Culture, Ideal Affect, and Ideal Affect-Actual Affect Discrepancies During Leisure and Non-Leisure Episodes

by

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Abstract

Affect Valuation Theory (AVT), a relatively new cross-cultural psychological framework, underpins this study. AVT's key concepts include: ideal affect (i.e., how one prefers to feel); actual affect (i.e., how one actually feels); ideal affect-actual affect discrepancies (i.e., the difference between ideal and actual affect); and, specific to this study, ideal affect-leisure affect discrepancies (i.e., the difference between ideal affect and actual affect experienced during leisure). Two key aspects of AVT were examined. Does people's ideal affect vary across cultures (i.e., European-Canadian vs. Chinese) and can mood modifying behaviours (i.e., leisure) reduce the ideal affect-actual affect discrepancy people may experience. More specifically, the following three major research questions were addressed: (a) Does participation in a leisure episode (e.g., basketball, videogames) following a non-leisure episode (e.g., school, work) lead to a decrease in the discrepancy between university students' ideal affect and their actual affect? (b) Does the type of leisure activity (i.e., active vs. passive) and social context of the leisure activity (i.e., alone vs. others) influence the ideal affect-leisure affect discrepancy (ideal affect minus actual leisure affect)? (c) Does culture (European-Canadian vs. Chinese) influence these relationships?

The Day Reconstruction Method was used to collect data from European-Canadian and Chinese university students in Edmonton, Canada and Hangzhou, China, respectively. Results indicated that: (a) cultural differences exist for all ideal affective states [i.e., high-arousal positive (i.e., excited), positive (neutral) (i.e., happy), low-arousal positive (i.e., calm), high-arousal negative (i.e., nervous), negative (neutral) (i.e., sad), and low-arousal negative (i.e., sluggish)] between European-Canadian and Chinese university students – with the former group preferring higher levels of positive affective states and lower levels of negative states; (b) engaging in

leisure decreased the ideal affect/non-leisure affect discrepancy for all affective states and the magnitude of this decrease in discrepancy was greater among European-Canadians for positive (neutral) (i.e., happy) and low-arousal positive (i.e., calm) states; (c) participation in active leisure activities (type of activity) reduced the magnitude of the ideal affect-leisure affect discrepancy more than participation in passive leisure activities for high-arousal positive (i.e., excited), positive (neutral) (i.e., happy), and low-arousal negative (i.e., sluggish) affective states. Additionally, passive leisure activities reduced the ideal affect-leisure affect discrepancy for negative (neutral) (i.e., sad) states more so than active leisure activities and no significant cultural differences were found; and (d) participating with others rather than alone during leisure (social context) resulted in a greater reduction in the magnitude of the ideal affect-leisure affect discrepancy for the high-arousal positive states (i.e., excited). Furthermore, participating alone rather than with others resulted in a greater reduction in the ideal affect-leisure affect discrepancy for low-arousal positive (i.e., calm) states and no significant cultural differences were found.

In conclusion, my results generally support AVT in that leisure participation was found to be a mood modifying or producing behaviour, which influenced ideal affect-actual affect discrepancies for both Chinese and European-Canadian university students. In addition, there were important theoretical contributions to the leisure literature. First, participation in leisure allows people to experience actual affective states that are closer to their ideal affective states following a non-leisure episode and second, the type of leisure activity (i.e., active vs. passive) and its social context (i.e., alone vs. with others) influence the magnitude of leisure participation's impact on ideal affect-leisure affect discrepancies. The above findings have important practical implications. For example, recreation providers could assess the affective states their clients prefer to experience. Based on this assessment, additional programs could be

created or current programs could be restructured (i.e., type of activity, social context) in order to achieve these preferred emotional experiences. Of course, individuals themselves also could be made more aware of these processes to improve their own leisure choices and decision making.

Preface

This thesis is an original work by Bradley Mannell. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name "Culture, Ideal Affect, and Actual Affect During Leisure Episodes", March 26, 2013.

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List of Acronyms

- **Theory/Concept-Related**
    - AVT: Affect Valuation Theory
    - AVI: Affect Valuation Index
    - SWB: Subjective well-being
- **Types of Affective States**
    - HAP: High-arousal positive
    - POS: Positive (neutral)
    - LAP: Low-arousal positive
    - HAN: High-arousal negative
    - NEG: Negative (neutral)
    - LAN: Low-arousal positive
- **Method-Related**
    - DRM: Daily Reconstruction Method
    - ESM: Experience Sampling Method

Chapter One - Introduction

Affect's influence on people's behaviours and, conversely, people's behaviours and the impact they have on their affect, have long been of interest to social scientists. Unfortunately, to date, neither relationship has garnered a great deal of attention within the field of leisure studies (Hull, 1990; Kleiber, Walker, & Mannell, 2011; Stone, 1987). Thus, this study attempts to address these perceived research gaps by employing a cross-cultural construct called ideal affect (Tsai, 2007).

Tsai (2007) has suggested that in addition to studying the affective states (i.e., moods, feelings, and emotions) that people "actually" feel as a way of understanding cultural differences in human behaviour and experience, researchers should study "ideal affect"; that is, the affective states people "prefer" to feel. Ideal affect is based on people's values and preferences, and Tsai's "affect valuation theory" suggests that these are influenced by cultural and temperamental factors which, in turn, may have important behavioural consequences. There are six types of ideal affective states: high-arousal positive (HAP), positive (neutral) (POS), low-arousal positive (LAP), high-arousal negative (HAN), negative (neutral) (NEG), low-arousal negative (LAN). Researchers have demonstrated that a person's cultural background can be a significant predictor of the type of state he or she prefers. For example, research suggests that European-Americans tend to prefer HAP states such as being excited, elated, and enthusiastic. In contrast, Chinese tend to prefer LAP states such as being calm, peaceful, and relaxed (Tsai, Knutson, & Fung, 2006). Consequently, people will choose to participate in different types of activities to decrease the discrepancy between their actual and ideal affect.

The majority of research on ideal affect has looked at cultural factors (e.g., affect preferences reflected in storybooks, magazines, and religious texts) to see if they encourage certain affective states over others, and if people who are exposed to these cultural factors prefer

certain affective states. Noteworthy, however, is that in the ideal affect literature leisure is considered to be a mood moderating behaviour that helps people negotiate the discrepancy between their ideal affect and actual affect (Tsai, 2007). This discrepancy is defined as the gap or magnitude between how one would ideally like to feel and how they actually feel. Studies suggest that depending on LAP or HAP preferences people may be more likely to seek out certain leisure activities over others. For example, individuals who were HAP-oriented generally participated in more physically rigorous activities such as exercise, team sports, and running while, in comparison, LAP-oriented individuals generally participated in more calm and relaxed activities such as reading and computer games (Tsai, 2007). Jackson and Walker (2006) found similar results when they examined Chinese and Canadian university students' participation in "active" and "passive" leisure activities; although they hastened to add that these were tendencies (and not exclusivities) and, therefore, they could potentially vary cross-culturally depending upon the situation.

Similarly, the influence of social context on people's ideal affect, subsequent behaviour, and actual affect, have not yet been considered or examined (Tsai, Levenson, & McCoy, 2006). Specifically, social context in this study involves who people are interacting with when they are participating in leisure activities (i.e., being alone vs. being with others). Looking at the social context, I propose, might help us better understand the relationships among these variables, both alone and in conjunction with culture.

Research Questions

Based in part on the above, seven research questions were developed:

RQ1: Do university students' ideal affect differ by culture (i.e., European-Canadian vs. Chinese)?

RQ2: Does participation in a leisure episode result in a decrease in the discrepancy between university students' ideal affect and their non-leisure affect?

RQ3: Does this discrepancy differ in magnitude by culture (i.e., European-Canadian vs. Chinese)?

RQ4: Does the ideal affect-leisure affect discrepancy differ in magnitude by type of leisure activity (i.e., active vs. passive)?

RQ5: Does the ideal affect-leisure affect discrepancy differ in magnitude by culture (i.e., European-Canadian vs. Chinese) in interaction with type of activity (i.e., active vs. passive)?

RQ6: Does the ideal affect-leisure affect discrepancy differ in magnitude by social context (i.e., being alone vs. being with others)?

RQ7: Does the ideal affect-leisure affect discrepancy differ in magnitude by culture (i.e., European-Canadian vs. Chinese) in interaction with social context (i.e., being alone vs. being with others)?

Operational Definitions

Affect. How an individual feels. This is measured with two bi-polar dimensions. The horizontal dimension is displayed as pleasure-displeasure also known as valence. This dimension of experience reflects the hedonic tone of affective experience. The vertical dimension is activation that is defined as a sense of mobilization or energy. On this dimension, a person could be on a continuum ranging from sleep to frenetic excitement (Barrett & Russell, 1999).

Actual Affect. Affective states (i.e., feelings) that people "actually" feel during specific behaviours and experiences (Tsai, 2007).

Culture. Culture is both phenomenal and ideational. The phenomenal approach refers to group characteristics that allow cultures to be measured and distinguished from one another. The ideational approach refers to what the members of a cultural group have to know in order to be accepted (Goodenough, 1996).

Ideal Affect. How an individual would prefer to feel. Involves people evaluating affective states as positive or negative, as well as, ranking and ordering these affective states based on their personal preferences (Tsai, 2007).

Leisure. Leisure for this particular study involves objective (i.e., activity, time, social context) and subjective (i.e., actual affect, ideal affect) phenomena. These phenomena will be defined using an internal vantage point, meaning from the participant's perspective. Therefore, the participant will describe what he/she is doing, who he/she is with, and how he/she is feeling.

Social Context. Who individuals are with during their leisure episode (e.g., basketball, videogames) or non-leisure episode (e.g., school, work). This could involve the following categories: alone, with a family member (or members), with a friend (or friends), and with acquaintance(s)/stranger(s).

Study Rationale

There were three major reasons for conducting this research study. First, as noted above, there is currently relatively little research on the relationship between affect and behaviour, and vice versa, in leisure studies. Second, as a number of leisure scholars have stated (Chick, 1998; Ito, Walker, & Liang, 2014; Iwasaki, 2008), our field's understanding of how leisure is similar and different across cultures is also quite limited. And third, research has demonstrated that although immigrants face many stressors and challenges when moving to a new country (Yakushko, Watson, & Thompson, 2008), leisure participation in their host communities can play an

important role in helping them adapt and cope with these challenges (Stack & Iwasaki, 2009). A corollary to point three, however, is that there is also value in understanding why people participated in certain activities in their home countries *before* they come to Canada (Kleiber et al., 2011). Thus, from a practical perspective, increased understanding of the latter topic could help recreation providers better understand why immigrants value certain activities over others; and this in turn could help these providers develop programs that immigrants—and potentially non-immigrants as well value, and that contribute to their overall quality of life.

Chapter Two - Review of the Literature

The goal of this literature review was to find and summarize the key articles relevant to leisure, recreation, affect, ideal affect, social context, and cross cultural analysis. Specifically, articles focusing on cross cultural analyses between East Asian and North American cultures were of interest. Searches were conducted using Google Scholar and PsycINFO. Keywords (i.e., ideal affect, affect, activation, valence, semantic differential, leisure, recreation, leisure behaviour, passive leisure, active leisure, social context, culture, South Asian, Asian, East Asian Immigrant, Chinese, European-Canadian) were used in both search engines to find the articles reported in this literature review.

In my literature review, I wanted to further understand the terms leisure, culture, and affect. There are thousands of articles identified by the Google Scholar search engine that are related to these terms. For the terms leisure and culture, I used multiple words including, culture, leisure, define, and variable. With this search numerous articles were found that explained and critiqued the many definitions of these two words. In regards to the term "affect," I used multiple words including affect, activation, and valence in order to narrow my search. With this search several articles that defined affect and explained the underlying psychological process of affect were found. In order to find articles on ideal affect that were leisure related, I completed a multi-field search using the PsycINFO search engine. Eight articles were found using the words ideal affect and leisure. These articles were chosen on relevance to cross-cultural analysis involving North American and East Asian cultures, and due to links with leisure. Other articles were found by searching the reference lists of the articles located by using the search engines as described earlier.

The purpose of the literature review involved providing an overview of leisure, culture, ideal affect, affect, social context, and what these concepts entail. Moreover, I have summarized the research that has focused on ideal affect and its relation to leisure behaviour.

Defining Leisure

There is no single definition for "leisure"; therefore how this word is used and defined often depends on the researcher and the study at hand. Kleiber et al. (2011) discussed how theorists have explained leisure as being based on participation in recreational or cultural activities (e.g., hobbies and sports), the setting one is experiencing the leisure (e.g., party, theatre, park), freedom of choice or autonomy, and certain feelings and experiences one has (e.g., sense of freedom, fun, enjoyment, relaxation).

Kleiber et al. (2011) proposed a typology, which explains how leisure can be defined, observed and measured. This typology involves two dimensions. The first dimension is the type of phenomena being identified as leisure. There are two types of social psychological phenomena, the first is objective and the second is subjective. Objective phenomena involve definitions and approaches to measurement that associate leisure with specific types of activities, settings, and time. This approach could involve observing and measuring the leisure activities individuals are participating in, looking at the types of settings and immediate social contexts being used for leisure participation, and finally the frequency or amount of time individuals are spending in these settings and activities. In contrast, subjective phenomena involve definitions and approaches to measurement that link leisure to certain types of mental states, attitudes, emotions, cognitions, perceptions, and experiences. This strategy could involve measuring what individuals are experiencing when participating in a leisure activity or setting. For example, how challenging, satisfying, relaxing or stressful an activity or setting is.

The second dimension proposed is the definitional vantage point, which can be external or internal. The external vantage point is based on the viewpoints of those other than the individuals being studied. This approach often involves the researcher defining what will constitute leisure for the individuals being studied. In contrast the internal vantage point involves defining leisure based on the viewpoints of the individuals being studied. In this case, the individuals being studied decide what activities, settings, and experiences meet the criteria of leisure for them personally.

More than one subjective phenomena or definitional vantage point can be used when developing a research project. A researcher can measure an individual's behaviour (e.g., activities, settings, time) and experiences (e.g., challenge, satisfaction, relaxation). Moreover, a researcher could use multiple vantage points in their research by deciding that certain activities are leisure (e.g., going fishing, playing pickup basketball) when the study participants engage in them, as well as, by asking the study participants directly if these activities are leisure for them when they engage in them.

While these approaches to defining and observing leisure are useful and help researchers understand the term, Liu, Yeh, Chick, and Zinn (2008) pointed out the importance of studying leisure from a non-Western perspective. Specifically, Liu et al. discussed the meaning of leisure from a Chinese perspective. In mainland China the Chinese word for leisure is most often translated into *Xiu xian*. The first character *Xiu* has been described as representing a person leaning on a tree, which symbolizes physical relaxation. This character has also changed overtime in that it can represent good feelings psychologically as well as fine qualities in people and objects. The second character in the Chinese translation of leisure is *Xian*, which primarily means "free and unoccupied" as well as "a space in between." When the characters *Xiu* and *Xian*

are used together the meaning of being free and unoccupied is strengthened, and the meaning of people or objects having fine qualities becomes clear. As in western culture the term *Xiu xian* can be defined in many different ways. These definitions involve free time, idleness, comfortable social status, a spiritual or aesthetic condition, and a state of being. Finally, *Xiu xian* has a close association with nature, and can refer to harmony between people and nature, and between the subjective mind and objective nature.

Liu et al. (2008) also discussed Taoism and Confucianism as being significant in the shaping of the term leisure in China. Taoism addresses the importance of being one with nature, having a natural unoccupied spirit, and living a leisurely lifestyle. Moreover, Confucius teachings encourage a free or leisurely state of mind while one is still focused on helping the people and the country. For instance, in *The Analects* a peaceful harmonious society is said to allow the entire community to live a leisurely lifestyle that will not need to be governed.

Furthermore, it's important for leisure researchers to keep in mind the terms they are using when doing cross-cultural analysis, especially when using the external approach suggested by the typology. Leisure may mean different things to different people. Iwasaki, Nishino, Onda, and Bowling (2007) discussed the use of ethnocentric terminologies in leisure research. They stated that "the noncritical 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" (p. 113). Therefore, leisure researchers need to be especially careful and thorough when developing definitions of leisure or concepts and constructs related to leisure for different cultures.

Culture and Emotion

Culture has been defined in a number of ways. For example, Samovar and Porter (1988) defined culture as "the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving" (p. 19). Matsumoto and Hwang (2012) defined human culture as "a unique meaning and information system, shared by a group and transmitted across generations" (p. 95).

Brumann (1999) noted how many definitions described culture as being stable, bounded, homogenous, and structured. He argued that social reality is actually variable, inconsistent, conflicted, changing, and effected by individual agency. Moreover, Brumann stressed the importance of differentiating culture from other terms such as ethnicity and identity.

Similarly, Chick (2009) discussed how many cultural studies adherents have used Sewell's (1999) definition of culture. This definition describes culture as a "sphere of practical activity shot through by willful action, power relations, struggle, contradiction and change" (p. 44). Chick (2009) argued that this definition is situation and context dependent and therefore cannot be used for cross cultural comparisons. He also stressed the importance of having a definition of culture that allows important similarities and differences among cultures to be measured. For example, measurements that distinguish characteristics, and dimensions of different cultures so that comparisons can be made. Chick suggested Goodenough's (1957) definition for this type of measurement. In this regard, Kleiber et al. (2011) indicated that the Goodenough definition characterizes culture as being both phenomenal and ideational. The phenomenal approach refers to group characteristics that allow cultures to be measured and

distinguished from one another. The ideational approach refers to what the members of a cultural group have to know in order to be accepted. Therefore, it's important that the information gathered can be measured and quantified.

Many researchers have also tried to develop theories to guide comparisons between Western (e.g., Canadian, American) and Eastern (e.g., Chinese, Japanese) cultures, and their respective influences on behaviour, attitudes, and values. For example, Markus and Kitayama (1991) proposed that individuals from Western countries were more likely to have independent self-construals in comparison to individuals from Asian countries who were more likely to have interdependent self-construals. Furthermore, these researchers held that people with independent self-construal were more likely to be individualistic in nature and promote their own goals, whereas people with interdependent self-construal were more likely to be collectivist in nature and promote the goals of others in their social group. Finally, Markus and Kitayama argued that the type of self-construal one had influenced his or her motivations, cognitions, and emotions.

A study by Mauro, Tucker, and Sato (1992) employed appraisal theory to explain emotional responses in a cross-cultural context. Appraisal refers to the way in which people evaluate their environment, which in turn can affect their emotional response to it. In their study, dimensions of appraisal were categorized as either primitive or cognitively complex. For example, noticing something in the environment has changed is considered primitive. In contrast, if a person evaluates how their actions or feelings are aligned with the presumed social norm, appraisal is considered cognitively complex. People from Hong Kong, Japan, the People's Republic of China, and the United States participated in this study. Few differences between the three cultures were found on the primitive dimensions of appraisal (pleasantness, attentional activity, certainty, coping ability, and goal/need conduciveness) and on two cognitively complex

dimensions (legitimacy and norm/self compatibility). However, cultural differences were found on the cognitively complex dimensions of control, responsibility, and anticipated effort. Therefore, it appears that how people appraise and respond emotionally to their environment is universal for some specific appraisal dimensions but different for others.

Stipek, Weiner, and Li (1989) conducted a cross-cultural study using attribution theory. Attribution theory explains how people analyze information to help them come to conclusions about how specific events were caused. Past research on this theory had primarily been conducted with American participants. To see how this theory worked in another culture, Stipek et al. collected data from Chinese college students and compared the results to past studies involving American participants. Results showed that an equal percentage of American and Chinese college students described lack of effort as being a factor (cause) of an individual feeling guilty. This being said, Americans were more likely than their Chinese counterparts to refer to effort as an antecedent (cause) of feeling proud. In contrast, Chinese participants were significantly more likely to refer to a situation in which someone else was the victim as a cause of anger, whereas Americans were significantly more likely to refer to situations in which they were the victim as a cause of anger. Furthermore, Chinese participants typically believed personal achievement failure was an antecedent or cause of guilt and shame. In contrast, Americans were more likely than Chinese to bring up a situation in which they hurt another as an elicitor of shame.

As it can be seen from this brief overview of culture, there are theories that predict different emotional responses to events and situations depending on whether people are members of Eastern or Western cultures. However, the cross-cultural literature on emotion has been critiqued and criticized for being too focused on the differences between cultures. Therefore, it's

important for researchers to focus on the similarities between cultures as well as the differences (Walker, Deng, & Dieser, 2005).

Culture and Social Context

Social context is a broad term, and its definition is often dependent on the research being conducted. For this study, the social context is defined as the people who are present with the study participants before and during (i.e., the non-leisure and leisure episode respectively) the leisure activity. While research using social context as a variable in the study of European-Canadians and Chinese has been reported, few studies have focused on the influence of social context on Chinese leisure behaviour and experience.

A study by Freysinger and Chen (1993) examined the influence of family on leisure for Chinese citizens. Information was collected from 47 women and 53 men at worksites in Nanning and Guilin, China. The participants ranged from 28 to 50 years of age, with the majority being married and having one child. Participants were asked to list two leisure activities, the first being the most important to them and the second being the second most important to them. Moreover, participants were asked about the social context for the leisure activities, which could involve being by themselves, with family, with friends, with their children, with their spouse, with work associates, or with community groups. Results suggested that family was not a favoured context for leisure participation. Rather participants preferred to be by themselves or with friends when engaging in leisure that was most important to them.

In a related study, Tafarodi, Yamaguchi, Lee, and Katsura (2004) asked Canadian, Chinese, and Japanese students a set of questions about how they experienced their inner-selves. Tafordi et al. defined the inner-self as “the understanding of one’s own familiar characteristics and qualities, irrespective of whether this understanding is corroborated by others or even

outwardly expressed" (p. 102). Results suggested that East Asian groups (Chinese, Japanese) spent more of their free time by themselves and participating in solitary hobbies in comparison to Canadians. Therefore, East Asian groups may find more opportunity for self-expression during contexts in which they are alone. In addition, Chinese students were less likely to report the occurrence of self-expression when they were with parents, siblings, and extended family members in comparison to Canadian and Japanese students. Therefore, Chinese were the least likely to experience self-expression when they were in the context of family interaction.

Thomas and Liao (2010) have discussed the importance of in-groups and out-groups in Chinese culture. Being part of an in-group involves identifying oneself as part of a specific cultural group and placing boundaries around that group. People outside of these boundaries are perceived as non-members, and therefore part of the out-group. Different assumptions will be made about individuals based on their in-group or out-group status. For instance, a person is more likely to perceive their in-group members as having similar beliefs and behaviours. Also, a person's behaviour is thought to depend on the group rather than their individual characteristics. Therefore, the needs, goals, and beliefs of the in-group can be deemed more important than those of the individual (Gao, Ting-Toomey, & Gudykunst, 1996). In contrast, people from individualistic cultures (e.g., United States) are more likely to distinguish themselves from other individuals, rather than differentiating people based on their in-groups and out-groups (Thomas and Liao, 2010).

Also, how outsiders (strangers) gain membership into an in-group depends on the location of that person within their social network (e.g., brother's university friend), rather than shared membership (e.g., go to the same club) (Thomas & Liao., 2010). Gao et al. (1996) discussed the classification of insiders and outsiders in Chinese culture, and how this can make

Chinese uncomfortable when dealing with strangers. Chinese are more likely to become deeply involved in conversation with people they know, in comparison to strangers who they do not often talk to. Moreover, it has been found that Hong Kong and Taiwan students tell more about themselves to in-group members than to out-group members whereas, in contrast, no difference was found in personal disclosure for Australian and U.S. students (Gao et al., 1996).

Chinese relationships can be divided into three different categories including *jiajen* (family members), *shoujen* (relatives outside the family, friends, neighbors, classmates, and colleagues), and *shengjen* (strangers). Yang (1992) discussed how the membership of each group creates different social interactions. For instance, *jiajen* relationships are based on a person's role as well as their duty to the family, *shoujen* relationships are moderately reciprocal and have a more conditional sense of independence, and *shengjen* relationships are seen as highly reciprocal and have no interdependence. Reciprocal relationships involve equal gain for each party, for example, if one was to lend money to someone else, they would expect to be paid back an equal amount (Goodwin & Tang, 1996).

Chinese relationships have also been categorized by expressive ties, instrumental ties, and mixed ties (Hwang, 1987). Expressive ties involve one's family or close friends. The point of creating expressive ties is for the sake of the relationships themselves, which give people feelings of affection, safety, and attachment. In addition, expressive ties can be used to gain material resources, but the expressive aspect of the relationship always takes priority over the instrumental aspect of the relationship. Instrumental ties involve relationships with people outside of one's family that are unstable and temporary. These relationships are used as a method for attaining one's goals and are based largely on reciprocation where both parties benefit from the relationship (e.g., relationship between a doctor and patient). Mixed ties involve relationships

that have aspects of both instrumental and expressive ties and usually occur between relatives, neighbors, classmates, and colleagues. These relationships are reciprocal and goal oriented, but instead of being temporary they can last a long period of time. Moreover, mixed tie relationships can have an expressive component to them as well, but this component is not as strong as it would be in an expressive tie relationship (Hwang, 1987).

In summary, much of the research on social context in relation to Chinese has involved the categorization of specific social groups within Chinese society. For example, differentiating family and close friends (inside members) from acquaintances and strangers (outside members) appears to be an important distinction when discussing the social context for Chinese. Moreover, in regards to leisure and social context, some studies suggest that Chinese do not consider interacting with family an ideal context while participating in leisure. Rather, it has been found that Chinese prefer leisure activities when they're alone or with close friends, and that they also are more likely to be self expressive when they're alone. Based on these findings, the definition of social context for this study will involve the following categories: alone, with a family member (or members), with a friend (or friends), and with acquaintance(s)/stranger(s).

Millennials, Emerging Adults, and China's One Child Policy

For this research project data will be collected from Chinese and European-Canadian university students. This section will explain how this student population is unique when compared with other generations, as emerging adults, and, for Chinese students, as a function of China's One-Child Policy (OCP).

My data were collected from the student population often referred to as Generation Me, Generation Y, and Millennials. For parsimony sake, in the following discussion this generation will simply be referred to as Millennials. This cohort consists of people born between 1980 and

1999. Researchers have compared this generation to others including the Silent Generation (born 1925-45), Boomers (born 1946-64), and Generation X (1965-79) (Twenge & Campbell, 2012).

Twenge (2010) compared Western Millennials to other generations on a number of factors (i.e., work ethic, leisure, personality traits, etc.) using cross-sectional and time lag studies. (*Note*. Millennials were considered to be individuals born after 1982 in her study) Participants were from Australia, Europe, New Zealand, and the US and results suggested that Generation X participants, and even more so Millennials, believed work was less central to their lives. Moreover, these two generations had a weaker work ethic in comparison to others. In contrast, Millennials valued leisure more than other generations and wanted freedom as well as work-life balance in their lives.

Lyons, Ng, and Schweitzer (2012) conducted a study of 3,007 employed and retired Canadians, with particular attention being paid to Millennials and the extent to which they were unique compared to other generations in regards to career attitudes, experiences, and outcomes. Canadian Millennial workers were found to be looking for recognition, status, and autonomy in their work, and are less satisfied than other generations when looking at their current progression towards these goals.

In addition to the above research on Millennials, there has also been research on emerging adults (i.e., those ages 18 to 25). Arnett (2000) described how Western emerging adults were concerned with becoming self-sufficient, searching for their identity, and demonstrated higher rates of risk behaviour. Nelson, Badger, and Wu (2004) discussed the roles of young adults in Chinese culture. In their study, Beijing Normal University students' results were compared to Western studies' findings on emerging adulthood. Similar characteristics were found for Western and Chinese emerging adults in regards to independence, self-reliance, and

identity and beliefs exploration. This being said, Chinese students did appear to differ from Westerners in a few ways. First, Chinese students felt they were responsible for their families in addition to themselves. Chinese students also appeared to be more cautious than adventurous, and therefore more likely to conform and obey social norms in comparison to Westerners.

Another important factor when looking at Chinese university students is that the majority were born under China's One Child Policy (OCP), which was introduced in 1979. This policy limits the number of children urban couples can have to one. Exceptions to the policy involve ethnic minorities or severely disabled children (Cameron, Erkal, Gangadharan, & Meng, 2013). Cameron et al. (2013) conducted a study comparing pre-OCP and post-OCP cohorts with a number of experiments as well as a personality survey. In total, there were 421 participants in the study that were split equally across the birth cohorts of 1975, 1978, 1980, and 1983. Notably, the number of single children from the 1975 cohort was 27% and increased to 91% for the 1983 cohort. Results from the study suggest that post-OCP children are less trusting, less trustworthy, more risk-averse, less competitive, more pessimistic, and less conscientious.

Porschitz, Guo, and Alves (2012) discussed how Chinese Millennials were born under China's One Child Policy and how this in turn has made them distinct from previous generations. For example, they held that Millennials have had more access to and attention from their parents and grandparents, access to more money and resources in general, and much more opportunity to travel and study abroad.

The above research on Millennials, emerging adults, and Chinese OCP cohorts suggests my study population may be unique. Moreover, there is evidence that Millennials and emerging adults also differ in some ways between cultures (i.e., Canada and China). When looking at this group in regards to affect, social context, and leisure activities, these types of generational and

cultural factors need to be considered. For example, results have shown that Western Millennials value leisure more, and do not want their lives to be work focused. It's possible that these values and preferences could affect how this population experiences and feels during their non-leisure (e.g., work, school) and leisure (e.g., basketball, videogames) time in comparison to others. Moreover, Chinese participants are likely to be the only children in their immediate family, and therefore the social contexts they are participating in and are exposed to may differ from other generations. There is also evidence that Chinese may be more avoidant of taking risks in comparison to Westerners. Perhaps, this tendency could affect the types of leisure activities they will pursue or are willing to try. Therefore, because this group is unique it may be difficult to generalize study results.

Affect

Often in the research literature, affect has been used interchangeably with other terms. For example, Russell (2003) stated that core affect, "is similar to what Thayer (1989) called activation, what Watson and Tellegen (1985) called affect, what Morris (1989) called mood, and what is commonly called a feeling" (p. 148). Despite this confusion, affect is generally defined as neurophysiological states that are experienced as moods or emotions. For example, Russell (2003) defined core affect as, "that neurophysiological state consciously accessible as the simplest raw (nonreflective) feelings evident in moods and emotions" (p. 148). Tsai (2007) defined affect in a similar way stating affective states are, "neurophysiological changes that are often experienced as feelings, moods, or emotions" (p. 242).

However, Mitas, Yarnal, Adams, and Ram (2012) argued that emotions, mood, and affect can all be defined differently. For example, Mitas et al. defined emotions as "short-lived, powerful subjective feelings that concern a specific situation or object, demand immediate

attention, and motivate behaviour" (p. 117). Therefore, emotions have an effect on one's behaviour. Moreover, mood is explained as having a background influence on consciousness that is not linked to specific objects or situations and therefore mood is not linked to behaviour. Also, moods tend to come and go regularly while people are involved in different matters. Finally, affect is defined as a construct that may encompass all psychological feeling states, including moods, emotions, and affective traits. Mitas et al. (2012) stated that "Psychometric scales used to measure affect may be modified to measure either emotions or moods" (p. 117). Also, affect similar to mood is not considered to be about or related to any object or situation, unlike emotion (Mitas et al. (2012).

Zajonc (1980) described affect as being "postcognitive," and as only being possible after an individual has processed information. For example, he stated that "an affective reaction, such as liking, disliking, preference, evaluation, or the experience of pleasure or displeasure, is based on a prior cognitive process in which a variety of content discriminations are made and features are identified, examined for their value, and weighted for their contributions" (1980, p. 151). In contrast, Russell (2003) explained core affect as something individuals have at all times. Moreover, "core affect is mental but not cognitive or reflective (Zajonc, 2000). Cognitive events, such as beliefs or precepts, are intrinsically about something: They have Objects. In contrast, core affect per se is not about anything. That is, core affect can be experienced in relation to no known stimulus – in a free-floating form – as seen in moods" (p. 148).

Therefore, it can be seen that, although, affect, core affect, moods, emotions and feelings can be used interchangeably they can also mean different things depending on who is discussing them. For example, in Zajonc's (1980) explanation, affect is postcognitive, but with Russell's idea of core affect cognition is not involved at all.

Affect has generally been conceptualized and measured using two bi-polar dimensions of experience (Russell, 2003; Tsai, 2007). In the resulting typology, typically the horizontal dimension is displayed as pleasure-displeasure also known as valence. This dimension of experience reflects the hedonic tone of affective experience. The vertical dimension is activation that is defined as a sense of mobilization or energy. On this dimension, a person could be on a continuum ranging from sleep to frenetic excitement (Barrett & Russell, 1999). These dimensions are bipolar in nature and are based on Semantic Differential concepts and scaling. Heise (1970) stated, "the Semantic Differential (SD) measures people's reactions to stimulus words and concepts in terms of ratings on bipolar scales defined with contrasting adjectives at each end" (p. 235). These two dimensions are used to create a circumplex framework that has a range of affective states or emotions that depend on the scale of one's valence and activation. In the literature (e.g., Barrett & Russell, 1999), many models explain affect using two bi-polar dimensions that generally measure affect the same way; although the exact terms used in these models do differ. For example, Russell's (1980) model has two bipolar dimensions, one ranges from arousal to sleep and the other ranges from misery to pleasure (see Figure 1). Thayer (1989) developed a similar model with two bi-polar dimensions, one ranging from tension to calmness and the other ranging from energy to tiredness.

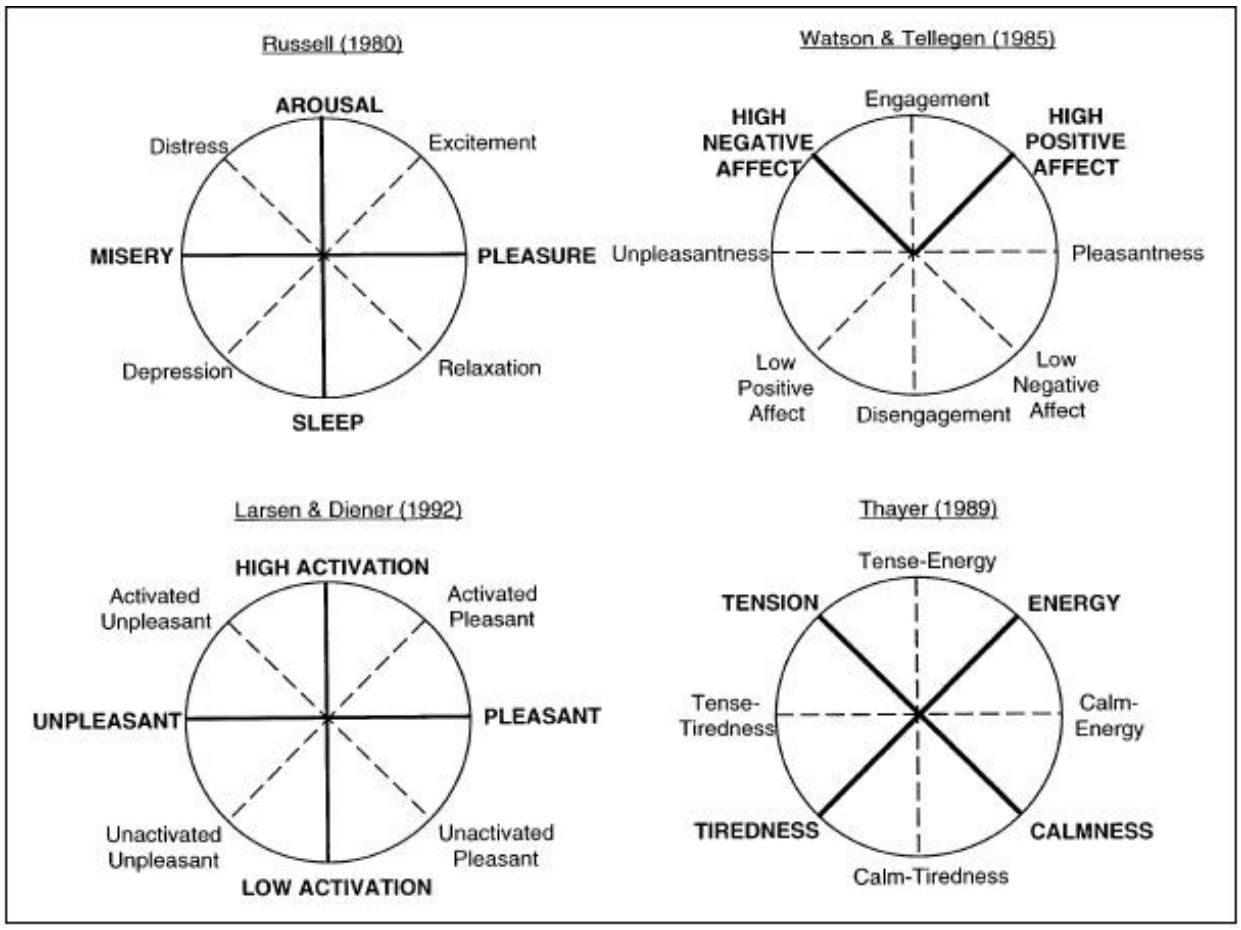

Figure 1. Yik, Russell, & Feldman Barrett's Four descriptive models of affect within a two-dimensional space, 1999.

Chinese Affect

While much of research on circumplex models of affect, affect scales, and bi-polar dimensions of affect have been done with the English language and North American participants, there have been studies that looked at the underlying processes as well as the transferability of models measuring affect in other cultures.

Hamid and Cheng (1996) created a Chinese Affect Scale (CAS). The study consisted of 314 Hong Kong university students as well as a second sample comprised of 306 adults who never attended university ranging from the ages 28 to 50. The words used in the Chinese Affect Scale describing negative and positive affect were gathered from 263 bilingual students. They were asked to write up to 10 words in Cantonese as well as the closest English word. Through this process the 10 words that fell under positive affect and 10 words that fell under negative affect were obtained. In this study, negative affect was found to be positively correlated with neuroticism, negative self appraisal, pessimism, and social anxiety. Also, negative affect had a negative correlation with extraversion, positive self-appraisal, optimism, and self-esteem. Additionally, this study supported the two dimensional structure of affect indexes for Chinese. Hamid and Cheng argued that their results were consistent with the two-factor circumplex model proposed by Watson and Tellegen (1985), which had arousal and pleasantness as the major dimensional axes.

Russell (1983) attempted to build on a previous study (Russell, 1980) that looked at the circumplex model of affect for English speaking students at the University of British Columbia. In this study, the author gathered data from native speakers of Japanese, Gujarati, Croatian and Chinese unilingual speakers residing in Vancouver, Canada. Moreover, Croatian and Chinese who had a better understanding of English were recruited as well and labeled as bilingual,

although they were not fluent in English. The method for this study involved giving participants 28 cards with one emotion term on each, and asking them to sort these emotions into various group sizes (i.e, 4, 7, 10, and 13). Participants were instructed to group more similar feelings together. The instructions and the emotional terms given to participants were translated into their native language. The similarity of all possible pairs of words was then assessed by the number of trials the participant placed the pair of words into the same group. Results showed that that the four different languages (Chinese, Japanese, Gujarti, and Croatian) and their emotion-related words fell in a circular like order, defined by a space with the dimensions pleasure-displeasure and arousal-sleep. Similar results were found for unilingual and bilingual study participants. Moreover, these four spaces had similar structures to English speaking respondents when compared to Russell's (1980) previous study.

In a similar study by Russell, Lewicka, and Niit (1989), the circumplex model of affect with the horizontal dimension pleasant-unpleasant and the vertical dimension high arousal-low arousal was tested using participants from other non-English speaking cultures. The first sample consisted of native speakers of Polish, Greek, and Estonian, who lived in their home countries. The second sample consisted of unilingual native speakers of Cantonese Chinese who lived in Canada, Cantonese Chinese who lived in Hong Kong, and native speakers of Greek who lived in Greece. The method for this study was the same one used in Russell's (1983) article. Results indicated that the circumplex ordering (with the dimensions pleasant-unpleasant and high arousal-low arousal) found with North American English speakers in a study by Russell (1980), was similar to circumplex's found using Chinese unilingual speakers in Asia or North America, for Polish and Estonians living in Eastern Europe, and for Greeks living in Southern Europe as well.

Yik and Russell (2003) conducted a study on the structure of recalled momentary affect on Cantonese-speaking Chinese. Scales created by Feldman, Barrett, and Russell (1998); Thayer (1996); Larsen and Diener (1992); and Watson and Tellegen (1985) were translated into Cantonese. Recalled affect involved asking participants to remember specific moments, and how they were feeling during these moments. There were two samples used in this study, the first consisted of 487 undergraduates from the Chinese University of Hong Kong and City University of Hong Kong. The second sample consisted of 402 undergraduates from the University of Hong Kong. All of the translated scales were found to support the structural modeling from the original English scales, except for Watson and Tellegen's structural model. Therefore, there appears to be similarity between English speaking and Chinese speaking respondent's at the most general level of affect when using these models.

Through these studies it can be seen that models used in North America that attempt to conceptualize and measure affect have been tested in other cultures and have had promising results, that is, in the sense that the structure is similar across cultures and language groups. This being said, there have been criticisms and difficulties when studying affect in other cultures. For instance, language itself can be a difficult hurdle to overcome. Translating Western words and questionnaires into Chinese is challenging. For instance, in the Chinese language, there are two different words (*qingxu* and *qinggan*) for the term "emotion." Moreover, researchers are in disagreement about how many words in Chinese actually refer to different types of emotion. Also, some words in English are not found in the Chinese language such as the word "depression." In contrast, the word shame in English has many words and variations in the Chinese language. Therefore, it can be seen that it is important for researchers to be rigorous in

regard to the language, words, and structure of their studies when measuring emotion and affective states because of the issues involved with direct translation (Russell & Yik, 1996).

Ideal Affect

Ideal affect is concerned with how individuals prefer to feel. This concept is different than affect because affect refers to how people actually feel. Ideal affect involves people evaluating affective states as positive or negative, as well as, ranking and ordering these affective states based on these personal preferences (Tsai, 2007). It has been found that "participants– regardless of their national culture, religion, or gender—report that on average, they want to feel significantly more positive (i.e., HAP , positive, and LAP) than negative (i.e., high-arousal negative, negative, and low-arousal negative) and that they want to feel more positive and less negative than they actually feel" (Tsai, 2007, p. 243). Therefore, people prefer positive states in general, and their ideal affect usually differs from their actual affect. In response to this concept, Tsai (2007) has developed Affect Valuation Theory, which has three precepts or premises. The first states that ideal affect and actual affect are two different constructs. The second states that ideal affect and actual affect are influenced by two factors. These include cultural factors and temperamental factors. Tsai (2007) stated that, "cultural and temperamental factors may both influence actual and ideal affect, cultural factors may shape ideal affect more than actual affect, and temperamental factors may shape actual affect more than ideal affect" (p. 252). Cultural factors which are "historically derived and socially transmitted patterns of ideas (e.g., values, norms, beliefs) that are instantiated by practices (e.g., rituals, mores), institutions (e.g., religious, familial), and artifacts (e.g., media) – may play a particularly important role in determining how people ideally want to feel" (p. 244). Temperamental factors are genetic factors and involve individual differences and personality traits. The third precept states that if ones actual affect is

largely discrepant from ones ideal affect this will lead people to participate in mood producing behaviours (e.g., leisure activities) to minimize that discrepancy. The following studies discussed below examined Affect Valuation Theory and its precepts.

Tsai et al. (2006) found in two studies that ideal affect preferences of college students differed depending on ethnicity and cultural background. In the first study, 201 European-American and 196 Asian-American undergraduate students participated. Asian-Americans consisted of individuals with parents of Chinese, Korean, Japanese, or Vietnamese descent. European-Americans consisted of individuals with parents of European descent. To measure ideal and actual affect the Affect Valuation Index (AVI) was used. In this study, they found that ideal affect and actual affect were two different constructs and what people actually feel can be significantly different from what they prefer to feel. Moreover, it was found that European-Americans preferred high-arousal positive (HAP) states more than Asian-Americans, and in contrast Asian-Americans preferred low-arousal positive (LAP) states more than European-Americans. This study also examined independent (i.e., individualistic) and interdependent (i.e., collectivistic) self-construal, which was measured with the Self Construal Scale. They predicted individuals with independent self-construal would prefer HAP states, and individuals with interdependent self construal would prefer LAP states. No statistically significant relationships were found between type of self construal and ideal affect preference. Notably, temperamental factors or affective traits (e.g., extraversion and neuroticism) were not measured. Therefore, only cultural factors were regarded as a possible influence of actual and ideal affect.

In the second study 79 European-Americans, 81 Chinese-Americans, and 96 Chinese-Hong Kong undergraduate students participated. To qualify European-Americans had to be born and raised in the U.S. or Canada and have parents and grandparents of European descent who

were primarily raised in the U.S. or Europe. Also, Chinese-Americans had to be born and raised in the U.S. or a Chinese context (this included China, Hong Kong, Taiwan, Indonesia, Malaysia, and Singapore). In addition, they had to have parents and grandparents of Chinese descent who were born and raised in a Chinese cultural context. Finally, Chinese-Hong Kong participants had to be born and raised in Hong Kong, and currently living there. Also, their parents and grandparents had to be been born and raised in a Chinese context. Measurement of actual affect and ideal affect was done with the Affect Valuation Index (AVI), as well as an open ended question asking "What is your ideal state?" Results of the AVI indicated European-American and Chinese-American groups valued HAP states more than the Chinese-Hong Kong group. Also, the Chinese-American and Chinese-Hong Kong groups valued LAP states more than the European-American group. This being said, the AVI results showed the Chinese-Hong Kong group valuing LAP states less than the Chinese-American group. In the open ended response the Chinese-American group fell in between the European-American and Chinese-Hong Kong groups for HAP and LAP words.

The Self-Construal Scale (Singelis, 1994) was used to evaluate interdependent (i.e., individualistic) and independent (i.e., collectivistic) self-construal. In addition to the Self-Construal Scale, individualism and collectivism were also measured with the Individualism-Collectivism Scale (Singelis, Triandis, Bhawuk, & Gelfand, 1995; Triandis & Gelfand, 1998). This scale evaluates horizontal individualism, vertical individualism, and vertical collectivism. Tsai et al. (2006) stated, "vertical individualism refers to the degree to which people compete to acquire status over others, horizontal individualism refers to the degree to which people view themselves as different and unique. Similarly, whereas vertical collectivism refers to the degree to which people are loyal to their in-groups (e.g., family), horizontal collectivism refers to the

degree to which people are connected to others" (p. 294). Findings revealed differences in individualism and collectivism did not mediate group differences in LAP or HAP states.

Furthermore, the Schwartz Values Survey (Schwartz, 1992) was used to look at influence and adjustment goals. These goals involved physical influence, social influence, and social adjustment. Physical influence goals involved "acting on one's own environment by exploring and seeking novelty, change, and adventure" (p. 298). Social influence goals involved "having an impact on people and events, the right to lead or command, and control over others" (p. 298). Finally, social adjustment goals involved "being respectful of tradition, parents, and elders; being obedient and dutiful; and meeting obligations" (p. 298). Physical influence goals were found to be positively correlated with HAP states. Moreover, Tsai et al. (2006) stated that "group differences were negatively mediated by physical influence goals, suggesting that physical adjustment goals (the opposite of physical influence goals) are positively correlated with pure ideal LAP" (p. 304). Social influence goals were positively correlated with HAP states, although, they did not mediate group differences. Also, social adjustment goals did not mediate differences in LAP. Finally, temperamental states or heritable affective traits (i.e., neuroticism and extraversion) were measured. These traits were found to create greater variance in actual affect than ideal HAP and LAP affect states. This finding supports the hypothesis that cultural factors are more influential in determining ideal affect then temperamental ones.

Tsai, Miao, Seppala, Fung, and Yeung (2007) completed four studies to further explore influence goals, adjustment goals, and their relation to ideal affect. Influence goals involve people asserting their personal needs and getting others to change their behaviours as a way of better meeting those needs. In contrast, adjustment goals involve people suppressing their personal needs so that they can change their behaviour to meet others' needs. These goals are

considered to be aspects of individualism and collectivism. Influence goals are more likely to be valued by individualists, and consequently, in Western society. Adjustment goals are more likely to be valued by collectivists, and in East Asian society. It has been found that influencing others causes high-arousal states, and that adjusting to others causes low-arousal states. Therefore, Tsai et al. assumed people who try to influence their environments are more likely to value high-arousal positive states, and people who try to adjust to their environments are more likely to value low-arousal positive states.

In the first study 225 European-American, 198 Asian-American, and 145 Hong Kong Chinese undergraduate college students participated. In this study European-Americans were found to value HAP states more than Hong Kong Chinese and Hong Kong Chinese were found to value LAP states more than European-Americans. Moreover, Asian-Americans were found to value LAP states more than European-Americans and HAP states more than Hong Kong Chinese. The results are reminiscent of previous studies on ideal affect. Moreover, European-Americans were found to endorse influence goals more than Hong Kong Chinese, and Hong Kong Chinese were found to endorse adjustment goals more than European-Americans. Also, Asian-Americans were found to endorse influence goals more than Hong Kong Chinese, but there was no difference in endorsement of adjustment goals between European-Americans and Asian-Americans. Finally, Tsai et al. found group differences in ideal HAP were mediated by influence goals, and that ideal LAP between European-Americans and Hong Kong Chinese was partially mediated by adjustment goals.

The second study was experimental in nature and involved two people at a time playing a card game. Each person was assigned a role, the first being the leader (influence goal), and the second being the matcher (adjuster goal).The participants within the study included 30

European-Americans, 28 Asian-American, and 32 Hong Kong Chinese female college students. Results showed that regardless of cultural background, participants in contexts that promoted the adoption of influence goals (leaders) valued HAP states significantly more than did participants in contexts promoting adjustment goals (matchers). In contrast, participants with adjustment goals (matchers) valued LAP states more than participants with influence goals (leaders). Although suggestive, these findings were weak as they only approached statistical significance.

The third study was similar to the second study, although instead of labeling people as the leader or matcher they were put into roles labeled "A" and "B" in order to control for the meanings participants might attach to roles labeled "leader" or "matcher." Therefore, what participants perceived as preferable affective states for leaders and matchers could not influence their ideal affect preferences. Participants involved in this study included 32 European-Americans, 30 Asian-Americans, and 32 Hong Kong Chinese female undergraduate students. Results were similar to the second study in that participants in the influencer condition valued HAP states significantly more than participants in the adjuster condition across groups. Moreover, participants in the adjuster condition valued LAP states more than participants in the influencer condition. The results in this study were in fact statistically significant.

In the fourth study, Tsai et al. (2007) told participants to prepare to adjust or influence their partner prior to being put in a situation requiring they do so. Then they gave participants the choice to listen to HAP or LAP music. The reason for this arrangement was to determine if participants would participate in certain affect inducing behaviours in preparation for their role as an influencer or adjuster. The study consisted of 47 European-Americans, 45 Asian-Americans, and 48 Hong Kong Chinese undergraduate students. This time male and female participants were involved in the study. Results showed that participants in the influencer role

were more likely to choose the HAP music than participants in the adjuster role. However, regardless of goal orientation (influence or adjustment) European-Americans were more likely to choose the HAP music than Hong Kong Chinese and Asian-American participants.

Tsai, Louie, Chen, and Uchida (2007) also conducted three studies comparing ideal affect among European-American, Asian-American, and Taiwanese Chinese preschool children ranging from ages 3 to 5. In the first study, 34 European-American, 33 Asian-American, and 39 Taiwanese Chinese preschoolers participated. European-American children and their parents were born in the U.S. and their ancestors were from Northern and Western Europe. Asian-American children were born in the U.S. or overseas, and their parents were born and raised in an East Asian context. Taiwanese Chinese children and their parents were born and raised in Mainland China or Taiwan. In this study, children were shown two types of smiles, one being a calm smile and the other being an excited one. Children were asked "Which would you rather be?" then they were asked "Which is more happy?" European-American children preferred the excited smile and thought it was happier in comparison to Taiwanese Chinese preschoolers. Asian-American preschoolers fell in between these groups. Moreover, they showed children a story with two characters doing the same activity. One was doing the activity in an excited way and the other was doing the activity in a calm way. Children were asked what character they resembled. Findings revealed European-American preschoolers were more likely to express they related to characters that were doing activities in an exciting way than did Taiwanese Chinese preschoolers. The Asian-American children fell in between these two groups. These results suggest that cultural differences in ideal affect may occur at a very young age.

The second study compared the top 20 best-selling American story books for children between the ages of 4 and 8 in the U.S., and the top 20 best-selling story books in Taiwan for

children in Taiwan. The affective states expressed by characters in the books were coded using the Facial Action Coding System. Moreover, the activities characters were participating in were also coded. Low-arousal activities consisted of sleeping and sitting, moderate arousal activities consisted of walking and hanging, and high-arousal activities consisted of running and jumping. Of the 40 books coded American best-selling storybooks had more excited expressions than calm ones in comparison to the Taiwanese books. This being said, the number of positive expressions were equal between Taiwan and American best-sellers, although, American storybook expressions were classified as more excited. In regards to the activities depicted in the books, American bestsellers had higher overall arousal activity levels than did Taiwanese bestsellers.

In the third study, children were read a story about a calm character or an excited character. Then children were shown two smiles (calm and excited), and asked which one they preferred and thought was happier. Children were also shown two pictures of one activity (i.e., drums, trampoline). One picture presented the activity in an excited way, and one picture presented the activity in a calm way. Children were then asked which activity they would put in their playground. This study included 30 European-American children, 22 Asian-American children, and 25 Taiwanese Chinese children from ages 3 to 5. Results indicated that children across cultures who were exposed to an exciting character were more likely to prefer exciting activities and perceive exciting smiles as being happier. In contrast, smile preferences were not influenced by exposure to excited characters.

In an unpublished master's thesis, Sandler (2005) conducted an experiment looking at adults' ideal affect and how it may influence the way in which parents interact with their children. The findings provided partial support for the influence of ideal affect. Participants' ideal affect was measured with the Affect Valuation Index (AVI), and the way in which they

interacted with their infants was observed and coded. Participants with low-arousal positive states, on average, vocally soothed their infants and expressed calm facial expressions. In contrast, high-arousal positive states were not found to predict parent's interaction with their infants.

In an unpublished manuscript Tsai and Wong (2007) looked at the affective content portrayed in magazine photographs. They coded the facial expressions of people shown in popular women's magazines in the United States and Hong Kong and found that Chinese women's magazines had more calm smiles and less excited smiles in comparison to the American women's magazines.

Tsai, Miao, and Seppala (2007) completed three studies that compared the ideal affect states promoted by Christianity and Buddhism. The first study compared the ideal affect preferences of 105 Buddhist and 120 Christian practitioners from Christian and Buddhist student university organizations. Also, 120 non-practitioners of religion were recruited as well by sending emails to dorms and various student organizations. Moreover, only European-American and Asian-American participants were recruited. European-Americans had to be born and raised in the U.S. and their parents had to meet these criteria as well, and be of European ancestry. Asian-Americans had to be born and raised in the U.S. or an East Asian country (e.g., China, Hong Kong, Taiwan, Japan, Korea). They also had to have parents and grandparents who were born and raised in an East Asian country. Results showed that Christians valued HAP states more than Buddhists and LAP states less than Buddhists. Moreover, Christians and Buddhists valued HAP states less and LAP states more than non-practitioners, although, the difference was not significant for Christians. These results controlled for temperament (i.e., neuroticism and

extraversion). Furthermore, Asian-Americans were found to value LAP states more than European-Americans, although, no significant differences were found in valuing HAP.

In the second study Tsai et al. (2007) looked at Christian and Buddhist texts. Texts for Christianity included three of the most popular translations of the Bible, and texts for Buddhism included three of the most popular translations of the Dhammapada, Heart Sutra, Diamond Sutra, and Lotus Sutra. Words were counted with Linguistic Inquiry and Word Count Software. Tsai et al. had to create their categories for HAP and LAP words for the study. For example, HAP words included rejoice, proud, glory, and LAP words included serene, placid, and calm. Moreover, three coders assessed if the words were encouraged or discouraged. Christian texts were found to have encouraged HAP words more than Buddhist texts despite having a similar frequency of HAP words. Moreover, Christian and Buddhist texts did not differ in their endorsement of LAP words.

The third study completed was similar to the second except instead of looking at traditional Christian and Buddhist texts the researchers examined Christian and Buddhist contemporary self-help books. They looked at the top five best-selling Christian self-help books and the five best-selling Buddhist self-help books for January 2005. The approach to analysis used in the second study was used for this one as well. They found that Christian and Buddhist self-help books have a similar amount of HAP words in them. This being said, Christian self-help books encouraged HAP words more than Buddhist books. Also, Buddhist self-help books had more LAP words and encouraged them more than Christian self-help books.

Scheibe, English, Tsai, and Carstensen (2013) conducted a study that observed ideal affect and ideal affect-actual affect discrepancies (i.e., the difference between ideal affect and actual affect) across adulthood. Their study consisted of 136 participants ranging from 18 to 93

years of age. A baseline test was used to measure participant's ideal affect, and the experience sampling method (ESM) was used to obtain information on participant's actual affect. The affective states measured in the study included high-arousal positive (HAP) (i.e., excited) and low-arousal positive (LAP) (i.e., calm). Results indicated younger adults had no preference between HAP and LAP, whereas older adults preferred LAP over HAP. Moreover, older adults were more successful than younger adults in reaching their ideal affect goals (i.e., actual affect was closer to their ideal affect).

Ideal Affect and Gender

Previous research on gender's influence on ideal affect has been inconclusive, with the majority of studies finding no significant differences. However, Mannell, Walker, and Ito's (2014) study with British/Canadians did find that female participants preferred low-arousal positive (i.e., calm) affect over high-arousal positive (e.g., excited) affect, whereas male participants did not prefer one type over the other. Similarly, females were found to reject ideal-low arousal negative (i.e., sluggish) affect over ideal high-arousal (i.e., nervous) affect whereas males had no preference between the two.

Tsai et al. (2006) completed two studies looking at ideal affect preferences of college students and how they differed depending on ethnicity and cultural background. Gender was a variable in these studies, but it did not have a significant interaction with any other variables, and was excluded from subsequent analysis. Moreover, Tsai, Miao, Seppala, Fung, and Yeung (2007) completed four studies to further explore influence goals, adjustment goals and their relation to ideal affect. Gender was measured in each of these studies, and was found to have no significant influence on the results. Therefore it was concluded that the associations found in these four studies were the same for both men and women. Also, Tsai, Miao, and Seppala (2007)

completed three studies that compared the ideal affect states promoted by Christianity and Buddhism. Gender was a variable included in this study, but no significant interactions were found, and it was excluded from the final analyses. Finally, Tsai, Louie, Chen, and Uchida (2007) conducted three studies comparing ideal affect among European-American, Asian-American, and Taiwanese Chinese preschool children. In the first and third studies gender was a variable used to compare preschool children. Results found gender to have no significant interactions with preschool children preferences, and was excluded from the final analysis.

Ideal Affect and the Study of Leisure

Currently, only one empirical study has been conducted in our field specifically on ideal affect. Mannell et al. (2014) examined ideal affect, and compared leisure discrepancies (i.e., difference between ideal affect and actual leisure affect) with work discrepancies (i.e., difference between ideal affect and actual work affect). Participants consisted of 257 British/Canadians adults. Ideal affect, as well as actual affective experiences during work and leisure were measured with a modified version of the Affect Valuation Index (AVI). Affective states observed in the study included high-arousal positive (HAP) (i.e., excited), low-arousal positive (LAP) (i.e., calm), high-arousal negative (HAN) (i.e., nervous), and low-arousal negative (LAN) (i.e., sluggish). Findings revealed all levels of actual leisure affect were closer to ideal affect when compared to actual work affect levels. Therefore, leisure brought people closer to their ideal affective states compared to work. Moreover, during leisure but not work, the low level of high-arousal negative affect participants desired to experience was realized.

Tsai, Knutson, and Rothman (2007) completed two studies that focused on ideal affect, actual affect, and leisure. The first study looked at European-American and Asian-American college students' ideal and actual affect, as well as, their leisure activities. They found that

European-American college students reported more participation in active sports than Asian-American college students.

The second study looked at the ideal vacations of European-Americans, Asian-Americans, and Hong Kong Chinese. It was found that European-Americans and Asian-Americans reported more activities in their ideal vacation, as well as, more physically rigorous activities than Hong Kong Chinese participants. Also, European-Americans reported more HAP states and fewer LAP states than Hong Kong Chinese, while Asian-Americans fell in-between these two groups.

The previous two studies have not been published as independent studies and were cited and briefly described by Tsai in a 2007 article published in *Perspectives of Psychological Science*, which provided an overview of the research completed on ideal affect. Moreover, the previous two studies focused on activity differences in regards to active (or physical) and passive (or sedentary) behaviours. For instance, the findings suggest that people from Western cultures prefer active behaviours, and people from Eastern cultures prefer passive behaviours. The dichotomy of active and passive behaviour has been a topic of interest in the leisure literature and will be explained further in the following section.

Leisure Behaviour, Affect, and Culture

Although only one published study on ideal affect within the leisure literature currently exists, there has been cross cultural research on leisure behaviour, and leisure's role on people's actual affect.

A significant amount of research on leisure behaviour and culture has focused on activity preferences in regards to active and passive behaviour. Active behaviour involves physically active activities (e.g., running, basketball). In contrast, passive behaviour involves activities that

are considered as being physically inactive (e.g., watching television, reading, playing videogames) (Rhodes & Dean, 2009). Studies that have focused on culture, and activity preferences (i.e., active vs. passive) are discussed below.

Walker and Wang (2009) looked at the leisure behaviour and motivation of 35 Chinese/Canadians. Data were collected using the experiential sampling method (ESM) over a 12 day period. Results indicated that participants' leisure activities were largely passive.

In a study by Yu and Berryman (1996) self esteem, acculturation, and leisure preferences of recently arrived Chinese immigrants to the United States were analyzed. The study consisted of 117 Chinese students ranging from grades 9 to 12 who completed three questionnaires. In regards to leisure preferences a Recreation Participation Questionnaire was developed. This questionnaire measured how often participants engaged in recreation activities, with whom they participated during these activities, what organizations they had or did belong to, and what barriers they faced that may have prevented them from participating. Moreover, participants were given a list of 110 recreation activities from which to choose. Results showed Chinese immigrant adolescents to participate most frequently in home/indoor activities and least frequently in sports and other outdoor activities.

While much of the literature on culture and leisure has focused on behaviour, studies have also looked at leisure's relation to affect and culture, as well as its relation to affect in general. For example, Spiers and Walker (2009) looked at the effect of ethnicity and leisure satisfaction on people's happiness and peacefulness. In this study 261 Chinese/Canadians and 258 British Canadians completed a telephone survey. Chinese/Canadian's leisure satisfaction was significantly and positively related to happiness and peacefulness, although, more so for happiness.

Mitas et al. (2012) studied positive emotional development before, during, and after a leisure travel experience. In this study 25 participants 45 years of age and older had their positive emotions measured for 16 days before, during and after two different leisure travel experiences. Positive emotions were measured with a modified version of the Differential Emotion Scale, which involved participants recalling and indicating their strongest experiences of 19 emotions. Emotions included interested, amused, loving, proud, joyous, grateful, hopeful, content, awed, and compassionate. Results showed that overall positive emotions, especially joy and interest, increased during the time leading up to leisure travel, these emotions reached their maximum during leisure travel, and finally positive emotions declined after leisure travel.

In summary, the literature on ideal affect in general as well as its relation to leisure is limited. The majority of research on ideal affect has been focused on proving that the concept of ideal affect is an actual psychological phenomenon and that its measurement is reliable and valid. For instance, many of the studies have attempted to provide evidence for Affect Valuation Theory and its three precepts. This research has involved examining the influence of cultural factors, and attempting to determine if these factors encourage certain HAP or LAP affective states. There have only been three studies mentioned in the literature that looked at affect and leisure specifically, and only one of them has been published. Moreover, the leisure literature focusing on ideal affect is limited, although, research exploring ideal affect and ideal affect-actual affect discrepancies (the difference between ideal affect and actual affect), as well as differences in affect and leisure behaviour have been reported and provide further insight into the area. Therefore, the main limitation or gaps found in the leisure literature is the lack of conceptual and empirical work reported on ideal affect. Research needs to be done on temperamental factors, leisure behaviour, leisure experiences, Affect Valuation Theory (i.e.,

ideal affect-actual affect discrepancies), acculturation, and the impact of leisure activity type and the social context on ideal affect and behaviour. Consequently, the following seven research questions were developed:

RQ1: Do university students' ideal affect differ by culture (i.e., European-Canadian vs. Chinese)?

RQ2: Does participation in a leisure episode result in a decrease in the discrepancy between university students' ideal affect and non-leisure affect?

RQ3: Does this discrepancy differ in magnitude by culture (i.e., European-Canadian vs. Chinese)?

RQ4: Does the ideal affect-leisure affect discrepancy differ in magnitude by type of leisure activity (i.e., active vs. passive)?

RQ5: Does the ideal affect-leisure affect discrepancy differ in magnitude by culture (i.e., European-Canadian vs. Chinese) in interaction with type of activity (i.e., active vs. passive)?

RQ6: Does the ideal affect-leisure affect discrepancy differ in magnitude by social context (i.e., being alone vs. being with others)?

RQ7: Does the ideal affect-leisure affect discrepancy differ in magnitude by culture (i.e., European-Canadian vs. Chinese) in interaction with social context (i.e., being alone vs. being with others)?

In conclusion, answering the above research questions will address some of the current limitations of the literature on ideal affect, ideal affect-actual affect discrepancies, and their relation to leisure. First, only one study on ideal affect currently exists in the leisure literature. Second, no studies have looked at the type leisure activity, as well as social contexts influence on

the ideal affect-leisure affect discrepancy. In contrast, my study tested: (a) cultural differences in ideal affect; (b) leisure's ability to reduce the discrepancy between ideal affect and non-leisure affect; (c) type of leisure activities (active vs. passive) influence on the magnitude of the discrepancy between ones actual leisure affect and ideal affect, and (d) social contexts (alone vs. with others) influence on the magnitude of the discrepancy between ones actual leisure affect and ideal affect.

Chapter Three - Method

To answer my research questions, I have taken a quantitative approach. I examined the relationship between culture (i.e., European-Canadian vs. Chinese) and ideal affect, as well as leisure's influence on the discrepancy between ideal affect and non-leisure affect. Moreover, I determined if the social context (i.e., alone vs. with others) and the type of leisure activity (i.e., active vs. passive) influenced people's ideal affect-leisure affect discrepancies. A quantitative approach was best suited for addressing these questions because it allowed me to test relationships among multiple variables (i.e., culture, leisure activity, social context, non-leisure affect, leisure affect and ideal affect).

A self-completion questionnaire was developed for Chinese students attending Zhejiang University in Hangzhou, China and European-Canadian students attending the University of Alberta (see Appendix A). The questionnaire was available in English for European-Canadian students and, after back-translation, simplified Chinese for Chinese students. After ethics approval was received, students were recruited by researchers who asked them if they were interested in participating in the study. Key locations for recruitment included highly frequented student areas (i.e., Student Union Building (SUB), HUB Mall, and Central Academic Building (CAB) on the University of Alberta campus. At Zhejiang University, key locations included cafeterias, libraries, and classrooms. Recruitment at both universities took place between the times of 11:00 AM and 4:00 PM. Participants at the University of Alberta were approached on Tuesday, Thursday, and Sunday. Participants at Zhejiang University were approached everyday of the week. Notably, difference in the days data were collected between the two universities is one limitation of this study. Specifically, Chinese participants completed questionnaires regarding both days of the weekend (i.e., Saturday and Sunday), whereas European-Canadians

participants only completed questionnaires regarding Sunday. Because weekends generally consist of more free time than weekdays it's likely Chinese participants had more opportunity to take part in leisure activities. Every available individual within these key locations and during these times was asked to participate. Of the individuals approached at the University of Alberta 30% did not want to partake in the study. Researchers did not take note of the non-response rate at Zhejiang University, which is another limitation of this study. The data collection method ensured opportunity to be involved in the study was available for a large number of University of Alberta and Zhejiang University students. A total of 753 individuals participated in the study, 403 University of Alberta students and 350 Zhejiang University students.

Day Reconstruction Method

The questionnaire format was based on a modified version of the Day Reconstruction Method (DRM). The Day Reconstruction Method has been described as a viable alternative to the Experiential Sampling Method (ESM) as well as the Ecological Momentary Assessment (EMA). Kahneman, Krueger, Schkade, Schwartz, and Stone (2004a) argued that the method provides researchers with quantitative data on participant's activities and circumstances as well as the experiences associated with those events. Key advantages to the DRM include the joint assessment of activities and subjective experiences, information about the duration of each experience, and flexibility for researchers so that they can adapt the instrument to their data collection needs (Kahneman et al., 2004b). The DRM is comparable to the ESM in that the goal is to obtain information by measuring experiences in real time. Benefits of this method in comparison to the ESM are reduced respondent burden as well as the episodes sampled provide more complete coverage of the day (Kahneman et al., 2004a).

The DRM involves asking participants to recall the previous day by recollecting episodes that occurred on that day. These episodes consist of specific memories that participants recall. For this study, participants were asked to recall and report two episodes. One of these episodes was termed "non-leisure" episode, and one was termed "leisure" episode. The non-leisure episode focused on what participants were doing immediately before the leisure episode they reported (e.g., working, napping, eating, driving, etc.). The leisure episode focused on the leisure activities participants were doing immediately after their non-leisure episode (e.g., basketball, videogames, television, etc.). Consequently, the leisure episode had a corresponding non-leisure episode. For example, a non-leisure episode could be studying for an exam from 10:00 am to 12:00 pm, and the corresponding leisure episode could be playing videogames from 12:01 pm to 1:10 pm. Participants were asked to answer the following questions about their non-leisure and leisure episode: (a) when did the episode begin and when did it end, (b) what affective states did participants experience, (c) where were the participants – physical and social setting/situation, (d) what were the participants doing, (e) and who were participants with.

Variables Examined in the Questionnaire

Ideal and Actual Affect. For this study a modified version of the Affect Valuation Index (AVI) was included in the DRM in order to determine how participant's ideally wanted to feel in general (ideal affect) and how they actually felt (actual affect) during each episode. Kahneman et al. (2004a) suggested, "activity and affect descriptors used to describe episodes should fit the particular topic of investigation" (p. 1780). For this particular study, the comparison of one's ideal and actual affect for each episode was a key component to the study, therefore, affect items were modified. Participants recalled and listed a non-leisure episode, and a corresponding leisure episode from their previous day, which involved answering questions on their affective states

during each episode. The items used to measure affective states for each episode were based on the AVI. These items measured participants' actual affect during the episode. Next, participants' ideal affect was measured with the AVI after the episode component of the questionnaire was completed in order to gain insight into how they ideally wanted to feel. This allowed for comparisons between individual's ideal affect in general and their actual affect for each episode.

The Affect Valuation Index involved a scale that measured the way in which a person ideally liked to feel, and how that person actually felt. A modified version of the AVI scale was used for this study. Scales that measured six of the affective octants were employed instead of scales that measured the eight original affective octants. The assessment of **ideal affect** involved asking respondents to "Rate how much you would ideally like to feel" "on average" for each of 18 items by using a scale ranging from 1 (Never), 2 (Sometimes), 3 (Often), 4 (Very Often), 5 (Always). The items represented six of the affective octants, which included high-arousal positive (i.e., enthusiastic, excited, elated), positive (i.e., happy, satisfied, content), low-arousal positive (i.e., calm, peaceful, relaxed), high-arousal negative (i.e., fearful, hostile, nervous), negative (i.e., sad, lonely, unhappy), and low-arousal negative (i.e., dull, sleepy, sluggish) (Tsai, Knutson, & Fung, 2006). In contrast **actual affect** was measured using the same scale and six of the affective octants, although the questions asked: "How did you feel during this episode?" for each of the 18 items.

Table 1

Six Types of Affect and their Corresponding Items

Type of Affect	Abbreviation	Items
Positive		
High-Arousal	HAP	Enthusiastic, excited, elated
Positive (Neutral)	POS	Happy, satisfied, content
Low-Arousal	LAP	Calm, peaceful, relaxed
Negative		
High-Arousal	HAN	Fearful, hostile, nervous
Negative (Neutral)	NEG	Sad, lonely, unhappy
Low-Arousal	LAN	Dull, sleepy, sluggish

Non-leisure and Leisure Activities. Participants were asked: "**What were you doing?"** during each episode. This question was open ended so that no activities were overlooked. Fast and Frederick's (2004) coding scheme was used to categorize activities into "active" and "passive" leisure. Statistics Canada has used Fast and Frederick's coding scheme, and the scheme has also been used in prior research regarding Chinese-Canadians' leisure activities (Walker & Wang, 2009). Notably, one adjustment was made to the coding scheme for the current study. This adjustment involved computer and videogame use (i.e., computer/internet use and videogames) within the "other active leisure" category. In the current study this type of activity was excluded from the "other active leisure" category and made into a subcategory (computer and videogames) of passive leisure. This change is based on Rhodes and Dean's (2009) research, which categorized computer and videogame use as passive or sedentary leisure. They classified screen viewing behaviours (e.g., television, computer) as sedentary, because they are not

physical in nature. Therefore, the passive leisure categories used in the present study included: "socializing," "watching TV," "computer/video game," and "other passive leisure." Active leisure categories included: "active sports" and "other active leisure" (Refer to Appendix E for a complete list of activities that fell under each category).

Physical and Social Context. The questions: "**Where were you?**" and "**Were you interacting with anyone?**" were also asked. The question "Where were you?" assessed three locations: (a) at home, (b) at work, and (c) somewhere else. The item "Somewhere else" was open ended and space was provided for study participants to write in their actual location. The question "**Were you interacting with anyone?**" consisted of four alternatives, which included: (a) I was alone, (b) with a family member (or members), (c) with a friend (or friends), and (d) with acquaintance(s)/stranger(s). It should be noted, University of Alberta and Zhejiang University differ in that a higher percentage of students attending Zhejiang University live in dormitories in comparison to University of Alberta students. It's possible this difference could have influenced the social contexts that were available to students (e.g., spending time with family vs. spending time with friends) during their non-leisure and leisure episodes.

Background Information. In addition to respondents completing scales measuring ideal affect, actual affect and details about specific non-leisure and leisure episodes, participants were also asked to provide information about their backgrounds. Questions asked about their year of birth, gender, university program, marital status, and culture.

In terms of culture, questionnaires given out to students at the University of Alberta asked, "If you are a Canadian student, what ethnic or cultural group(s) do you most self-identify with?" If a participant was not a Canadian student, but rather an international student they were asked to answer the question, "What country are you from?"

Chapter Four - Results

Introduction

This chapter reports the results of the data analyses conducted to answer this thesis' seven research questions. In the first section, descriptive statistics are described for the overall study population as well as by culture; that is, European-Canadian and Chinese university students. In the second section, research question one (RQ1), which is concerned with cultural differences in ideal affect, was addressed by examining the six ideal affective states (i.e., Ideal HAP, Ideal LAP, etc.) for cultural (European-Canadians versus Chinese) differences. RQ2 and RQ3 are jointly examined in the third section by comparing the magnitude of the ideal affect/non-leisure affect and ideal affect-leisure affect discrepancies for the total study population (RQ2), and for cultural differences (RQ3). The influence of the type of leisure activity in which study participants participated on the magnitude of ideal affect-leisure affect discrepancies for the total study population (RQ4), and by culture (RQ5), are reported in the fourth section. The fifth and final section of this chapter describes the analyses performed to address RQ6 and RQ7, which are concerned with the influence of the social context of leisure on ideal affect-leisure affect discrepancies for the study population as a whole (RQ6), and by culture (RQ7).

Descriptive Statistics

The study population consisted of students attending the University of Alberta in Edmonton (Canada) and students attending Zhejiang University living in Hangzhou (China). The criteria for participating in the study involved being a university student and 18 years of age or older. Moreover, participants from Canada had to self-identify as being European-Canadian; a necessary criterion as Tsai et al. (2006) found that culture influenced ideal affect preferences. Fortunately, only a small number of University of Alberta students (12.7%) were excluded because they identified themselves as other than European-Canadian.

Additionally, only study participants who reported a time gap of 30 minutes or less between the end of their non-leisure episode and the beginning of their leisure episode were included in the present analyses. The rationale for this decision was based on the intent of RQ2 and RQ3, that is, to determine if engaging in leisure following a non-leisure episode impacted people's affective states or moods. Therefore, it was assumed that the smaller the time difference or gap between the non-leisure and leisure episodes, the more likely that leisure would be the cause of an increase or decrease in the discrepancy between people's ideal and actual affect.

Data were obtained from 753 individuals in total, 403 from the University of Alberta and 350 from Zhejiang University. Of this overall total, 292 (38.8%) participants qualified, 184 (63.0%) from the University of Alberta and 108 (37.0%) from Zhejiang University. The majority (46.4%) of those not included had a time gap between their non-leisure and leisure activity greater than 30 minutes. As stated previously, this exclusion is based on the assumption that the smaller the time gap between non-leisure and leisure episodes the more likely the cause of change in the ideal affect-actual affect discrepancy is due to leisure. The size of the time gap differences for those participants included in the study ranging from 0 and 30 minutes were not significantly correlated with leisure affect scores (correlation coefficients for HAP=.04, LAP=.02, POS=.08, NEG=-.06, HAN=-.05, LAN=-.11, $p > .05$). Therefore, the size of the time gap (i.e., 0 to 30 minutes) for participants included in the study did not influence actual leisure affect.

Table 2 reports participants' gender, both overall and by culture. Overall, 67.5% (n = 197) of the sample were female and 32.5% (n = 95) were male. When taking culture into account, 34.8% (n = 64) of the European-Canadians were male and 65.2% (n = 120) were female. Among the Chinese study participants 28.7% (n = 31) were male and 71.3% (n = 77)

were female. As noted at the bottom of this table, the chi-square test was not significant, which suggests no significant differences exist when comparing gender between cultures.

Table 2

Gender for European-Canadians and Chinese

Gender	European-Canadian	Chinese	Total
	F (%)	*F* (%)	*F* (%)
Male	64 (34.8%)	31 (28.7%)	95 (32.5%)
Female	120 (65.2%)	77 (71.3%)	197 (67.5%)
Total	184 (100%)	108 (100%)	292 (100%)

Chi-Square (1, $N = 292$), $p > .05$, Cramer's V = .06.

Participants ranged from 18 to 36 years of age with a mean age of 22.0 ($SD = 2.9$). The mean age of the Chinese students was one year older than their European-Canadian counterparts.

Table 3 reports participants' relationship status, both overall and by culture. The majority of participants were single (85.6%, $n = 250$), with the remainder either being married, common-law or "other" (14.4%, $n = 42$). When taking culture into account, the majority of European-Canadians (79.9%, $n = 147$) and Chinese (95.4%, $n = 103$) were single, with the remainder of European-Canadians (20.1%, $n = 37$) and Chinese (4.6%, $n = 5$) being married, common-law or "other." However, approximately 15% more European-Canadians were in a relationship compared to the Chinese participants, which was statistically significant (see note at the bottom of Table 3).

Table 3

Relationship Status for European-Canadians and Chinese

Relationship Status	European-Canadian		Chinese		Total	
	F	(%)	*F*	(%)	*F*	(%)
Single	147	(79.9%)	103	(95.4%)	250	(85.6%)
Married, Common-law, Other	37	(20.1%)	5	(4.6%)	42	(14.4%)
Total	184	(100%)	108	(100%)	292	(100%)

Chi-Square (1, $N = 292$), $p < .0001$, Cramer's V = .21.

Table 4 indicates participants' academic major, both overall and by culture. The majority of students were in the Faculties of Arts (40.1%, $n = 116$) and Science (23.2%, $n = 67$). When taking culture into account, the majority of European-Canadians were in the Faculty of Science (30.8%, $n = 56$), while enrolment in the Faculty of Arts (29.1%, $n = 53$) was a close second. The distribution of academic majors among the European-Canadian students in the study were compared to the overall population at the University of Alberta (Academic Year 2010) to get a sense of the extent to which the student study sample is similar to the overall student population. Overall 15.7% of students at the University of Alberta were enrolled in the Faculty of Arts, and 16.8% in the Faculty of Science Alberta (University of Alberta, 2011). The study sample of appears to have a higher percentage of students in both Arts and Science. However, data are not available for the distribution of Euro-Canadians in various majors so a true comparison cannot be made. The majority of Chinese students were in the Faculty of Arts (58.9%, $n = 63$), while the second largest number were in the Faculty of Science (10.3%, $n = 11$) (see Table 4). When compared to the Euro-Canadian study participants, clearly a larger number of the Chinese study

participants were enrolled in Arts and a smaller number in Science, which was statistically significant as noted at the bottom of Table 4.

Table 4

Type of Academic Major's for European-Canadians and Chinese

Major Type	European-Canadian	Chinese	Total
	F (%)	*F* (%)	*F* (%)
Arts	53 (29.1%)	63 (58.9%)	116 (40.1%)
Physical Education	22 (12.1%)	8 (7.5%)	30 (10.4%)
Science	56 (30.8%)	11 (10.3%)	67 (23.2%)
Engineering	6 (3.3%)	7 (6.5%)	13 (4.5%)
Education	22 (12.1%)	3 (2.8%)	25 (8.7%)
Pharmacy	4 (2.2%)	9 (8.4%)	13 (4.5%)
Business	5 (2.7%)	2 (1.9%)	7 (2.4%)
Rehab Medicine	1 (0.5%)	0 (0.0%)	1 (0.3%)
ALES	11 (6.0%)	1 (0.9%)	12 (4.2%)
Medicine and Dentistry	2 (1.1%)	0 (0.0%)	2 (0.7%)
Law	0 (0.0%)	2 (1.9%)	2 (0.7%)
Extension	0 (0.0%)	1 (0.9%)	1 (0.3%)
Total	182 (100%)	107 (100%)	289 (100%)

Chi-Square (11, $N = 289$), $p < .0001$, Cramer's V = .43.

Research Question One

The first research question examines whether university students' ideal affect differs by culture (i.e., European-Canadian versus Chinese). As previously discussed, six types of affective

states were measured in this study. Consequently, the six ideal affective states analyzed in answering this question included: high-arousal positive (HAP), positive (neutral arousal) (POS), low-arousal positive (LAP), high-arousal negative (HAN), negative (neutral arousal) (NEG), and low-arousal negative (LAN). Two multivariate analysis of variance (MANOVAs) were used to determine the significance of cultural differences in these ideal affective states. The first MANOVA had culture (i.e., European-Canadian, Chinese) as the independent variable and the three positive ideal affective states (i.e., HAP, POS, LAP) as the dependent variables. Similarly the second MANOVA had culture as the independent variable however, in contrast, the three negative ideal affective states (i.e., HAN, NEG, LAN) were the dependent variables. The first (Wilks' $\Lambda = 0.81$, $F(2,289) = 23.17$, $p < .0001$, $\eta^2 = .19$) and second (Wilks' $\Lambda = 0.83$, $F(2,289) = 20.21$, $p < .0001$, $\eta^2 = .17$) MANOVAs were significant. Weinfurt's (1995) effect size guidelines for MANOVAs were used for comparative purposes (i.e., a η^2 of 0.01 is small; a η^2 of 0.09 is medium; a η^2 of 0.25 is large); with both η^2s signifying medium to large effect sizes. As shown in Table 5, the follow up one-way analysis of variance (ANOVAs) indicated significant cultural differences for all six affective states. First, for the positive ideal affective states (i.e., HAP, POS, LAP), European-Canadians preferred experiencing these states significantly more than did Chinese students. Cohen's (1992) effect size guidelines for ANOVAs were used for comparative purposes (i.e., R^2 of 0.01 is small; a R^2 of 0.06 is medium; a R^2 of 0.14 is large). According to Cohen's criteria, the adjusted R^2s for the ideal positive affect states (i.e., HAP, POS, LAP) represent medium to large effect sizes. Second, for the ideal negative affective states (i.e., HAN, NEG, LAN) European-Canadians desired experiencing these states significantly less than Chinese students. Similar to the ideal positive affect states, the adjusted R^2s for the ideal negative affect states represent medium to large effect sizes.

Table 5

Comparison of Ideal Affect between European-Canadians and Chinese

Type of Ideal Affect	European-Canadian *M* (*SD*)	Chinese *M* (*SD*)	ANOVA *F* (1, 290)	Ajd. R^2
Positive				
High-Arousal	3.85 (0.79)	3.31 (0.98)	26.42*	0.08
Positive (Neutral)	4.51 (0.58)	3.79 (0.99)	62.05*	0.17
Low-Arousal	4.25 (0.65)	3.65 (0.88)	43.20*	0.13
Negative				
High-Arousal	1.31 (0.34)	1.56 (0.48)	26.67*	0.08
Negative (Neutral)	1.19 (0.32)	1.58 (0.59)	52.26*	0.15
Low-Arousal	1.23 (0.30)	1.55 (0.55)	39.56*	0.12

Note. Affective states measured on a 5-point unipolar scale (from 1 = *Never* to 5 = *Always*), $N = 292$ (Euro-Canadians = 184, Chinese = 108), *$p < .0001$.

Research Questions Two and Three

The second and third research questions are concerned with whether the discrepancy between the affective states people would ideally like to experience and the actual affective states they do experience differ depending on the domain (i.e., non-leisure vs. leisure) in which they are engaged. In this study, RQ2 examined whether the discrepancy would be less or would decrease when students moved from a non-leisure activity to a leisure activity, whereas RQ3 investigated whether there would be cultural differences in regard to the magnitude of the discrepancy as a result of moving from the non-leisure to leisure life domain.

Before addressing research questions two and three, an overview of affective state differences, by domain (i.e., non-leisure, leisure) is presented. In order to analyze these

differences, MANOVAs and follow-up ANOVAs on actual affect during leisure and actual affect during non-leisure were conducted.

Two MANOVAs were used to determine the significance of cultural differences in actual affective states during leisure. The analysis process was similar to that used for RQ1, in that the first MANOVA had culture (i.e., European-Canadian, Chinese) as the independent, and each of the three positive leisure actual affective states (i.e., HAP, POS, LAP) as the dependent, variables. The second MANOVA had culture as the independent, and each of the three negative leisure actual affective states (i.e., HAN, NEG, LAN) as the dependent, variables. Both the first (Wilks' $\Lambda = 0.86$, $F(2, 289) = 15.99$, $p < .0001$, $\eta^2 = .14$) and second (Wilks' $\Lambda = 0.92$, $F(2, 288) = 8.41$, $p < .0001$, $\eta^2 = .08$) MANOVAs were significant. These η^2s signify, respectively, near medium and medium to large effect sizes. As reported in Table 6, the follow-up ANOVAs indicated significant cultural differences for POS, LAP, HAN, and NEG affective states during leisure. First, for the positive leisure affective states (i.e., HAP, POS, LAP), European-Canadians experienced POS and LAP affect significantly more than the Chinese students. This being said, no significant difference was found for HAP affect during leisure for Chinese and European-Canadians. Based on Cohen's (1992) criteria for ANOVAs, the adjusted R^2s for leisure POS and LAP affective states represent effect sizes between the medium and large range. Second, for the negative leisure affective states (i.e., HAN, NEG, LAN) European-Canadians experienced HAN and NEG affect during leisure significantly less than Chinese students. In contrast, no significant difference was found for LAN affect between cultures. The adjusted R^2s for HAN and NEG affect during leisure both represent effect sizes between Cohen's small and medium cut-off points.

Table 6

Comparison of Leisure Affect between European-Canadians and Chinese

Type of Leisure Affect	European-Canadian *M* (*SD*)	Chinese *M* (*SD*)	ANOVA *F* (1, 290)[A]	Ajd. R^2
Positive				
High-Arousal	2.88 (1.11)	2.91 (0.87)	0.07	0.00
Positive (Neutral)	3.74 (0.77)	3.30 (0.84)	21.03**	0.07
Low-Arousal	3.63 (0.83)	3.07 (0.74)	33.34**	0.10
Negative				
High-Arousal	1.25 (0.49)	1.40 (0.48)	5.83*	0.02
Negative (Neutral)	1.32 (0.49)	1.54 (0.53)	13.23**	0.04
Low-Arousal	1.84 (0.83)	1.77 (0.56)	0.71	0.00

Note. Affective states measured on a 5-point unipolar scale (from 1 = *Never* to 5 = *Always*), *N* = 292 (Euro-Canadians = 184, Chinese = 108), [A]NEG, LAN (N = 291), *$p < .05$. **$p < .0001$.

As in the previous section on actual leisure affect, two MANOVAs were used to determine the significance of cultural differences in actual affective states during non-leisure. The first MANOVA compared each of the three positive non-leisure affective states (i.e., HAP, POS, LAP), by culture, whereas the second MANOVA compared each of the three negative non-leisure affective states (i.e., HAN, NEG, LAN), by culture. Both the first (Wilks' $\Lambda = 0.93$, $F(2, 288) = 7.40$, $p < .0001$, $\eta^2 = .07$) and second (Wilks' $\Lambda = 0.93$, $F(2, 289) = 7.05$, $p < .0001$, $\eta^2 = .07$) MANOVAs were significant. These η^2s were both just below Weinfurt's (1995) medium benchmark for effect sizes. As shown in Table 7, the follow-up ANOVAs indicated significant cultural differences for HAP and LAN affective states during non-leisure. First, for the positive

affective states during non-leisure (i.e., HAP, POS, LAP), Chinese experienced HAP affect significantly more than European-Canadian students. This being said, no significant difference was found for POS or LAP affect by culture. The adjusted R^2 for non-leisure HAP affect represents an effect size just above Cohen's (1992) small benchmark. Second, for the negative non-leisure affective states (i.e., HAN, NEG, LAN), European-Canadians experienced LAN affect significantly more than Chinese students. In contrast, no significant difference was found for either HAN or NEG affect by culture. The adjusted R^2 for LAN affect during non-leisure represents an effect size just above the small benchmark.

Table 7

Comparison of Non-Leisure Affect between European-Canadians and Chinese

Type of Non-Leisure Affect	European-Canadian *M* (*SD*)	Chinese *M* (*SD*)	ANOVA *F* (1, 290)[A]	Ajd. R^2
Positive				
High-Arousal	1.95 (0.81)	2.20 (0.64)	6.83**	0.02
Positive (Neutral)	2.73 (0.84)	2.59 (0.69)	1.91	0.01
Low-Arousal	2.87 (0.86)	2.91 (0.73)	0.17	0.00
Negative				
High-Arousal	1.59 (0.72)	1.74 (0.72)	2.91	0.01
Negative (Neutral)	1.77 (0.72)	1.91 (0.61)	3.14	0.01
Low-Arousal	2.63 (0.85)	2.40 (0.78)	5.11*	0.02

Note. Affective states measured on a 5-point unipolar scale (from 1 = *Never* to 5 = *Always*), *N* = 292 (Euro-Canadians = 184, Chinese = 108), [A]HAP (N = 291) *$p < .05$. **$p < .01$.

Based on the above analyses, significant differences exist when comparing actual affective states during non-leisure and leisure, by culture.

To examine research questions two and three, ideal affect-actual affect discrepancy scores for each of the six affective states for both the study participants' non-leisure and leisure life domains were analyzed using a two-way ANOVA with repeated measures on one factor. The repeated measures factor or variable was "life domain" with two levels or values (i.e., non-leisure, leisure). The second independent variable, an independent groups' variable, was "culture" also with two values (i.e., European-Canadian, Chinese). This two-by-two design allows the significance of the main effects for both life domain and culture to be determined as well as the significance of the interaction between them. With respect to the life domain variable, participants were asked to select a non-leisure episode they engaged in during the previous day as well as a leisure episode that occurred directly after. Typical non-leisure activities reported by participants involved school work, studying, attending class, cooking, cleaning, driving and paid work. Typical leisure activities reported by participants involved socializing, watching TV, active sports, using the computer and videogames. The specific types of leisure activities students participated in are examined in greater depth when research questions four and five are discussed.

Table 8A reports the comparison of the HAP non-leisure discrepancy (i.e., HAP ideal Affect minus HAP non-leisure affect) and the HAP leisure discrepancy (i.e., HAP ideal affect minus HAP leisure affect), by culture.

Table 8A

Comparison of HAP Non-Leisure Discrepancy (HAP Ideal Affect minus HAP Non-Leisure Affect) and HAP Leisure Discrepancy (HAP Ideal Affect minus HAP Leisure Affect) by Culture

	Domain		
Culture	Non-Leisure	Leisure	Average Across Group
European-Canadian	1.89	0.97	1.43
Chinese	1.10	0.40	0.75

Average Across Domain	1.49	0.69	

In terms of Table 8A, when comparing overall non-leisure and leisure HAP discrepancies, the repeated measures analyses was significant, $F(1, 289) = 161.20$, $p < .0001$, $\eta^2 = 0.36$, indicating that the life domains in general differ by HAP discrepancy. However, when the interaction with culture was included, the analyses was not significant, $F(1, 289) = 3.19$, $p > .05$, $\eta^2 = 0.01$. Finally, when comparing the overall HAP discrepancies by culture the between subjects analyses was significant, $F(1, 289) = 45.61$, $p < .0001$, $\eta^2 = 0.14$ indicating the magnitude of HAP discrepancy differs between European-Canadians and Chinese.

Table 8B provides further information on the POS non-leisure discrepancy (i.e., POS ideal affect minus POS non-leisure affect) and the POS leisure discrepancy (i.e., POS ideal affect minus POS leisure affect), by culture.

Table 8B

Comparison of POS Non-Leisure Discrepancy (POS Ideal Affect minus POS Non-Leisure Affect) and POS Leisure Discrepancy (POS Ideal Affect minus POS Leisure Affect) by Culture

	Domain		
Culture	Non-Leisure	Leisure	Average Across Group
European-Canadian	1.79	0.77	1.28
Chinese	1.20	0.49	0.85

Average Across Domain	1.49	0.63	

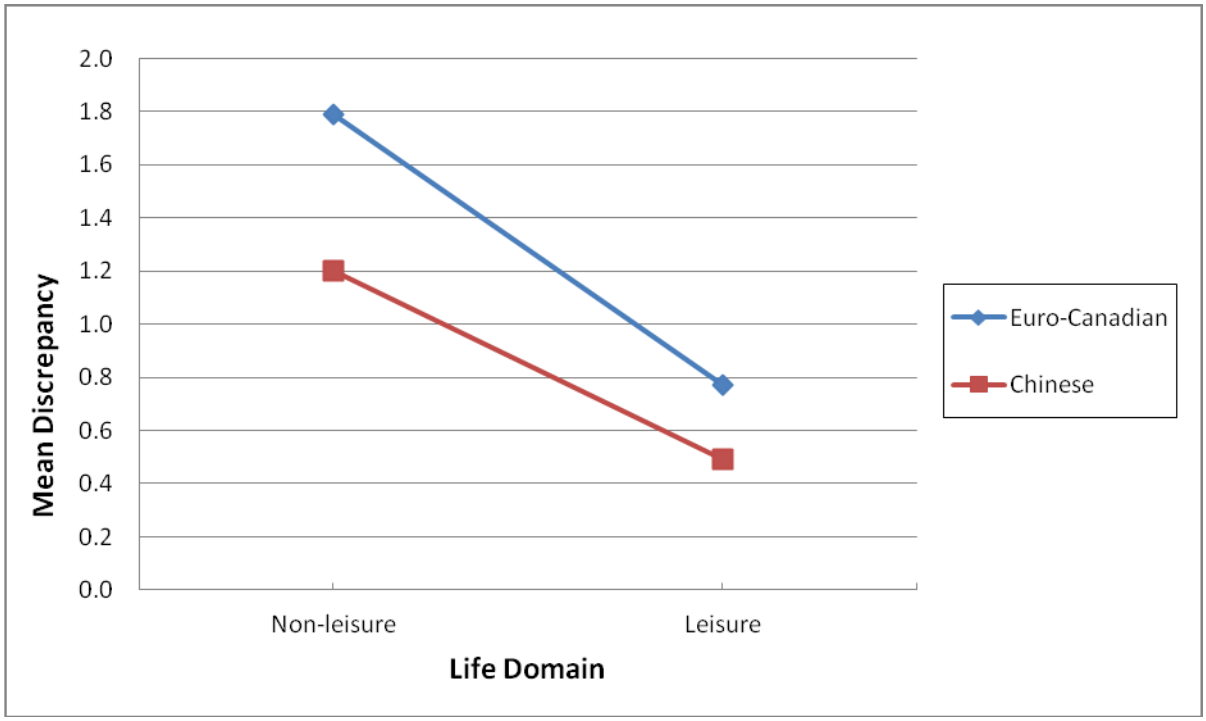

Figure 2. Discrepancy Means for Positive (Neutral) Non-Leisure and Positive (Neutral) Leisure by Culture.

In regard to Table 8B, when comparing overall non-leisure and leisure POS discrepancies, the repeated measures analyses was significant, $F(1, 290) = 215.71$, $p < .0001$, η^2

= 0.43, indicating that the life domains generally differed by POS discrepancy. In addition, when the interaction with culture was taken into account, the analyses was found to be significant, $F(1, 290) = 7.11$, $p < .01$, $\eta^2 = 0.02$. As shown in Figure 2, the POS non-leisure discrepancy is higher for European-Canadians ($M = 1.79$) in comparison to Chinese ($M = 1.20$). In contrast the POS non-leisure discrepancy is similar for both European-Canadian ($M = 0.77$) and Chinese ($M = 0.49$) participants. Finally, when comparing the overall POS discrepancies by culture the between subjects analyses was significant, $F(1, 290) = 19.65$, $p < .0001$, $\eta^2 = 0.06$, indicating the magnitude of POS discrepancy differs between European-Canadians and Chinese.

Table 8C provides further information on the LAP non-leisure discrepancy (i.e., LAP ideal affect minus LAP non-leisure affect) and the LAP leisure discrepancy (i.e., LAP ideal affect minus LAP leisure affect), by European-Canadians and Chinese.

Table 8C

Comparison of LAP Non-Leisure Discrepancy (LAP Ideal Affect minus LAP Non-Leisure Affect) and LAP Leisure Discrepancy (LAP Ideal Affect minus LAP Leisure Affect) by Culture

	Domain		
Culture	Non-Leisure	Leisure	Average Across Group
European-Canadian	1.37	0.61	0.99
Chinese	0.74	0.58	0.66

Average Across Domain	1.06	0.60	

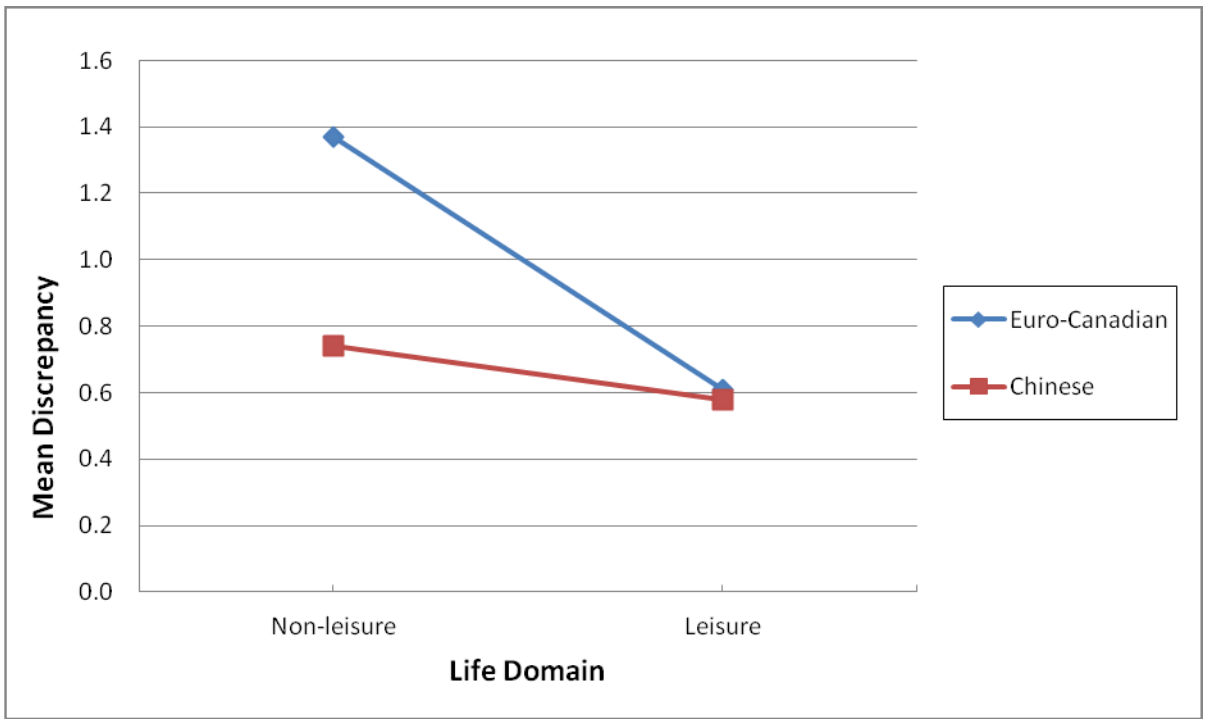

Figure 3. Discrepancy Means for Low-Arousal Positive Non-Leisure and Low-Arousal Positive Leisure by Culture.

In reference to Table 8C, the result of the first repeated measures analyses was significant, $F(1, 290) = 65.76$, $p < .0001$, $\eta^2 = 0.19$, indicating that the life domains did differ by LAP discrepancy. Moreover, when the interaction with culture was included, the analyses was significant, $F(1, 290) = 27.87$, $p < .0001$, $\eta^2 = 0.09$. As reported in Figure 3, the interaction for LAP is similar to what was found previously with POS. The LAP non-leisure discrepancy (LAP ideal affect minus LAP non-leisure affect) is much higher for European-Canadians ($M = 1.37$) in comparison to Chinese ($M = 0.74$). In contrast, the leisure discrepancy (LAP ideal affect minus LAP leisure affect) is similar for both European-Canadian ($M = 0.61$) and Chinese ($M = 0.58$) participants. Lastly, the between subjects analyses was found to be significant, $F(1, 290) = 10.47$, $p < .001$, $\eta^2 = 0.04$.

Table 8D provides additional information on the HAN non-leisure discrepancy (i.e., HAN ideal affect minus HAN non-leisure affect) and the HAN leisure discrepancy (i.e., HAN ideal affect minus HAN leisure affect), by culture.

Table 8D

Comparison of HAN Non-Leisure Discrepancy (HAN Ideal Affect minus HAN Non-Leisure Affect) and HAN Leisure Discrepancy (HAN Ideal Affect minus HAN Leisure Affect) by Culture

	Domain		
Culture	Non-Leisure	Leisure	Average Across Group
European-Canadian	-0.28	0.06	-0.11
Chinese	-0.18	0.17	-0.00

Average Across Domain	-0.23	0.11	

With respect to the above table, the repeated measures analyses was significant, $F(1, 290) = 66.86$, $p < .0001$, $\eta^2 = 0.19$, when comparing overall non-leisure and leisure HAN discrepancies. This indicates that the life domains generally differed by HAN discrepancies. Although, when the interaction with culture was included, the analyses was not found to be significant, $F(1, 290) = 0.00$, $p > .05$, $\eta^2 = 0.00$. Finally, when comparing the overall HAN discrepancies by culture, the between subjects analyses was not significant, $F(1, 290) = 2.00$, $p > .05$, $\eta^2 = 0.01$, indicating that the magnitude of HAN discrepancy does not differ between European-Canadians and Chinese.

Table 8E displays the NEG non-leisure discrepancy (i.e., NEG ideal affect minus NEG non-leisure affect) and the NEG leisure discrepancy (i.e., NEG ideal affect minus NEG leisure affect), by European-Canadians and Chinese.

Table 8E

Comparison of NEG Non-Leisure Discrepancy (NEG Ideal Affect minus NEG Non-Leisure Affect) and NEG Leisure Discrepancy (NEG Ideal Affect minus NEG Leisure Affect) by Culture

	Domain		
Culture	Non-Leisure	Leisure	Average Across Group
European-Canadian	-0.58	-0.13	-0.35
Chinese	-0.34	-0.03	-0.16

Average Across Domain	-0.46	-0.05	

In terms of the above table, the result of the first repeated measures analyses was significant, $F(1, 289) = 111.03$, $p < .0001$, $\eta^2 = 0.28$ indicating that the life domains generally differed by NEG discrepancy. In contrast, when the interaction with culture was included, the analyses was not found to have significance, $F(1, 289) = 1.11$, $p > .05$, $\eta^2 = 0.00$. Finally, when comparing overall NEG discrepancy between subjects the analyses was found to be significant, $F(1, 289) = 10.47$, $p < .01$, $\eta^2 = 0.02$**.**

Table 8F reports further on the LAN non-leisure discrepancy (i.e., LAN ideal affect minus LAN Non-leisure affect) and the LAN leisure discrepancy (i.e., LAN ideal Affect minus LAN leisure affect), by European-Canadians and Chinese.

Table 8F

Comparison of Non-Leisure LAN Discrepancy (LAN Ideal Affect minus Non-Leisure Affect) and Leisure LAN Discrepancy (LAN Ideal Affect minus Leisure Affect) by Culture

	Domain		
Culture	Non-Leisure	Leisure	Average Across Group
European-Canadian	-1.40	-0.61	-1.00
Chinese	-0.86	-0.23	-0.54

Average Across Domain	-1.13	-0.42	

As can be seen in Table 8F, the result of the first repeated measures analyses was significant, F (1, 289) = 136.16, $p < .0001$, $\eta^2 = 0.32$ indicating that the life domains generally differed by LAN discrepancy. In contrast, when the interaction with culture was included, the analyses was not significant, $F(1, 289) = 1.64$, $p > .05$, $\eta^2 = 0.01$. Finally, when comparing overall NEG discrepancy between subjects the analyses was found to be significant, $F(1, 289) = 33.96$, $p < .0001$, $\eta^2 = 0.11$.

In order to present a clearer picture of the above results, significant findings are summarized in Table 9 with the key findings in each cell being shaded. As shown, for example, significant differences were found when comparing life domain (i.e., non-leisure, leisure) affective state discrepancies for the total study population. Specifically, leisure discrepancies were found to be significantly lower than non-leisure discrepancies for all affective states, which includes HAP (i.e., enthusiastic), POS (i.e., happy), LAP (i.e., calm), HAN (i.e., nervous), NEG (i.e., sad), LAN (i.e., sluggish). Second, significant differences where found when comparing the averaged life domain discrepancies by culture for all affective states (HAP, POS, LAP, NEG,

LAN) except HAN. Specifically, Chinese participants had less discrepancy between their actual and ideal affective states for HAP, POS, LAP, NEG and LAN overall in comparison to European-Canadians. Third, the interaction of independent variables life domain and culture were found to have a significant influence on leisure and non-leisure discrepancies for POS and LAP affective states. This being said, no interactions were found for the other affective states (i.e., HAP, HAN, NEG, LAN).

Table 9

Overall Findings of Non-Leisure Discrepancy (Ideal Affect minus Non-Leisure Affect) Compared to Leisure Discrepancy (Ideal Affect minus Leisure Affect)

Type of Affect	Within Group Comparison		Between Group Comparison
	Life Domain	Life Domain * Culture	Culture
Positive			
High-Arousal	$p < .0001$	$p > .05$	$p < .0001$
Positive (Neutral)	$p < .0001$	$p < .01$	$p < .0001$
Low-Arousal	$p < .0001$	$p < .0001$	$p < .001$
Negative			
High-Arousal	$p < .0001$	$p > .05$	$p > .05$
Negative (Neutral)	$p < .0001$	$p > .05$	$p < .01$
Low-Arousal	$p < .0001$	$p > .05$	$p < .0001$

Note. Key findings in cells are shaded. Affective states measured on a 5-point unipolar scale (from 1 = *Never* to 5 = *Always*), POS, LAP, HAN *(N* = 292, Euro-Canadians = 184, Chinese = 108), HAP, NEG, LAN (*N* = 291, Euro-Canadians = 184, Chinese = 107).

Research Questions Four and Five

The fourth and fifth research questions are concerned with whether the discrepancy between the affective states students would ideally like to experience and the actual affective states they do experience during their leisure differ in magnitude depending on the type of activity (i.e., active vs. passive) they are engaged in. In this study, the specific question (RQ4) examined whether the magnitude of the leisure discrepancy (ideal affect minus leisure affect) would be dependent on the type of leisure activity participants reported during their leisure episode. RQ5 investigated whether there would be differences in regards to the magnitude of the leisure discrepancy when taking into account the interaction between type of leisure activity and culture (i.e., European-Canadian, Chinese). The activity student's participated in during their leisure episode were coded into one of six categories. Four of the categories fell under "passive" leisure and two of the categories fell under "active" leisure. Of the passive leisure categories 13.8% (n = 40) reported "socializing," 30.8% (n = 89) reported "watching TV," 26.0% (n = 75) reported "computer/video game" use, and 8.0% (n = 23) reported "other passive leisure," whereas for active leisure categories, 13.8% (n = 40) reported "active sports" and 7.6% (n = 22) reported "other active leisure." Moreover, the total for overall active leisure reported was 21.5% (n = 62), which is a relatively small frequency when compared to the overall passive leisure reported, which was 78.6% (n = 227). When taking culture into account 13.0% (n = 24) of European-Canadians reported "socializing," 34.8% (n = 64) reported "watching TV," 15.8% (n = 29) reported "computer/video game" use, 8.7% (n = 16) reported "other passive leisure," 18.5% (n = 34) reported "active sports," and 9.2% (n = 17) reported "other active leisure." Among the Chinese study participants 15.2% (n =16) reported "socializing," 23.8% (n = 25) reported "watching TV," 43.8% (n = 46) reported "computer/video game" use, 6.7% (n = 7) reported

"other passive leisure," 5.7% (n = 6) reported "active sports," and 4.8% (n = 5) reported "other active leisure." Significant differences were found when comparing leisure activity types between Chinese and European-Canadian participants. For example, a larger number of the Chinese study participants reported "computer/video game" leisure activities, while a larger number of European-Canadians reported "active sport" leisure activities. Both differences were statistically significant as noted at the bottom of Table 10. Moreover, the total for overall active leisure reported by European-Canadians was 27.7% (n = 51), in comparison to the overall passive leisure reported, which was 72.3% (n = 133). The total for overall active leisure reported by Chinese was 10.5% (n = 11), in comparison to the overall passive leisure reported, which was 89.5% (n = 94). When comparing overall active leisure reported between cultures a 17% difference was found, indicating European-Canadians were participating in more active leisure, which was found to be statistically significant, Chi-Square (1, N = 289), $p < .001$, Cramer's V = .20.

Table 10

Type of Leisure Activity for European-Canadians and Chinese

Activity Type	European-Canadian	Chinese	Total
	F (%)	*F* (%)	*F* (%)
Passive			
Socializing	24 (13.0%)	16 (15.2%)	40 (13.8%)
Watching TV	64 (34.8%)	25 (23.8%)	89 (30.8%)
Computer/Video Games	29 (15.8%)	46 (43.8%)	75 (26.0%)
Other Passive Leisure	16 (8.7%)	7 (6.7%)	23 (8.0%)
Active			
Active Sports	34 (18.5%)	6 (5.7%)	40 (13.8%)
Other Active Leisure	17 (9.2%)	5 (4.8%)	22 (7.6%)
Total	184 (100%)	105 (100%)	289 (100%)

Chi-Square (5, $N = 289$), $p < .0001$, Cramer's V = .34.

Table 11A reports the magnitude of the HAP leisure discrepancy (i.e., HAP ideal Affect minus HAP leisure affect) when accounting for culture and leisure activity type.

Table 11A

Magnitude of HAP Leisure Discrepancy (HAP Ideal Affect minus HAP Leisure Affect) by Culture and Leisure Activity Type

	Leisure Activity Type		
Culture	Passive	Active	Average Across Group
European-Canadian	1.10	0.62	0.86
Chinese	0.44	-0.12	0.16

Average Across Activity Type	0.77	0.25	

In terms of Table 11A, when comparing the overall HAP leisure discrepancy by leisure activity type, the between subjects analyses was significant, $F(1, 287) = 8.57$, $p < .01$, $\eta^2 = 0.03$, indicating that the HAP leisure discrepancy is influenced by the type of leisure activity. When comparing the overall HAP leisure discrepancy by culture the analyses was significant, $F(1, 287) = 15.75$, $p < .0001$, $\eta^2 = 0.05$, indicating the magnitude of HAP leisure discrepancy differs between European-Canadians and Chinese. Finally, the interaction between leisure activity type and culture was not significant, $F(1, 287) = 3.19$, $p > .05$, $\eta^2 = 0.00$.

Table 11B provided further information on the POS leisure discrepancy (i.e., POS ideal Affect minus POS leisure affect) and its relation to culture and leisure activity type.

Table 11B

Magnitude of POS Leisure Discrepancy (POS Ideal Affect minus POS Leisure Affect) by Culture and Leisure Activity Type

	Leisure Activity Type		
Culture	Passive	Active	Average Across Group
European-Canadian	0.89	0.47	0.68
Chinese	0.55	0.03	0.29

Average Across Activity Type	0.72	0.25	

In regards to Table 11B, when comparing the overall POS leisure discrepancy by leisure activity type, the between subjects analyses was significant, $F(1, 287) = 8.84$, $p < .01$, $\eta^2 = 0.03$, indicating that the POS leisure discrepancy is dependent on leisure activity type. When comparing the overall POS leisure discrepancy by culture the analyses was significant, $F(1, 287) = 6.01$, $p < .05$**,** $\eta^2 = 0.02$, indicating the magnitude of POS leisure discrepancy differs by culture. Finally, no significant interaction was found between leisure activity type and culture, $F(1, 287) = 0.11$, $p > .05$, $\eta^2 = 0.00$.

Table 11C provides additional information on the LAP leisure discrepancy (i.e., LAP ideal Affect minus LAP leisure affect) when accounting for culture and leisure activity type.

Table 11C

Magnitude of LAP Leisure Discrepancy (LAP Ideal Affect minus LAP Leisure Affect) by Culture and Leisure Activity Type

	Leisure Activity Type		
Culture	Passive	Active	Average Across Group
European-Canadian	0.60	0.66	0.63
Chinese	0.61	0.33	0.47

Average Across Activity Type	0.60	0.50	

In reference to Table 11C, when comparing the overall LAP leisure discrepancy by leisure activity type, the between subjects analyses was not significant, $F(1, 287) = 0.40$, $p > .05$, $\eta^2 = 0.00$, indicating that the LAP leisure discrepancy was not dependent on leisure activity type. Similarly, when comparing the overall LAP leisure discrepancy by culture the analyses was not significant, $F(1, 287) = 0.86$, $p > .05$, $\eta^2 = 0.00$, indicating the magnitude of LAP leisure discrepancy does not differ between European-Canadians and Chinese. Finally, the interaction between leisure activity type and culture was not significant, $F(1, 287) = 1.02$, $p > .05$, $\eta^2 = 0.00$.

Table 11D reports the magnitude of the HAN leisure discrepancy (i.e., HAN ideal Affect minus HAN leisure affect) when taking culture and leisure activity type into account.

Table 11D

Magnitude of HAN Leisure Discrepancy (HAN Ideal Affect minus HAN Leisure Affect) by Culture and Leisure Activity Type

	Leisure Activity Type		
Culture	Passive	Active	Average Across Group
European-Canadian	0.07	0.05	0.06
Chinese	0.16	0.24	0.20

Average Across Activity Type	0.11	0.14	

With respect to the above table, the between subjects analysis comparing overall HAN leisure discrepancy with leisure activity type was not found to be significant, $F(1, 287) = 0.10$, $p > .05$, $\eta^2 = 0.00$, indicating that the LAP leisure discrepancy is not influenced by leisure activity type. Similarly, when comparing the overall LAP leisure discrepancy by culture the analyses was not significant, $F(1, 287) = 2.01$, $p > .05$**,** $\eta^2 = 0.01$, indicating the magnitude of HAN leisure discrepancy does not differ, by Culture. Finally, the interaction between leisure activity type and culture was not significant, $F(1, 287) = 0.29$, $p > .05$, $\eta^2 = 0.00$.

Table 11E displays the magnitude of the NEG leisure discrepancy (i.e., NEG ideal Affect minus NEG leisure affect) and its relation to culture and leisure activity type.

Table 11E

Magnitude of NEG Leisure Discrepancy (NEG Ideal Affect minus NEG Leisure Affect) by Culture and Leisure Activity Type

	Leisure Activity Type		
Culture	Passive	Active	Average Across Group
European-Canadian	-0.16	-0.05	-0.10
Chinese	-0.01	0.36	0.18

Average Across Activity Type	-0.09	0.16	

In terms of the above table, when comparing the overall NEG leisure discrepancy by leisure activity type, the between subjects analyses was significant, $F(1, 287) = 5.89$, $p < .05$, $\eta^2 = 0.02$, indicating that the NEG leisure discrepancy differs by leisure activity type. When comparing the overall NEG leisure discrepancy by culture the analyses was significant, $F(1, 287) = 7.51$, $p < .01$, $\eta^2 = 0.03$, indicating the magnitude of NEG leisure discrepancy differs, by culture. Finally, the interaction between leisure activity type and culture was not significant, $F(1, 287) = 1.73$, $p > .05$, $\eta^2 = 0.01$.

Table 11F reports the magnitude of the LAN leisure discrepancy (i.e., LAN ideal Affect minus LAN leisure affect) when accounting for culture and leisure activity type.

Table 11F

Magnitude of LAN Leisure Discrepancy (LAN Ideal Affect minus LAN Leisure Affect) by Culture and Leisure Activity Type

	Leisure Activity Type		
Culture	Passive	Active	Average Across Group
European-Canadian	-0.76	-0.23	-0.49
Chinese	-0.26	0.03	-0.11

Average Across Activity Type	-0.51	-0.10	

In terms of Table 11F, when comparing the overall LAN leisure discrepancy by leisure activity type, the between subjects analyses was significant, $F(1, 287) = 8.96$, $p < .01$, $\eta^2 = 0.03$, indicating that the magnitude of the LAN leisure discrepancy is dependent on leisure activity type. When comparing the overall LAN leisure discrepancy by culture the analyses was significant, $F(1, 287) = 7.69$, $p < .01$, $\eta^2 = 0.03$, indicating the magnitude of NEG leisure discrepancy differs between European-Canadians and Chinese. Finally, the interaction between leisure activity type and culture was not significant, $F(1, 287) = 0.77$, $p > .05$, $\eta^2 = 0.00$.

To provide an overview of the above results, significant findings are summarized in Table 12 with the key findings in each cell being shaded. Referring back to RQ4, significant differences were found when comparing activity type (i.e., active vs. passive) to overall leisure discrepancy. Specifically, HAP (i.e., enthusiastic), POS (i.e., happy), and LAN (i.e., sluggish) leisure discrepancy states were found to be significantly lower for participants involved in active leisure. In contrast, the NEG (i.e., sad) leisure discrepancy was significantly lower for

participants involved in passive leisure, while LAP (i.e., calm) and HAN (i.e., nervous) leisure discrepancy states were not found to have a significant relation to leisure activity type. Second, significant differences were found when comparing overall leisure discrepancy by culture for HAP, POS, NEG, and LAN affective states. Specifically, Chinese participants had less discrepancy between their actual leisure affect and ideal affective states for HAP, POS, and LAN overall in comparison to European-Canadians. In contrast, European-Canadians NEG leisure discrepancy was significantly lower than Chinese participants. Lastly, no significant differences were found when comparing LAP and HAN leisure discrepancies by culture. Third, the interaction of independent variables leisure activity type and culture were not found to have any significant influence on the leisure discrepancy states.

Table 12

Overall Findings of Leisure Discrepancy (Ideal Affect minus Leisure Affect) in Relation to Culture and Leisure Activity Type

Type of Affect	Between Group Comparison		
	Leisure Activity Type	Culture	Leisure Activity Type * Culture
Positive			
High-Arousal	$p < .01$	$p < .0001$	$p > .05$
Positive (Neutral)	$p < .01$	$p < .05$	$p > .05$
Low-Arousal	$p > .05$	$p > .05$	$p > .05$
Negative			
High-Arousal	$p > .05$	$p > .05$	$p > .05$
Negative (Neutral)	$p < .05$	$p < .01$	$p > .05$
Low-Arousal	$p < .01$	$p < .01$	$p > .05$

Note. Key findings in cells are shaded. Affective states measured on a 5-point unipolar scale (from 1 = *Never* to 5 = *Always*), $N = 289$ (Euro-Canadians = 184, Chinese = 105).

Research Questions Six and Seven

The sixth and seventh research questions are concerned with whether the discrepancy between the affective states people would ideally like to experience and the actual affective states they do experience during their leisure differ in magnitude depending on the type of social context (i.e., alone vs. with others). In this study, the specific question (RQ6) investigated whether the magnitude of the leisure discrepancy (ideal affect minus leisure affect) would be dependent on the type of social context participants reported during their leisure episode. RQ7 examined whether there would be differences in regards to the magnitude of the leisure discrepancy when taking into account the interaction between social context and culture (i.e., European-Canadian, Chinese). The social contexts student's reported during their leisure episode were coded into one of eight items. Of the social context items 41.2% (n = 120) reported being "alone," 9.3% (n = 27) reported being with "family," 30.6% (n = 89) reported being with "friends," 5.8% (n = 17) reported being with "acquaintances/strangers," 2.4% (n = 7) reported being with "family and friends," 4.5% (n = 13) reported being with "friends and acquaintances/strangers," 0.7% (n = 2) reported being with family, friends, and acquaintances/strangers, and 5.5% (n = 16) reported being "alone and with any other" (any other is defined as all categories that involve being with someone).

In order to conduct the analysis for RQ6 and RQ7 the items were re-coded into two social context categories. The first category was titled "alone" and consists of the single item "alone." The second category was titled "with others" and consists of the remaining 7 items (i.e., (1) family, (2) friends, (3) acquaintances/strangers, (4) family and friends, (5) friends and acquaintances/strangers (6) family, friends, and acquaintances/strangers, (7) alone and with any other). The overall total for the "alone" category reported was 41.2% (n = 120), and the total for the "with others" category reported was 58.2% (n = 171). When taking culture into account

46.7% (*n* = 86) of European-Canadians reported being "alone," 13.6% (*n* = 25) reported being with "family," 24.5% (*n* = 45) reported being with "friends," 3.8% (*n* = 7) reported being with "acquaintances/strangers," 3.8% (*n* = 7) reported being with "family and friends," 3.3% (*n* = 6) reported being with "friends and acquaintances/strangers," 0.5% (n = 1) reported being with family, friends, and acquaintances/strangers, and 3.8% (n = 7) reported being "alone and with any other." Among the Chinese study participants 31.8% (*n* = 34) reported being "alone," 1.9% (*n* = 2) reported being with "family," 41.1% (*n* = 44) reported being with "friends," 9.4% (*n* = 10) reported being with "acquaintances/strangers," 0.0% (*n* = 0) reported being with "family and friends," 6.5% (*n* = 7) reported being with "friends and acquaintances/strangers," 0.9% (n = 1) reported being with family, friends, and acquaintances/strangers, and 8.4% (n = 9) reported being "alone and with any other." Significant differences were found when comparing social contexts during leisure between Chinese and European-Canadian participants. For example, a larger number of the European-Canadian study participants reported being "alone" and being with "family" during their leisure, while a larger number of Chinese participants reported being with "friends." These differences were statistically significant as noted at the bottom of Table 13. Moreover, the total for the "alone" category reported by European-Canadians was 46.7% (*n* = 86), in comparison to the "with others" category, which was 53.3% (*n* = 98). The total for the "alone" category reported by Chinese was 31.8% (*n* = 34), in comparison to the "with others" category, which was 68.2% (*n* = 73). When comparing the "alone" category between cultures a significant difference was found, Chi-Square (1, $N = 291$), $p < .05$, Cramer's V = .15. The 15% difference between cultures indicates European-Canadians were more often "alone" during their leisure than Chinese.

Table 13

Type of Social Context During Leisure for European-Canadians and Chinese

Social Context Type	European-Canadian	Chinese	Total
	F (%)	*F* (%)	*F* (%)
Alone	86 (46.7%)	34 (31.8%)	120 (41.2%)
Family	25 (13.6%)	2 (1.9%)	27 (25.2%)
Friends	45 (24.5%)	44 (41.1%)	89 (30.6%)
Acquaintances/Strangers (A/S)	7 (3.8%)	10 (9.4%)	17 (5.8%)
Family, Friends	7 (3.8%)	0 (0.0%)	7 (2.4%)
Friends, (A/S)	6 (3.3%)	7 (6.5%)	13 (4.5%)
Family, Friends, (A/S)	1 (0.5%)	1 (0.9%)	2 (0.7%)
Alone and with Any Other	7 (3.8%)	9 (8.4%)	16 (5.5%)
Total	184 (100%)	107 (100%)	291 (100%)

Chi-Square (7, $N = 291$), $p < .0001$, Cramer's V = .33.

Table 14A reports the magnitude of the HAP leisure discrepancy (i.e., HAP ideal Affect minus HAP leisure affect) when accounting for culture and social context during leisure.

Table 14A

Magnitude of HAP Leisure Discrepancy (HAP Ideal Affect minus HAP Leisure Affect) by Culture and Social Context During Leisure

	Social Context During Leisure		
Culture	Alone	With Others	Average Across Group
European-Canadian	1.22	0.75	0.99
Chinese	0.57	0.33	0.45

Average Across Social Context	0.90	0.54	

In terms of Table 14A, when comparing the overall HAP leisure discrepancy by social context during leisure, the between subjects analyses was significant, $F(1, 289) = 8.14$, $p < .01$, $\eta^2 = 0.03$, indicating that the HAP leisure discrepancy is influenced by social context. When comparing the overall HAP leisure discrepancy by culture the analyses was significant, $F(1, 289) = 18.00$, $p < .0001$**,** $\eta^2 = 0.06$, indicating the magnitude of HAP leisure discrepancy differs between European-Canadians and Chinese. Finally, the interaction between social context during leisure and culture was not significant, $F(1, 289) = 0.82$, $p > .05$, $\eta^2 = 0.00$.

Table 14B provided further information on the POS leisure discrepancy (i.e., POS ideal Affect minus POS leisure affect) and its relation to culture and social context during leisure.

Table 14B

Magnitude of POS Leisure Discrepancy (POS Ideal Affect minus POS Leisure Affect) by Culture and Social Context During Leisure

	Social Context During Leisure		
Culture	Alone	With Others	Average Across Group
European-Canadian	0.90	0.66	0.78
Chinese	0.61	0.45	0.53

Average Across Social Context	0.75	0.56	

In regards to Table 14B, when comparing the overall POS leisure discrepancy by leisure activity type, the between subjects analyses was not significant, $F(1, 289) = 3.00$, $p > .05$, $\eta^2 = 0.01$, indicating that the POS leisure discrepancy is not dependent on social context. When comparing the overall POS leisure discrepancy by culture the analyses was significant, $F(1, 289) = 4.93$, $p < .05$**,** $\eta^2 = 0.02$, indicating the magnitude of POS leisure discrepancy differs by culture. Finally, no significant interaction was found between social context during leisure and culture, $F(1, 289) = 0.10$, $p > .05$, $\eta^2 = 0.00$.

Table 14C provides additional information on the LAP leisure discrepancy (i.e., LAP ideal Affect minus LAP leisure affect) when accounting for culture and social context during leisure.

Table 14C

Magnitude of LAP Leisure Discrepancy (LAP Ideal Affect minus LAP Leisure Affect) by Culture and Social Context During Leisure

	Social Context During Leisure		
Culture	Alone	With Others	Average Across Group
European-Canadian	0.50	0.71	0.61
Chinese	0.40	0.68	0.54

Average Across Social Context	0.45	0.70	

In reference to Table 14C, when comparing the overall LAP leisure discrepancy by social context, the between subjects analyses was significant, $F(1, 289) = 4.24$, $p < .05$, $\eta^2 = 0.02$, indicating that the LAP leisure discrepancy was dependent on social context. In contrast, when comparing the overall LAP leisure discrepancy by culture the analyses was not significant, $F(1, 289) = 0.33$, $p > .05$, $\eta^2 = 0.00$, indicating the magnitude of LAP leisure discrepancy does not differ between European-Canadians and Chinese. Finally, the interaction between social context during leisure and culture was not significant, $F(1, 289) = 0.06$, $p > .05$, $\eta^2 = 0.00$.

Table 14D reports the magnitude of the HAN leisure discrepancy (i.e., HAN ideal Affect minus HAN leisure affect) when taking culture and social context into account.

Table 14D

Magnitude of HAN Leisure Discrepancy (HAN Ideal Affect minus HAN Leisure Affect) by Culture and Social Context During Leisure

	Social Context During Leisure		
Culture	Alone	With Others	Average Across Group
European-Canadian	0.11	0.02	0.07
Chinese	0.11	0.18	0.14

Average Across Social Context	0.11	0.10	

With respect to the above table, the between subjects analysis comparing overall HAN leisure discrepancy with social context was not found to be significant, $F(1, 289) = 0.03$, $p > .05$, $\eta^2 = 0.00$, indicating that the HAN leisure discrepancy is not influenced by social context. Similarly, when comparing the overall HAN leisure discrepancy by culture the analyses was not significant, $F(1, 289) = 1.23$, $p > .05$**,** $\eta^2 = 0.00$, indicating the magnitude of HAN leisure discrepancy does not differ, by Culture. Finally, the interaction between social context during leisure and culture was not significant, $F(1, 289) = 1.41$, $p > .05$, $\eta^2 = 0.01$.

Table 14E displays the magnitude of the NEG leisure discrepancy (i.e., NEG ideal Affect minus NEG leisure affect) and its relation to culture and social context.

Table 14E

Magnitude of NEG Leisure Discrepancy (NEG Ideal Affect minus NEG Leisure Affect) by Culture and Social Context During Leisure

	Social Context During Leisure		
Culture	Alone	With Others	Average Across Group
European-Canadian	-0.14	-0.11	-0.13
Chinese	0.03	0.01	0.02

Average Across Social Context	-0.06	-0.05	

In terms of the above table, when comparing the overall NEG leisure discrepancy by social context, the between subjects analyses was not significant, $F(1, 288) = 0.01$, $p > .05$, $\eta^2 = 0.00$, indicating that the NEG leisure discrepancy does not differ by social context. When comparing the overall NEG leisure discrepancy by culture the analyses was significant, $F(1, 288) = 4.15$, $p < .05$**,** $\eta^2 = 0.01$, indicating the magnitude of NEG leisure discrepancy differs, by culture. Finally, the interaction between social context during leisure and culture was not significant, $F(1, 288) = 0.13$, $p > .05$, $\eta^2 = 0.00$.

Table 14F reports the magnitude of the LAN leisure discrepancy (i.e., LAN ideal Affect minus LAN leisure affect) when accounting for culture and social context.

Table 14F

Magnitude of LAN Leisure Discrepancy (LAN Ideal Affect minus LAN Leisure Affect) by Culture and Social Context During Leisure

	Social Context During Leisure		
Culture	Alone	With Others	Average Across Group
European-Canadian	-0.74	-0.49	-0.62
Chinese	-0.17	-0.27	-0.22

Average Across Social Context	-0.46	-0.38	

In terms of Table 14F, when comparing the overall LAN leisure discrepancy by social context, the between subjects analyses was not significant, $F(1, 288) = 0.60$, $p > .05$, $\eta^2 = 0.00$, indicating that the magnitude of the LAN leisure discrepancy is independent of social context. When comparing the overall LAN leisure discrepancy by culture the analyses was significant, $F(1, 288) = 16.04$, $p < .0001$, $\eta^2 = 0.05$, indicating the magnitude of LAN leisure discrepancy differs between European-Canadians and Chinese. Finally, the interaction between social context during leisure and culture was not significant, $F(1, 288) = 3.08$, $p > .05$, $\eta^2 = 0.01$.

To summarize the above results, significant findings are displayed in Table 15 with the key findings in each cell being shaded. Referring to Table 15, significant differences were found when comparing social context (i.e., alone vs. with others) with overall leisure discrepancy. Specifically, the HAP (i.e., enthusiastic) leisure discrepancy was found to be significantly lower for participants that were "with others" during their leisure episode, whereas the LAP (i.e., calm) leisure discrepancy was found to be significantly lower for participants who were "alone." In

contrast, POS (i.e., happy), HAN (i.e., nervous), NEG (i.e., sad) and LAN (i.e., sluggish) leisure discrepancy states were not found to significantly differ as a function of social context. Second, significant differences were found when comparing overall leisure discrepancy to culture for HAP, POS, NEG, and LAN affective states. Specifically, Chinese participants had less discrepancy between their actual leisure affect and ideal affective states for HAP, POS, NEG and LAN overall in comparison to European-Canadians. Lastly, no significant differences were found when comparing LAP and HAN leisure discrepancies by culture. Third, the interaction of independent variables social context and culture were not found to have any significant influence on the leisure discrepancy states.

Table 15

Overall Findings of Leisure Discrepancy (Ideal Affect minus Leisure Affect) in Relation to Culture and Social Context

Type of Affect	Between Group Comparison		
	Social Context	Culture	Social Context * Culture
Positive			
High-Arousal	$p < .01$	$p < .0001$	$p > .05$
Positive (Neutral)	$p > .05$	$p < .05$	$p > .05$
Low-Arousal	$p < .05$	$p > .05$	$p > .05$
Negative			
High-Arousal	$p > .05$	$p > .05$	$p > .05$
Negative (Neutral)	$p > .05$	$p < .05$	$p > .05$
Low-Arousal	$p > .05$	$p < .0001$	$p > .05$

Note. Key findings in cells are shaded. Affective states measured on a 5-point unipolar scale (from 1 = *Never* to 5 = *Always*), HAP, POS, LAP, HAN *(N* = 291, Euro-Canadians = 184, Chinese = 108), NEG, LAN (*N* = 290, Euro-Canadians = 184, Chinese = 106).

In conclusion, this chapter reports the results of the data analyses conducted to answer this thesis' seven research questions. In the first section, descriptive statistics describe the overall study population as well as each culture (i.e., European-Canadian and Chinese). In the second section, research question one (RQ1), examines the six ideal affective states (i.e., Ideal HAP, Ideal LAP, etc.) for cultural (European-Canadians versus Chinese) differences. RQ2 and RQ3 are jointly examined in the third section by comparing the magnitude of the ideal affect/non-leisure affect and ideal affect-leisure affect discrepancies for the total study population (RQ2), and for cultural differences (RQ3). The influence of the type of leisure activity in which study participants participated on the magnitude of ideal affect-leisure affect discrepancies for the total study population (RQ4), and by culture (RQ5), are reported in the fourth section. The fifth and final section of this chapter describes the analyses performed to address RQ6 and RQ7, which are concerned with the influence of the social context of leisure on ideal affect-leisure affect discrepancies for the study population as a whole (RQ6), and by culture (RQ7).

Chapter Five – Discussion and Conclusion

In this chapter, the results described in the previous chapter will be discussed in an attempt to answer the research questions that guided this study. As well, the findings will be examined in light of the extant literature and for insights into the cross-cultural social psychological analysis of leisure's role in affective experiences. More specifically, each of the research questions will be addressed: (a) Do cultural differences exist (European-Canadians vs. Chinese) for the six ideal affective states (i.e., Ideal HAP, Ideal LAP, etc.) (RQ1)? (b) Do differences exist when comparing the magnitude of the ideal affect/non-leisure affect and ideal affect-leisure affect discrepancies for the total study population (RQ2) and by culture (RQ3)? (c) Does the type of leisure activity in which study participants are engaged influence the magnitude of ideal affect-leisure affect discrepancies for the total study population (RQ4), and by culture (RQ5)? (d) Does the social context of leisure influence the ideal affect-leisure affect discrepancies for the study population as a whole (RQ6) and by culture (RQ7)? The chapter concludes with a discussion of the overall findings and their importance in terms of leisure theory and practice, my study's limitations, and suggestions for future research.

Cultural Differences in Ideal Affective States (RQ1)

The first research question involved a comparison of the six ideal affective states (i.e., Ideal HAP, Ideal LAP, etc.) by culture (i.e., European-Canadians vs. Chinese). European-Canadian and Chinese university students were found to differ significantly across all of the ideal affective states. First, in terms of ideal high-arousal positive (i.e., enthusiastic), ideal positive (neutral) (i.e., happy), and low-arousal positive (i.e., calm) affective states, European-Canadians preferred experiencing these significantly more than Chinese students. Second, in terms of ideal high-arousal negative (i.e., nervous), ideal negative (neutral) (i.e., sad), and ideal low-arousal

negative (i.e., sluggish) affective states, European-Canadians desired experiencing these significantly less than Chinese students.

These findings are comparable to those of Tsai, Miao, Seppala, Fung and Yeung's (2007) as they found European-American university students preferred ideal high-arousal positive and ideal low-arousal positive affective states more than Hong Kong Chinese university students. However, my results are different from those of Tsai, Miao, and Seppala (2007) in that their Asian-American participants reported a higher preference for ideal low-arousal positive affect in comparison to European-Americans. Also, no significant difference in ideal high-arousal positive, ideal high-arousal negative, and ideal low-arousal negative affective states were found between cultural groups by Tsai, Miao, and Seppala (2007). This being said, it's important to reiterate the current study observed the ideal affective states of mainland Chinese university students, whereas Tsai and associates' research observed Asian-American and Hong Kong Chinese university students. Moreover, in the literature on ideal affect, cultural differences in ideal positive (neutral), ideal high-arousal negative, and ideal negative (neutral) affective states have not been reported previously; differences that were significant in the present study.

There may be at least four reasons for the above findings. First, Tsai's (2007) Affect Valuation Theory (AVT) may provide some insight into the above findings. The second AVT precept holds ideal and actual affect are influenced by two factors: (a) culture (i.e., values, norms, beliefs) and (b) temperament (i.e., individual differences, personality traits). Although both of these factors could influence ideal and actual affect, cultural factors are expected to have more influence on ideal affect. Tsai (2007) has compared the potential influence of Eastern and Western practices (e.g., rituals), patterns of ideas (e.g., values) cultural artifacts (e.g., media) and institutions (e.g., religious) on affective states encouraged and experienced and has found

significant differences. For instance, Tsai (2007) found Western cultural influences (e.g., religious texts, children books) encouraged high-arousal positive states more than Eastern cultural influences, whereas Eastern cultural influences encouraged low-arousal positive states more than similar Western cultural influences. These differences supported Tsai's (2007) hypothesis that East Asians preferred ideal low-arousal positive affect and North Americans preferred ideal high-arousal positive affect. While Tsai, Miao, and Seppala (2007) found evidence to support this specific cultural difference in ideal affect, the current study found European-Canadians to prefer both high-arousal positive and low-arousal positive states when compared to Chinese participants. Moreover, Tsai, Miao, Seppala, Fung and Yeung's (2007) study results were consistent with the findings of the current study. Therefore, cultural differences in ideal affect appear to exist although the exact nature of these differences has not been consistently demonstrated. This being said, although the results of the current study are not completely consistent with Tsai, Miao, Seppala's (2007) findings, differences in ideal affect preferences between European-Canadians and Chinese university students could still be due to the influence of practices, patterns of ideas, artifacts, and institutions found in these cultures. Consequently, it could be stated that my findings generally support Tsai's Affect Valuation Theory.

A second reason for the differences in ideal affect found in this study between the two cultural groups could be that Chinese university students are more realistic about the likelihood of ideal affect attainment due to the influence of the types of cultural factors described by AVT. Chinese students' preferences for greater negative affect and less positive affect in comparison to European-Canadians could be seen as a more realistic or balanced approach to ideal affect, and perhaps, affect-related self concept and well-being. Kampfe and Mitte (2009) have discussed

individuals' attempts to maintain their affect-related self concepts. One hypothesized way of doing so involved desiring affective states that the individual regarded to be realistic. Perhaps, there are cultural differences in what is seen as "realistic" ideal affect. In contrast to this balanced or realistic approach, European-Canadians appear to be more hedonistic (or idealistic) in nature because they desire experiencing more positive and less negative affect when compared to Chinese. As will be seen in the next sections, perhaps this hedonistic orientation exposes European-Canadians to the possibility of greater ideal affect-actual affect state discrepancies. Kampfe and Mitte (2009) suggest that individuals can be categorized by level of hedonistic motivation, which involves the degree to which participant's seek pleasure and avoid pain. Their results showed individuals who strongly sought pleasure were also more likely to avoid pain in comparison to individuals with lower levels of hedonistic motivation. Based on these findings, seeking pleasure and avoiding pain appear to be related. Possibly European-Canadians are more hedonistically motivated in comparison to Chinese, which could explain differences in the desirability of positive states (pleasure seeking) and negative states (pain avoidance).

Third, the concept of emotional moderation could also explain why Chinese participants were found to be more conservative than their European-Canadian counterparts in regards to desired ideal affect. Soto, Levenson, and Ebling (2005) found Chinese-Americans reported less positive and less negative emotion than Mexican-Americans after being exposed to sudden loud noises. Based on previous research, Soto et al. (2005) suggested such differences could be attributed to culture's influence on emotional moderation. Chinese culture may encourage emotional moderation more so than American culture, because emotion is seen to be more of a hindrance rather than an aid to social harmony (Potter, 1988). Perhaps these differences in

emotional moderation between Chinese and European-Canadians influenced participants' reports of their ideal affective states.

Fourth, research on regulation and suppression strategies (e.g., distancing, denial, and masking) and their influence on emotional experience could explain cultural differences in ideal affect. Davis, Greenberger, Charles, Chen, Zhao, and Dong (2012) examined the emotional intensity levels, as well as the emotion-regulation strategies for American and Chinese participants. Their study asked participants to record their emotional intensity and emotion-regulation strategies after viewing photos expected to elicit strong emotions. Finding suggested Chinese participants used emotion-regulation strategies more often than American participants, which led them to report less intense emotional experiences. Based on these findings, it's possible cultural differences in the use of regulation strategies could account for cultural differences in ideal affect. If Chinese use emotion-regulating strategies more frequently to decrease the intensity of their emotions, it is possible Chinese generally desire to experience emotions less intensely than North Americans. This difference could help explain why Chinese participants in the current study desire to experience less intense positive states in comparison to their European-Canadian counterparts.

Ideal-Actual Affect Discrepancies in the Non-Leisure and Leisure Domains (RQ2 and RQ3)

The second and third research questions are concerned with whether the discrepancy between the affective states people would ideally like to experience and the actual affective states they do experience differ depending on the domain (i.e., non-leisure vs. leisure) in which they are engaged. Specifically, to answer research question two, the change in the size of the discrepancy as students moved from a non-leisure activity to a leisure activity was examined. Research participants were asked to report a non-leisure episode directly followed by a leisure

episode. It was assumed that the smaller the time difference between the non-leisure and leisure episodes the more likely leisure would be the cause of an increase or decrease in an individual's ideal affect-actual affect discrepancy.

Overall, for both European-Canadian and Chinese students, leisure discrepancies (i.e., ideal affect minus actual leisure affect) were significantly lower than non-leisure discrepancies (i.e., ideal affect minus actual non-leisure affect) for all affective states [i.e., high-arousal positive, positive (neutral), low-arousal positive, high-arousal negative, negative (neutral), low-arousal negative]. Based on these findings, the leisure domain (e.g., basketball, videogames) clearly allowed individuals to experience actual affect levels closer to their ideal affective states compared to the non-leisure domain (e.g., work, school). Therefore, leisure appears to be a mood producing or management behaviour that provides the opportunity to minimize the discrepancy experienced in the non-leisure domain. In other words, leisure behaviours have the ability to bring people closer to their ideal affective states when participated in directly after a non-leisure episode.

This study was the first attempt to examine this proposition. Affect Valuation Theory (AVT) as well as leisure theory provide some insight into these findings. First, the third AVT precept holds that "because ideal affect is a goal … it has motivational force and therefore may drive behavior" (Tsai, 2007, p. 243). Consequently, if actual affect is largely discrepant from ideal affect people will participate in mood producing behaviours to minimize the discrepancy. Second, the choice of discrepancy-reducing behaviour could likely occur in any life domain. However, given the leisure domain typically provides greater opportunity for choice, it is likely the participants in the present study were not only motivated but better able to choose behaviours that would reduce the discrepancy during their leisure than their non-leisure. For example: (a) an

individual initially involved in a non-leisure activity (e.g., a school project) experienced an affective state highly discrepant from her or his ideal affective state (e.g., a low level of low-arousal positive affect, such as calm); (b) this discrepancy led the individual to participate in a mood producing behaviour such as leisure (e.g., reading a book); and (c) this leisure behaviour led the individual to get closer to her or his ideal affective state (e.g., an increase in low-arousal positive affect), therefore, minimizing her or his ideal affect-actual affect discrepancy.

Leisure's potential for discrepancy reduction is consistent with considerable research that has found people have (or at least think they have) greater control and freedom in their leisure (Iso-Ahola, 1979; Neulinger, 1974; Shaw, 1985). This greater choice makes leisure behaviour particularly useful for individuals attempting to realize their ideal affective states. In contrast, ideal affect could be more difficult to achieve during non-leisure due to the typically lower level of autonomy (Ryan, Bernstein, & Brown, 2010) available and the inability to choose the best activities to accomplish discrepancy reduction. The psychological consequences of the potentially greater choice provided by leisure has also been shown in leisure's ability to enhance opportunities for people to meet their psychological needs (Mannell, 2007), cope with stress (Iwasaki, Mannell, Smale, & Butcher, 2005), and express their identities and have greater confidence in their initial personality impressions of others (Lecky & Mannell, 2000).

This greater discrepancy reducing capacity of leisure was found to be present regardless of culture. However, significant cultural differences were found when comparing the sizes of the ideal affect-actual affect discrepancies for both the non-leisure and leisure domains for all affective states excluding high-arousal negative (RQ3). Specifically, in both the non-leisure and leisure domains, Chinese participants experienced less discrepancy between their actual affect and ideal affective states for high-arousal positive, positive (neutral), low-arousal positive,

negative (neutral), and low-arousal negative in comparison to European-Canadians. The discovery of this cultural difference is not too surprising given that the European-Canadian students were found to prefer higher levels of ideal affect for positive affective states and lower levels of ideal negative affective states compared with Chinese students. It seems reasonable, then, that the European-Canadians were more likely to experience greater discrepancies between their ideal and actual states, and these findings are consistent with the previously discussed idea that the Chinese students may be more "realistic" in their preference for ideal affect states or engage in more "emotional moderation" (Soto et al., 2005).

This beings said, there were exceptions to this general cross-cultural pattern shown by the significant life domain-by-culture interaction effects found for both positive (neutral) and low-arousal positive affect (i.e., happiness and calmness, respectively). In both cases the size of the discrepancies during non-leisure activities were significantly higher for European-Canadian than Chinese students, whereas the discrepancies for the two cultural groups during leisure activities were similar and not significantly different. Therefore, in comparison to the Chinese participants, leisure appears to have had a greater impact on European-Canadians in reducing the discrepancy experienced in the preceding non-leisure episode for positive (neutral) and low-arousal positive affective states. It's not clear why these cultural differences emerged for these two states and not the other affective states.

Caution should be taken in generalizing the findings on leisure's greater potential for ideal affect-actual affect discrepancy. It may be important to consider age and life cycle stage and how they might influence, change, or exaggerate ideal affect-actual affect discrepancies. Given that most of the study participants were born between 1980 and 1999, these findings, for example, could be influenced by the increased importance Western Millennials have assigned to

leisure in comparison to previous generations (Twenge, 2010). An increased priority for leisure could possibly lead to increased participation and affective experiences. In addition, Western Millennials have also been found to be less satisfied in their progress towards work autonomy, status, and recognition in comparison to other generations (Lyons et al., 2012). It is possible this dissatisfaction has increased the non-leisure discrepancy for Western Millennials in comparison to Chinese Millennials. Moreover, the increased value of leisure for Western Millennials could make it an especially effective behaviour for this group in decreasing the non-leisure discrepancy.

It also is noteworthy that no significant cultural differences were found for the decrease in the magnitude of the ideal affect-actual affect discrepancy when moving from a non-leisure episode to a leisure episode for high-arousal positive, high-arousal negative, negative (neutral), and low-arousal negative affective states. In other words, ideal affect-actual affect discrepancy during leisure decreased similarly for European-Canadian and Chinese university students for these affective states.

In summary, Chinese university students were less discrepant overall for all affective states excluding high-arousal negative. Also, leisure had greater impact for European-Canadians in reducing the discrepancy they had experienced in the preceding non-leisure episode, in regard to positive (neutral) and low-arousal positive affective states. Despite these findings, Chinese and European-Canadian participants both used leisure as a mechanism to decrease the ideal affect-actual affect discrepancy experienced during their non-leisure episode.

Activity Type and Leisure Discrepancy (RQ4 and RQ5)

The fourth and fifth research questions are concerned with whether the discrepancy between the affective states students would ideally like to experience and the actual affective

states they do experience during their leisure differ in magnitude depending on the type of activity (i.e., active vs. passive) in which they are engaged. The issue addressed by research question four (RQ4) was whether the magnitude of the leisure discrepancy (ideal affect minus actual leisure affect) would differ depending on the type of leisure activity participants reported during their leisure episode. The passive leisure engaged in by the Chinese and European-Canadian study participants was comprised of four types of activities and included socializing, watching TV, computer/video game use, and other passive leisure. Active leisure was comprised of two types, which involved active sports and other active leisure (e.g., hobbies, shopping). Worth reiterating here is that, among all the participants, only 21.5% engaged in active leisure – a relatively small percentage when compared to the number engaged in passive leisure activities. Additionally, watching TV was the most popular passive leisure activity, accounting for 39% of this category's total. Conversely, active sports was the most popular active leisure activity, accounting for 65% of this category's total.

When comparing the size of the discrepancy scores by activity type (i.e., passive vs. active) for all the respondents combined, significant differences were found. Specifically, high-arousal positive, positive (neutral), and low-arousal negative leisure discrepancies were significantly lower for participants involved in active leisure. In contrast, the negative (neutral) leisure discrepancy was significantly lower for participants involved in passive leisure. Moreover, low-arousal positive and high-arousal negative leisure discrepancy states were not significantly related to leisure activity type. Consequently, it appears that active and passive leisure activities have the ability to decrease ideal affect- leisure affect discrepancies, although the states they impact most do differ.

Based on previous findings (RQ2), it is clear that leisure has the potential to be a mood producing behaviour. This being said, it is important to also consider the type of leisure behaviour or activity (i.e., active versus passive) and how it may differ in its impact on this mood production. High-arousal positive (i.e., excited, elated), positive (neutral) (i.e., happy, satisfied), and low-arousal negative (i.e., dull, sluggish) leisure discrepancies were significantly lower for individuals participating in active leisure. Researchers have found active leisure (e.g., active sports) enhances happiness and well being more so than passive leisure (e.g., watching TV) for adolescents and adults. For example, they have theorized active leisure can lead to positive social interaction, which could account for increases in happiness (Hills & Argyle, 1998; Holder, Coleman, & Sehn, 2009). Although researchers have attempted to explain active leisure's influence on happiness (positive affect) and well-being generally, the reason active leisure influences other affective states (i.e., high-arousal positive, low-arousal negative) is not entirely clear.

One explanation for active leisure's influence on high-arousal positive, positive (neutral) and low-arousal negative affective states specifically could involve active leisure's potential to foster the experience of flow. Characteristics of flow include greater psychological engagement and arousal. Also, individuals who experience flow are less likely to be bored and experience negative moods. Although flow can be experienced in both what has been labelled passive and active leisure in the present study, only certain types of passive leisure requiring higher levels of cognitive engagement (e.g., some hobbies, video-game play) are likely to produce higher levels of flow as found for active physical activity and sports (see Kleiber, Larson, & Csikzentmihalyi, 1986; Larson & Richards, 1994; Mannell, Kaczynski, & Aronson, 2005). The majority of the passive leisure reported in this study involved watching TV (39%), which has been found to

typically produce low levels of flow (e.g., Kubey & Csikszentmihalyi, 1990; Mannell et al., 2005). In contrast, in the present study, the majority of active leisure engaged in involved active sport (65%), and consequently, participants were likely to feel less dull, sluggish, and bored (i.e., low-arousal negative), and more excited, elated, happy, and content [i.e., high-arousal positive and positive (neutral)]. It should be noted "computer/videogames" was one category of passive leisure in the present study. However, the differences between passive and active leisure in mood production was likely influenced by the large portion of participants choosing to watch television during passive leisure activities.

A second explanation is predicated on physical activity having been found to increase psychological arousal or activation (Steptoe & Bolton, 1988; Thayer, 1978). In the current study, affect was measured along two orthogonal dimensions: (a) valence, which reflects the hedonic tone of affective experience and ranges from pleasure to displeasure; and (b) activation, which reflects a sense of mobilization or energy and ranges from sleep to frenetic excitement. Therefore, if a person wishes to reach a high-arousal positive affective state their valence needs to be high (pleasurable) in conjunction with their arousal being high (energetic). Perhaps, the physical nature of the active leisure activities (e.g., active sports) reported by the study participants increased psychological arousal (energy) dimension of affect, which would explain active leisure's influence on high-arousal positive states. Also of note, passive leisure (e.g., reading, video games) was found to reduce the negative (neutral) discrepancy (i.e., sad, unhappy) for participants more so than active leisure. The reason for this difference is unclear, and more research on passive leisure's impact on affective states is needed.

Research question five involved investigating whether the relationships between type of leisure activity and the leisure discrepancies discussed above were different cross-culturally (i.e.,

European-Canadian, Chinese). In fact, the interaction between leisure activity and culture was not significant and culture had no significant influence on these relationships. Active and passive leisure activities appear to produce similar moods for both European-Canadian and Chinese participants. However, it should be noted that the number of Chinese university students participating in active leisure was quite small, which should be taken into account when considering the power of the analysis. In fact, significant differences were found between cultures in terms of passive and active leisure participation. Specifically, only 10.5% of Chinese university students participated in active leisure in comparison to 27.7% of European-Canadian students. This finding is congruent with the literature, in that Chinese have been found to prefer passive leisure activities (Walker & Wang, 2009; Tsai, 2007; Yu & Berryman, 1998).

In summary, type of leisure activities (i.e., active vs. passive) differed in their influence on leisure discrepancy. Active leisure activities decreased the high-arousal positive, positive (neutral) and low-arousal negative leisure discrepancies, whereas passive leisure activities decreased the negative (neutral) leisure discrepancy. Notably, differences in leisure activities did not influence the other leisure discrepancy states (i.e., low-arousal positive, high-arousal negative). When comparing leisure activity types for influence on leisure discrepancies between cultures no differences were found. Therefore, the way different leisure activities influence leisure discrepancies appear to be consistent for both European-Canadian and Chinese university students.

Social Context and Leisure Discrepancy (RQ6 and RQ7)

The sixth and seventh research questions are concerned with whether the discrepancy between the affective states people would ideally like to experience and the actual affective states they do experience during their leisure differ in magnitude depending on the type of social

context (i.e., alone vs. with others). For research question six, analyses were carried out to determine if the magnitude of the leisure discrepancy (ideal affect minus leisure affect) was dependent on the type of social context participants reported during their leisure episode regardless of culture. In fact, significant differences in the magnitude of the leisure discrepancies were found according to social context (i.e., alone vs. with others). Specifically, the high-arousal positive (i.e., enthusiastic) leisure discrepancy was found to be significantly lower for participants who were "with others" during their leisure episode, whereas the low-arousal positive (i.e., calm) leisure discrepancy was found to be significantly lower for participants who were "alone." Positive (neutral) (i.e., happy), high-arousal negative (i.e., nervous), negative (neutral) (i.e., sad) and low-arousal negative (i.e., sluggish) leisure discrepancy states were not found to significantly differ as a function of social context.

To reiterate, my results indicate individuals who were "with others" during leisure experienced high-arousal positive states closer to their ideal high-arousal positive states, whereas individuals who were "alone" during leisure experienced low-arousal positive states closer to their ideal low-arousal positive states. Unfortunately, to date, no research appears to have examined the influence of social context influence on the ideal affect-actual affect discrepancy in general or during leisure more specifically. Thus, I speculate that this pattern may be due to social context differences in the affordance of "influence goals." Influence goals involve individuals asserting their personal needs and getting others to change their behaviours as a way of better meeting those needs (e.g., acting in charge, appearing confident). Based on previous work, Tsai, Miao, Seppala, Fung, and Yeung (2007) suggested that the active nature of influence goals (e.g., speak, gesture, initiate) (Gifford & O'Conner, 1987) could increase psychological arousal (Tomaka, Blascovich, Kelsey, & Leitten, 1993; Mehrabian & Russell, 1974). Perhaps,

being “with others” during leisure is a favourable context for participants to meet their influence goals, because it allows them to assert their personal needs and change the behaviours of others. In contrast, being “alone” does not afford this opportunity. Therefore, the likelihood of influence goals being met is greater when participating in leisure activities “with others,” which could lead to higher psychological arousal and increased high-arousal positive affect.

Also, Larson, Mannell, and Zuzanek (1986) proposed that social context differences (e.g., alone versus with others) in affect and arousal could be dependent on the nature of the activities and interactions these social contexts create. Larson et al.’s (1986) results are compatible with the social context findings of the current study, in that participants “with others” experienced increased affect (positive moods) and increased arousal (high energy). This finding was attributed to differences in activity participation between contexts. For example, when individuals were with friends or with friends and their spouses, they participated in more engaging leisure (e.g., socializing), whereas participants that were alone or with family were more likely to be participating in household chores (e.g., cleaning). Because being “with others” can lead to more active leisure it’s possible this social context is more conducive to high-arousal positive states. Perhaps, this explanation could also be extended to the “alone” social context. For instance, when participants are “alone” during their leisure the likelihood of participation in activities that are low in arousal (e.g., reading) could be greater than for participants who are “with others.” This difference could explain why being “alone” increased low-arousal positive affect for participants. Another possible reason for social context differences in affect and arousal could be due to the novelty inherent in different kinds of situations. Larson et al. (1986) found people spent more time alone and with family than with their friends, which could make time with friends an especially novel and engaging experience. Therefore, participating in leisure

"with others" could be a less common experience for individuals in comparison to participating in leisure "alone." This novelty of being "with others" during leisure could make it more arousal inducing and increase high-arousal positive affect.

Lastly, the current literature on being "alone" and solitary time has generally associated the social context with negative affect (Burgin et al., 2012; Larson et al., 1986; Matias, Nicolson, & Freire, 2011). These findings could be in part a function of the life domains (i.e., leisure, non-leisure, work) in which this relationship has been studied. For example, in my study, it was found that being "alone" during leisure was associated with an increase in low-arousal positive affect (i.e., calm, relaxed). Also, being "alone" during leisure had no influence on negative affect. In contrast, studies that did not specify the life domain found "alone" time to be associated with an increase in negative affect (Larson et al., 1986; Burgin et al., 2012; Matias et al., 2011). Further, research has shown the leisure domain to increase positive affect more so than other domains (e.g., work) (Mannell et al., 2014), therefore, the type of domain could account for differences in affect experienced when one is "alone."

The seventh research question led to an examination of whether there were cultural differences (i.e., European-Canadian, Chinese) in the influence of the social context of leisure activities on the magnitude of leisure discrepancies. Chinese have been found to spend more free time by themselves (e.g., participating in solitary hobbies) in comparison to Canadians, and to be less self-expressive in family contexts (Tafarodi et al., 2004). Chinese were expected to have smaller leisure discrepancies in comparison to European-Canadians, because solitary leisure can be a catalyst for self-expression. This being said, the interaction between the independent variables of social context and culture was not found to have any significant influence on the

leisure discrepancy states. Therefore, social context (i.e., alone versus with others) appears to influence leisure discrepancies similarly for European-Canadian and Chinese university students.

However, differences between the two cultures were found when comparing social context frequencies. European-Canadians were found to be alone significantly more than Chinese participants. This finding appears inconsistent with other research reported in the literature, as "being alone" has been reported to be a favoured leisure social context for Chinese (Freysinger & Chen, 1993; Tafarodi et al., 2004). It is possible the unique study population of Chinese university students participates in more social behaviour (e.g., being with others) in comparison to other segments of China's population.

In summary, the social contexts of being alone versus with others differed in their influence on the leisure discrepancy. The "alone" social context decreased the low-arousal positive (i.e., calm) leisure discrepancy, whereas the "with others" social context decreased the high-arousal positive (i.e., enthusiastic) leisure discrepancy. Notably, these social contexts had no influence on the other leisure discrepancy states, including all negative affect states [i.e., high-arousal negative, negative (neutral), low-arousal negative]. Also, no significant cultural differences were found for the influence of social context on leisure discrepancies, that is, they were comparable for both European-Canadian and Chinese university students.

Conclusion

My study's findings indicate that: (a) cultural differences exist for all ideal affective states [i.e., high-arousal positive, positive (neutral), low-arousal positive, high-arousal negative, negative (neutral), and low-arousal negative] between European-Canadian and Chinese university students (RQ1) – with the former group preferring higher levels of positive and neutral affective states and lower levels of negative states; (b) engaging in leisure decreased the ideal

affect/non-leisure affect discrepancy for all affective states (RQ2) and the magnitude of this decrease in discrepancy was greater among European-Canadians for positive (neutral) and low-arousal positive states (RQ3); (c) participation in active leisure activities (type of activity) reduced the magnitude of the ideal affect-leisure affect discrepancy more than participation in passive leisure activities for high-arousal positive, positive (neutral), and low-arousal negative. Additionally, passive leisure activities reduced the ideal affect-leisure affect discrepancy for negative (neutral) states more so than active leisure activities (RQ4) and no significant cultural differences were found (RQ5); and (d) participating with others rather than alone during leisure (social context) resulted in a greater reduction in the magnitude of the ideal affect-leisure affect discrepancy for high-arousal positive. Furthermore, participating alone rather than with others resulted in a greater reduction in the ideal affect-leisure affect discrepancy for low-arousal positive state's (RQ6) and no significant cultural differences were found (RQ7).

Affect Valuation Theory (AVT) is a relatively new framework for explaining cultural differences in the experience of affect and merits further study. Currently, the majority of AVT research has focused on cross cultural differences in ideal affect between Eastern (China) and Western (United States) cultures. One aspect of AVT that has been lacking empirical examination involves ideal affect-actual affect discrepancies. Tsai (2007) has speculated that specific leisure behaviours (e.g., attending plays, playing cards, fishing, hiking, jogging, surfing) as well as music and drug use may serve as mood producing behaviours and be used by people to reduce the ideal affect-actual affect discrepancies they experience. Of course, often music and drug use, themselves, occur during leisure. While Tsai has suggested that leisure behaviour may be used for reducing ideal affect-actual affect discrepancies, currently, there has been only one study published supporting this hypothesis (Mannell et al., 2014). Moreover, leisure theory's use

in explaining the way in which leisure behaviour is especially effective in producing moods and reducing ideal affect-actual affect discrepancies is limited. The current study was an attempt to address the above issues and the findings appear to have important implications for AVT, leisure theory, and practice.

Generally, the findings of this study support Tsai's Affect Valuation Theory (AVT) in the following ways: (a) cultural differences in ideal affect exist between Eastern (Chinese) and Western (Canadian) cultures, although as discussed the nature of these differences have been found to differ to some extent among published studies; and (b) leisure participation is a mood producing behaviour that can reduce the ideal affect-actual affect discrepancy when experienced directly after a non-leisure episode. In addition to supporting Tsai's AVT, the idea of mood producing behaviours and their ability to reduce affective and emotional discrepancies could provide insights that might contribute to a better understanding of other social psychological and cross-cultural affective/emotional phenomena and theories relating to them (e.g., emotional moderation, hedonistic motivation, and flow experiences).

My study also provides new theoretical and empirical contributions to the leisure literature. First, the leisure domain has a unique or at least potentially very strong influence on the ideal affect-actual affect discrepancy. Activity in the leisure domain brought individuals closer to their ideal affective states when experienced after a non-leisure domain episode. As noted earlier, this leisure influence can be attributed to the greater freedom of choice often associated with leisure (Kleiber et al., 2011). Greater freedom of choice allows individuals to choose their behaviours, and consequently, the affective experiences they prefer. In other words, the desire to reduce ideal affect-actual affect discrepancies likely motivates leisure choices. Second, the results suggest that active and passive leisure behaviour are not equivalent in terms

of their capacity for ideal affect-leisure affect discrepancy (i.e., ideal affect minus leisure affect) reduction. Therefore, leisure activity types need to be considered when studying affect discrepancy reduction within the leisure domain. Third, social contexts (alone vs. with others) during leisure also differ in their ideal affect-leisure affect discrepancy reduction capacity. It appears that social context is an important variable within the leisure domain, especially when measuring leisure's impact on affective states. It is not entirely clear how and why activity type and social context influence affective states and discrepancy reduction.

Having stated this, one potential explanation for the latter finding is that differences in leisure activity participation could differentially impact the affective component of subjective well-being (SWB). After an extensive review of the leisure literature, Newman, Tay, and Diener (2013) identified five psychological outcomes (i.e., detachment-recovery, autonomy, mastery, meaning, and affiliation) that promote SWB. They also hypothesized that leisure activities that fulfilled multiple outcomes would increase SWB in comparison to leisure activities that fulfilled only one outcome. The exemplar they provided for the former was participating in sports with friends, which would satisfy the needs for affiliation, mastery, and detachment-relaxation and, consequently, greatly increase SWB. The exemplar they provided for the latter was watching television, which would satisfy just the need for detachment-relaxation and, consequently, only slightly increase SWB. These two examples seem congruent with my findings regarding the impact the type of leisure activity (i.e., active vs. passive) and the social context (i.e., with others vs. alone) had on reducing the ideal affect-leisure affect discrepancy—albeit in Newman and colleagues' case indirectly through need satisfaction and on the affective component of SWB. Still, while this is one theoretically possible explanation, further research is certainly needed.

The results also have important practical implications. The use of leisure has the capacity to allow both Chinese and European-Canadian students achieve actual affective states that are closer to their ideal affective states. This being said, the extent to which leisure can be used to achieve this discrepancy reduction is dependent on the activity type and social context. Based on these findings, it's important for recreation providers to consider these variables when designing their leisure programs. First, recreation providers should be aware of the types of affective states their participants desire to experience. Ways of obtaining such information could involve seminars, focus groups, or questionnaires. Having a general idea of the preferred affective states participants want to experience will allow recreation providers to examine their current program offerings and determine if their offerings align with these affective states. Based on this assessment, additional programs could be created or current programs could be restructured so that desired emotional experiences are being achieved.

When creating or restructuring programs intended to elicit specific affective states, it is important to consider the type of activity and social context. For instance, if a program's goal is to encourage the experience of high-arousal positive (i.e., excited) affect, the best avenue to achieve this experience is through active leisure that provides a social context "with others." For example, team sports could be ideal situations for high-arousal positive affect, because they fall under the active leisure category and they provide social interaction with others. In addition, the cultural background of participants should be considered when creating programs. Leisure appears to be less effective in reducing the positive (neutral) (i.e., happiness) and low-arousal positive ideal affect/non-leisure affect discrepancies for Chinese university students. Perhaps, leisure programs can be designed to decrease these discrepancies for Chinese in particular. One approach could involve leisure activities that afford situations in which participants are "alone."

Opportunities for individual-focused activities, which minimize social interaction, could decrease the low-arousal positive affect discrepancy. For example, meditation and yoga could be ideal activities since they are often practiced alone. Also, having available spaces that allow individuals to be alone during their leisure activities could aid in this discrepancy reduction.

Recreation providers could also use study findings to inform and educate their clients on ideal (preferred) affect. Helping clients become aware of their preferred affective states will assist them in choosing the best programs to elicit such states. This could be done through educational seminars that discuss the concepts of ideal affect and ideal affect-actual affect discrepancies. Moreover, this type of intervention would provide an opportunity for recreation providers to discuss their available programs, and the types of affective experiences that can be gained from them. In addition, recreation providers could also discuss and challenge the above concepts to help individuals manage their ideal affect expectations. For example, is desiring specific affective states over others (i.e., ideal high-arousal positive over ideal low-arousal positive) necessarily beneficial for one's health or well-being? Or is it better to be balanced in terms of ideal affect preferences? Also, is it beneficial for one to desire extremely high levels of positive affect and low levels of negative affect? Or are more "realistic" levels of ideal affect (i.e., lower levels of positive affect) better for one's health and well-being, because reaching these levels is more likely? Posing such questions encourages individuals to think critically about their ideal affect and ideal affect-actual affect discrepancies. This critical assessment and awareness could assist in the management of ideal affect expectations. Of note, management of ideal affect expectations may be more useful for European Canadians as they were found to experience more discrepancy between ideal affect and actual for both non-leisure and leisure domains in comparison to Chinese participants.

Future research could address the limitations of the present study. First, the current study examines Chinese and European-Canadian university students exclusively. Further research could not only examine other cultures but also differences within cultures (i.e., European-Canadian vs. Chinese-Canadian). Moreover,exploring the influence of age, life cycle and generational differences on ideal affect and ideal affect-actual affect discrepancies would be beneficial. While, research has explored ideal affect preferences (Tsai, Thomas, Sims, Hong, & Fung, 2011) and ideal affect-actual affect discrepancies (Scheibe et al., 2013) across the lifespan, no current research exists on leisure's influence of the ideal affect-actual affect discrepancy across the lifespan. Moreover, the area would benefit from further research in general, as the amount of literature is limited. Second, in this study ideal affect was measured once for each participant. This strategy was based on the assumption that ideal affect is a stable global variable that does not change across situations and over time. Although the current study investigates the influence of social context (alone vs. with others) on actual affect, research is needed to determine if social context has an influence on ideal affect as well. A call for further research in this area has also been made in the ideal affect literature. For example, researchers believe situational variables (e.g., social occasion), situational demands (e.g., distress), and social constraints (e.g., attending a funeral) could influence ideal or desired affect (Scheibe et al., 2013; Kampfe & Mitte, 2009; Tsai, Knutson & Fung, 2006). Third, research on ideal affect has focused on North American (European-Americans, Asian-Americans) and East Asian cultures (Taiwanese, Chinese, Hongkongese). More research needs to be done on ideal affect and leisure preferences in other cultures. Fourth, as noted above, additional research on social context and activity type influence on affect during leisure would be beneficial. For example, being more specific and looking at the influence of different categories of "with others" (e.g., with friends

vs. with family) or different categories of "passive leisure" (e.g., television vs. videogames) could provide further insights. Fifth, the research method used in the current study was retrospective, and participants were asked to recall activities from the previous day. Although most people can likely recall such events with reasonable accuracy when prompted, using the experience sampling method (ESM), which allows for "real time" reports of actual and ideal affect, might prove beneficial. Moreover, experimental laboratory research could not only allow the collection of data on affective states as they are experienced but would provide more controlled and rigorous tests of the influence of different types of leisure and non-leisure behaviours on actual affect as well as on the stability of ideal affect across these different situations. For example, an experimental study could examine how different types of videogames (e.g., multiplayer vs. single-player; driving simulator vs. puzzle game) differ in psychological arousal. Also, if differences exist, does this impact the actual affect experienced during the videogame, as well as its ability to reduce the ideal affect-actual affect discrepancy. Sixth, gender differences and similarities were not examined in the current study due to the sample size being too small. This variable should be analyzed in future research as Mannell et al. (2014) found ideal affect differences exist between male and female British-Canadians. Seventh, while this study looks at the social context (i.e., who one is with during leisure), it did not examine the potential role physical context (e.g., built environment vs. natural environment) could have on one's leisure experiences and ideal affect-actual affect discrepancies. For example, leisure participation in one's home may afford certain leisure activities (e.g., active leisure vs. passive leisure) and affective experiences (e.g., feeling excited vs. feeling calm) in comparison to leisure participation in a local park. If so, perhaps certain physical contexts are more likely to reduce ideal affect-actual affect discrepancies than others. Eighth, further research on primary control

(i.e., individual changes environment) and secondary control (i.e., individual adjusts to environment) (Rothbaum, Weisz, & Snyder, 1982) could provide insight in terms of contexts (i.e., social and physical) influence on one's affective experiences during leisure. For example, it's possible certain physical contexts (e.g., indoor vs. outdoor) and social contexts (i.e., alone vs. with others) during leisure afford more opportunity for specific control types. Moreover, primary control may elicit or influence different affective states than secondary control. If so, it's possible the interaction of context and control type could influence leisure's impact on the ideal affect-actual affect discrepancy. Ninth, future research should observe how constraints theory (e.g., structural, intrapersonal, interpersonal) (Walker & Virden, 2005) influences one's leisure activity choices and affective experiences during leisure. Constraints could influence individuals leisure activity choices (e.g., active leisure vs. passive leisure), which in turn could impact the types of affective experiences they're having. In addition, observing this relationship at the cultural level would be beneficial. For example, if more structural constraints (e.g., available recreation facilities) exist for Chinese university students their active leisure (e.g., sports) participation rates could be affected. Moreover, a lack of active leisure opportunities could inhibit one's ability to decrease their ideal affect-actual affect discrepancies.

In conclusion, the results of the present study demonstrate the significant impact leisure can have on ideal affect-actual affect discrepancies for both Chinese and European-Canadian university students. Leisure can be a useful vehicle in helping individual's realize their desired affective states. It should also be noted that, in terms of culture, while differences exist between the groups, there also were many, if not more, similarities. First, Chinese and European-Canadian participants both used leisure as a mechanism to decrease the ideal affect-actual affect discrepancy experienced during their non-leisure episodes. Second, activity type and social

context impacted the ideal affect-leisure affect discrepancy similarly for both groups. Therefore, while specific differences exist (i.e., magnitude of the non-leisure/leisure discrepancies), the underlying aspects of leisure (i.e., activity type, social context) and the general outcome of leisure participation on affect (i.e., reducing ideal affect-actual affect discrepancies) appear to be similar across the cultures observed in this study. The findings of this study shed some light on leisure's influence on ideal affect-actual affect discrepancies and some of the key variables involved in this relationship. This being said, further research is needed on ideal affect and leisure, and how AVT can be applied to current leisure theory and models.

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Appendix A - English-Language Questionnaire

Affective States and Leisure Behaviour Study

Hello. I am a Master's student at the University of Alberta and I am conducting a study to better understand how people feel during their leisure and non-leisure time. The results from this study will help researchers' understand the underlying processes of why people prefer to feel certain ways during their leisure time.

Your participation is completely voluntary and greatly appreciated. **The questionnaire will take approximately 10 minutes to complete**. **By agreeing to complete this questionnaire, you are giving your consent to participate**. You are free to decline to participate at any time without consequence.

In order to ensure your privacy, questionnaires are only identifiable by a numerical code. All answers will remain anonymous. If you have any further questions, a Participant Information Letter is available.

Thank you in advance for taking the time and effort to complete this survey.

SECTION A

For this study we would like to learn about the period of time you spent participating in a non-leisure episode such as paid work or studying, as well as, a leisure episode such as basketball or videogames, and how you felt during these times yesterday. Not all days are the same – some are better, some are worse and others are pretty typical. Here we are only asking you about yesterday.

To begin, please circle the day of the week that **YESTERDAY** was:

Monday Tuesday Wednesday Thursday Friday Saturday Sunday

Now, we would like to learn in more detail about how you felt during your non-leisure and leisure episode that occurred yesterday. We will be asking you about one non-leisure episode and one leisure episode.

The non-leisure episode such as paid work or studying will have a corresponding leisure episode such as basketball or videogames that happens immediately after.

For example, my **non-leisure** episode involved studying for an exam from 10:00 am to 12:00 pm. My **leisure** episode involved playing videogames from 12:00 pm to 1:10 pm.

For each episode, there are several questions about what happened and how you felt.

Non-Leisure Episode

1. When did the non-leisure episode begin and end (for example, 7:30 am)? Please try to remember the times as precisely as you can. This non-leisure episode began at _____ and ended at _____.

2. What were you doing (for example, studying, working)? _____

3. Where were you?

__ At home __ At work __ Somewhere else (Where exactly? _____)

4. Who were you interacting with? (Please check all that apply.)

__ with a family member (or members)
__ with a friend (or friends)
__ with acquaintance(s) / stranger(s)
__ I was alone

How did you feel during this episode? A rating of 1 means that you never experienced this feeling. A rating of 5 means that you always experienced this feeling.

	Never	Slightly	Often	Very Often	Always
5. Sleepy	1	2	3	4	5
6. Content	1	2	3	4	5
7. Nervous	1	2	3	4	5
8. Calm	1	2	3	4	5
9. Happy	1	2	3	4	5
10. Elated	1	2	3	4	5
11. Fearful	1	2	3	4	5
12. Satisfied	1	2	3	4	5
13. Relaxed	1	2	3	4	5
14. Unhappy	1	2	3	4	5
15. Enthusiastic	1	2	3	4	5
16. Sad	1	2	3	4	5
17. Hostile	1	2	3	4	5
18. Dull	1	2	3	4	5
19. Lonely	1	2	3	4	5
20. Peaceful	1	2	3	4	5
21. Excited	1	2	3	4	5
22. Sluggish	1	2	3	4	5

Non-Leisure Episode Continued

During this episode, of the 18 feelings listed, was there one in particular that you *experienced* the way you wanted to?

No_____ Yes_____ (If so, please tell us which one was it: _____. Also, why do you think you *experienced* it the way you wanted to? _____
_____

During this episode, of the 18 feelings listed, was there one in particular that you *did not experience* the way you wanted to?

No_____ Yes_____ (If so, please tell us which one was it: _____. Also, why do you think you *did not experience* it the way you wanted to? _____
_____

Why were you doing this activity? A rating of 1 means strongly disagree. A rating of 3 means neutral. A rating of 5 means strongly agree. **I was doing this activity because**:

	Strongly Disagree	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
17. I would feel guilty if I didn't do it	1	2	3	4	5
18. It is a good way to achieve the things I think are important in life	1	2	3	4	5
19. It was interesting	1	2	3	4	5
20. It made me feel proud of myself	1	2	3	4	5
21. It is an important part of me	1	2	3	4	5
22. It helps prevent negative outcomes from occurring	1	2	3	4	5

Leisure Episode

1. When did the leisure episode begin and end (for example, 7:30 am)? Please try to remember the times as precisely as you can. This leisure episode began at _____ and ended at _____.

2. What were you doing (for example, basketball, videogames)? _____

3. Where were you?

__ At home __ At work __ Somewhere else (Where exactly? _____)

4. Who were you interacting with? (Please check all that apply.)

__ with a family member (or members)
__ with a friend (or friends)
__ with acquaintance(s) / stranger(s)
__ I was alone

How did you feel during this episode? A rating of 1 means that you never experienced this feeling. A rating of 5 means that you always experienced this feeling.

	Never	Slightly	Often	Very Often	Always
5. Sleepy	1	2	3	4	5
6. Content	1	2	3	4	5
7. Nervous	1	2	3	4	5
8. Calm	1	2	3	4	5
9. Happy	1	2	3	4	5
10. Elated	1	2	3	4	5
11. Fearful	1	2	3	4	5
12. Satisfied	1	2	3	4	5
13. Relaxed	1	2	3	4	5
14. Unhappy	1	2	3	4	5
15. Enthusiastic	1	2	3	4	5
16. Sad	1	2	3	4	5
17. Hostile	1	2	3	4	5
18. Dull	1	2	3	4	5
19. Lonely	1	2	3	4	5
20. Peaceful	1	2	3	4	5
21. Excited	1	2	3	4	5
22. Sluggish	1	2	3	4	5

Leisure Episode Continued

During this episode, of the 18 feelings listed, was there one in particular that you *experienced* the way you wanted to?

No_____ Yes_____ (If so, please tell us which one was it: _____. Also, why do you think you *experienced* it the way you wanted to? _____
_____

During this episode, of the 18 feelings listed, was there one in particular that you *did not experience* the way you wanted to?

No_____ Yes_____ (If so, please tell us which one was it: _____. Also, why do you think you *did not experience* it the way you wanted to? _____
_____

Why were you doing this activity? A rating of 1 means strongly disagree. A rating of 3 means neutral. A rating of 5 means strongly agree. **I was doing this activity because**:

	Strongly Disagree	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
17. I would feel guilty if I didn't do it	1	2	3	4	5
18. It is a good way to achieve the things I think are important in life	1	2	3	4	5
19. It was interesting	1	2	3	4	5
20. It made me feel proud of myself	1	2	3	4	5
21. It is an important part of me	1	2	3	4	5
22. It helps prevent negative outcomes from occurring	1	2	3	4	5

SECTION B

In contrast with the above, this section focuses on how you would ***ideally*** like to feel generally. A rating of 1 means that you never want to feel this way at all in general. A rating of 5 means that you would always like to experience this feeling in general. Please circle the number between 1 and 5 that best describes how you would ideally like to feel.

	Never	Slightly	Often	Very Often	Always
5. Sleepy	1	2	3	4	5
6. Content	1	2	3	4	5
7. Nervous	1	2	3	4	5
8. Calm	1	2	3	4	5
9. Happy	1	2	3	4	5
10. Elated	1	2	3	4	5
11. Fearful	1	2	3	4	5
12. Satisfied	1	2	3	4	5
13. Relaxed	1	2	3	4	5
14. Unhappy	1	2	3	4	5
15. Enthusiastic	1	2	3	4	5
16. Sad	1	2	3	4	5
17. Hostile	1	2	3	4	5
18. Dull	1	2	3	4	5
19. Lonely	1	2	3	4	5
20. Peaceful	1	2	3	4	5
21. Excited	1	2	3	4	5
22. Sluggish	1	2	3	4	5

SECTION C

1. What year were you born? _____

2. What is your gender? ___Male ____Female

3. What is your current relationship status?

___Single, never married ___Married or common-law Other___

4. What topic are you studying at university? _____

5. If you are a <u>Canadian student</u>, what ethnic or cultural group(s) do you most self-identify with?

_____

If you are an <u>international student</u>, what country are you from?

_____

6. In your honest opinion, should we use the information you provided? ___No ____Yes

Once you finish this questionnaire please return it to the researcher. Thank you for participating!

Appendix B - Simplified Chinese-Language Questionnaire

情感状态与休闲活动研究

您好！我是加拿大阿尔伯塔大学的一名研究生。我正在做一项如何更好理解人们在休闲及非休闲时间感受的研究。研究结果将帮助研究人员理解为什么人们在休闲时间里更喜欢一些特定的感受。

您的参与是完全自愿的，我们对此非常感激。问卷填写大概需要10分钟。如果同意完成本问卷，就表明您同意参加。您可以在任何时候拒绝参加，而不会带来任何不良后果。

为了确保您的隐私，问卷只进行编号，所有答案都是匿名的。如有任何疑问，我们可以提供一份信息函。

再次感谢你的时间和精力！

第一部分

我们期望了解您的非休闲活动（如，有偿工作或学习）及休闲活动（如，打篮球或电子游戏），以及您**昨天**从事这些活动的感受。并非每天都一样 - 有时感觉更好，有时更糟，
或者有时候就是通常的感觉。我们只希望了解您**昨天**的情况。

首先，请圈出**昨天**是星期几：

星期一　星期二　星期三　星期四　星期五　星期六　星期天

下面，我们希望详细了解您在昨天非休闲活动和休闲活动中的感受。您只要对一项**非休闲**活动和一项**休闲**活动进行描述即可。

非休闲活动（如，有偿工作或学习）之后紧接着描写一项对应的休闲活动（如，打篮球或电子游戏）。比如，我昨天的**非休闲**活动包括上午10：00 - 12：00之间为了准备考试的学习，我的**休闲**活动包括下午12 - 1：00之间玩电子游戏。

对于每一项活动，请填写具体形式以及您的感受。

非休闲活动

1. 非休闲活动的起止时间是（比如上午7：30）？请尽量精确记录您的时间。开始时间是 _____，结束时间是 _____

2. 你的具体活动是（比如，学习，工作)**?** _____

3. 您在哪里？

__ 家里 __ 工作 __ 其它地方 (具体是? _____)

4. 您和谁在一起？ (请选择符合情况的**所有**选项.)

__ 与家人 __ 与熟人/ 陌生人

__ 与朋友 __ 独自一人

您在这个活动中的感受是？ “1”表示您从来没有体验过，“5”表示您总是体验到。

	从不	偶尔	常常	非常频繁	总是
5. 困倦	1	2	3	4	5
6. 满足	1	2	3	4	5
7. 紧张	1	2	3	4	5
8. 冷静	1	2	3	4	5
9. 快乐	1	2	3	4	5
10. 兴高采烈	1	2	3	4	5
11. 害怕	1	2	3	4	5
12. 满意	1	2	3	4	5
13. 轻松	1	2	3	4	5
14. 不快乐	1	2	3	4	5
15. 热诚	1	2	3	4	5
16. 悲伤	1	2	3	4	5
17. 敌意	1	2	3	4	5
18. 没趣	1	2	3	4	5
19. 孤单	1	2	3	4	5
20. 平和	1	2	3	4	5
21. 兴奋	1	2	3	4	5
22. 迟缓	1	2	3	4	5

非休闲活动（续）

在上面您参加的非休闲活动中，以上18种感受，是否有一种是您特别期待的感受？

没有_____ 有____（请指出具体是哪一种：_____。同时，
请说明为什么您体验到了您期待的感受？_____
_____

在上面您参加的非休闲活动中 ，以上18种感受，有没有您想体验但却没有体验到的感受？

没有_____ 有____（请指出具体是哪一种：_____。同时，
请说明为什么您没有体验到您期待的感受？
_____
_____

您为什么参与这项活动？“1”表示非常不赞同，“3”表示中立，“5”表示非常赞同。我参与这项活动是因为：

	非常不赞同	不赞同	中立	赞同	非常赞同
17. 如果我不做我会感到内疚	1	2	3	4	5
18. 这是实现生命中我认为重要事情的好方式	1	2	3	4	5
19. 这很有趣	1	2	3	4	5
20. 这让我对自己感到自豪	1	2	3	4	5
21. 这是自我认同的一个重要部分	1	2	3	4	5
22. 这可以帮助我避免负面结果的发生	1	2	3	4	5

休闲活动

1.
休闲活动的起止时间是（比如上午7：30）？请尽量精确记录您的时间。开始时间是_____，结束时间是_____

2. 您的具体活动是（比如，打篮球，电子游戏)**?** _____

3. 您在哪里？
__ 家里　　__ 工作　　__ 其它地方 (具体是? _____)

4. 您和谁在一起？ (请选择符合情况的**所有**选项.)
__ 与家人　　__ 与熟人/ 陌生人
__ 与朋友　　__ 独自一人

您在这个活动中的感受是？ “1”表示您从来没有体验过，“5”表示您总是体验到。

	从不	偶尔	常常	非常频繁	总是
5. 困倦	1	2	3	4	5
6. 满足	1	2	3	4	5
7. 紧张	1	2	3	4	5
8. 冷静	1	2	3	4	5
9. 快乐	1	2	3	4	5
10. 兴高采烈	1	2	3	4	5
11. 害怕	1	2	3	4	5
12. 满意	1	2	3	4	5
13. 轻松	1	2	3	4	5
14. 不快乐	1	2	3	4	5
15. 热诚	1	2	3	4	5
16. 悲伤	1	2	3	4	5
17. 敌意	1	2	3	4	5
18. 没趣	1	2	3	4	5
19. 孤单	1	2	3	4	5
20. 平和	1	2	3	4	5
21. 兴奋	1	2	3	4	5
22. 迟缓	1	2	3	4	5

休闲活动（续）

在上面您参加的休闲活动中，以上18种感受，是否有一种是您特别期待的感受？

没有_____ 有____（请指出具体是哪一种：_____。同时，
请说明为什么您体验到了您期待的感受？_____
_____
_____

在上面您参加的休闲活动中 ，以上18种感受，有没有您想体验但却没有体验到的感受？

没有_____ 有____（请指出具体是哪一种：_____。同时，
请说明为什么您没有体验到您期待的感受?
_____
_____

您为什么参与这项活动？“1”表示非常不赞同，“3”表示中立，“5”表示非常赞同。我参与这项活动是因为：

	非常不赞同	不赞同	中立	赞同	非常赞同
17. 如果我不做我会感到内疚	1	2	3	4	5
18. 这是实现生命中我认为重要事情的好方式	1	2	3	4	5
19. 这很有趣	1	2	3	4	5
20. 这让我对自己感到自豪	1	2	3	4	5
21. 这是自我认同的一个重要部分	1	2	3	4	5
22. 这可以帮助我避免负面结果的发生	1	2	3	4	5

第二部分

与上面不同的是，下面是了解您通常情况下的最理想感受。“1”表示您从不想有这种感受，“5”表示您总是希望有这种感受。请在1 - 5中选择一个最能描写您期望的理想感受的数字。

	从不	偶尔	常常	非常频繁	总是
5. 困倦	1	2	3	4	5
6. 满足	1	2	3	4	5
7. 紧张	1	2	3	4	5
8. 冷静	1	2	3	4	5
9. 快乐	1	2	3	4	5
10. 兴高采烈	1	2	3	4	5
11. 害怕	1	2	3	4	5
12. 满意	1	2	3	4	5
13. 轻松	1	2	3	4	5
14. 不快乐	1	2	3	4	5
15. 热诚	1	2	3	4	5
16. 悲伤	1	2	3	4	5
17. 敌意	1	2	3	4	5
18. 没趣	1	2	3	4	5
19. 孤单	1	2	3	4	5
20. 平和	1	2	3	4	5
21. 兴奋	1	2	3	4	5
22. 迟缓	1	2	3	4	5

第三部分

1. 您的出生年份是? _____

2. 您的性别是? ___男 ____女

3. 您现在的婚姻状况是?

___单身, 从来未婚 ___已婚或事实婚姻 其它___

4. 您在大学所学专业是? _____

5. 如果您是加拿大人，您认为您的种族或文化群体是?

_____

如果您是国际学生，您来自哪个国家？_____

_____

6. 我们是否需要使用您提供的信息？ ___否 ____是

Appendix C - English-Language Participant Information Letter

PARTICIPANT INFORMATION LETTER

Title of Project:	Ideal Affect and Actual Affect During Leisure Episodes
Primary Investigator:	**Bradley Mannell**, Faculty of Physical Education and Recreation, University of Alberta, Edmonton, Alberta, Canada,
Supervisor:	**Dr. Gordon Walker**, Faculty of Physical Education and Recreation, University of Alberta, Edmonton, Alberta, Canada.

.

Introduction: The purpose of this letter is to ask if you would be interested in participating in this research project. The research project is part of Bradley Mannell's Master's thesis, which is being supervised by Dr. Gordon Walker.

Study Purpose: To better understand how people feel during their leisure and non-leisure time. As a voluntary participant in this study, **it will take you approximately 10 minutes to complete the questionnaire**.

Study Benefits: This study will help researchers understand the processes underlying leisure preferences, and why people choose to participate in certain leisure activities. In regards to participant benefits for those who complete the questionnaire, there are none.

Study Risks: There are no anticipated risks.

Informed Consent: By agreeing to complete and return this questionnaire, you are giving your consent.

Confidentiality: To ensure participants remain anonymous, personal information will initially be stored in a locked office. Only the primary investigator and the supervisor will have access to the information, as well as the office the information will be stored in. Participants will **NOT** be identified in any future presentations or publications.

Data Storage: As per University policy, the research data will be kept for a minimum period of five years. After five years, the data will be destroyed by secure shredding.

Freedom to Withdraw: You may decline to continue or withdraw from the study after completion of the survey. To do so, please indicate to the primary investigator, verbally or in writing, you wish to withdraw. This being said, once a questionnaire has been returned to the questionnaire administrator, it will be extremely difficult to remove the data from the study (if not impossible), because the questionnaires are anonymous.

Study Findings: If you would like to learn more about the study's overall findings, please contact the lead researcher, Bradley Mannell, University of Alberta, Canada at (780.492.5561) or mannell@ualberta.ca.

Additional Contacts: If you have any questions or concerns regarding your rights as a participant, or how this study is being conducted, you may contact the University of Alberta's Research Ethics Office at 1.780.492.2615. This office has no affiliation with the study investigators.

Appendix D - Simplified Chinese-Language Participant Information Letter

参与者信息函

项目名称： 休闲活动中的理想情感与实际情感
主要研究员： **布莱德利. 曼内尔，**加拿大阿尔伯塔大学体育与游憩学院
. **导师：** **戈登. 沃克博士，**加拿大阿尔伯塔大学体育与游憩学院

说明：本函的目的是提供此项目的基本信息，以帮助您决定是否参与。本项目是布莱德利. 曼内尔硕士论文的一部分，其硕士导师是戈登. 沃克博士。

研究目的：为了更好地了解人们在休闲与非休闲活动中的感受。如果您自愿参与本研究，将会占用您约10分钟时间填写本问卷。

研究益处：该研究将帮助研究人员了解人们产生休闲偏好的过程，以及人们为何选择参与某些休闲活动。对于具体参与本项目的人员来说，没有具体的益处。

研究风险： 无。

同意参与： 您如果同意填写并返回本问卷，就表明您愿意参与本项目。

保密：为了让参与者保持匿名，个人信息将被放置在上锁的办公室里。只有主要研究员及导师才能进入该办公室并接触到信息。将来的研究报告和发表中均**不**会涉及参与者任何个人信息。

数据储存： 根据学校规定，研究数据至少会保存5年。五年以后，数据将使用碎纸机销毁。

自由退出：您在参与完本项目后仍可以退出，您只需以口头或书面形式通知主要研究员。但是，如果问卷已经交给管理员后，删除您的信息会比较困难，因为问卷是匿名形式的。

研究结果：如果您想了解更多的研究结果，请与主要研究员联系：布莱德利. 曼内尔，加拿大阿尔伯塔大学，电话： 780.492.5561, 电子邮件: mannell@ualberta.ca.
(Bradley Mannell, University of Alberta, Canada at (780.492.5561) or mannell@ualberta.ca)

其他联系方式：如果您对参与本项目还有其他任何疑问或者担忧，请与阿尔伯塔大学研究伦理办公室联系，电话：1.780.492.2615。该办公室与本研究员没有任何从属关系。

Appendix E - Fast and Frederick's (2004) Adjusted Leisure Activity List

D. LEISURE

Passive Leisure

15. Socializing
060 Idle Time Before/After Work
440 Restaurant Meals
491 Travel: Restaurant Meals
701 Professional Sports Events
702 Amateur Sports Events
711 Pop Music, Concerts
712 Fairs, Festivals, Circuses, Parades
713 Zoos
720 Movies, Films
730 Opera, Ballet, Theatre
741 Museums
742 Art Galleries
743 Heritage Sites
751 Socializing with Friends/Relatives (No Meal)
752 Socializing with Friends/Relatives (With Meal)
753 Socializing with Friends/Relatives (Non-residential or institutional)
754 Socializing with Friends/Relatives (Institutional, e.g. Hospital, Nursing Home)
760 Socializing at Bars, Clubs (No Meal)
770 Casino, Bingo, Arcade
780 Other Social Gatherings (Weddings, Wakes)
791 Travel: Sports and Entertainment Events
792 Travel: Socializing (Between Residences)
793 Travel: Other Socializing
950 Talking, Conversation, Phone

16. Watching Television
911 Watching Television (Regular Scheduled TV)
912 Watching Television (Time-shifted TV)
913 Watching Rented or Purchased Movies
914 Other Television Watching

Computer and Video Games
862 Video Games, Computer Games
863 General Computer Use (Excluding Surfing the Net or Playing Games)
864 Surfing the Net (As a Leisure Activity)

17. Other Passive Leisure
900 Listening to the Radio
920 Listening to CDs, Cassette Tapes or Records
931 Reading Books
932 Reading Magazines, Pamphlets, Bulletins, Newsletters
940 Reading Newspapers
961 Reading Mail
962 Other Letters and Mail
980 Other Media or Communication
990 Travel: Media and Communication

Active Leisure

18. Active Sports
801 Football, Basketball, Baseball, Volleyball, Hockey, Soccer, Field Hockey
802 Tennis, Squash, Racquetball, Paddle Ball
803 Golf, Miniature Golf
804 Swimming, Waterskiing
805 Skiing, Ice Skating, Sledding, Curling, Snowboarding
806 Bowling, Pool, Ping-pong, Pinball
807 Exercises, Yoga, Weightlifting
808 Judo, Boxing, Wrestling, Fencing
809 Rowing, Canoeing, Kayaking, Windsurfing, Sailing (Competitive)
810 Other Sports
811 Hunting
812 Fishing
813 Boating
814 Camping
815 Horseback Riding, Rodeo, Jumping, Dressage
816 Other Outdoor Activities/Excursions
821 Walking, Hiking, Jogging, Running
822 Bicycling
891 Travel: Active Sports

19. Other Active Leisure
560 Leisure and Special Interest Classes
831 Hobbies Done Mainly for Pleasure
841 Domestic Home Crafts Done Mainly for Pleasure
850 Music, Theatre, Dance
861 Games, Cards, Puzzles, Board Games
871 Pleasure Drives as a Driver
872 Pleasure Drives as a Passenger in a Car
873 Other Pleasure Drives, Sightseeing
880 Other Sport or Active Leisure
894 Travel: Other Active Leisure