be apprehensive about the idea of participating in research, but luckily I did not have any problems with this. I did face the situation where the mother and grandmother of one of the participants were actively present and contribute during one interview and where the mother of two other participants was nearby in the same room. These were not barriers per se and they did not object to the any of the interview questions, but may have had an influence on how honest and open the participants were when talking about how they felt about their experiences.

Participants themselves may be reluctant if they have assumptions about myself as a researcher (for example, age, gender, status) (Sands, Bourjolly & Roer-Strier, 2007, p. 355). My status as an insider or outsider, as well as my positionality can also affect access. Having insider status implies that I have easier access to participants, and can more easily create a comfortable environment in which to share their experiences. I had limited insider status for a number of reasons. First of all, I am not of Chinese descent and therefore my ethnicity automatically makes me an outsider in relation to this sample. I established insider status with the participants through other means, specifically by adapting the concept of prolonged engagement. Prolonged engagement “refers to the need for sufficient time and interaction to establish rapport, trust and purpose,” (Yeh et al., 2008a, p.37). Although I did not spend a daily extended period of time with the programs and the participants, I engaged in a short-term engagement by volunteering at ASSIST in the T.A.N.G. Youth summer camp and school-year programs (two weeks in the summer and once a week from September to May). As part of my short-term engagement, I found that observation of the participants assisted with my data collection. Through volunteering I established trustworthiness with the intended population, which refers to building a positive relationship with the participants where they feel comfortable to share their personal experiences and have faith that the experiences shared will be used appropriately and respectfully. I developed a relationship with the participants by engaging in conversation and actively participating in the program myself (e.g. learning their names, what grade they are in, who they hang out with during the program, engaging in small talk about school, homework, what they have planned for the rest of the weekend and participating with them in all of the program activities). My positionality as a researcher, referring to "the interviewer's social location, personal experience, and theoretical stance; the interpersonal and institutional contexts of the research" have the potential to effect the interview and participants (Sands et al., 2007, p. 355). My positionality as a student and researcher influenced how the newcomer Chinese youth perceive me and my motives for volunteering with the youth programs. They were interested in my graduate studies and my research and were aware of my previous work with youth in recreation programming. They also did not question why I was volunteering with them (given that I am not Chinese and all the other volunteers were). The interest and eager participation of the youth in the interviews and focus group suggested to me that I achieved my goal of earning their trust, overcoming my positionality and building positive relationships.

One of the concerns of doing research with populations of another culture is ethnocentrism. Coined by William Graham Sumner in the early twentieth century, ethnocentrism is evident when "there exists a strong tendency to use one's own group's standards as the standard when viewing other groups, to place one's group at the top of a hierarchy and to rank all others as lower," (Berry et al., 2002, p. 8). Many scholars have discussed and critiqued ethnocentrism particularly as it has been defined, conceptualized and interpreted in many different ways depending on the context of the discussion and the perspective of the discipline (Bizumic, Duckitt, Popadic, Dru & Krauss, 2009; Laternari, 1980; Shone, 2004). Both anthropology and psychology advocate for reducing ethnocentrism in cross-cultural research. In cross-cultural research, ethnocentrism may become apparent in three ways. First, imposing culture-specific meaning or instruments on one culture that were developed in another culture can be considered ethnocentric. As

Iwasaki et al. (2007) discussed, this could lead to power imbalances, bias and rendering of irrelevant findings. I endeavoured to reduce bias and ethnocentrism by taking efforts to not impose Western-developed concepts upon the participants. I actively sought out how Chinese culture and these newcomer Chinese youth think about and conceptualize leisure from their subjective perspectives, primarily using these conceptualizations throughout data collection and in the data analysis. Although it is impossible to remove the influence of my own knowledge of Western- developed concepts of leisure, I made myself accountable to reducing ethnocentrism. Related to this, choice of research topics that favour one culture over another may also demonstrate ethnocentric thinking. While the Chinese population was chosen over other newcomer ethnic groups in the community, I do not imply that the other ethnic groups in the community were not as important. This research is in fact important and applicable to all newcomer ethnic groups. Finally, theory formulation in cross-cultural research may exhibit ethnocentrism by disregarding the effect of cultural biases (Berry et al, 2002). Berry et al. maintain that these can be diminished - "by recognizing the limitations of our current knowledge and seeking to extend our data and theory through the inclusion of other cultures, we can reduce the culture-bound nature of the discipline," (Berry, et al., 2002, p. 9).

I addressed the concern of ethnocentrism in my research by journaling about my positions related to being a researcher, to being a visible minority and to the power relations implicit in conducting research with youth. I documented my thoughts, presumptions and assumptions around how I conceptualize leisure, how I perceive acculturation and the immigration experience and how being born and raised in Canada influence how I think about other cultures, specifically Chinese culture in this case.

Ethical considerations

This study proposal was submitted to the University of Alberta Research Ethics Office to ensure that all ethical requirements were met prior to embarking on the study with human participants. Ethical research considerations must always be a top priority particularly when conducting research with another culture. Standards of ethics may not be interpreted in the same way, barriers such as language and cultural values may exist, and the concepts being studied may not have the same meaning. As such, I endeavoured to address these concerns by practicing cultural sensitivity throughout the research process. Cultural sensitivity is a commonly used term that may have different conceptualizations across various fields of research. In her (2008) study, Foronda conducted a literature search across multiple disciplines to explore how the term is defined and used in research. Common attributes emerged from a review of sixty-three articles resulted in the following definition: “Cultural sensitivity is employing one’s *knowledge, consideration, understanding, respect* and *tailoring* after realizing awareness of self and other and encountering a diverse group or individual. Cultural sensitivity results in effective communications, effective interventions and satisfaction,” (Foronda, 2008, p. 210). I made an effort to ensure I was knowledgeable when composing the literature review by examining leisure theory related to culture, examining Chinese culture in relation to conceptions of the phenomena being studied. I learned about Chinese culture through a review of the literature, through speaking to the youth coordinator at ASSIST and to those I know who are of Chinese descent to familiarize myself with the customs and values they hold. I also reviewed pertinent literature around how the concepts of leisure and acculturation are understood from a Chinese cultural perspective.

Consideration, specifically having concern and care for others was addressed in such ways as refraining from cultural stereotyping and by taking a sincere interest in the participants in the program and those who participated in this study. I endeavoured to exhibit understanding by actively listening to their stories during the interviews and focus group, and acknowledging the value of the experiences they shared with me.

I also demonstrated consideration and respect throughout the interview process. These attributes were met by addressing their comfort level during the interviews. For example, they may or may not have felt comfortable speaking openly about their experiences or been able to articulate them as they would have liked (either because the experience is hard for them to describe or they are not as comfortable conversing in English). In order to ensure their comfort level, I reassured them of their confidentiality and that they did not have to answer any questions they wished not to. Participants were also informed that they could withdraw from the study at any time by informing the researcher. If they did not feel comfortable conversing in English, they were given the option of conducting the interview in Chinese (Cantonese or Mandarin) with the assistance of a translator. Some participants may have been more analytical or may have answered questions according to what they thought I wanted to hear. I also kept in mind that “people weave their recollections of subjective experience into the pre-existing tapestry that is their life narrative,” where their perceptions of an experience are influenced by the past experiences and contexts, which could offer any number of interpretations (Thorne et al., 1997, p. 174). To address this I first learned about the possible historical influences by researching the history of Chinese people in Canada. Second, I explored the specific contexts of the participants as they emerge in the conversation by asking open-ended probing questions to encourage them to elaborate on their leisure experiences or their experiences immigrating to Canada. I also showed the participants appreciation for their participation by giving them gift cards for their participation and treating them to Dim Sum brunch at the end of the study. Lastly, tailoring was addressed by adapting to the needs of the participants throughout the process of volunteering with them and during the interviews and focus groups.

Another consideration made in regards to ethics was around autonomy. Autonomy was maintained by addressing the issues of informed consent, coercion and confidentiality (Mill & Ogilvie, 2002). Informed consent is one of the most important aspects of ethical research, where the research subjects are “provided with adequate information so that they are able to make informed decisions about their initial and continuing participation in the research,” (Tilley & Gormley, 2007, p. 371). Informed consent was acquired by verbal explanation of the study and a written consent form was signed by the participant. I fully explained the purpose of the study, how the interviews would be conducted and recorded, that the information they shared would be confidential and used anonymously. I also shared all the above mentioned information with them in the Chinese dialect they were most comfortable with. In terms of obtaining permission for youth who are minors to participate in the study, both parents/guardians and youth were informed of all the details of the study, parents/guardians were required to give consent and the youth were required to give assent, prior to participating in the study. If a youth had declined the opportunity to participate, their wishes would have been respected, regardless of whether the parent/guardian had give consent. None of the youth who were asked to participate declined the invitation. Confidentiality refers to keeping private the shared personal information (Kvale, 1996). In order to ensure confidentiality during the focus groups, I reviewed the importance of keeping private the information shared during the focus group conversation and included in the Focus Group consent form that they agree to maintain confidentiality. I also created a pseudonym for the participants (utilizing numbers for the order in which the interviews were conducted) for the purposes of keeping track of their contributions in the transcripts and utilizing quotes in the write up of the discussion.

Non-maleficence which refers to “the obligation of the researcher to do no harm or to cause no harm intentionally,” was maintained by making sure that the participants were not vulnerable to physical or emotional distress or suffer from adverse affects (such as social ostracism from family or community members) to the best of my ability (Mill & Ogilvie, 2002), and by submitting an application to the Research Ethics Office. I promoted non-maleficence by giving the participants the freedom to choose not to answer any questions they felt uncomfortable with and the ability to decline to participate at any point in the study. This research study did not have any anticipated harmful effects and intended to promote good and positive outcomes. Such positive outcomes included giving the participants a chance to participate in a research study and improving understanding of their experiences with the intent of improving leisure study and practice in these areas. If they had shared with me that they had a negative interview experience, I would have discontinued their participation, discussed the concern with my supervisor and come up with some options to resolve the situation such as removing them from the study, destroying the audio recordings and transcripts, and offering to help them find the resources they need to help them overcome the negative interview experience. Fortunately, I did not receive feedback of this nature from my participants.

In conjunction with promoting non-maleficence, promoting beneficence and reciprocity was achieved and “refers to the principle of doing good and is used to assess the potential for the research to benefit individuals, communities, or the public at large,” (Mill & Ogilvie, 2002, p. 812). These were both achieved through volunteering my time with the summer and school-year T.A.N.G youth programs at the ASSIST community centre. Contributing my volunteer time and my expertise in youth leadership, mentoring and recreation programming promoted beneficence and were part of how I returned the favour of participating in my research. I also purchased a gift for the T.A.N.G youth programs to show my gratitude for their assistance with this study (a new computer, printer and desk for the youth program room).

Chapter 4: Findings

Introduction

The findings of this exploratory study illuminate a bi-directional relationship between leisure experiences and perceptions of acculturation. Leisure experiences appear to shape and be shaped by perceptions of acculturation and perceptions of acculturation appear to shape and be shaped by leisure experiences. Additionally, approaches to acculturation appear to be shaped by both leisure and acculturation.

First, leisure experiences shape perceptions of acculturation around a sense of boredom. The participants have similar leisure conceptualizations and have similar leisure repertoire in Canada as they did in China. In Canada, they claim to have more free time than they did in China. Given the similarities in leisure repertoire and increased free time, it might be hypothesized they would increase the volume of leisure they pursue. However, for the most part they have maintained the same volume of leisure and feel bored with the excess free time they have. This sense of boredom experienced in their free time translates into their perception of living in Canada which is that Canada is boring compared to their life in China.

Second, perceptions of acculturation shape their leisure experiences around a sense of convenience. Factors that ease or hinder their leisure shape how they access and experience their leisure. The perception of inconvenience in particular adds to the sense of boredom when they cannot easily access the leisure locations they prefer. Consequently, this impacts how they feel about their leisure experiences and about living in Canada which again, is that Canada is boring.

Finally, approaches to acculturation were found to be shaped by both leisure and acculturation experiences. Surface analysis of the data might suggest the participants were demonstrating behaviours characteristic of the integration approach. However, probing and deeper analysis offered other perspectives for interpretation. Perhaps the participants were exhibiting behaviours characteristic of selective acculturation where they adapted to particular aspects of the host community while also maintaining behaviours and aspects of their own culture according to the context they were in. Each part of the relationship contributes to comparing and constructing an understanding of their lives both in China and Canada. Exploring their lives in each country situates the descriptions within both contexts as interpretations are constructed and meaning gleaned about the relationship between their leisure experiences and perceptions of acculturation. The following are the findings from the data collection.

Leisure experiences shapes perceptions of acculturation

Details about their leisure repertoire and leisure experiences during free time provide insight around how they perceive, evaluate and compare their experiences in China and Canada. To begin, how the participants conceived of the concepts under study was explored to provide a basis for analyzing the descriptions they shared. Next, life in China and Canada were compared including their typical daily schedules and their free time. Following this, their leisure repertoire in each country was also compared. Finally, their sense of boredom is discussed in reference to their described experiences. Names used in this study are pseudonyms for the participants.

Conceptualization of leisure: The perspective of the participants. As discussed in the literature review, the relevance of research findings with other cultures lies in how participants perceive concepts being studied and how researchers endeavour to conduct the study from the perspective of the participants and their culture. When researchers understand and utilize the perspective of the participant in their analysis and interpretations, knowledge can be expanded. In the literature review, Iwasaki et. al. (2007) recommended understanding concepts from the perspective of the culture being studied rather than imposing Western terminology that may not be familiar or be understood in a similar way. They argued that direct translation is often erroneous and imposing Western concepts may create power imbalances between the participant and researcher (Iwasaki et. al., 2007, p. 115). Both may influence the frame from which the concepts are thought about, discussed and analyzed, rendering the findings conceptually irrelevant to the culture being studied. In following this recommendation, the second interviews with the participants explored their familiarity with the concepts, *free time, leisure* and *recreation*. The intent was to elicit description from their perspective of Chinese culture and investigate the existence of translatable words or phrases. Although they described free time with similar characteristics to the objective and subjective perspectives of what leisure scholars call “leisure,” because they were unfamiliar with the word “leisure” these descriptions are referred to as ‘their free time.’ What is known about how these concepts are conceived of is based on this particular sample of participants and what they think or know about their language. It does not mean that the words leisure or recreation do not exist in Chinese language or culture or that all newcomer Chinese youth are unfamiliar with the concepts.

Descriptions and characteristics of how the participants thought about their free time indicate some similar understandings between the participants and leisure scholars even though the Western terms are not quite familiar to them and direct translation of the words were not identified by the participants. For example, the subjective characteristics used to describe free time include freedom from obligations like school and freedom to choose whatever they want to do (Jeff & Neil, personal communication, March 6, 2010; Sophia, personal communication, March 6, 2010). They also described elements of enjoyment, using words such as ‘fun’ and ‘time to play’ (Jeff, personal communication, March 6, 2010; Matthew, personal communication, March 7, 2010; Natalie, personal communication, February 28, 2010). Their descriptions also expressed a period of time, a state of mind and types of activities. In Mandarin, one participant suggested ***zi you shi jian*** as a phrase that translates to *free time* (***zi you = free, shi jian = time)*** (Natalie, March 6, 2010). In Cantonese, two participants suggested a similar phrase, ***ji you shi jian*** also translating to *free time* (Focus group transcripts). Familiarity with the words *leisure* and *recreation* was split between those who did or did not know the word. Those who had heard the words before were unable to define them. One participant searched for the word *leisure* in an electronic translator and dictionary they owned, but no direct translation in Mandarin was given. Two participants felt that the Mandarin equivalent ***xiu xian***, as supported by Liu et al.(2008) was a good explanation of what was described to them as *recreation* (activities they might pursue in their free time). Natalie also suggested that ***xiu xian*** describes activities like sports. It can also be used to describe time for these activities, for example, “to have ***xiu xian*** time,” (Natalie, personal communication, March 6, p 6-7). ***Xiu xian*** was also described as the type of clothes one wears in those kinds of activities (i.e. loose, athletic clothing) (Natalie, personal communication, March 6, 2010).

Iso-Ahola (1980) distinguished free time as “the quantitative aspects of time left over after work,” (p. 8) or other obligations and leisure as “the qualitative aspects of ‘free time’” which include perceptions of both the quality of activities (e.g. state of mind while engaged in activity) and the activities themselves (e.g. sports, clubs, reading etc) (p.8). This description can also be considered the objective and subjective perspectives of conceptualizing leisure. Ragheb & Merydith (2001) also define free time as "time remaining after daily obligations are met," as used in the development of the Boredom in Free time scale (Ragheb & Merydith, 2001, p. 41). Mannell & Kleiber (1997) and others (Cooper, 1999; Iso-Ahola, 1999; Parr & Lashua, 2004) present similar objective and subjective descriptions of leisure that included types of activity, a period of time, freedom from obligation, freedom to choose how to spend their time, and intrinsic motivation.

Although these participants were not familiar with the Western words, their descriptions consist of some objective, quantitative elements of free time and some subjective, qualitative elements of leisure. This might suggest that the concept characteristics are similarly understood even though a direct translation of the words is not always possible. The supplementary phrases they presented to describe characteristics of the concepts also consist of both the quantitative aspects of free time and the qualitative aspects of leisure. For example, the Cantonese ***Yao Han*** as *you are free* and the Mandarin ***Ye yu sheng huo*** as spare time or life outside of work, suggest the perceived freedom characteristic of free time and leisure. ***Yu le*** described as happiness or how you feel in free time suggests the state of mind characteristic of free time or leisure. ***Yao lot chen***, Cantonese for playground, and ***Ju hui*** as party or gathering describes a setting or activity. Although Walker & Wang (2009) found that perceived freedom was not a significant factor for their Chinese participants in distinguishing a leisure experience from a non-leisure experience and Walker & Deng (2003/2004) had only one participant mention the attribute of freedom in their study of the subjective experience *rumi*, perceived freedom appears to be a prominent element of how these participants think about spending their free time and leisure. Although not explicitly asked about intrinsic motivation during the interviews, intrinsic motivation may also play a role in how they spend their free time according to their descriptions. In many cases they chose to spend their free time for their own enjoyment and in ways that were of interest to them, particularly in China. In Canada, intrinsic motivation may play a role in some of their free time pursuits; however the participants did mention instances where they chose free time pursuits because they had nothing else to do and were bored.

The importance of this exercise is demonstrated in a number of ways. First, had the participants been asked during the first interview to describe their *leisure* or *recreation* experiences, they may have had more difficulty as they were unfamiliar with the actual words. Having asked them first about how they spend their *free time* in their typical daily schedules, they hopefully began to think from that perspective when describing their free time, leisure and recreation without initially imposing the Western concepts upon them. Secondly, comparisons around how participants and leisure theory characterize the concepts could be made. Although unfamiliar with the words and their definitions, the participant's own descriptions suggest some similar characterizations the concepts without using the Westernized words. Related to the previous point, this allowed Iwasaki's recommendations to be put into practice by exploring familiarity and comparing conceptualizations in Chinese culture and language. Lastly, understanding how the participants perceived the concepts also assisted with the analysis of the data and the development of interpretations in the context of their descriptions. A limitation to this exercise may be exactly what Iwasaki et al., (2007) cautioned against. Although the terms *leisure* and *recreation* were intentionally not introduced during the first round of interviews, the Western concepts and descriptions were used in an effort to further explore how the participants might think about them in Chinese culture and language. Doing so did elicit leisure and recreation-like descriptions and phrases from the perspective of the participants. Finally, this small sample tells us only about how these participants were making sense of the words and worlds around them. They are by no means generalizable to all newcomer youth or to Chinese culture.

Comparing life in China and Canada: Typical days and leisure experiences.

The typical daily schedules of the participants in China and Canada were explored to better understand how similarities and differences between the two cultures influenced the perceptions of their free time and leisure. Their typical daily schedules provided two sets of information. First, it mapped how the hours in their days were distributed amongst various tasks (i.e. school, homework, meals, sleeping and free time). Second, it allowed for comparisons to be made around the similarities and differences between their lives in both countries. The free time of the participants was discussed throughout the descriptions of their typical daily schedules and explored in more detail in terms of what they do in their free time, why they choose it, who they do it with and why they like it. A sense of boredom in Canada came up both in reference to their free time and to living in Canada.

Comparing typical school days. The descriptions from the participants implied that school days in China were longer than in Canada which left little actual free time for leisure. It was more stressful in terms of homework and achievement, but not in terms of language and communication which was stressful in Canada. Crucial for their experience and ability to cope in Canada were friends and teachers. The following descriptions illustrate these experiences. For these participants, attending school and completing homework dominated their weekday daily schedules while living in China. They describe school as being very challenging, comparatively more challenging than in Canada (Natalie, personal communication, February 6, 2010). Sophia exclaimed, “Students, it’s the hardest job that you can get in China,” (Sophia, personal communication, February 7, 2010). The participants gave an account of long school days beginning as early as seven o’clock in the morning and ending as late as six o’clock in the evening. Li & Li (2010) refer to “The China Report 2009,” conducted by Peking University which states that students have an average of 11.9 hours (in Guangdong) to 14.4 hours (in Beijing) of schooling per day (p. 214). The value of academic achievement within Chinese culture is supported by the length of time the participants claimed they spend daily in academic pursuits. They also described enduring much pressure around academic achievement where school experiences were “no fun for learning” (Natalie, personal communication, February 6, 2010). For example, Natalie remembers teachers had students copy passages from a text book ten times in order to commit information to memory and that the teachers just "tell you the answers," (Natalie, personal communication, February 6, 2010) instead of students finding the answers for themselves. Although school was not fun, she does admit that the strict style of teaching and learning in China worked and students did learn the material well.

Living in Canada, the participants described a less demanding school life. They described school as being much easier, consisting of shorter days that start around 8:30am and end around 3:30pm. In Canada, they claim to have much less homework and have more free time in the evenings. One participant says in Canada, he can go to bed on time everyday unlike in China when he had to do homework late into the night Compared to traditional Chinese teaching style they feel that, "learning is fun" in Canada (Natalie, personal communication, February 6, 2010). For example, research projects are enjoyable where the participants find the information themselves instead of only copying passages from text books.

Comparing afterschool activities. Based on the recollections of the participants, they took part in little to no afterschool activities in China nor in Canada. For the purposes of this study, the phrase 'afterschool activities' was used to describe extracurricular activities or opportunities to participate in a variety of interest groups, offered by a school outside of regular school hours (Encyclopaedia of Children's Health, 2010). In China, lack of opportunity and emphasis on academic achievement appear to be the main reasons for not taking part in afterschool activities. Some participants conveyed that no after-school activities or sports were available for them to take part in at their schools. Mark claimed that most students took the bus to and from his school, so no afterschool activities were offered as students needed to take the bus home immediately after school. Others recall there were a few afterschool activities at their respective schools. Natalie recalls there were some school sports teams but they were mainly for boys. Participating on these teams meant the students missed the last period of school (for practice or games). Few students, however, were willing to miss the last period as it was a free period to get started on their homework Kevin spoke about occasionally watching basketball games after school with his friends while Neil spoke about participating in the drama club afterschool. The others reported no afterschool activities at their respective schools.

In Canada, some of the reasons for not participating include lack of awareness, disinterest in what the school does offer and apprehension about having to try-out for teams or clubs. Natalie is the only participant who took part in an after school activity offered by her school. She volunteered as the girls' basketball team manager. She learned of this opportunity through a friend who was a member of the team. She claimed she is not good at sports, so instead volunteered, stating "It's really cool," (Natalie, personal communication, February 6, 2010). Robert had an interest in playing on the school basketball team but had missed the basketball tryouts on a day when he was sick. Instead, he played basketball with a city league on the weekends. There appear to be a number of reasons for not participating in afterschool activities in Canada. For example, Mark claims he was unaware of what afterschool activities were offered at his school. It is also possible they were not interested in what is offered. Matthew argued he would consider joining an afterschool activity if there were activities he liked, such as badminton or dodge ball. Comfort level to join an afterschool activity was another factor. For example, Natalie spoke about wanting to join the art club her art teacher had mentioned, however, she did not know the details around joining and was a bit hesitant if there were "try-outs" to join (Natalie, personal communication, February 6, 2010). She felt the same way about joining the badminton team. She liked to play badminton, but did not think she would be good enough to make the team.

In China lack of opportunity and academic achievement were factors for non-participation in afterschool activities according to the participants. In Canada, the acculturative challenges they faced may have played a role in awareness, disinterest and apprehension. Perhaps the challenges of language and communication influenced their awareness of what was offered at their schools. Their English language skills and challenges to communicate with their peers and friends may have also caused apprehension to join teams or clubs. They may have felt incompetent to join the activities they were interested in and may have also been felt discouraged to try anything new. Although they had more free time, those challenges deterred them from participants in afterschool activities even though they had more free time in Canada.

Comparing evening activities. As a result of the long school hours and significant amount of homework they had, the participants all spoke of very little free time for themselves during the weekdays in China compared to Canada. Natalie said there is “no time for anything else in the evening,” (Natalie, personal communication, February 28, 2010). Li & Li (2010) confirmed this maintaining that “the excessive mechanical training and learning take up most of children’s leisure time which was supposed to be thinking and gaming time,” (Li & Li, 2010, p. 214). If they had very little homework that night, the participants talked about watching some television or playing computer games.

In contrast, in Canada the participants have less homework and more free time than they did in China. They usually spent one to two hours on homework and then had the rest of the evening to do whatever they would like. For example, they might watch movies (Chinese movies and English movies with Chinese subtitles), watch television (sports, Chinese shows), or play on the computer. These will be discussed in detail in the section about their leisure repertoire.

Comparing the weekends. Differences were also evident in their weekend schedules in China and Canada. Weekend schedules in China were mostly taken up with doing homework, although they described having a little more free time than on weekdays. Some would wake-up early on Saturday mornings to start their homework while others spoke of attending tutoring classes with their friends or other students from their schools. When they were not doing homework, they liked to spend time with their friends. Jeff and Neil both shared that they normally have nothing to do other than their homework on the weekends so they would stay home to sleep, or spend time with their family. Activities that were also pursued occasionally include karaoke, barbecues, going out for dinner, sightseeing and night markets.

Compared to their weekends in China the participants believed they have more free time in Canada. Their free time on the weekends was spent in a similar way to their weekday evenings but also included some additional activities. All of the participants took part in the T.A.N.G. Program - the Homework Club on Saturday mornings, the Youth Program on Saturday afternoons or both. One participant was a former volunteer with the summer T.A.N.G program. After T.A.N.G., some participants spent time at home with their families or went out with their friends, for example to hang out at the mall. They also did their homework, watched TV or used the computer. Kevin also talked about attending church with his family on Sundays.

To summarize, in China, their typical weekday schedules consisted of waking up very early, getting ready for school, attending school for eleven to fourteen hours a day, doing their homework and then getting ready for bed. Weekends were also mainly taken up with completing homework and might include some free time to spend with family and friends. School is described as much more stressful than in Canada. Overall, they described having very little free time in which they had no obligations and could spend their time how they wanted. However, in the little free time they did have, they vividly described spending it in various ways.

Their typical weekly schedules in Canada had both similar and varying characteristics to their schedules in China. While school was still the main focus of their lives, they described shorter school days and less homework than they had in China.

According to the participants, their typical weekday and weekend schedules indicated more free time available to pursue non-school related interests and activities. The similarities lie in how they chose to spend their free time both in China and Canada. Their leisure or free time repertoire in Canada resembled their choices in China with the exception of a few activities that were only pursued in China (e.g. Night markets, Karaoke). Their leisure repertoire in China and Canada is discussed in the next section.

Comparing leisure repertoire in China and Canada. Comparisons of their leisure repertoire and leisure experiences were made between those in China and those in Canada. As discussed in the literature review, *leisure repertoire* in this study refers to the objective perspectives of thinking about leisure - specifically what they do during their free time for leisure (e.g. the activities they pursue). *Leisure experiences* in this study refer to the subjective perspectives of describing leisure - specifically how they perceive, remember and evaluate their leisure in both countries (e.g. their state of mind while pursuing leisure). Some similarities appear between the leisure repertoire they had in China and those they had in Canada. The leisure repertoire they spoke of in both countries fell into five broad categories – leisure with friends, leisure with family, leisure at home, sports, and T.A.N.G. Each of these categories are described and compared between experiences in China and Canada. Differences appear in the descriptions of their leisure experiences around how the participants felt about their leisure in each country which provided insight around the meaning of their experiences in each country. The details also pointed out the aspects of the experiences that were important to them. The similarities and differences allude to acculturation approaches of the participants where similarities might suggest an integration approach but where differences might suggest an alternative approach such as selective acculturation where the participants demonstrate adapting and maintaining their leisure pursuits and experiences. Approaches to acculturation will be discussed in a following section.

Friends: Making friends was challenging for a number of reasons including the language barriers and the due to the small numbers of Chinese or Asian students at their schools. According to the participants, there are only two or three Chinese students at their schools. Those who take part in the Mandarin Bilingual program encounter many more Chinese students with whom to make friends with. Many of the participants are developing relationships with students of a wide range of nationalities and are taking these relationships beyond school. Some participants have friends at school who are Asian and also have Chinese friends through the T.A.N.G. program. Others have mostly White or non-Asian friends of various nationalities. Matthew shares he does not have any Chinese or Asian friends outside of T.A.N.G. program although he admits he would like to have Asian friends. He says there are only around five Asians at his school, who all speak Mandarin and hang out together. Since he does not speak Mandarin, he finds it hard to get to know them.

Communication problems were related to (a) lack of applicability of the English they learned in China; (b) difficulty in understanding people in Canada; and (c) difficulty reading. These are primary challenges for newcomers whose first language is not English (Yeh et al., 2008a). Although English was taught in school in China, many of the participants felt it was not very helpful to them when they arrived in Canada. The English learned was mostly vocabulary, grammar and writing, but not enough speaking or listening. Natalie was even sceptical about how well a Chinese teacher could teach English, asserting, “How good English he can speak?” (Natalie, personal communication, February 6, 2010).

Communicating with others (particularly teachers and classmates) was challenging given this language barrier. It was difficult not knowing what people were saying to them and having others not understand what they were trying to say. One participant says he would just keep talking until they understood. School work was especially challenging at first. They would have to spend twice as long preparing for tests and doing assignments as they were just learning the vocabulary. It was frustrating because they felt they probably knew the material and could answer questions in class, but just did not know what the teachers were saying. Their ELS teachers helped them practice English through homework assignments. Natalie shared that her teacher also taught her about Canadian culture (i.e. holidays, sports, traditions) which she felt was really helpful and fun.

Making friends was difficult due to language and cultural abilities and knowledge. In the beginning, it was hard to communicate with other students and for other students to communicate with them. Robert remembers that trying to communicate with other students was challenging because they simply did not know what each other was saying. Some tried to understand, he says, but others did not really care. Others also mentioned that their friends were kind and helpful, assisting them with understanding words and explaining homework. The two participants who take part in the Bilingual program found it somewhat easier to make friends as they sought out the students who spoke their Chinese dialect and asked them for help. While they now are able to communicate more effectively with their friends and peers, one participant lamented during the focus group that speaking and writing in English all the time meant he was speaking Chinese less often and beginning to forget how to write in Chinese. Cultural and knowledge abilities also made it difficult for the participants to make friends. Neil says simply, “I cannot relate to them because I do not know their culture” (Neil, personal communication, March 6, 2010). Others agreed, Natalie using the example of her classmates being shocked that she did not know about hockey or the names of hockey players. She recalls it made her feel embarrassed and out of place. Her ESL teacher was helpful in this case as Natalie learned about Canadian culture from this ESL class.

Although language was discussed as a challenge when they arrived to Canada, teachers and friends were regarded as kind and helpful as they adjusted to their new school environment. These comparative descriptions lead to the next chapter to explore and understand the role free time and leisure plays in their lives and how it shapes and is shaped by their perceptions of adjusting and adapting to life in Canada.

Leisure with Friends. In both China and Canada, many of the participants said they liked to hang out with their friends in their free time. Hanging out with friends usually happened at school, after school and on the weekends. In China, spending time together after school was rare because the participants and their friends were all usually busy doing homework (Natalie, personal communication, February 6, 2010 & February 28, 2010; Robert, personal communication, February 13, 2010). This is a reflection of the hard work ethic that is characteristic of Chinese culture.

Going to the mall and shopping were also favourite ways to spend free time with friends in both China and Canada. In China, they liked to shop at the mall usually late on a Friday or Saturday evenings. They also described shopping on nearby streets lined with shops that sold many different items such as shoes, clothes, and accessories (Natalie, personal communication, February 28, 2010; Sophia, personal communication, February 7, 2010). They described their preferred shopping areas in China as being close to where they lived, particularly in terms of how easy it was and how long it took to get there. In Canada, the participants preferred to shop at malls near to their homes as well. The bigger more popular mall on the other side of the city was usually visited on weekends or holidays because they perceived it as being very far away from home. They felt it took a long time to travel to the bigger mall particularly using public transit where they would have to take multiple buses (Neil, personal communication, March 6, 2010; Robert, personal communication, February 5, 2010).

One reason they liked going to the mall with friends was because they enjoyed their company and their friends helped them decide what to buy (e.g. clothes). Matthew claimed that without his friends there, shopping would be boring (Matthew, personal communication, March 7, 2010). Jeff liked to go to the mall because “they (his friends) want me to go with them,” (Jeff, personal communication, March 6, 2010, p. 35). Online shopping was only mentioned by Sophia. She shops online for CD’s or DVD’s of Asian music artists, which she says are hard to find in Canadian stores (Sophia, personal communication, February 7, 2010).

Going to the mall and shopping in both countries was enjoyable because of the friends they went with. In China, they felt travelling to the malls and shopping areas was easier because from their perspective these areas and malls were closer to where they lived and transportation was easier to get to the shopping that was further away. In Canada, distance and travel time to the malls they would prefer to go to (e.g. the larger mall on the other side of the city for many of the participants) was greater and more difficult from their perspective.

Karaoke and barbecues in the park were described by Robert as a favourite way to spend time with his friends in China. About fifteen friends would usually go to karaoke on a Friday or Saturday night, spending up to five or six hours there. Some friends would sing, others would just watch and some would play poker. It was convenient to go to karaoke in China because there was a location nearby in his neighbourhood and another location just a ten minute walk away. He has not gone to Karaoke in Canada because he was not aware of one here and did not think his friends would be interested in going (Robert, personal communication, February 13, 2010). Karaoke in Canada is different from karaoke in China according to how Robert describes it. From his description, karaoke venues were open to people of all ages. In Canada, karaoke often takes place in bars where alcohol is served and where patrons must the age of majority (or the legal drinking age, which is eighteen in Alberta). As such, if Robert wanted to go to karaoke with his friends in Canada, he would have to find a location that was for all-ages.

Robert also described having barbecues in the park with this same group of friends in China. These excursions were spontaneously planned, where one friend would call up another to make plans, and then they would call the rest of their friends to see who would like to come along. They did not do this very often, but they really enjoyed it. They would usually go to the park at night because the lights would be turned on and "it was really beautiful," (Robert, personal communication, March 7, 2010, p. 7). In addition to eating food (e.g. meatballs, chicken wings, salad, fruit), they would play card games, talk, go fishing in the little lake, and set off fireworks (Robert, personal communication, March 7, 2010). This is a free time pursuit he only took part in when he was in China. He believes it is not the same doing some of these things in Canada mainly because he does not have as many friends in Canada to do them with as he did in China (Focus group, personal communication, May 2, 2010). He also does not know where to go to do these leisure pursuits.

Since the participants describe having less free time in China, they seem to appreciate and really enjoy the time they did have to spend with their friends. In Canada the experience has a different quality. Although the participants believe they have more free time, they do not seem to spend any more time with friends than they did in China. A number of reasons might be inhibiting them. For example, the challenges they faced with language barriers and communication issues might make it difficult for them to know about leisure opportunities or to pursue them with the friends they have. Perhaps the ethnicity of their friends plays a role, particularly in understanding or appreciating how their leisure is pursued in Canada compared to what it is like in China. This might make them feel like it is not as enjoyable in Canada as it was in China. Add to this the difficulty of getting around the city and the participants may choose not to do these things even though they say they have more free time in which they could.

Leisure with family. Spending time with family was a main focus for many of the participants in China. This time predominantly revolved around food and travel. Dinner with relatives was a weekly tradition for Natalie's family in China (Natalie, personal communication, February 6, 2010). Every Saturday two sets of aunts, uncles and two cousins from her Mom's side of the family would go to the grandparent's house for dinner. Each of the families lived nearby in the same neighbourhood. She rarely saw the extended family of her father as they lived far away in another city. At her grandparent's house, the adults would chat and cook food in the kitchen while the children would do their homework. After dinner, the children would continue their homework while the adults would chat or play games. Once their homework was complete, Natalie and her cousins would sometimes watch their favourite television shows or would walk down the street to go shopping. These family gatherings were a favourite activity for Natalie. She does not have these gatherings in Canada as all of her family is still in China. She describes one of her cousins as her best friend, like a sister, and so expresses that she misses her and these family gatherings a lot (Focus group, personal communication, May 2, 2010).

In China, Jeff and Neil's family liked to go out to restaurants for dinner or out to the Night Markets for midnight snacks (Jeff & Neil, personal communication, March 6, 2010). Their favourite restaurants were Japanese restaurants and steak houses. At the steakhouse, both boys said they liked to order spaghetti and steak, Jeff also including cream of mushroom soup and snails to his favourite order Night markets and midnight snacks were also described as a popular night time activity where the streets lined with restaurants were also lined with food vendors selling a large variety of tasty snacks (Jeff & Neil, personal communication, March 6, 2010).

Food is an aspect of life in China that participants miss a lot. Sophia says, “Life in China is more vivid than here, especially the food,” (Sophia, personal communication, February 7, 2010, p. 61). For example, she compared a concession stand in Canada to China. In Canada, snacks at the concession consist of hotdogs, French fries, pizza, and sandwiches. In China, she says there are so many different snacks, especially at the Night Markets where the whole street is lined with vendors selling a variety of different food and snacks. She described liking to watch a street vendor make sticky rice balls. The vendor would roll the rice ball and then throw it onto a metal tray, making a loud banging sound. He would then roll the rice ball in crushed nuts before serving it. Sophia said it was fun to watch and was a part of the culture that she enjoyed (Sophia, personal communication, March 6, 2010). She also described going to a food shop where she would pay five yuan (which is approximately seventy-five cents Canadian) to get a tray of ten different snacks. She described them as similar to Dim Sum, for example serving bite sized dumplings and steamed buns. She said for five yuan she could not even finish them all (Sophia, personal communication, March 6, 2010). She also describes eating different kinds of meat in China. In Canada, she describes eating pork, beef and chicken. In China she has also tried frogs, rabbit, snakes and seafood unlike the seafood she sees in Canada. She describes the seafood as strange looking, almost looking like big bugs. At one restaurant she went to, the seafood was kept alive in a tank until the customer picked out what they wanted and the chef cooked it up.. The participants also described many shops and small restaurants that sell food in China. They are found everywhere in their cities - in their neighbourhoods, near their schools and workplaces. They described being able to walk down the street to buy food everyday if they wanted to (Jeff, personal communication, March 6, 2010).

They all agreed that food in Edmonton is not that great, especially Chinese food. Sophia believes that Canadian Chinese food here is Westernized and does not have an authentic Chinese flavour (Sophia, personal communication, March 6, 2010). They also find it difficult to find good Chinese groceries (Jeff & Neil, personal communication, March 6, 2010). Matthew described a particularly challenging time making adjustments to his food. First, he was very used to spicy food in Singapore and says he had not yet found any good spicy food in Canada. Even the McDonald's in Singapore had chilli sauce instead of ketchup as a condiment. Getting used to ketchup was a challenge since he really does not like the taste of it (Matthew, personal communication, February 14, 2010). He also really missed home cooked food especially since his family had a maid to cook for them. This was a hard adjustment for his family since they do not have a maid in Canada. No one in his family knows how to cook and so they always eat out, usually fast food (Matthew, personal communication, February 14, 2010). He agrees that Chinese food here does not taste at all like authentic Chinese food in China or Singapore, in fact he says that it tastes nasty. On the flip side, he likes the ethnic diversity of the city and is very interested in going out to try different foods from different cultures (Matthew, personal communication, February 14, 2010).

Their food experiences in China are unlike what is experienced in Canada and are what makes the food experience in China more "vivid," (Sophia, personal communication, February 7, 2010, p. 61). These details uncover the differences in their experiences with food and leisure related to food. The differences are important to their perceptions of acculturation where in their own comparisons, they perceive food and leisure related to food to be more enjoyable and appealing in China than in Canada. These perceptions may add to their claim of boredom in Canada when they cannot experience it in the same way.

Travelling was an activity done with family in China more than in Canada. It consisted of both longer trips taken once a year (Kevin, personal communication, February 11, 2010) and shorter, more frequent day trips nearby. Jeff and Neil looked forward to travelling to Mainland China to visit their Dad where he worked. They really enjoyed it when he took them to the Night Markets for midnight snacks (Jeff & Neil, personal communication, March 6, 2010). They also took short day trips such as taking the bus around the city to visit attractions or taking boat rides to the other islands of Hong Kong. There, they liked to go to the beach, go sightseeing and go shopping (Jeff & Neil, personal communication, March 6, 2010). Winter and summer vacation were the main two times during the year when the participants travelled with their families. Winter break is one month long that begins just before Chinese New year in February. During Chinese New Year, some would travel to visit relatives as well as spend time with their families at home (Natalie, personal communication, February 6, 2010; Sophia, personal communication, March 6, 2010). Summer break, the two month break between the end of one school year and the beginning of the next school year was a time when families would go on vacation or visit relatives. Although the summer break was a break from school, Natalie states that they did not travel too far even in the summer, as they still had homework to do in preparation for the upcoming school year (Natalie, personal communication, February 6, 2010). Spending time with family still plays a role for some participants in their free time in Canada. One participant mentioned that he enjoys going out for a walk with his Mom to get fresh air (Neil, personal communication, March 6, 2010). Sophia spoke about going grocery shopping with her parents. She has the impression that a lot of Western families do not shop together and that kids here do not want to shop with their parents. She feels quite the opposite. She loves to shop with her parents as it is time she can spend with them and she has the opportunity to suggest buying things that she would like. She particularly enjoys this when her father is home from working outside of the city. She really appreciates shopping with her parents now because she used to have to do all the shopping by herself while her parents worked. She also spoke about going on a trip to Vancouver with her Mom while her Dad was away at work. She really enjoyed Vancouver because she feels the city is similar to being in China, as it has a larger Asian population and is near the ocean (Sophia, personal communication, February 7, 2010). When asked about their free time with family in Canada, most of them spoke of time at home watching television, watching movies and eating together.

These descriptions suggest that even though they claimed to have little free time in China, much of that time was spent with their families. Although it can be argued that at this age spending free time with family may not be freely chosen, the recollections the participants shared were pleasant. The differences between what they did in their free time with their families and how they experienced it in China compared to Canada could also influence their sense of boredom. If they feel these opportunities are not the same or do not exist in Canada, they may feel Canada is not as enjoyable and may feel homesick for those experiences.

Leisure at home. In China and Canada, using the computer and playing videogames was a common way to spend free time at home. In China, they mentioned playing with a group of friends at a friend’s home, by themselves at their own home or online against other people (Jeff & Neil, personal communication, March 6, 2010; Mark, personal communication, February 9, 2010). For Robert, playing videogames was something he did when he had nothing else to do (Robert, personal communication, February 13, 2010). Unlike the others, Matthew did not own a computer at home in China. Instead, he would go to a computer café and spend two dollars an hour to play video games there. He would spend at least a few hours or more when he had a chance (Matthew, personal communication, February 14, 2010). At home, the computer was also used for the Internet to surf Chinese websites and play Chinese games (Jeff, personal communication, March 6, 2010). In China, using the computer was described as a leisure pursuit that was an enjoyable experience for some, but also as a last resort pursuit for others during the short periods of free time they described having.

In Canada, the participants continue to use the computer but for slightly different purposes. In Canada, they use the Internet to access Chinese media, for example to watch Chinese television shows, Chinese movies, listen to Chinese music and watch YouTube videos (Natalie, personal communication, February 6, 2010). They also use social networking sites like MSN messenger and Facebook to keep in touch with family and friends in China (Jeff & Neil, personal communication, March 6, 2010). Matthew mentioned that his computer is the first place he goes when he gets home from school (Matthew, personal communication, February 14, 2010) while Kevin says he only plays videogames when he does not have anything else to do (Kevin, personal communication, February 11, 2010). In Canada, it is evident that the computer is not only used as a leisure pursuit, it is also a means for staying connected to their Chinese culture as well as their family and friends. Similar to China however, for some participants playing on the computer is pursued in free time when there is nothing else to do.

Watching television was another way participants liked to spend the little free time they might have during the weekday or on the weekend after finishing their homework in China. They talked about watching Chinese shows such as dramas or soap operas as well as comedy, movies, cartoons and sports. In Canada, watching television was also a common way to spend their free time. Some enjoyed watching English shows such as American Idol, Hannah Montana and the Jonas Brothers, Heroes, and Family Guy, and channels such as Muchmusic and the Family Channel. Others liked to watch Chinese shows and the Chinese news (Jeff & Neil, personal communication, March 6, 2010; Mark, personal communication, February 9, 2010; Robert, personal communication, February 13, 2010). Similar to using the computer in Canada, watching television is not only something that is pursued in their free time, but is again also utilized as a means for staying in touch with Chinese culture as evidenced by seeking out Chinese shows and Chinese news.

Sports. Participants spoke very little about physical activity and playing sports in China. For some, playing sports mainly took place during physical education class at school (Natalie, personal communication, February 6, 2010). Others occasionally played basketball, soccer and badminton outside of school with friends (Kevin, personal communication, February 11, 2010; Matthew, personal communication, February 14, 2010 and March 7, 2010). Robert was the only one who mentioned playing basketball on a non-school related team. He also spoke enthusiastically about how he used to go swimming everyday in the summer with his friends for three or four hours at a time as the pool was near to his house (Robert, personal communication, March 7, 2010).

In Canada, sports are again not a common way to spend their free time. Robert likes to watch basketball on TV, and again plays basketball on a city league (Robert, personal communication, March 7, 2010). He also spoke about going swimming with his friends but not as often as in China because the pool is not as near their home (Robert, personal communication, March 7, 2010). In this case, having the ability to get to the pool on his own was a factor that prevented him from swimming as often as he did or perhaps would like. In Canada, while some participants are interested in winter sports, like learning to ski or ice skate, and others say they are not interested in trying any winter sports because it is too cold to go out. In this case the weather is indicated as the reason for not pursuing winter sports, however many of them did participate in the skiing and skating field trips planned by T.A.N.G. despite the cold.

T.A.N.G. Seven of the participants took part in the T.A.N.G. program, and one participant was a volunteer. Five attended the Homework club in the morning, and six attended the Youth program in the afternoon. All of the participants say they enjoyed attending the program on Saturdays. Mark says he initially joined because he was always bored on Saturdays. They have all made friends through the program, some of whom also spend time together outside of the program. They say they enjoyed the trips and activities that were planned, particularly going to Laser Tag and playing dodge ball. Robert and Matthew also mentioned that the program helped them practice their English and helped them with understand and complete their homework. Matthew wants to become a program volunteer when he becomes too old to attend as a participant (the program is for 11-15 year olds).The program was also mentioned as helpful for making new friends. This is particularly salient because all of the participants in T.A.N.G. are of Chinese descent. This program fulfills their desire to have more Chinese or Asian friends with whom they might relate to because of their shared ethnicity. The program has appeal to these newcomer youth because it gives them an opportunity to connect with Chinese culture in ways they are unable to at school or in other programs not aimed at Chinese youth.

Natalie mentioned two other new leisure pursuits in Canada. Occasional sleepovers on the weekend with her girlfriends are also considered fun for Natalie. During the sleepovers, they like to watch movies, talk, eat, surf the internet and stay up late. She also really likes sleepovers because she can stay over with her friends and stay awake until very late. This was an activity she did not experience in China (Natalie, personal communication, February 28, 2010). These sleepovers may be a means for connecting to and deepening her relationships with her new friends from school. None of her friends at school are Asian or Chinese they are all Caucasian. Parties are the other new activity. Natalie enjoys in Canada. She loves to dance and really enjoyed the dances her school put on for Valentine’s Day. She would really like to go to a house party but is unsure about it because she hears they have alcohol there. Her parents are also reluctant to let her go.

Leisure or free time boredom. Despite having more free time in Canada compared to China, boredom was mentioned during the interviews. Boredom was related to how they spend their free time in leisure-like pursuits and was mentioned in reference to what it is like living in Canada. Some of the participants felt excited and happy to come to Canada at first. However, shortly after arriving that sentiment changed. Robert says, “When I come here, and after, it’s really boring,” (Robert, personal communication, February 13, 2010). In China, he had many friends and every weekend they would go out somewhere. When he first arrived in Canada, he did not have any friends and he just wanted to go back to his old school and old friends in China. In spite of having an easier school life and more free time during the week and on weekends, the participants feel bored in Canada, compared to China where they feel there is a lot more to do. In Canada, they often just stay home, which they find to be boring. They describe boredom as having nothing to do that interests them. Sophia says, “So…my spare time…I guess, like, I would never get bored in China,” (Sophia, personal communication, March 6, 2010). She described life in China as being fast paced with no time to get bored. The participants say that there is not very much to do in the evening or at night in Canada compared to China, and so they just stay at home and do other things. It is boring, they say, when they just want to go out and have some fun (Focus group, personal communication, May 2, 2010).

Ragheb & Merydith (2001) define free time boredom as "a subjective feeling characterized as a sensory deficit, failing to reach an optimal level of flow or arousal, originating from under load due to lack of pleasant rewards obtained from physical and mental stimulation, social isolation, affective, and environmental settings during a person's free time," Ragheb & Merydith, 2001, p. 45). Iso-Ahola & Weissinger (1990) (as quoted in Barnett, 2005) define leisure boredom as, “resulting from the perception of too much time available with too little to do to fill that time (Barnett, 2005, p. 133). Sophia talked about not having information about what there is to do in Edmonton or where to go. She thinks that many newcomers do not know what activities are available to them and that it is “hard to find activities into their empty schedules,” (Focus group, personal communication, May 2, 2010). So, most of them learn about them through their friends, they do what their friends do. She also thinks, “because it’s recreation, it’s not really formal information, like when you apply for a passport,” and you go to the passport office (Focus group, personal communication, May 2, 2010). Besides their friends, they do not know where to find more information, so they stay home and feel bored.

This section demonstrates a number of things. Their descriptions illustrate similarities in their leisure repertoire that might be assumed to make it easier to pursue and enjoy their leisure. The differences around their leisure in free time in Canada compared to China suggest that *how* they experience it – how they perceive, evaluate, interpret and compare their experiences in China and Canada, contribute to this sense of boredom they feel in Canada.

Perceptions of acculturation shape leisure experiences

Perceptions of acculturation shape their leisure experiences around *how* they *experience* their leisure. Factors that hinder their leisure in particular influence their sense of boredom. Questions around constraints or negative experiences were not specifically asked in the interview guide, but were probed for more details if they came up during the conversation. Negative experiences were not explicitly mentioned about their life in China with the exception of the demanding nature of school which left them with little free time to themselves. Similarly, negative experiences were not mentioned about their leisure experiences in Canada specifically; however the participants did speak about aspects of living in Canada that negatively influenced how they spent or accessed their free time. The lack of specific references to negative experiences is similar to what Lee et al. (1994) observed with the participants in their study. They found that post-hoc reflections of leisure experiences as investigated through one-on-one interviews did not contain some of the descriptions of negative experiences reported at the time the leisure experience occurred. Subsequently, comparisons and interpretations that could be made were limited. What they remembered at the time of the interviews may differ from how they felt at the time the experience occurred. The recollections are now themselves comparisons to how they remember their experiences in China. Interpretations were therefore based on the current recollections of the participants.

One of the main hindrances that was mentioned frequently in their descriptions of leisure was distance and the challenge of getting around Edmonton compared to getting around their hometowns in China. The participants felt the distance to travel to and from the locations they wanted to go were often far and took a long time to travel to. It usually required their parents to drive them or taking a long bus rides (Robert, personal communication, February 13, 2010). For example, if you lived on the north side of the city and wanted to go to West Edmonton Mall in the west side of the city, driving could take at least thirty to forty minutes. They felt the bus could take hours, especially on weekends when they do not come as often (Natalie, personal communication, February 6, 2010; Robert, personal communication, February 13, 2010). Driving became more difficult with parents who work or parents who do not have a drivers licence (Natalie, personal communication, February 6, 2010; Sophia, personal communication, February 7, 2010). The participants recall that they did not have to rely as much on their parents to go places in China. One participant said, “It’s easier in China to go to one place to another whether it’s by bicycle, or walking. I guess because the buildings are more squished together,” (Focus group, personal communication, May 2, 2010, p.33). The participants spoke enthusiastically about this. They feel that is the expanse of the city makes it difficult for them to get around to the places they want to go and more easy to get lost compared to their home towns in China (Focus group, personal communication, May 2, 2010). Robert claims that, “you can walk the whole city,” (Robert, personal communication, February 13, 2010) and other participants agreed. The participants claimed the cities they were from were small; however their hometowns were actually quite large with populations ranging from four million to fourteen million people (i.e. Zibo, Singapore, Hong Kong, Canton (also known as Guangzhou) and Chengdu respectively). They maintained that where they lived, they could walk places in five to ten minutes or take a bus in five to ten minutes to get to where they wanted to go. They also described their neighbourhoods as consisting of all the amenities they needed within a close proximity – schools, work, groceries, bakeries, restaurants, shopping and parks were all located within walking distance in their neighbourhoods. Perhaps their descriptions of ‘walking the whole city’ refer more to their own neighbourhoods.

According to the participants public transportation was also much more convenient in China. Rapid transit bus systems and above ground or underground rapid railways allowed for fast travelling across the cities. The feel that city buses came more frequently and that there were more of them in China than in Edmonton. One participant believes that in Edmonton, the time that it might take someone to travel to a destination might be longer than the time spent at the destination. Neil believes that it was easier to go out with friends in Hong Kong than in Canada, because in Canada they “have to take long trips on the bus on their own,” which seems difficult (Neil, personal communication, March 6, 2010). Even though they claim to have used public transit frequently in their hometowns in China, perhaps unfamiliarity with their new community paired with their language barrier caused them to feel apprehensive about travelling around a new city on their own. This unfamiliarity may be contributing to this apprehension and perception of it being difficult to travel around the city especially given that Edmonton is only a fraction of the size of the cities they came from in China. This perception of distance was mentioned in reference to both their leisure and living in Canada. It affected how they accessed and chose their leisure and affected how they felt about living in Canada. Compared to China, travelling around Edmonton was perceived as difficult and inconvenient.

In China, the proximity of desired locations and ease of transportation made it easier to efficiently and frequently pursue their leisure in the little free time they had. They also talked about the convenience of China compared to Canada again in terms of distance from one place to another in the city. The close proximity of their desired destinations and ease of transportation gave the participants the opportunity to pursue their preferred leisure easily and frequently in the relatively little free time they have in China. In contrast, the physical size of the city of Edmonton, the placement of some of their preferred leisure choices and the perceived inefficient public transportation make it difficult for them to access some of their leisure pursuits and so they just do things at home and feel bored. Another inconvenience the participants discussed was related to the time of day they preferred to pursue their leisure. For example, in China, the malls and stores open earlier in the morning and stay open later into the night compared to Canada. In Canada, they discovered that the malls close early in the evenings, and especially on weekends (i.e. West Edmonton Mall hours - Monday to Saturday, 10am-9pm, Sunday, 11am-5pm; Southgate Mall & Kingsway Mall hours – Monday – Friday, 10am-9pm, Saturday 9:30am-6pm, Sunday 11am-5pm). In China, they always went to the mall at night, which would close at midnight or later. It is not convenient to them they feel, for the malls to close so early. One participant was very surprised by this, exclaiming that at the time they would prefer to go to the mall, “the stores (are) already closed, what are you going to do?” (Focus group, persona communication, May 2, 2010). The time of day they were used to and preferred to pursue their leisure was not the same as in China, adding to the sense of inconvenience and consequently their sense of boredom.

Lastly, weather was mentioned as an element that hindered their leisure experiences. The participants recall having to become accustomed to the very cold weather in Edmonton. Robert claimed, “It’s too cold to go out,” (Robert, personal communication, February 13, 2010), and Kevin also asserts that he, “can’t go outside when it’s snowing,” (Kevin, personal communication, February 11, 2010). Matthew who is from a very hot climate exclaimed, “you expect me to go out in the cold?” (Matthew, personal communication, February 14, 2010). He says it is so cold, he can only go to the mall, but usually it is so cold he does not want to go out at all (Focus group, personal communication, May 2, 2010). Others agree, that here, because of the cold weather, everything they choose to do is indoors since most of the time it is too cold (Focus group, personal communication, May 2, 2010). Natalie shared that even though it was cold in China where she lived, the lowest temperature was only around minus ten degrees Celsius. In winter there, she says they would just stay home because of the cold. She says, “It’s not as cold as here, but still really cold,” (Natalie, personal communication, February 28, 2010). She also says the summer in China where she is from is really hot, up to 40 degrees Celsius, and so they would often go to the mall for the air conditioning (Natalie, personal communication, February 28, 2010). Sophia says it is not hard to spend winter in Canada because of indoor heat. She did not have indoor heat in her home in China because where she lived the temperature only went down to about zero degrees – it was not low enough to have indoor heat, but not high enough to feel warm without heat (Sophia, personal communication, February 7, 2010). While the participants all talked about how the cold in Edmonton prevents them from going outside and how distance from one location to the next is a challenge, they still managed to negotiate the cold weather and travelling around the city when they wanted to. For example, the participants all managed to attend the T.A.N.G. Youth program every Saturday morning and afternoon. All of the participants with the exception of one lived more than a ten minute car ride away from the ASSIST Community Services Centre. Most of them had to take public transit to get to the centre and some were driven by their parents. Even in the middle of the winter on the coldest days, they were usually in attendance. Their claims of cold and distance could be linked to whether or not they are motivated to get to where they want to go. These participants all enjoyed T.A.N.G and so made the effort, no matter the weather or distance, to get there every week. When their friends want to go to the mall, they do make an effort to go with them. Perhaps the apprehension of navigating the buses alone deters them from pursuing leisure interests they are not as interested in. Another reason may be that they are not aware of other leisure they might be interested in in the community and so the weather and distance are excuses for not going out. They are motivated by T.A.N.G., by the Chinese friends they have there to relate to, who understand their language barrier and who help them address some of the challenges they are facing as they are adjusting and adapting to their new community. This perception of inconvenience adds to their sense of boredom when they cannot easily access the leisure locations they want and just stay home. Consequently, this impacts how they feel about living in Canada, which again is that Canada is “boring.

Approaches to acculturation

Approaches to acculturation were found to be shaped by both leisure and acculturation experiences. Analysis of their descriptions of life and leisure in Canada rendered two different interpretations. Initial analysis of the findings suggests behaviours and experiences may be reflective of the *integration approach*. This approach implies seeking to participate in the host community while also retaining a degree of cultural integrity (Berry et al., 2002). A secondary analysis, where the details of the experiences were contextualized and related to other of their experiences, suggests *selective acculturation* as an alternative interpretation of negotiating acculturation. S*elective* *acculturation* is demonstrated when particular aspects of the host culture are adopted and particular aspects of their own culture are maintained *according to the context of the situation* (Gramann & Allison, 1999; Scott et al., 2006). In this study, experiences in particular contexts may be interpreted as *maintaining* behaviours and interests while experiences in other contexts may be interpreted as *adapting*. The *social cognition approach* as proposed by Padilla and Perez (2003) also lends itself to this interpretation of selective acculturation. *Social cognition* refers to an approach where an individual chooses from practical options to resolve a problem or meet the needs a particular situation. Related to the integration approach where a balance of both the host and ethnic culture are evident, social cognition emphasizes taking on those aspects of the host or ethnic culture that are practical and fit the needs of the context. These approaches to acculturation were gleaned from the descriptions of leisure and acculturation experiences shared by the participants and are by no means representative of all newcomer Chinese youth. The findings do, however, lend themselves to exploring the complexity of experiences and the rationale for categorizing behaviours and experiences into distinct categories. The blending of approaches or the instance when behaviours and experiences seem to fall in the grey areas between approaches on the spectrum of approaches to acculturation should be considered more seriously. Different themes and interpretations might also emerge from the data depending on the type of data collected, the richness of the description and the depth of analysis. This will be further explored in the discussion section to follow.

Initial analysis of the data might suggest the participants are demonstrating behaviours characteristic of the integration approach. Their leisure repertoire and the ethnicity of the peers are two examples that could lead to this inference. First, as discussed earlier, their leisure repertoire is similar to what might be considered Western leisure and so the participants have many similar interests as their Canadian friends. The assumption could be made that the participants are making an effort to engage with Canadian society by sharing leisure interests and taking part in leisure with Canadians. A couple participants also tried new leisure pursuits with their new friends (e.g. managing the girls' basketball team, joining a hip hop dance class, learning taekwondo, Bboy dancing). Some say they learn about new things through their friends, and often do what they do. This might suggest an inclination towards the integration approach where the participants are seeking to participate with the host community. The ethnicity of their friends is a second example. The participants shared that they have mostly non-Chinese, non-Asian friends in Canada. An initial analysis might suggest that the participants are trying to engage or choosing to engage with Canadian youth and therefore are seeking to participate with the Canadian community. According to the descriptions, the integration approach would reflect the choices these participants are making in terms of the youth they are friends with.

Secondary analysis of the data offers other perspectives for interpretation when their descriptions are analyzed in their context. Instead of an integration approach to acculturation, perhaps the participants are selectively acculturating. For example, although their leisure repertoire might be considered Westernized, they did not take these up as new leisure interests when they arrived in Canada. According to their descriptions, they already had many of these interests when they lived in China (e.g. hanging out at the mall, using the computer to access Chinese shows, movies and music). So, perhaps they are just maintaining their leisure and adapting to the context of their environments (e.g. school and home).

If they are maintaining the leisure interests that seem Westernized and are not acquiring many new Canadian leisure interests, how might these descriptions be labelled? Does this suggest integration? Maybe a separation approach is possible since they also pursue leisure with their Chinese friends in the T.A.N.G. program. Perhaps they are simply maintaining their leisure interests because they feel they can.

A second example again refers to the ethnicity of their friends. Further discussion about their friends at school uncovered the details that there are few Chinese or Asian students at their particular schools. This would mean they only have non-Asian or Canadian students to choose from to make friends with. If this is the case, are they then really seeking to have Canadian friends, indicative of the integration strategy, or are they just *adapting* to the context of the students in their schools and making friends with whoever is nice to them. Some of the participants did say they would like to have Chinese friends if there were more who attended their schools. They all participate in T.A.N.G, where one of the objectives is to connect newcomer Chinese youth with other Chinese youth in the city. Would participation in T.A.N.G. suggest an inclination toward a separation approach? Maybe, but maybe not if their parents were the ones who registered them in the program and it was not initially a program they found themselves or a choice they made.

Many interpretations can be made of their descriptions depending on the perspective from which the data is analyzed. The perspective from which the data was collected and analyzed will influence how interpretations are constructed and what conclusions are drawn. This will be explored further in the discussion section.

Conclusion

Comparing their lives in China and Canada through interviews and a focus group rendered description that situated their experiences in the context of the country they lived in at the time. A bi-directional relationship is evident between the leisure experiences and perceptions of acculturation of these participants where experiences in both domains shape each other. The similarities and differences between their past and present lives both ease and hinder their experiences pursuing leisure in their free time. Three main themes emerged from the data. First, a comparison of their typical daily schedules revealed that they have more free time in Canada than they did in China. Despite this, they did not indicate increasing the volume of their leisure repertoire or having more satisfaction in their leisure experiences. In fact, they expressed experiencing boredom in Canada. They claimed this was not the case when they lived in China even though they had comparably less actual free time for leisure according to their recollections. Their sense of boredom and perceptions of having nothing to do may have been influenced by the factors that hinder their leisure, primarily referring to convenience and secondarily to weather. These perceptions add to their sense of boredom when the participants feel they cannot easily access their preferred leisure, resorting to less satisfactory leisure usually at home. Finally, approaches to acculturation were demonstrated as being shaped by both leisure and perceptions of acculturation. Depending on the type of data and the depth of analysis, multiple approaches could be interpreted according to the descriptions of these participants. The outcomes of this relationship are discussed in the next chapter in terms of significance to extending leisure knowledge, to providing applications to practice and to making recommendations for future research.

Chapter 5: Discussion

Introduction

As framed by interpretive description methodology, the findings and discussion were based on the descriptions shared by the participants and interpretations of these descriptions made by the researcher. This study explored the gaps in the literature around leisure experiences and perceptions of acculturation. Specifically, the gaps included (a) exploring subjective perspectives of leisure experiences; (b) exploring these experiences with newcomer Chinese youth in Canada; (c) subjective perceptions of acculturation; (d) the relationship between the subjective leisure experiences and perceptions of acculturation of newcomer Chinese youth. This discussion section will briefly summarize the findings of each part of the bi-directional relationship, discuss contributions of the findings to leisure research, describe implications for leisure research and leisure practitioners, identify limitations and make recommendations for future research.

The descriptions of both leisure and acculturation experiences provided details around how the lives of the participants in China compared to their lives in Canada. Similarities and differences uncovered in their descriptions were probed for details and then contextualized during analysis to provide insight around how acculturation was negotiated, how their leisure was experienced and how the two sets of experiences are related. The findings illuminated a bi-directional relationship where themes emerged around factors that eased or challenged the process of becoming accustomed to living in their new community. The data also presented a relationship where multiple approaches to acculturation of the participants were demonstrated through both their leisure experiences and perceptions of acculturation.

In hindsight, further questions and probes could have been explored to gather even more rich detail that would contribute to a deeper understanding of the nuances and interconnections between negotiating acculturative challenges and the experience of boredom in their free time and leisure. Based on the current data, these findings inform leisure theory by (a) supporting the salience of utilizing conceptualizations from the perspective of the participant; (b) contributing to knowledge of subjective leisure experience related to ethnicity (Chinese) and a group of newcomers (Chinese youth) who have been explored very little in the existing literature; and (c) investigating factors that influence free time and leisure boredom for this group of participants. The findings inform acculturation theory by presenting support for alternative negotiation approaches akin to selective acculturation rather than a distinct inclination towards one or another approach to acculturation for these participants.

The findings of this exploratory study also illuminate the significance of subjective investigation for both leisure and acculturation experiences. Subjective perspectives render data and interpretations that may complement existing quantitative research and deepen knowledge around leisure theory related to ethnicity and culture. The findings broaden our understanding and fill gaps in the literature around the role leisure has in the lives of newcomer Chinese youth and the impact leisure has upon negotiating acculturation (and vice versa) as they adjust to life in Canada. In line with the intentions of interpretive description methodology, these findings provided first-hand accounts of known and unknown experiences of newcomer youth for the purpose of answering the research question that will extend leisure knowledge and provide insight for practice. Due to the exploratory nature of this research, the findings present more questions than answers around leisure theory, acculturation theory and applications to practice beyond the scope of this study. These are presented as areas for inquiry and recommendations for future research.

Leisure experiences shape and are shaped by perceptions of acculturation

Analysis and comparison of the data present themes around similarities and differences in their leisure experiences which shape their perceptions of living in Canada. First, some similarities existed around how they conceive of and describe leisure concepts when comparing their personal cultural understandings with that of Western leisure research. Although they could not think of direct translations for the words *leisure* and *recreation,* they did come up with related phrases, descriptions and examples. This became the starting point for analysing and interpreting their leisure experiences based on how they understand the concepts and what elements of the concepts are described as important to them. Similarities are also apparent in their leisure repertoire in China compared to Canada. Much of their self-reported leisure repertoire was carried over and is pursued in Canada, with a few China-specific leisure interests and a few new interests taken up in Canada. The self-reported differences in academic pressure, length of the school day and volume of homework suggest the participants had considerably more free time in Canada than in China. Given similarities in their leisure repertoire and the considerable increase in their free time in Canada, one might think participants would increase the volume of their leisure in Canada. However, this did not seem to be the case. Deeper probing of their leisure experiences revealed a recurring sentiment of boredom in Canada from many of the participants. How they experience their leisure in both countries contributed to the sentiment of boredom. Further analysis and interpretation of the findings revealed their leisure experiences were shaped by perceptions of acculturation in the form of factors that hinder their leisure. This influenced not only how they feel about their free time and leisure life, but also how they felt about living in Canada. Building upon these themes, an interpretation of their leisure experiences that explain one part of the bi-directional relationship between leisure experiences and perceptions of acculturation emerge.

Leisure conceptualization. The descriptions from the participants alluded to some similar understandings of free time and leisure between these participants and predominant Western leisure research. Although, direct translation of the words *leisure* and *recreation* were not identified by the participants, the phrases, examples and descriptions they offered pointed to some common understanding. Subjective characteristics such as time when they have no other obligations, perceived freedom, and intrinsic motivation were included in their descriptions. Objective characteristics such as specific examples of activities were not offered until after they were presented with the phrases ***xiu xian***, ***ju hui*** and ***ye yu sheng huo.*** It could be inferred that the subjective characteristics are valued by the participants when it comes to their free time. What is known about how these concepts are conceived of is based on this particular sample of participants and what they think or know about their language when they were asked. It does not mean that the words leisure or recreation does not exist in Chinese language or culture, or that all newcomer Chinese youth are unfamiliar with the concepts. It does, however, support the importance of not imposing Western concepts upon participants of other ethnicities when conducting research. These descriptions support Iwasaki et al. in their assertions that concepts may not have the same meaning across ethnicities and that exploring and understanding the perspective of the participants is important to eliciting the meaning of their leisure and the connections to negotiating acculturation. According to the participants, characteristics of the concepts are familiar to them even if the words are not. Li and Stodolska (2007) claim that the term leisure is fairly new within Chinese vocabulary and so investigated how their participants who were international graduate students, conceive of leisure. Similar to the findings of this study, the participants had similar but not identical conceptualizations as those of Western leisure research (Li & Stodolska, 2007). What we do not know for the participants in this study or in Li &

Stodolska's study is whether the similarities exist because the concept is similar in Chinese culture, because the participants are more globalized or because they have already encountered the term in Canada (or the United States) and now their understanding of leisure is a mixture from both countries.

Chick (1998) also discusses an informal exploration he conducted around leisure conceptualization. In an anthropology class he was teaching, he asked students to translate leisure, recreation and play into their own native languages. They were then asked to back translate from their own languages to English. The purpose was to investigate how the words/concepts were back translated into English. Languages included Polish, Spanish, Indonesian, Italian, German, Hindi, Nepalese, Xhosa, Arabic, Flemish and French. He found that *recreation* and *play* were back translated as the same words in 7 of the 11 languages. *Leisure* was directly back translated only in French. The others offered words or phrases that were closer to free time. In the Xhosa language, they were unable to translate the words, and therefore there was no back translation either. Although this impromptu classroom experiment suffers from significant methodological flaws, the result provides some support for the conjecture that (a) many languages lack a word that more or less directly translates as "leisure" and (b) despite the lack of such a word in many languages, the concept of leisure and free time is relatively easily understood by speakers of those languages. Even the Xhosa speaker, who could not translate *leisure* into his language, had no difficulty conceptualizing leisure (in English) in any of its manifestations. This is a similar example to what I and Li & Stodolska found with our participants. Although they could not think of a direct translation of the words leisure and recreation, they described and conceptualized it with similar characteristics that have been outlined in Western leisure research. Again, cultural similarities, globalization or contact with Western society could also be factors in the findings of this spur-of-the-moment study. Since the concepts of leisure have been explored very little in

Chinese culture, these findings fill the first gap in the leisure literature by supporting the need to explore conceptualizations further particularly across the multiple Chinese dialects. The findings also lend support to similar investigations with other ethnic groups. It expands Liu et al., (2008) by exploring additional words and phrases descriptive of leisure. It also supports an expanded investigation of leisure conceptualization to larger and multiple samples of Chinese youth in Canada and China. Although my participants were unfamiliar with the words leisure and recreation, Li and Stodolska (2007) found their participants were familiar with the word leisure. Given these two samples differed in their familiarity with the words, exploration of vocabulary and conceptualization is warranted, including from the perspective of the various Chinese dialects and also with participants from different parts of the China (e.g. rural vs. urban areas).

In terms of application to practice, the findings lend themselves to thinking more critically about how practitioners develop leisure opportunities for newcomer groups. A genuine commitment to the newcomers might include understanding the similarities and differences around how the young people think about and describe their free time and leisure. For example, do the participants consider free time or leisure similarly or differently from Western perspectives? If different, how is it different and what might that mean to their interest or lack of interest in leisure opportunities offered from a Western perspective? These considerations would benefit practitioners in terms of providing culturally appropriate and conceptually appropriate leisure opportunities.

Leisure time and repertoire. Interpretations of their experiences illuminated how leisure experiences shape a perception of living in Canada in the form of boredom. The findings suggest that there are many similarities in their leisure repertoire when comparing life in China to Canada. Many of these specific leisure interests were pursued in both countries. There were also some leisure only pursued in China and some leisure they only pursued in Canada. The participants claim to have more free time in Canada than in China. In spite of similarities in leisure repertoire and increased free time in Canada, the participants have some unsatisfying leisure experiences which shape their perceptions of feeling bored. Differences around *how* they experienced their leisure as influenced by free time also influence how they feel about living in Canada. The literature suggests factors such as lack of knowledge around how to structure their increased free time, difficulty finding leisure information and accessing leisure resources, or perhaps not feeling interested or confident to participate may influence their perceptions.

In China, it appears they had very little actual free time to themselves outside of school, homework and other academic related activities. Due to the academic pressure they felt from their parents and the competitive nature of Chinese education, the majority of their time was spent in academic pursuits. During the little free time they did have, it seems they would take advantage of it late in the evening into the nights (usually on the weekends) and pack in as much as possible. It was possible for them to do this because of the ease and convenience they experienced in their hometowns in China.

In contrast, these participants claim to have significantly more free time in Canada. They maintain that school is much easier; they have less homework and more time to do what they choose. Despite this extra free time, the participants also declare they feel bored in Canada. One might imagine that with a lighter schoolwork load and more actual free time, the participants would expand their leisure repertoire, use as much of their free time as possible and have satisfying free time or leisure experiences in Canada. For the most part, they have maintained the same *volume* of leisure repertoire in spite of more free time in Canada and feel bored in the free time that they have.

Literature around free time boredom and leisure boredom suggest factors that could perhaps play a role with these newcomer Chinese youth. One factor may be access to information. Language and culture may cause difficulty in finding info about leisure opportunities. These could be a challenge for both their parents and themselves. Ragheb and Merydith (2001) define free time boredom as a subjective perception that includes sensory, physical, mental, emotional and environmental deficit during free time (Ragheb & Merydith, 2001). Iso-Ahola & Weissinger (1990) (as quoted in Barnett, 2005) define leisure boredom as, “resulting from the perception of too much time available with too little to do to fill that time (p. 133). Caldwell (2009) suggests newcomer Chinese youth may have an inability to structure their free time. Caldwell et al.,(1999) assert, "the amount of free time available to adolescents and the increasing control they have over this time compared to their childhood years suggests free time may provide a new challenge to adolescents as they take on increasing responsibility for structuring their own free time," (p. 103-104). The participants in this study were grade eight American students and so this deduction may be based on an American Western adolescents free time schedule. American youth have had free time in childhood, but it was structured primarily by their parents. American youth have free time in adolescence, but maybe they struggle with how to use it, now that they have the freedom to decide what to do in it. So if structuring their own free time is a challenge for an American youth, then perhaps this challenge may be compounded for newcomer Chinese youth in Canada who are not used to such large blocks of free time, compared to their typical daily schedules in China (Caldwell, et al., 1999).

It is also possible the youth do not know how to structure their free time in Canada. They claim to have “empty schedules” compared to China and perhaps do not know how else to fill their time other than how they did in China. Difficulty finding information about leisure opportunities was mentioned by one participant and confirmed with others during the focus group. Some of the participants say they learn about leisure opportunities through their friends and they do what their friends do. Of the constraints that Scott et al., (2006) explored in their study with Korean immigrants, lack of information is the only one shared with the participants in this study. Iso-Ahola and Weissinger (1987) studied predictors of leisure boredom which included awareness of leisure repertoire. He theorized that "a person who has acquired a large repertoire of leisure skills and competence would not find boredom as a great problem in his leisure," (Iso-Ahola, 1982, p. 65, in Iso-Ahola & Weissiner, 1987, p. 358). The participants feel it is difficult to find information when they are still becoming proficient in English. They did not mention coming across information in their Chinese dialects other than what they access through the ASSIST Community Services Centre. This makes it challenging to navigate resources that may already exist. This language barrier may improve over time as participants become more familiar with the community and more proficient in English. Kuo and Roysircar (2004) found that English language proficiency "increases the ability of an adolescent to (a) acquire cultural knowledge of the new environment, (b) have greater cross-cultural interactions with the members of the majority group, and (c) avoid potential intercultural conflicts and misunderstandings," (p. 151). Yeh et al., (2008b) also confirmed "the importance of English proficiency in order to lessen students' concerns about adjusting to a new cultural setting. More opportunities need to be offered for students to practice using English in real life situations," (p. 787).

Other factors were mentioned by the participants that might play a role in not participating in activities. One is interest – the schools may not offer activities they are interested in. The second is confidence to join – one participant said she was resistant to joining because she did not think she would pass the try outs. Trying out for teams may be something new to them given they did not have extracurricular sports teams to join in China. Perhaps it does not really cross their minds to join because they are not used to having after school activities. Again,, the language barrier is also likely to make them apprehensive about joining afterschool activities.

The purpose of the T.A.N.G youth programs address some of these concerns. T.A.N.G offers opportunities for newcomer Chinese youth and Chinese-Canadian youth to participate in a weekend homework and youth program. The participants say they appreciated the help they receive in terms of completing their homework and learning English. This program gives newcomer youth an opportunity to keep up with their school work while practicing their English in an environment with other newcomer youth. The youth program also addresses the difficulty of finding information about things to do around the city. T.A.N.G provides an opportunity to learn about their new community and participate in recreation and leisure activities around the city. For example, they were introduced to green space and bike trails in the River Valley. They also had a chance to play sports like volleyball, basketball and badminton at the local recreation centre. The program incorporated both Chinese cultural activities including celebrating the Moon Festival, Chinese New Year and participating in the Edmonton Heritage Festival. Here, they volunteered with the Chinese Pavilion and were also exposed to the dozens of other cultures represented at the festival. The program also did try to address becoming more familiar with the city and public transportation by going to a variety of locations around the city for activities and navigating public transportation together. Although the participants talked about the difficulty of travelling around the city, especially on their own, they all managed to navigate the public transit systems or get a ride to the program every weekend. It could be inferred that the participants were motivated to overcome their transportation concerns because the T.A.N.G. program offered them more than just fun leisure on a Saturday. Tsai (2000) discusses this in terms of perceptions of socio-cultural constraints which are defined as, “feeling uncomfortable and insecure in public and social settings, or experiencing difficulties in communicating and interacting with other leisure participants,” (p. 40). Certainly, the participants described these challenges of communicating with and feeling uncomfortable with their peers at school especially early on in their arrival to Canada. Tsai goes on to say that the perception of socio-cultural constraints,

> might be partly explained by cultural differences such as having different languages and cultural orientations. Previous studies have suggested that immigrants preferred to recreate with people of similar culture and tended to have an ethnically enclosed social network (Clayworth, 1986; Rosenthal & Feldman, 1990; Carr & Williams, 1993). This ethnic enclosure probably can provide immigrants with an opportunity to avoid cultural and racial pressures, and thus minimise the experiencing of socio-cultural constraints. (p. 40).

The T.A.N.G. program offers a safe, comfortable space that addresses some of these factors. The participants can pursue leisure in a ethnically enclosed social space where they can relate to other newcomer youth and learn from the other Chinese-Canadian youth. In their (2007) study around developing a mentoring program for newcomer Chinese youth in a highschool, Yeh, et al., found that mentoring programs played a role in fostering smooth transitions for the youth into the new culture. They suggest further exploration of social support networks and culturally relevant programs to assist with cultural adjustment for newcomers.

Perceptions of acculturation shape leisure experiences

Interpretations of their descriptions illuminated how their leisure experiences are shaped by perceptions of acculturation. Factors that hindered their leisure and perceived differences around how they “do” their leisure influenced their leisure experiences and shaped their perception of boredom in Canada. In this part of the bi-directional relationship, themes around convenience shaped how they pursued their leisure subsequently shaping perceptions of their leisure experiences. . These perceptions caused them to feel like they had fewer choices and opportunities to spend their free time they way they wanted to and subsequently felt bored in Canada. During the focus group they elaborated on the differences between life in China and Canada which impacts their perceptions of leisure and life in Canada.

Convenience or more appropriately, inconvenience as one factor that hinders their leisure is simple on the surface. The participants claimed their hometowns in China were convenient to get around. One participant said, “It’s easier in China to go to one place to another whether it’s by bicycle or walking. I guess because the buildings are more squished together,” (Focus group, personal communication, May 2, 2010). They said that in China, they could walk out the door and “bam! Five minute walk and you’re at the mall,” (Focus group, personal communication, May 2, 2010). In China, they remember their neighbourhoods as containing most of the amenities they needed or wanted like schools, work, bakeries, shops, groceries and restaurants. The proximity of desired locations and ease of transportation made it easier to efficiently pursue their leisure in the little free time they had.

In contrast, the participants described Edmonton as being inconvenient to access many of the things they would like to do in their free time. They described Edmonton as a big city that is hard to get around because the need to drive most places, or take long bus rides. For example, if they wanted to go to the mall, most of them would have to ask their parents to drive them or take a long bus ride. They also said that the time it takes to get there might be longer than the time they planned to spend in that activity. Here, the proximity of desired locations and difficulty of transportation make it challenging to pursue some of their leisure despite having more free time in Canada.

Another example they used related to convenience was the example of early closing hours in Edmonton. During the focus group, they described malls and shops in China to be open very late on Fridays and weekends (midnight or later), so going to the mall would occur in the late evening. In Edmonton, they were shocked to discover that stores and the malls close early (i.e. 9pm on Fridays, 6pm on Saturdays and 5pm on Sundays). Weekend evenings are times when they would like to go out, but if, “the stores already closed, what are you going to do?” (Focus group, personal communication, May 2, 2010). Two participants spoke about having nothing to do at night compared to China where there were many things to do Instead they say they stay at home which is boring to them.

Although the weather was not a primary constraint to their leisure, the intensity of the cold in Edmonton compared to the climates they previously lived in did influence their lives. Although winter weather in Edmonton is colder that what they experienced in China, they shared that they also would rather stay home than go out in the cold weather in China. In Edmonton, the weather may not be a primary reason for not going out to do things in the winter, but it may be connected to the convenience constraint. In Edmonton the weather might be experienced differently or exacerbated because it has a great impact on getting around the city especially when things are far away from their homes.

Academic implications and areas for future research revolve around constraints and free time boredom. Perceived constraints of newcomer Chinese youth could be further explored to expand our knowledge around constraints in broad terms, as well as the differences between constraints of newcomer Chinese youth and newcomer Chinese adults. While literature exists around boredom in leisure, little exists around boredom in free time. Participants in this study appear to feel bored because they cannot pursue the leisure they want to, not bored while pursuing leisure. Further differentiation between the two concepts is recommended. As well, further exploration around interpersonal, intrapersonal and structural constraints related to the factors that ease or hinder their leisure access and shape their leisure experiences.

In terms of practice, a number of themes arose, for example inquiry around how to help newcomer Chinese youth navigate and overcome constraints such as convenience and distance? From the perspective of the youth, determining what venues should be utilized as convenient resources for leisure information is recommended. Perhaps programs like T.A.N.G. whose purpose is to help newcomer youth become familiar with their community so that perceived distance challenges are no longer perceived as constraints (i.e. taking the bus from the community centre to various locations, like the mall). A survey of programs within in the community would situate these challenges in terms of opportunities and programs already in existence as well as to identify gaps in the provision of support to newcomer Chinese youth. Interviews with organizations within the community who provide services to newcomer youth would also be appropriate and helpful. Inquiry around the programs they offer, the purpose of the programs, where they promote their programs, in what languages and what partnerships exist with other relevant organizations in the community would provide a context for the descriptions of the participants. This information would help to contextualize interpretations around the participants claim lack of knowledge and identify ways in which to address actual challenge of finding information as well as the acculturative challenges that also influence their ability to find information in the community.

Approaches to acculturation

Based on the descriptions of their experiences, interpretations were made by the researcher to understand approaches to acculturation. First, surface analysis of their experiences and behaviours might lead one to think the participants are inclined toward a particular approach to acculturation, particularly the integration strategy. This acculturation strategy is framed around engagement with the host society while also maintaining ethnic practices and customs. Deeper interpretations of the descriptions of their experiences, however, offer other perspectives for interpretation. Perhaps initial observations and analysis do not tell the whole story. Their descriptions may reflect alternative approaches or inclinations to acculturation. Selective acculturation, maintaining and adaptation approaches are considered. Again, the findings render not only some thoughts about leisure knowledge and applications to practice, but also pose more questions to ponder for furthering this leisure knowledge and improving leisure practice beyond the scope of this study.

Berry (2005) presents acculturation as a process where individuals pursue a particular strategy for managing their lives in the host community. Analysis of descriptions of behaviour might suggest that an individual is inclined toward one or another acculturation strategy (e.g. integration, assimilation). However, the assumption should not be made that an individual is consciously inclined toward a particular strategy. The way in which an individual adjusts may have as much to do with the context of their environment as how the individual reacts to the environment they are in. In this study, data was analyzed for descriptions that would reflect approaches to acculturation the participants might be inclined towards. Yu & Berryman (1996) for example, described the Chinese youth in their study as high or low acculturated based on the data provided in their questionnaires around preferences for recreation, music, media and self-reported ethnicity. The qualitative nature of this study complements and furthers findings in the

Yu & Berryman study by exploring the how's and why's of their self-reported recreation participation and ethnic identity. Surface analysis of the data in this study might suggest the participants are demonstrating behaviours characteristic of the integration approach. Deeper analysis and probing during the second interviews and focus group revealed an alternative interpretation. Perhaps their approach reflects reacting and adjusting to the context of the various environments in which they reside.

Surface Analysis – Integration. The integration strategy of acculturation as presented by Berry suggests the individual has an interest in maintaining their own culture as well as an interest in participating and engaging with the host culture. Berry (2009) describes integration where, "there is some degree of cultural *integrity* (italics in original) maintained, while at the same time seeking, as a member of an ethnocultural group, to participate as an *integral (*italics in original) part of the larger social network," (Berry, 2009, p. 366). In a (2005) article, Berry adds that, "integration involves *selective adoption* (italics inserted) of new behaviours from the larger society, and the retention of valued features of one's heritage culture," (p. 708).

In the Padilla and Perez (2003) model of acculturation, social cognition could be likened to the integration approach. Social cognition suggests that "cognitive processes stem from people's pragmatic goals, which themselves derive from multiple sources, including person-level variables, situational constraints, societal structure, and evolutionary mechanisms," (Padilla & Perez, 2003, p. 41). Individuals choose from various practical cognitive approaches, based on their goals, motives or needs required by the context. This behaviour also suggests an attempt to achieve *cultural competence*, which is "the learned ability to function in a culture in a manner that is congruent with the values, beliefs, customs, mannerisms and language of the majority of members of the culture," (Padilla & Perez, 2003, p. 42). The youth in this study exhibit behaviours and characteristics likened to an inclination towards an integration approach to acculturation. Their leisure repertoire is one example. As described earlier, some examples of their leisure repertoire in Canada include hanging out with their friends, going to the mall, watching television, listening to music, going to the movies, playing video games, and using the computer and the internet. Based on my personal experience working with youth, these interests are quite similar to Canadian youth. Surface analysis of the data might suggest that because the participants have Western or Canadian-like leisure interests that they are making an effort to engage with and fit into Canadian society. Their leisure repertoire could be interpreted as demonstrating an inclination towards an integration or even assimilation approach. This inference could also be bolstered by those participants who have taken up new leisure interests in Canada that they did not pursue in China (e.g. participants who joined dance and martial arts classes, play on a city league basketball team or volunteer to manage a school basketball team).

Friends are another part of their lives that could perhaps be interpreted as an attempt to fit in to Canadian society. The participants share that they have mostly non-Asian, non-Chinese friends at school. The Mandarin Bilingual Education program and the T.A.N.G program are the only two venues they spoke of for making friends with other Chinese youth. By making friends with mostly Canadian peers, it would appear that they are trying to integrate with the host society. In terms of their ethnic identity, the participants describe maintaining their ethnic practices at home with their family, for example their Chinese language, eating Chinese food, and accessing Chinese news, movies and television shows on the internet. They also participate in the T.A.N.G. youth programs which are designed for newcomer and Canadian-born Chinese youth to learn about and maintain their Chinese cultural heritage.

Boski (2008) discusses alternative ways for thinking about the concept of integration in acculturation research where, “integration as functional (partial) specialization," is described as an approach where behaviours of newcomer individuals is split between private and public spheres of life, private being life at home and public being life in the community (Boski, 2008, p. 148). Integration according to Berry is described as a balance of both ethnic identity and cultural customs with engagement in the identity and cultural customs of the host society. Instead of interpreting integration approach as being bicultural, Boski (2008) delineates what part of the individual's life houses the ethnic identity and what part houses the host society identity. In terms of the participants in this study, integration as a functional (partial) specialization could be one interpretation of their behaviours. They maintain cultural customs (e.g. language, food, media) in the home sphere, and engage in the host community at school.

Although this explanation provides depth to that of Berry's definition of integration, it does not fully explain all of the behaviours of the participants in this study. It too, makes the assumption that individuals pursue or can be categorized into one or another approach to acculturation. Deeper analysis of the data revealed that the approach taken by the participants is not as cut and dry as it seems based on observations and surface or initial analysis. Their descriptions and evaluations of their experiences tell a complicated story. It is not as easy as placing them into one acculturation strategy. It is also not as simple as stating that their integration behaviour is characterized by private and public sphere behaviours and experiences. In fact, their experiences illuminate an intricate process of adjusting at home and at school to whatever circumstances they are presented with (e.g. few non-Chinese students at school, so few non-Chinese friends; similar leisure repertoire, so do not have to adopt an entirely new interests, but are adjusting to the way leisure is done or experienced here).

This first interpretation of the integration approach might depict the participants as selectively adopting new behaviours and retaining features of their ethnocultural group. Caution must be taken however in utilizing the word "adopting" which might suggest the participants are consciously selecting or tailoring their behaviours to both engage in the host society and maintain their ethnic identity. This selective adoption might also be likened to sociocultural adaptation which “refers to how well an acculturating individual is able to manage daily life in the new cultural context” (Berry, 2005, p. 709) and “is predicted by cultural knowledge, degree of contact and positive intergroup attitudes,” (Berry, 2004, p.33). In the case of my participants, they manage daily life in their new environment by doing what most other youth who move to a new city might do – make friends with peers in their class, pursue common or new free time interests with their new friends and become more fluent in English. They also maintain interests they had in China through the internet (music, videos, shows), family and a cultural connection through TANG. The question could be posed around whether *managing* life suggests an integration approach or suggests simply maintaining or adapting to the context of their environment.

Deeper analysis – Alternative interpretations. On the surface, my participants may look like they have adopted the integration strategy, where they appear to be embracing what could look like a balance of both Canadian and Chinese culture. However, when probed more deeply, it became evident that it may not be as simple as applying the integration approach to the participants based on observed and self-reported behaviours. Further discussion during the focus group revealed the how’s and why’s of their behaviours and experiences which illuminate alternative interpretations. Instead of *integrating*, perhaps they are *adapting* to their current context and/or *maintaining* some of their free time interests.

If based on Yu & Berryman’s conclusions around leisure preferences and acculturation behaviour, then we might deduce my participants are highly acculturated or choosing an integration strategy of acculturation. Upon investigating subjective experiences, the WHY of their preferences and choices, perhaps *selective acculturation* is a possible explanation. Selective acculturation refers to adopting particular aspects of the host culture and maintaining aspects of their own ethnocultural group according to the context they are in. Strategies may be blended or one chosen over another to meet the needs of a specific setting. Perhaps they are just maintaining their leisure repertoire and adapting to the context of their environments (school – integration, home, maintain ethnic identity). Yu and Berryman (1996) found that leisure repertoire was “American” and so concluded participants were choosing an integration strategy. They almost make the assumption that participants adopted these leisure interests in the US and didn’t already have them.

In terms of their leisure interests, what they pursue during their free time in Canada appears to be what one might consider mostly “Western” leisure interests. By comparing their leisure in China and Canada, this study uncovered that yes, in fact they did already have many of their leisure interests in China which seem westernized, and continue to pursue them here with their new friends. They are not necessarily making a change to all their free time interests to be more “Canadian”. Does that suggest they are actively integrating or just *maintaining* their interests*?* If they are maintaining, leisure repertoire they had in China, does that suggest they are purely maintaining their ethnocultural interests resulting in an emphasis on the ethnic identity part of the integration spectrum or maybe even leaning towards separation? However, if their leisure interests are similar to those of Canadian youth, are they exhibiting an inclination toward the host society identity aspect of the integration spectrum or even learning towards assimilation? How can this process of negotiation that is shaped by a context they live in and cannot change (i.e. makeup of the students at their school) but also does not seem to be require a lot of change (ie. their leisure interests are the same, how they do them here might look different) be described? Their leisure interests are similar to their Canadian peers, so they do not need to make drastic changes to fit in with their friends. In this case, they can maintain their leisure interests. Friends are another example in this challenge of unravelling the characteristics of acculturative approaches. The participants tell me that they have mostly non-Asian friends who were born in Canada. With further probing I discovered that the reason most of their friends are non-Asian and/or Canadian is because there are few Chinese or Asian students at their particular schools. Only two of my participants take part in the Mandarin Bilingual program the Edmonton Public School Board offers (although four participants speak Mandarin as their main dialect), and so they attend regular English stream school. One participant says that he wants to have Asian friends, but there are few Chinese students at the school or he doesn't speak their dialect (he speaks Hokkein, but does not speak Cantonese or Mandarin). And so, if they only have non-Asian or Canadian students to choose from to make friends with, are they really seeking to have Canadian friends, indicative of the integration strategy, or are they just *adapting* to the make-up of the students in their schools? Would they have more Chinese or Asian friends if there were more Chinese or Asian student at their schools? And if so, would that suggest they are adopting a separation approach more than an integration approach? Would that suggests a stronger preference for friends of their own culture rather than the host culture? Or are they selectively choosing strategies to fit different contexts in an effort to manage their daily lives? Again, the multiple ways of interpreting their experiences and the blending or ambiguity around labelling behaviours and experiences as one approach to acculturation or another may be problematic.

What these findings tell us about approaches to acculturation is that there seems to be no clear-cut way to "fit" individuals into an acculturation strategy or to apply an acculturation approach based on surface analysis of behaviours and experiences. The contexts of their environments play a significant role, particularly with these participants, where their behaviours and descriptions of experiences may actually suggest that participants selectively adjust their behaviour to meet the needs of their environment. These questions indicate gaps in understanding how appropriate it is to label or categorize an individual as choosing or having an inclination toward an approach to acculturation. Clearly, further exploration is warranted around approaches to acculturation of newcomer youth of various ethnocultural groups. Particularly, qualitative subjective exploration is needed to truly understand the nuances of behaviours, preferences and experiences that influence their perceptions of acculturation.

Limitations

There are a number of limitations in this study that are recommended for consideration in future research. First, the findings of this exploratory study are only reflective of the particular participants in this study and by no means are generalizable to all Chinese youth, nor suggest within-group cultural homogeneity. My study merely provides an exploratory glimpse into the lives of a small group of newcomer Chinese youth and their leisure experiences. This study did not sample Chinese-Canadian or non-Asian Canadian youth to make a cross-cultural comparison, but rather made comparison of the lives of the participants in their home country of China and their host country of Canada. These would perhaps be an appropriate sample for a future study that might explore and compare the leisure experiences of both newcomer Chinese youth and Chinese-Canadian youth. The findings of this study can also be used as a foundation for continuing this study with larger sample sizes, or sampling and comparing newcomer Chinese youth from different urban centres across Canada (i.e. Vancouver, Toronto, Montreal in addition to Edmonton).

Second, while the findings in this study are the interpretations made by the research of the descriptions shared by the participants, admittedly, more detailed probes would render even more thick description that would add to contextualizing and understanding the nuance of the experiences of the participants. In future research, many more probes would be used to elicit more specific descriptions around their leisure and leisure experiences, around some of the acculturative challenges they discussed. For example, direct questions around what the differences between how they did and experienced their leisure were similar or different to how they did and experienced their leisure in Canada might allow for the participants themselves to contextualize their own recollections. These types of deeper, detailed inquiry would add to the current understanding of their leisure experiences related to how they negotiate acculturation. Some participants were not able to participate in second interviews and as such additional details were not obtained around some of their experiences. As such, additional details around those particular experiences were not probed.

A third limitation exists around the descriptions and perceptions of the amount of free time they claimed to have in China compared to the amount of free time they claimed to have in Canada. Since the participants were not asked to do a time diary, the exact minutes of free time in each country cannot be determined. However, the approximate number of hours during their weekdays and weekends schedules that they described and perceived were gleaned from their descriptions of their typical daily lives in China and Canada,

Interpretations around their claims of convenience and inconvenience were also limited in this study. Although I did not ask them for actual distances between locations in China and Canada, I based my interpretations upon their descriptions and their perception of how far away desired locations were in China and Canada. For example they described how much time they thought it would take by various modes of transportation (walking, bus, driving) to travel from one location to another. Their perceptions of living in a new community and how they perceive the ease or difficulty of travelling around the city are important and do influence how they feel about living in

Canada. Perhaps as they become more accustomed to the city, they may not feel it is as challenging or takes as long to get from one place to another in their new community. However, it is the perception of difficulty that is important in these interpretations around how their leisure experiences (factors that ease or constrain) are related to their perceptions of and negotiation of acculturation. In future studies, additional data around the actual populations, modes of public transportation and distance to other major cities should be included in the data collection and data analysis process. This data could be discussed with the participants to further detail and contextualize the salient characteristics of the experiences related to their perceptions of ease of travel around their communities.

Finally, a limitation exists around post-hoc recollections of experiences. As discussed in the literature review, post-hoc recollections often omit the negative experiences in hindsight. This may hinder a complete understanding of their leisure and acculturation experiences and how they are related to and influence each other. This limits the comparison that can be made in terms of their experiences already being interpreted through the process of their own recollection. However, what they remember about the experiences may be the details that are important to them an d therefore play a role in how they remember negotiating acculturation processes.

Conclusion

Using interpretive description methodology as the framework for this study, this exploratory study endeavoured to more deeply understand the experiences of newcomer youth around their leisure and perceptions of acculturation. Interpretations were based on the descriptions shared by the participants and which were gleaned from the data and developed by the researcher. Gaps in the literature around leisure experiences and perceptions of acculturation were explored which included (a) the subjective perspectives of leisure experiences; (b) these experiences with newcomer Chinese youth in Canada; (c) subjective perceptions and interpretation of negotiating acculturation; and finally, (d) the relationship between the subjective leisure experiences and perceptions of acculturation of newcomer Chinese youth.

Their subjective perceptions illuminated a bi-directional relationship where leisure appears to shape and be shaped by perceptions of acculturation, and perceptions of acculturation appear to shape and be shaped by leisure experiences. The intent and outcomes of interpretive description methodology as a framework for this study develops the story of these participants. First, the findings have lead to a subjective understanding of how leisure is perceived and utilized by the participants and the role leisure has in their life which has previously not been explored. Interpretation of the subjective leisure experiences as described by the participants generated new insights around their leisure repertoire and their leisure experiences and how they influence their perceptions of acculturation suggests a sense of boredom with their free time and leisure in Canada. Acculturative challenges they face around travelling distance around their new home community and lack of knowledge of leisure opportunities were found to contribute to this sense of boredom. Finally, analysis of perceptions of acculturation illuminate that inclination toward approaches to acculturation are not straightforward, but may be selectively utilized depending on the context of a particular situation. These findings also challenge acculturation theory around the idea that participants actions and behaviours indicate they are choosing a particular approach to acculturation. Interpretation of the details surrounding behaviours and descriptions of experiences provide a context from which alternative interpretations can be made. It also challenges how negotiating acculturation and assigning approaches to acculturation around how leisure repertoire and leisure experiences might also be misinterpreted in terms of acculturation

In this study, the interpretive description framework illuminated a bi-directional relationship between leisure experiences and perceptions of acculturation that has never before been explored with newcomer Chinese youth. Interpretations expanded leisure knowledge and brought to our attention many more questions to be investigated around leisure, ethnicity and acculturation processes. Lastly, it rendered some thoughts around both future research to extend knowledge around leisure experiences of new comer Chinese youth and around applications to practice for practitioners of newcomer ethnic groups. The findings consist of both interpretations of their experiences and the development of areas of inquiry for researchers and practitioners around how we think about the perceptions of leisure of newcomer Chinese youth and what that means for leisure theory and leisure practice. Together, these findings have established a foundation of knowledge about the leisure and acculturation experiences of this sample of newcomer Chinese youth which to date, has yet to be explored in a Canadian context. As well, this study also confirmed the significance of exploring leisure and acculturation from subjective perspectives of the participants. It was indeed these subjective perspectives that challenge how leisure and acculturation are explored and interpreted. Their descriptions contextualize the experiences where qualitative inquiry takes quantitative analysis beyond the surface categories. Details gleaned from the rich description of interviews and focus groups provides the HOW and WHY of behaviours. Gobster (2007) concurs stating, "we also need to balance quantitative comparative studies with in-depth qualitative case studies of individual cultural units to understand leisure behaviours, experiences, and constraints of groups in their own terms," (Gobster, 2007, p. 549). By doing this, knowledge around leisure and acculturation theory can be expanded.

As framed by interpretive description methodology, the participants in this study provided an exploratory, first-hand account of their experiences negotiating the challenges of adapting to a new community and pursuing leisure. Tsai (2000) reminds us that, “Our communities always contain people who are at different levels and stages of acculturation. Some are highly acculturated, some are less or not acculturated. These people undergo a continual process of cultural change at different paces. To provide equitable leisure opportunities in multicultural societies, leisure service providers and professionals need to understand the leisure needs, leisure interests and leisure constraints of their diverse populations” (p. 41). Recommendations for future research and implications for practice develop the beginnings of an understanding around the relationship between leisure experiences and perceptions of acculturation.

Appendices

Appendix A – T.A.N.G. Program Logic Model

ASSIST Community Services Centre
2006 Logic Model
Towards A New Generation

Statement of need: T.A.N.G. is needed because immigrant families rely on the activities for social networking and resources, decreasing isolation and coping with bringing up their children in a bicultural society. Immigrant youth need healthy, constructive activities to cope with various challenges and pressure that put them at risk of negative influences due to: the lack of opportunity to be exposed to or inability to select positive role models; parents too busy or feeling inadequate in parenting teens in a bicultural society; and limited alternatives leading to a tendency to gravitate toward the more available gang and criminal activities. Asian/Oriental descent youth from low income, inner city and/or other disparate circumstances have few such opportunities to interact with peers of similar backgrounds in a safe, caring and culturally appropriate environment.

On the other hand, there are conflicts sometimes in intergeneration communication among Asian/Oriental immigrant youth as they are growing up in a bicultural society. Asian/Oriental youth have dual identities as they are of Asian origin but also adapting in Canadian culture. They might put themselves at risk if they do not understand the benefits of dual identities and it may turn into an identity crisis. For example, parents are still having their rooted traditional way in teaching their children; however, their children are adapting a new teaching system in Canada.

Strategy: The approach taken with T.A.N.G. is to work with groups of youth to facilitate learning and corresponding interactive activities that include opportunities for personal development, to form positive relationships, and to volunteer in the community.
Rationale for Strategies: Report supports that personal development in terms of positive attitudes and constructive skills are strong protective factors against the risk of making unsafe and unhealthy choices. Youth respond well to activity based learning where they have a say and where they have fun. T.A.N.G. evaluations support this.

Program Goals

The goal of the program is to cultivate in a safe environment with youth focused activities and/or workshops that support at risk youth to achieve personal growth, social competencies, positive identity and values, a sense of community, and an awareness of resources to support them. These are preventive outcomes for youth that are at risk of not reaching their potential and making unsafe or healthy choices.

Outcomes

Short-term outcomes:

- Youth gain knowledge and understanding of their cultural heritage
- Youth have enhanced their constructive relationship skills to support Asian cultural adaptation
- Youth have positive attitudes and values that support their health and development
- Youth have more experience in community work

- Youth know more about the community resources and facilities that are available to them

Intermediate outcomes:
- Youth are more aware of the consequences of their decisions
- Youth have improved in the appropriate expression of strong feelings in other areas of their lives
- Youth continue to use strategies to improve intergenerational relationships
- Youth assess and make use of community resources when needed
- Youth are active members in their community
- Youth are mentors to other youth

Long-term outcomes:
- Youth have greatly improved intergenerational relationship
- Youth take the initiative to participate in community activities
- Youth have improved communication skills that they are able to apply in diverse situations

Program Activities

The activities to achieve the Outcomes are:
- Provide youth with meaningful and healthy alternative activities and regular meetings including social, educational, community based and charitable activities:
- Provide personal learning opportunities and discussion with youth sometimes facilitated by guest speakers or other professionals on conflict resolution, anger management, family conflicts, problem solving, team values, harm reduction, peer relationship, building group trust, respecting diversity, communication skills, understanding violence and non-violence, personal development, gaining self-confidence and self-esteem, balancing Canadian and Asian cultural differences, and the impact of Asian culture on self identity,
- Offer activities for social learning through role play and/or drama exercises
- Provide volunteering opportunities for youth (i.e. soup kitchen, senior’s center, Hope Mission)
- Establish peer support among Asian youth in the program (i.e. Secret Buddy/Pal component)
- Provide opportunity for one-on-one counseling as required
- Create and support collaborations between youth and community agencies
- Promote the program
- Undertake participant evaluation
- Undertake program development and improvement
- Collaborate with other professionals/instructors from the community
- Collaborate with other youth serving organizations
- Consult with the ASSIST Program Advisory Committee composed of diverse professionals
- Conduct orientation focus groups composed of parents,
- Conduct focus groups composed of teens participants and youth volunteers for suggestions to improve the program

Indicators of Success

Outcome #1: Young Asian youth know and understand their cultural heritage

Percent of youth that increase understanding on:

how my cultural heritage affects who I am

how to get along in Canadian culture

Outcome #2: Young Asian youth have constructive skills to support safe and healthy choices

There are twelve specific skill areas that are evaluated before and after the program to produce the indicators of the percent of participants that know the following:

- how my cultural heritage affects who I am
- how to get along in Canadian culture
- how to do well in Canadian schools
- how to express my needs clearly to others
- when it is appropriate to speak up for myself
- how to express my inner feelings to others appropriately
- how to say ‘no’ to my friends
- why it is important to balance school, friends, family and myself
- how to get along with my family
- how to get along with others my age
- the basic stages in problem solving
- what leadership is

Outcome#3: Young Asian youth have positive attitudes and values to support safe, healthy choices

There are fourteen specific feelings and attitude areas that are evaluated before and after the program to produce the indicators of the percent of participants that strengthen the following:

- express anger in a positive way
- what makes me angry
- why I get angry
- how to reduce my feelings of anger
- how to express my feelings appropriately
- how to prevent a conflict from worsening
- accept my mistakes and learn from them
- I am a positive person
- I am a good listener
- I am proud of my culture
- I like the kind of person I am
- I am aware of my strengths and abilities
- I try to be fair to others
- I set goals for myself

Outcome #4: Young Asian youth have respect for the community and value the importance of their involvement

- Percent of youth that increase their view that ‘I believe it is important for me to volunteer in the community’.

Outcome #5: Young Asian youth know the resources available to them in the community
Percent of youth that gain new information on:

- what facilities, resources and programs are available for youth
- how to get help when I need it

Evaluation Tools

- Contracted external Program Evaluator
- Pre and Post self-administered questionnaires
- Attendance Records
- Observations
- Direct feedbacks from parents and youth

Appendix B – Initial Telephone Call Guide

P = Potential Participant's Parent; I = Interviewer
I – Hello, may I speak to Mr or Mrs. [last name of the participant's parent]?
P- Hello, [name of potential participant] speaking. Can I help you?
I – Hello, my name is Trisha Khan and I am a youth volunteer with the T.A.N.G Youth programs at ASSIST Community Services Centre. I am also a Master's student at the University of Alberta in the Faculty of Physical Education and Recreation. I am currently conducting a research project exploring the recreation and leisure experiences of recently immigrated Chinese youth. As a youth recreation and leisure program provider, this research has importance to me as I hope to learn about how recreation and leisure experiences are related to negotiating the challenges of adjusting and adapting to life in Canada. As part of my research I am conducting interviews and a focus group with Chinese youth who have recently emigrated from China to Canada within the last five years. I am calling to request your permission to ask your son/daughter to participate in my study. Is this a convenient time to give you some further information about the interviews and focus group?
P- No, can you call back another time (decided on a date and time to return the call)
OR
P- Yes, can you tell me more about the interviews and focus group you will be conducting?
I – Background information
I plan to start interviews in December. The interviews would last approximately one hour and would be arranged at a time and location that is convenient for you. Participation in the interview and focus group is completely voluntary and there are no known or anticipated risks to participation in this study.
The interview questions are open-ended and quite general (for example: Tell me about your typical weekday and weekend? What do you do/like to do in your free time? What did you do in your free time when you lived in China? What was it like moving from China to Canada?). The focus group questions are also open-ended and will focus on expanding on my initial findings of my analysis of the interviews
With your permission and the permission of your son/daughter, the interviews and focus group will be audio-recorded to facilitate collection of information, and later transcribed for analysis. All the information your son/daughter shares will be considered confidential. The data collected will be kept in a secure, locked location. This study has been reviewed and approved by the University of Alberta Research Ethics Board. The decision for the participation of your son/daughter is yours, and the final decision to participate lies with your son/daughter. After the interview is complete, I may contact your son/daughter by telephone to follow-up on our discussion, verify my interpretations up until that point and to add or clarify any additional points you may have. With your permission, I would like to drop off an information letter containing all of these details as well as contact names and phone numbers to help you assist in making a decision about the participation of your son/daughter in this study.
P- No thank-you
OR
P- Sure (obtain contact information, arrange a drop-off location for the information letter)
I – Thank you very much for your time. May I call you in 5 days to see if you and your son/daughter is interested in participating? If you have any questions or concerns, please do not hesitate to contact me at 780-691-4636. Good-bye.

P – Good-bye

Appendix C – Parent Information Letter

Date
Dear Parent(s) or Guardian(s):

I am writing to ask your permission for your child to participate in a University of Alberta graduate thesis research project. Participation in this session is voluntary and involves a one-hour input to and discussion of the issues associated with the recreation and leisure experiences of Chinese immigrant youth in Edmonton.

The purpose of this study is to examine the relationship between the recreation and leisure experiences of recently immigrated Chinese youth to gain a better understanding of how recreation and leisure is used to address issues of acculturation when they move to Canada. The projected outcome of this study is to establish whether a relationship exists between these two experiences, with the intent of publishing the findings as a published academic article in an academic journal, and sharing this relationship with recreation and leisure providers to better provide opportunities for Chinese immigrant youth. This study will also serve as a foundation for further research studies concerning recreation and leisure for Chinese immigrant youth, as well as for other immigrant youth populations in Edmonton.
Participation in the one-on-one interview and focus group is expected to be an enjoyable experience and will require about a hour of their time each. However, the decision about participation is yours and your child's. An interview will be conducted by myself, and the focus group will be conducted by myself and an transcriber. Both will be conducted in a location in which trusted adults will be in close vicinity. Your child will never be left alone with myself or a transcriber.

Both the interview and focus group will be tape-recorded to facilitate collection of information and later transcribed for analysis. All answers are considered confidential and their names will not be used in transcriptions or in the paper itself. Also, children or parents may withdraw their permission at any time during the study without penalty by indicating this decision to the researcher. There are no known or anticipated risks to participation in this study.

I would like to assure you that this study has been reviewed and received ethics clearance through the Research Ethics Board at the University of Alberta. However, the final decision about participation is yours. Should you have comments or concerns resulting from your participation in this study, please contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.

I would appreciate if you would permit your child to participate in this project, as I believe it will contribute to furthering knowledge of the needs of youth in regards to recreation opportunities. Please complete the attached permission form and return it to myself at the scheduled interview and focus group time.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at tmkhan@ualberta.ca. You can also contact my supervisor, Professor Karen Fox at (780) 492-7173 or karen.fox@ualberta.ca. Thank-you in advance for your assistance with this research project.
Yours Sincerely,

Trisha Khan
Master's Student, Recreation and Leisure Studies
Faculty of Physical Education and Recreation
University of Alberta
tmkhan@ualberta.ca

Appendix D – Parent Consent Form

CONSENT FORM – PARENT

I have read the information presented in the information letter about a study being conducted by Trisha Khan of the Department of Recreation and Leisure Studies at the University of Alberta. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions and any additional details I wanted.

I understand that the interview and focus group will be tape-recorded to facilitate the collection of information with the understanding that all information which I provide will be held in confidence and I will not be identified in the thesis, summary report, or publication.

I am also aware that excerpts from the interview and focus group may be included in the thesis and /or publications to come from this research, with the understanding that the quotations will be anonymous.

I understand that I may withdraw this consent at any time without penalty by advising the researcher.
This project has been reviewed by, and received ethics clearance through the Research Ethics Board at the University of Alberta. I was informed that if I have any comments or concerns resulting from my participation in this study, I may contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.

With full knowledge of all foregoing, I agree to allow my child listed below to participate in this interview and focus group and to keep in confidence information that could identify specific participants and/or the information they provided.

Parent Name: ____ (Please print)
Parent Signature: _____________________________________
Child's Name: ____ (Please print)
Witness Name: _______________________________________ (Please Print)
Witness Signature: ____________________________________

Date: _______________________

Appendix E – Youth Interview Information Letter

Date
Dear _____________,

This letter is an invitation to consider participating in an interview I am conducting as part of my Master's Thesis of Recreation and Leisure Studies at the University of Alberta. The advisor for this thesis is Professor Karen Fox. I would like to provide you with more information about this project and what your involvement would entail if you decide to take part.

I have worked in municipal recreation part and full-time since 2000 coordinating a number of youth programs
including Summer Fun Centres, the Waterloo Youth Recreation Council and Girls Night Out. Most recently I worked full-time as the Supervisor of Children and Youth programs for the City of Waterloo. I have also attended the 2003 Youth Development Through Recreation Services Symposium in Calgary, AB, presenting the Youth-Driven model of the Waterloo Youth Recreation Council. My experiences with these programs have persuaded me to pursue this study.

The purpose of this study is to examine the relationship between the recreation and leisure experiences of recently immigrated Chinese youth to gain a better understanding of how recreation and leisure is used to address issues of acculturation when they move to Canada. The projected outcome of this study is to establish whether a relationship exists between these two experiences, with the intent of publishing the findings as a published academic article in an academic journal, and sharing this relationship with recreation and leisure providers to better provide opportunities for Chinese immigrant youth. This study will also serve as a foundation for further research studies concerning recreation and leisure for Chinese immigrant youth, as well as for other immigrant youth populations in Edmonton.

Participation in this study is voluntary. It will involve an interview of approximately one hour in length to take place in a mutually agreed upon location. You may decline to answer any of the interview questions if you so wish. Further, you may decide to withdraw from this study at any time by advising the researcher. With your permission, the interview will be tape-recorded to facilitate collection of information and later transcribed for analysis. Shortly after the interview has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or clarify any points that you wish. All information you provide is considered completely confidential. Your name will not appear in any thesis or report resulting from this study, however, with your permission anonymous quotations may be used. Data collected during this study will be retained for six months after the study is completed in a secure location and then destroyed. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at tmkhan@ualberta.ca. You can also contact my supervisor, Professor Karen Fox at (780) 492-7173 or karen.fox@ualberta.ca. I would like to ensure you that this study has been reviewed and received ethics clearance through the Research Ethics Board at the University of Alberta. However, the final decision about participation is yours. If you have any comments or concerns resulting from your participation in this study, please contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.

I very much look forward to speaking with you and thank you in advance for your assistance in this project.
Yours sincerely,
Trisha Khan
Master's Student, Recreation and Leisure Studies
Faculty of Physical Education and Recreation
University of Alberta
tmkhan@ualberta.ca

Appendix F – Youth Interview Consent Form

CONSENT FORM – INTERVIEW

I have read the information presented in the information letter about a study being conducted by Trisha Khan of the Department of Recreation and Leisure Studies at the University of Alberta. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions and any additional details I wanted.

I understand that the interview will be tape-recorded to facilitate the collection of information with the understanding that all information which I provide will be held in confidence and I will not be identified in the thesis, summary report, or publication.

I am also aware that excerpts from the interview may be included in the thesis and /or publications to come from this research, with the understanding that the quotations will be anonymous.

I understand that I may withdraw this consent at any time without penalty by advising the researcher.
This project has been reviewed by, and received ethics clearance through the Research Ethics Board at the University of Alberta. I was informed that if I have any comments or concerns resulting from my participation in this study, I may contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.

Now that I understand the study and the purpose of the interview, I agree, of my own free will, to participate in this study.
YES ☐ NO ☐

I agree to have my interview tape-recorded
YES ☐ NO ☐

I agree to the use of anonymous quotations in any thesis or publication that comes of this research.
YES ☐ NO ☐

Participant Name: ____ (Please print)
Participant Signature: ____
Witness Name: ____ (Please Print)
Witness Signature: ____

Date: ________________________

Appendix G – Youth Focus Group Information Letter

Date

Title of Project: “Exploring the recreation and leisure experiences of newcomer Chinese immigrant youth: Gaining a better understanding of how recently immigrated Chinese youth think about and use recreation and leisure to address issues of acculturation,”

Organizers: Trisha Khan – Graduate Student Investigator
University of Alberta, Department of Recreation and Leisure Studies
Karen Fox – Thesis Supervisor
University of Alberta, Department of Recreation and Leisure Studies

The purpose of this study is to examine the relationship between the recreation and leisure experiences of recently immigrated Chinese youth to gain a better understanding of how recreation and leisure is used to address issues of acculturation when they move to Canada. The projected outcome of this study is to establish whether a relationship exists between these two experiences, with the intent of publishing the findings as a published academic article in an academic journal, and sharing this relationship with recreation and leisure providers to better provide opportunities for Chinese immigrant youth. This study will also serve as a foundation for further research studies concerning recreation and leisure for Chinese immigrant youth, as well as for other immigrant youth populations in Edmonton.
This focus group session focuses on discussion in regards to the ideas and themes as derived from the initial interviews in a group setting with other interviewees. Myself and a transcriber will facilitate the session. Participation in this session is voluntary and involves a one-hour input to the discussion. There are no known or anticipated risks to your participation in this session. You may decline answering any questions you feel you do not wish to answer and may decline contributing to the session in others ways if you so wish. With your permission, the interview will be tape-recorded to facilitate collection of information, and later transcribed for analysis. All information you provide will be considered confidential and grouped with responses from other participants. Your name will not be identified with the input you give to this session and you will not be identified by name in the report that I produce for this session. The information collected from this session will be kept for a period of six months in a secure location and then destroyed.

Given the group format of this session we will ask you to keep in confidence information that identifies or could potentially identify a participant and/or his/her comments. If you are interested in receiving a copy of the executive summary of the session outcomes, please contact myself at the above email.

I would like to assure you that this study has been reviewed and received ethics clearance through the Research Ethics Board at the University of Alberta. However, the final decision about participation is yours. Should you have comments or concerns resulting from your participation in this study, please contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.
Thanks for your assistance with this research project.
Yours Sincerely,

Trisha Khan
Master’s Student, Recreation and Leisure Studies
Faculty of Physical Education and Recreation
University of Alberta
tmkhan@ualberta.ca

Appendix H – Youth Focus Group Consent Form

CONSENT FORM – FOCUS GROUP

I have read the information presented in the information letter about a study being conducted by Trisha Khan of the Department of Recreation and Leisure Studies at the University of Alberta. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions and any additional details I wanted.

I understand that the focus group will be tape-recorded to facilitate the collection of information with the understanding that all information which I provide will be held in confidence and I will not be identified in the thesis, summary report, or publication.

I am also aware that excerpts from the focus group may be included in the thesis and /or publications to come from this research, with the understanding that the quotations will be anonymous.

I understand that I may withdraw this consent at any time without penalty by advising the researcher.
This project has been reviewed by, and received ethics clearance through the Research Ethics Board at the University of Alberta. I was informed that if I have any comments or concerns resulting from my participation in this study, I may contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.

Now that I understand the study and the purpose of the focus group, I agree, of my own free will, to participate in this study.
YES ☐ NO ☐

I agree to have the focus group tape-recorded
YES ☐ NO ☐

I agree to the use of anonymous quotations in any thesis or publication that comes of this research.
YES ☐ NO ☐

Participant Name: ____ (Please print)
Participant Signature: _____________________________________
Witness Name: ____ (Please Print)
Witness Signature: ____

Date: _______________________

Appendix I – Follow-up/Thank-you letter

Date

Dear_____________,

I would like to thank you for your participation in this study. As a reminder, the purpose of this study is to examine the relationship between the recreation and leisure experiences of recently immigrated Chinese youth.   The data collected during the interviews and focus group will contribute to a better understanding of how recreation and leisure is used to address issues of acculturation when they move to Canada.

Please remember that any data pertaining to you as an individual participant will be kept confidential. Once all the data are collected and analyzed for this project, I plan on sharing this information with the research community through my thesis and a publication in an academic journal. If you are interested in receiving more information regarding the results of this study, or if you have any questions or concerns, please contact me at the email address listed at the bottom of the page. If you like a summary of the results please let me know now by providing me with your email or mailing address. This study will be completed by spring 2010. When the study is complete, I will send it to you.

As with all University of Alberta projects involving human participants, this project was reviewed and received ethics clearance through the Research Ethics Board at the University of Alberta. If you have any comments or concerns resulting from your participation in this study, please contact Dr. Brian Maraj of the Physical Education and Recreation Research Ethics Board at (780) 492-8649 or at bmaraj@ualberta.ca.

Thanks again for your participation!
Yours Sincerely,

Trisha Khan
Master's Student, Recreation and Leisure Studies
Faculty of Physical Education and Recreation
University of Alberta
tmkhan@ualberta.ca

Appendix J – Initial Interview Guide

INTERVIEW GUIDE
Beginning of Interview - Notes
Ensure that consent forms from both the parent/guardian and the youth are signed
Review the purpose of the study with the participant
Ask permission to audio-record the interview
The following is a guideline of open-ended questions to ask the participants. As the conversation progresses, I will use probes to further explore the experiences of the participant

Leisure Experiences

Can you tell me about your typical weekday and weekend?
Probes: What do you do or like to do in your free time?
    Who do you do them with?
    Where do they take place?
    Is this similar to what your typical weekday or weekend might have looked like in China?

What did you do or like to do in your free time in China?
Probes: Are the things you do in your free time in Canada similar to things you did in China?
    Who did you do them with?

Why do you like these activities?
Probes: Why not other activities?
    Are there any activities you would like to do?
        If yes, what are they and why?
        If no, why not?

Acculturation Experiences

Can you tell me what it was like moving from China to Canada?
Probes: Were there things that made it easier or more difficult?
    How is your life similar or different in Canada to how it was in China?

Have you experienced any challenges to doing the things you like to do in your free time?
Probes: If yes, what are they?
    If no, why is it easy to do the things you want to do?

Is there anything else you would like to add or comment on?

End of Interview – Notes
Ask permission to contact by telephone for a follow-up discussion (verify intitial interpretations, add or clarify additional points they may think of
Let them know I will contact them with a date, time and location for the focus group.
Thank them for their time. Walk them out.

Appendix K – Final Interview Guide

INTERVIEW GUIDE – Potential Interview Questions and Probes

Beginning of Interview - Notes

- Ensure that consent forms from both the parent/guardian and the youth are signed
- Review the purpose of the study with the participant
- Ask permission to audio-record the interview
- The following is a guideline of open-ended questions to ask the participants. As the conversation progresses, I will use probes to further explore the experiences of the participant

I have some questions about how you spend your time and about your experiences of moving from China to Canada. If you feel comfortable, please answer each of them with examples and stories. Of course, if you feel uncomfortable answering a question, you can just let me know and we'll move on to the next question. There are no right or wrong answers and you won't be judged by what you share

Black – Interview 1 – original order
Red – Interview 2 - reverse order
Green – added for Interview 3
Blue – added for Interview 4
Orange – added for Interview 5
Purple – added for Interview 6

NEED DETAILS/SPECIFICS!
WHO, WHAT, WHERE, HOW LONG, TELL ME MORE ABOUT… for all questions.

1. Can you tell me what it was like moving from China to Canada?

- Probes: Was it hard or easy to move here?
    - How did you feel about it?
    - Where in China are you from?
    - How long have you lived in Canada?
    - When you first moved to Canada, ~~were there things that made it easier or more difficult for you~~? what things were helpful to you?
    - What things were/made it challenging for you?
    - Did you speak any English before you came?
    - How old were you when you started learning English?
    - Tell me about your typical weekday, day at school in China?
        - From when you wake up until you go to sleep?
        - What did you do in your free time during the weekday?
        - Do you participate in any school activities? Afterschool? Clubs? Sports?
    - Tell me about your typical weekend in China?
        - What did you do in your free time during the weekend?
        - Did you do things with your family?

- Over the time you have been here, are there any other factors that continue to make it easier?
- Over the time you have been here, are there things that continue to be challenging or have become challenging for you?
- OR
- What has become easier over time, what is still challenging over time?
- How is your life similar or different in Canada to how it was in China?

2. Now that I know a bit about what your days were like in China, can you tell me about your typical weekday and weekend in Canada?

   Probes: Tell me about your typical school day in Canada?
     - From when you wake up until you go to sleep?
     - Do you participate in any school activities? Afterschool? Clubs? Sports?
     - What did you do in your free time during the weekday?
   - Tell me about your typical weekend in Canada?
     - From when you wake up until you go to sleep?
   - What did you do in your free time during the weekend?
   - Did you do things with your family?

3. What do you do or like to do in your free time?
   - Who do you do them with?
   - Where do they take place?
   - Why do you like these activities?
   - Why not other activities?
   - ~~Is this similar or different to what your typical weekday or weekend might have looked~~
   - ~~like in China?~~

~~4. What did you do or like to do in your free time in China?~~
~~Probes:~~

5. Are the things you do in your free time in Canada similar to things you did in China?

   Who did you do them with?

6. Are there any activities you would like to do?

   In China?
   In Canada?
   If yes, what are they and why?
   Can you do them?
     If no, why not?
     If yes, why don't you do them?
   If no, why not?

7. Have you experienced any challenges to doing the things you like to do in your free time?

   Probes: If yes, what are they?

If no, why is it easy to do the things you want to do?

8. Is there anything about China that you miss? About China? Doing in China?
    a. Why?
    b. Why not?

9. Do you like living in Canada?
    a. Why?
    b. Why not?

10. Is there anything else you would like to add or comment on about ~~your experiences moving from China to Canada or about how you spend your free time?~~ what it was like moving from China to Canada? About how you spend your free time?

11. Can you tell me your age?

12. Can you tell me your grade?

13. Can you tell me your year of birth?

End of Interview – Notes

- Ask permission to contact by telephone for a follow-up discussion (verify initial interpretations, add or clarify additional points they may think of)
- Gift Certificate
    - Starbucks
    - Chapters
    - Tim Horton's
    - Future Shop
    - HMV
    - Their choice
- Will MAIL it if they are not able to participate in the Focus Group, otherwise I will bring it with me then.
- Let them know I will contact them with a date, time and location for the focus group.
- Thank them for their time. Walk them out.

Appendix L – Initial Focus Group Guide

FOCUS GROUP GUIDE

Beginning of Focus Group- Notes
As participants arrive, ensure that consent forms from both the parent/guardian and the youth are signed
Review the purpose of the study and the focus group with the participants
Ask permission to audio-record the interview
The following is a brief guideline of possible open-ended questions to ask the participants as based on the initial interpretations of the interview transcripts. These may change once data analysis actually commences.
As the conversation progresses, I will use probes to further explore the experiences of the participant

From my interviews with each of you, I have learned a lot about your experiences moving from China to Canada and about the things you like to do in your free time.
Review some of my leisure findings (e.g. what their typical day looks like, how much free time they have, list some of the leisure interests they have, similarities and differences between them, leisure interests in Canada, leisure interests in China)
Expand on some of these findings
E.g. you have shared with me that some of the activities you liked to do in China you still do/ or don’t do in Canada.
Review some of my acculturation findings (e.g. what it was like, things that made it easier, more difficult)
Expand on some of these findings
E.g. elaborate on some of the descriptions of immigration or acculturation experiences.

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