

**Meanings of Leisure in China and Canada**

by

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## Abstract

Defining and characterizing leisure remains a central issue in the field of leisure and recreation studies; yet there are different views of what constitutes leisure, and researchers have yet to come to an agreement. This issue is more complicated for researchers from non-Western countries like China, where leisure studies is still at an early stage of development and their language does not necessarily have an equivalent to the English “leisure”. The purpose of this dissertation is to examine meanings of “leisure” and a Chinese leisure-like word, “*xiū xián*”, by comparing them. To this end, two complimentary studies were conducted using a cultural/cross-cultural psychological perspective. Study 1 examined meanings of leisure and *xiū xián* from laypeople’s perspectives by modifying Ito and Walker’s (2014) Leisure Ten Statements Test. Specifically, 165 Euro-Canadian and 188 Mainland Chinese undergraduate students were asked to provide 10 answers to “What is leisure/*xiū xián* for you?” and “What is *not* leisure/*xiū xián* for you?”. An inductive coding of these lay definitions resulted in 24 categories, aligned with expert definitions (i.e., time, activity, setting, and psychological experience), which suggests the cross-cultural applicability of the leisure conception. A series of multivariate analysis of variance revealed cultural similarities and differences. Compared to their Euro-Canadian counterparts, Mainland Chinese students were more likely to mention *outdoor and traveling* as leisure, *food and drinks* as leisure, *mass media* as leisure and non-leisure, *rest and reflection* as leisure and non-leisure, *motivation* as leisure and non-leisure. Compared to their Chinese counterparts, Euro-Canadian students were more likely to identify *sport and physical activities* as leisure, *time and slow* as leisure, *work* as non-leisure, *housework and body care* as non-leisure, and *emotion* as leisure and non-leisure. The statistical results also suggested that Mainland Chinese and Euro-Canadians defined leisure/*xiū xián* similarly for some categories (e.g., *relatedness and social activities*,

*autonomy*). For future leisure research, I propose a laypeople's definition of leisure from a cross-cultural perspective: leisure is positive mental states (e.g., fun, relaxed, related) experienced through typically unobligated activities (e.g., media use, outdoor recreation, travel, sport) that take place during free time with little time pressure; simultaneously, leisure is *not* negative mental states (e.g., bored, stressed) that often take place during obligatory activities (e.g., work, school, chores) with time constraints. This definition highlights a multi-dimensional perspective (i.e., incorporating psychological, behavioral, and temporal aspects). To further elucidate the relationship among leisure, emotion, and culture, Study 2 adopted a cultural psychology method called situation sampling (see Kitayama, Markus, Matsumoto, & Norasakkuunkit, 1997). Using an onsite survey, I collected leisure and non-leisure situations (in written form) from 126 Euro-Canadian and 149 Mainland Chinese undergraduate students. Employing an online survey, I then asked a different sample of 203 Euro-Canadian and 228 Mainland Chinese undergraduate students about the extent to which they (a) interpret each of randomly sampled situations as leisure or non-leisure and (b) assess an ideal level of positive affect within the situations. In terms of the latter, three distinct types of positive emotion were measured: high-arousal (e.g., excitement), low-arousal (e.g., relaxation), and interpersonally engaging (e.g., friendly). Although both groups distinguished leisure from non-leisure situations regardless of culture, statistical analyses indicated that participants were more likely to experience leisure situations generated by their own cultural members, which led them to interpret these situations as leisure. Moreover, Chinese leisure situations were more conducive to positive engaging emotions than Canadian leisure situations, and Chinese participants idealized positive engaging emotions in leisure situations more than their Euro-Canadian counterparts did. These two studies identified many cultural similarities in leisure definitions from laypeople's perspective (e.g., positive

affect, intrinsic motivation, and autonomy) as well as nuanced cultural differences in leisure experiences (e.g., positive engaging emotions in Chinese culture). My dissertation not only lends credence to many existing leisure theories in North America (e.g., leisure as defined by Neulinger, 1974) but also contributes to the further development of non-Western leisure studies by demonstrating the comparability of *xiū xián* with leisure and introducing the situation sampling method to the cross-cultural study of leisure.

## Preface

This thesis is an original work by Jingjing Gui. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, (a) Project Name “A Survey Study of the Meaning of Leisure”, No. Pro00071460, Feb 24, 2017, (b) Project Name “A Survey Study of Leisure and Non-leisure Situations”, No. Pro00071496, Feb 24, 2017, and (c) Project Name “A Survey Study of Life Situations and Ideal Emotion”, No. Pro00077339, Nov 10, 2017, No. Pro00077339\_AME1, Nov 19, 2017.

A version of Chapter 2 of this thesis has been published by Taylor & Francis in *Leisure Sciences* as Gui, J., Walker, G. J., & Harshaw, H. W. (2019). Meanings of xiū xián and leisure: Cross-cultural exploration of laypeople’s definition of leisure. *Leisure Sciences*, 1-19. I was responsible for the identification and design of the research program, the data collection and analysis as well as the manuscript composition. Walker, G. J. and Harshaw, H. W. were supervisory authors and contributed to concept formation, data collection, and manuscript edits.

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**List of Abbreviations**

ANOVA: analysis of variance

AVT: affect valuation theory

ESM: experience sampling method

HAP: high-arousal positive affect

LAP: low-arousal positive affect

LTST: Leisure Ten Statements Test

MANOVA: multivariate analysis of variance

## Chapter 1 Introduction

Although Western leisure scholarship abounds with definitions of leisure (Veal, 1992), meanings of leisure are still contested (Walker, Kleiber, & Mannell, 2019). Defining leisure may be as complicated, if not more so, in China because traditional Chinese culture, industrialization, and urbanization are jointly shaping how Chinese people conceptualize and experience leisure. Yet little is known about leisure in China, or how leisure experiences are similar and/or different between China and the West (Ito, Walker, & Liang, 2014). Despite these challenges, defining a central construct is a foundation of scientific endeavors (Neulinger, 1981), and understanding what leisure means to Chinese people can facilitate future research in China and between China and other cultures to examine this important aspect of life (Pinquart & Silbereisen, 2010). To study the processes of leisure perception and experience, it is necessary to first understand people's leisure conceptualizations.

When understood as collectively-shared meanings, culture can play an integral role in shaping the concept of leisure for both lay people and researchers. This influence might be invisible to members within one culture, but made clear through cross-cultural comparison (Mesquita & Leu, 2007). In cross-cultural studies, the central construct of culture cannot be randomly assigned; it is non-experimental in nature (Cohen, 2007). The cultural distance between China and Canada is not too large so an investigation of the two does not require an ethnographic method, as research on less modernized cultures often necessitates (e.g., Geertz, 1972). And yet the difference between these cultures is substantial enough to illustrate meaningful differences and similarities around culture-related concepts, as numerous cross-cultural studies between China and Canada did in the past (e.g., Li, Masuda, & Russell, 2014).

Therefore, it appears appropriate to use methodology from cross-cultural psychology or cultural psychology to examine Chinese and Canadian meanings of leisure.

Language and translation are important issues in cross-cultural studies (Cohen, 2007). Leisure in Anglophone countries is often conceptualized as unobligated time, freely-chosen activities, places, certain experiences, or a combination thereof (Henderson, 2008; Ito & Walker, 2014). From an anthropological perspective, to understand how leisure is different and similar across cultures, it is valuable to examine the utility of the concept of leisure cross-culturally or in other languages (Chick, 1998). Equivalent meanings of leisure may not exist in other languages; it is possible that there is no single non-English word that can be translated as leisure without adding or losing some of the meanings that English speakers attach to it. However, this does not mean non-English speaking people are not able to make sense of “leisure”. There are leisure-like terms in many other languages, which could be either indigenous concepts or loanwords (e.g., Ito & Walker, 2014; Liu, Yeh, Chick, & Zinn, 2008).

Another issue in cross-cultural studies has been Western dominance. Iwasaki, Nishino, Onda, and Bowling (2007) argued that the concept of leisure is ethnocentric, and suggested an awareness of the dominance of Western thinking (see also Ito et al., 2014). Because of the prevalence of Western leisure research, non-Western leisure researchers should employ decolonizing methodologies (e.g., life-story approach) when examining indigenous cultural contexts and contributing leisure knowledge from non-Westerners’ perspectives (Iwasaki et al., 2007). To address this issue, examinations of leisure should avoid imposing Western perspectives in non-Western contexts. Additionally, lay people’s abilities to define leisure should be acknowledged so that researchers do not miss cultural nuances and important aspects of leisure that is meaningful to lay people.

## 1.1 Definition of Key Terms

To examine the complex relationship between culture and the meanings of leisure, four key terms are defined—culture, leisure, *xiū xián*, and affect. Although not the focus of this investigation, a set of culture-related concepts—race, ethnicity, and nationality—are also introduced. After reviewing and comparing several Chinese leisure-like terms, *xiū xián* is selected as a Chinese counterpart of leisure for this investigation. As an important component of the leisure experience, affect during leisure is of interest as well.

### 1.1.1 Culture

Culture is critical for understanding and explaining leisure behavior and experience in this dissertation. Many cross-cultural studies operationalize culture as collections of people, and use proxy measures including nationality, language, ethnicity, and race (Chick, 2009; Heine, 2016). When culture works as a grouping variable, rather than the focus of research, it might not be necessary to define culture (Segall, 1984). Moreover, Heine (2016) identified three challenges with culture being constituted by a group of individuals: (a) the fluid nature of cultural boundaries, (b) dynamic and ever-changing cultures, and (c) the heterogeneity found within one culture. Nonetheless, the benefits of the proxy measure of nation should be acknowledged. There are examples that people within the same political and geographical boundary are very likely to create a common culture that is shared by many of them (Tov & Diener, 2007). An empirical study of basic cultural values in 299 within-country regions from 28 countries (including 10 regions in Canada and 24 regions in Mainland China) found that within-country regions generally cluster along national lines, which supports the use of nation as a unit of culture (Minkov & Hofstede, 2011). It appears that a geographical- or political-based nation as a proxy measure of culture is acceptable in some contexts.



How culture is defined influences its application in understanding and explaining human behavior (Chick, 2009). Among hundreds of definitions of culture (Kroeber & Kluckhohn, 1952), modern anthropologists seem to agree on one commonality—learned and shared information (Chick & Dong, 2005). Some psychologists, influenced by anthropological studies, have begun to adopt a meaning-based view of culture and have recognized the importance of culture in individual psychological development (Miller, 1999). The challenge is whether we should incorporate cultural behaviors (e.g., Tai Chi, Mahjong) and/or artifacts (e.g., arts, architecture) with the conventional cognitive view in which culture is conceptualized solely based on types of information available in certain cultures. There is an issue of circularity when culture is used as learned behavior (Chick, 2009); “in the ‘totality of behavior’ sense, the concept of culture has no explanatory value” (D’Andrade, 1999, p. 16). In order to use culture to explain certain behaviors or artifacts, many anthropologists view culture as “knowledge, belief, values, or, more generally, information, that is learned and shared and that influences behavior, including the manufacture of artifacts” (Chick, 2016, p. 1). Segall (1984) identified a potential trap with this seemingly logical assertion: artifacts and institutions are part of the man-made environment that shapes and is shaped by individual behavior.

This investigation measures culture in two ways: a proxy measure of self-identified nationality, and situations prevalent in each culture. I consider culture to be information in the human mind shared among people who belong to a specific group, as well as distinctive artifacts, behaviors, and institutions. I concur with Triandis (2007) in seeing Adams and Markus’ (2004) definition of culture as the most satisfying:

Culture consists of explicit and implicit patterns of historically derived and selected ideas and their embodiment in institutions, practices, and artifacts;

cultural patterns may, on one hand, be considered as products of action, and on the other as conditioning elements of further action. (Adams & Markus, p. 341)

### 1.1.2 Culture-related concepts

There are several concepts related to, yet distinct from, culture, such as race, ethnicity, and nationality. Each concept is introduced and compared below. This investigation uses ethnicity and nationality as operational measures of participants from different cultures.

Although race is not the focus here, it is worthwhile to compare it with the concept of culture.

The concept of race involves people being classified into socially constructed, hierarchical, and arbitrary categories based on folk beliefs of biological differences (e.g., skin color, hair texture, eye shape, and facial features) which are immutable and the cause of distinct cultural behaviors (Smedley & Smedley, 2005). Historically, race ideology began to develop in the United States around the late 17<sup>th</sup> century in order to legitimize European Americans' superiority and exploitative practices such as the legal establishment of slavery, and people were broadly defined into three exclusive groups (i.e., European Whites, Native Americans, and people from African or "Negroes") in the 18<sup>th</sup> century (Gregory, Johnston, Pratt, Watts, & Whatmore, 2009). It is noteworthy that Asian people (i.e., Chinese and Japanese) came to the United States in the mid-19<sup>th</sup> century and were added to the hierarchy, although the most important distinction remains the dichotomous category of White/Black (Smedley & Smedley, 2005)<sup>1</sup>. Meanwhile, science has been employed to confirm the folk beliefs in biological basis for racial differences, particularly the size, contents, and functioning of brain. The biological view of race is widely disseminated as common sense even though there is no genetic basis to support

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<sup>1</sup> For relevance of racism to the Canadian society, see Lorenz and Murray (2014) and Vickers and Issac (2012).

this statement (Smedley & Smedley, 2005). Inter-racial mixing of people makes the exclusive racial category more problematic; individuals may have more than one racial background, although the “one drop rule” would define individuals with any African ancestors as black (Walker et al., 2019). The concept of race is so deeply embedded in U.S. American society that “one cannot escape the process of racialization” in the United States” (Smedley & Smedley, 2005, p. 22).

Whereas race is generally based on specific physical traits and thus unalterable, ethnicity typically implies shared cultural traits which are learned and flexible (Smedley & Smedley, 2005; Walker et al., 2019). Ethnic group members share a common language, geographical area, ancestral origin, sense of history, traditions, religion, values and beliefs, and behavioral patterns. Ethnicity is often seen as a way that individuals define their identity, as well as group formation as a type of social stratification (Gregory et al., 2009). Differences in ethnicity may lead to conflicts between “us” and “other”, especially neighboring groups (Smedley & Smedley, 2005). Many nations were founded on ethnic-homogeneity, but contemporary nations are characterized as having multiple ethnicities, which causes two ambiguities of ethnicity (Gregory et al., 2009). First, the majority of people in one society are presumed to be normal whereas ethnic only refers to minority groups, although everyone has an ethnic background. Second, ethnicity and race are often used interchangeably, and it is assumed there are ethnic sub-divisions under the three or four broad racial groups. Migration is one force that heightens ethnic consciousness among the diaspora, but their descendants may become acculturated and self-identify as members of the mainstream society rather than their heritage ethnicity (Walker et al., 2019).

The meanings of culture and ethnicity have not received consensus among social scientists; nationality is probably the least debated concept, as it is a person’s legal relationship

with a state. Most people are affiliated with one sovereign state which issues them legal documents, although some people may have dual nationality and others are stateless. Big countries are likely to have multiple ethnicities/sub-cultures (e.g., there are over 50 minority ethnic groups in Mainland China; Gustafsson & Shi, 2003).

### 1.1.3 Leisure

Leisure is a meaningful concept that people use to define and categorize aspects of their everyday life experiences (Shaw, 1985), although it is often studied in a Western context (Ito et al., 2014). According to Walker et al. (2019, pp. 68-73), there are four research approaches to defining and measuring leisure: behavioral-observer, experiential-observer, behavioral-participant, and experiential-participant approaches (Table 1.1). This typology is based on two dimensions: the type of phenomenon, and the definitional vantage point. The former dimension differentiates subjective leisure from objective leisure including certain activities, settings, and time. The latter dimension differentiates individuals being studied (internal) from researchers (external) in defining leisure.

Objectively, leisure is often conceptualized as free time, unobligated activity, and certain places (Walker et al., 2019). In modern times, leisure was initially defined simply as non-work time. This definition conceives leisure as “what it is NOT rather than what it is” (Henderson, Bialeschki, Hemingway, Hodges, Kivel, & Sessoms, 2001, as cited in Henderson, 2008, p. 19), and the value of leisure is limited in a work-centered society. When leisure is conceptualized as certain activities, the term leisure is oftentimes replaced with recreation (e.g., angling, kayaking, hiking, cycling, climbing). In doing these leisure activities, people are likely to develop attachment to the settings where they are situated. These places do not only facilitate leisure activities with tangible space, equipment, and infrastructure, but also contain meanings that can

exert positive and/or negative implications for different groups of people (Smale, 2006). If only objective perspectives of leisure are taken into account, some leisure that is meaningful to individuals may be neglected (Shaw, 1985). For example, traditional housework could be leisure to *some* people at *some* times, but it is overlooked in some instrument such as leisure behavior inventories and time diaries (Walker et al., 2019). Subjectively, Neulinger's (1974) leisure framework considers perceived freedom and intrinsic motivation as the two defining criteria of leisure. A detailed discussion of properties of leisure experience can be found in Walker et al. (2019, pp. 103-104).

In this research, I will use behavioral-participant and experiential-participant (Table 1.1) as two approaches to define and measure leisure. An internal vantage point might be more accurate and appropriate in capturing Chinese leisure experiences (Walker & Wang, 2008). The objective and subjective aspects will be examined concurrently.

#### 1.1.4 Leisure-like terms in Chinese

As this investigation focuses on the meanings of leisure in China and Canada, it is critical to identify historical and contemporary Chinese word(s) for leisure. There are three leisure-like indigenous terms in Chinese that can be found in the English and Chinese literature. They are *xiāo yáo*<sup>2</sup> (逍遥), *rù mí* (入迷) and *xiū xián* (休闲). In this investigation, I will use *xiū xián* as the Chinese term corresponding to the English word of leisure.

*Xiāo yáo* (逍遥) is proposed by Yeh (1993) as a comparable concept of classical leisure in the West and the core meaning of this Chinese notion is freedom from or absence of being

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<sup>2</sup> The spelling of these terms is based on the official Romanization system for standard Chinese in Mainland China (i.e., Pinyin); the Chinese characters for these terms are based on simplified Chinese characters used in Mainland China as opposed to traditional Chinese characters used in Taiwan, Hong Kong, and Macau. For example, *xiāo yáo* is spelled as *Hsiao yao* in Yeh (1993) whose author is from Taiwan.

occupied. The idea of *xiāo yáo* is a common motif in Chinese poetry and endorsed by many literati-poet-painters in ancient China. According to Yeh, the concept of *xiāo yáo* can be traced back to a classic text, *yì jīng* or *I Ching* (易经), as its metaphysical origin, and was first mentioned in another Chinese classic text, *shī jīng* (诗经). In his work *xiāo yáo yóu* (逍遥游; free and easy journey), Taoist Zhuangzi (庄子) describes *xiāo yáo* as an ideal status of absolute freedom and happiness. He equates *xiāo yáo* to *wú wéi* (无为), an impartial, non-intervening, or letting-go attitude. *Xiāo yáo* also implies a state of *wú dài* (无待), which literally means non-dependence. It is an absolute ideal being, free from worldly concerns, liberated from the finite point of view, and at peace with nature. The detachment or transcendence could be achieved through *xīn zhāi* (心斋; mind fasting or self-less contemplation) and *zuò wàng* (坐忘; forget self while sitting).

If *xiāo yáo* is an ideal state of being from a Taoist perspective, *rù mí* is a kind of optimal leisure experience accessible to average Chinese people. A literal translation of *rù mí* is to be completely absorbed in an activity. The first Chinese character, *rù*, means to enter; the second Chinese character, *mí*, means to be lost. In their survey with Chinese living in Canada, Walker and Deng (2003) used open-ended questions and standard measures of leisure experience to examine if *rù mí* was a comparable experience to leisure in the West. They found that *rù mí* exhibits certain characteristics of flow and absorption, including changed perception of time and matching skills with challenge levels.

Whereas both *xiāo yáo* and *rù mí* refer to rare leisure states, *xiū xián* is probably the most common translation of leisure. It is comprised of two characters, *xiū* (休) and *xián* (闲 in simplified Chinese or 閒 in Traditional Chinese). Liu and colleagues (2008) examined the

etymological origin of *xiū xián* in a pioneering work that explored the meaning of leisure from a non-Western perspective. *Xiū* (休), from a pictographic representation, depicts an agricultural setting where a person leaning against a tree for a rest. According to the first Chinese dictionary (i.e. *ěr yǎ*), *xiū* has two meanings: one is to take a break and relax; the other refers to fine qualities of individuals and objects. Similarly, *xián* (閒) is also an associative compound of two pictographic characters, representing “moonlight coming into a house through cracks between the planks of the door” (Liu et al., 2008, p. 484). According to another dictionary (i.e. *shuō wén jiě zì*), *xián* (閒) means an opening or space; a possible explanation is that this experience often happens after a day’s work thus is associated with relaxation. *Xián* (閑) is a simplified form of *xián* (閒), which “depicts a log barring a door and represents a protected, undisturbed space” (Liu et al., 2008, p. 485). Being constrained within a certain space, people are unoccupied and idle. *Xián* (閒) and *xián* (閑) can be used interchangeably when meaning “being free” or “being unoccupied”. Liu et al.’s etymological explanation of *xiū xián* supports my choice of *xiū xián* as the Chinese word for leisure.

All three Chinese leisure-like terms are embedded in traditional Chinese culture, as characterized by Confucianism, Taoism, and Buddhism. Smith (2009) states, “Traditionally, every Chinese was Confucian in ethics and public life, Taoist in private life and hygiene, and Buddhist at the time of death, ...” (p. 189). Confucianism became the most influential teaching since the Han dynasty. Its founder, Kong Tzu or Confucius, was concerned with social norms of personal conduct, and sought to regulate Chinese life and culture (Majka, 2000, as cited in Wang & Stringer, 2000). His book *The Analects* exerts a large influence on East Asians’ ethics, whereas personal hedonistic goals are less recognized and may be considered to be shameful (Lu, 2010; Yu & Berryman, 1996). Kong Tzu suggested in his book that a gentleman should find

his enjoyment and relaxation in arts, particularly music (Confucius, 2014). If Confucianism characterizes Chinese social life, then Taoism characterizes Chinese private life (Lu, 2001; Peng, Spencer-Rodgers, & Nian, 2006). Taoism is probably the most relevant philosophy for understanding the Chinese leisure experience (Yeh, 1993). Tao, as explained in Lao Tzu's book *The book of Tao and Teh*, is elusive yet critical in achieving a harmonious society, and individuals should reduce human desires, follow the natural law, and free the spirit (Laozi, 1995). Taoism's influence on leisure includes Chinese people's close connection to nature, a holistic view of health, the practice of martial arts and traditional arts (Wang & Stringer, 2000). Compared to Confucianism and Taoism, Buddhism's relevance to leisure is less recognized and studied; one exception is that classic and contemporary Buddhist contexts might continue to be a fruitful source of Chinese preference for low-arousal positive affect (LAP; Tsai, Miao, & Seppala, 2007), and LAP seems to be closely associated with leisure for Chinese (Lu & Hu, 2002).

### 1.1.5 Affect

Affect, mood, and emotion are often used interchangeably. Affect has been defined as "neurophysiological changes or states that individuals experience as moods, emotions, or feelings (Tsai, 2007, p. 242). "Mood and emotion both involve subjectively experienced feeling states; accordingly, they often have been lumped together under the broader label of affect" (Gray, Watson, Payne, & Cooper, 2001, p. 36).

According to Russell's (1980) circumplex model of affect, there are two major dimensions of affect: valence and arousal (Figure 1.1). The valence dimension represents the feelings of pleasure (positive valence) or displeasure (negative valence), although the relationship between the two valences has been debated. Many studies have found that East



Asian people are more likely to have both good and bad emotions because dialectical thinking in East Asia is more tolerant of contradiction (Schimmack, Oishi, & Diener, 2002). The dimension of arousal is “a state of the central nervous system experienced as a subjective feeling and with peripheral correlates” (Russell, 2003, p. 154).

Based on Russell’s (1980, 2003) work, Tsai and colleagues’ (Tsai, 2007; Tsai, Knutson, & Fung, 2006; Tsai, Levenson, & McCoy, 2006) affect valuation theory (AVT) differentiates how one prefers to feel (i.e., ideal affect) from how one truly feels (i.e., actual affect). They found that Americans ideally valued high-arousal positive affect (HAP; e.g., excitement, enthusiasm) more than East Asians, whereas East Asians valued LAP (e.g., calmness, relaxation) more than Americans. Chinese people believe that emotional moderation and limited emotional expressiveness help maintain harmonious relationship with others (Bond & Hwang, 1986), although relaxation, under the category of LAP, is often neglected in Western leisure studies (Kleiber, 2000).

## **1.2 Research Purpose and Research Questions**

The overall purpose of this investigation is to understand the meanings of leisure and *xiū xián*, including how Chinese and Canadian undergraduate students define and conceptualize leisure and what ideal affect they desire in a variety of leisure situations. The reasons for choosing university students are outlined in Chapter 2. To achieve this purpose, this investigation is framed by two independent complimentary studies. Study 1 examined the meaning of leisure by asking lay people to define the concept of leisure and non-leisure in China and Canada, respectively. Study 2 examined lay interpretations of leisure and ideal affect during leisure

situations with a particular emphasis on the influences of cultural affordances<sup>3</sup>. My research questions (RQ) are listed below:

RQ1: How do lay Chinese people conceptualize *xiū xián* and non-*xiū xián*?

RQ2: How do lay Canadian people conceptualize leisure and non-leisure?

RQ3: How do lay definitions of *xiū xián* compare to definitions of leisure by Euro-Canadians?

RQ4: How does culture influence people's interpretation of certain situation as leisure or not leisure?

RQ5: How does culture influence people's preference for affective outcomes during leisure situations?

### 1.3 Anticipated Theoretical and Practical Implications

This investigation seeks a better understanding of the fundamental concept of leisure in a cross-cultural context. In doing so, there are two theoretical implications. First, the meaning of leisure in North America can be accredited to specific cultural affordances through comparison with Chinese cultural affordances and context. Second, the gap in knowledge about the meaning of *xiū xián*, especially in contemporary China, can be addressed (Godbey & Song, 2015).

Specifically, the open-ended Leisure Ten Statements Test (LTST; Ito & Walker, 2014) was used with *xiū xián* for the first time in Study 1. This test has been modified by adding a second question—"What is NOT leisure for you". Inclusion of this antithetical query is consistent with dialectical thinking, which is common in Chinese culture (as discussed more fully shortly).

Another method—situation sampling—has been used in leisure studies, to the best of my knowledge, for the first time in Study 2. This method can separate the cultural affordances from

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<sup>3</sup> More details and explanation of this concept is provided in Chapter 3.

psychological tendencies and show a mutual constitution of culture and human psyche in the leisure context.

An important practical implication of this research is to facilitate cross-cultural communication and understanding in a globalizing world. The number of Chinese temporary visitors to Canada is increasing, including Chinese international students/exchange students and Chinese tourists in Canada. They are enculturated in Chinese societies, and are exposed to Canadian culture for a limited period of time. Knowing Chinese' perceptions of Canadian-made situations and what ideal affect they want to feel during these situations may help increase Chinese students' subjective well-being and Chinese tourists' satisfaction. This can benefit the Canadian universities and tourism industry who want to attract Chinese students and tourists. The same benefits hold for Canadians who are temporarily visiting China.

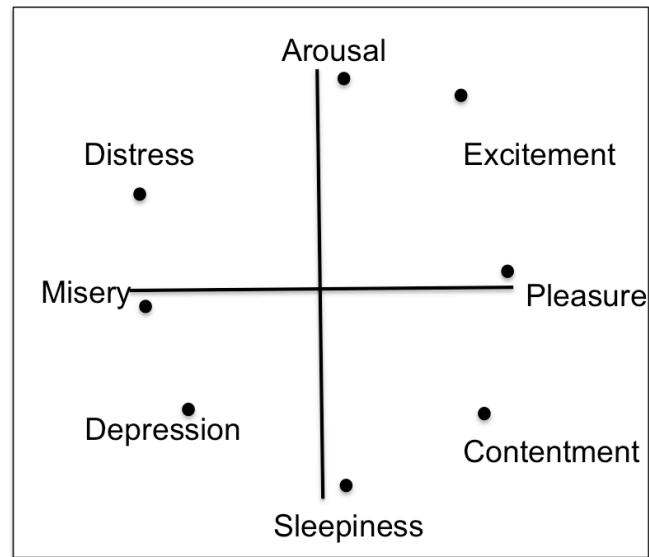
#### **1.4 Conclusion**

The purpose of this investigation is to understand meanings of leisure and *xiū xián* from a cross-cultural perspective. In doing so, this dissertation has theoretical implications regarding the central construct in the field of leisure studies in North America and in China. Meanwhile, there are practical implications for temporary visitors to Canada from China and vice versa. Two studies frame my dissertation. Study 1 used a modified LTST to compare the conceptualizations of leisure and *xiū xián* through coding and statistical analyses sequentially. Study 2 employed situation sampling to examine the mutual constitution of cultural affordances and leisure perception and ideal affect during leisure. This investigation is organized as a paper-based thesis. Following this introduction chapter, Study 1 is described in Chapter 2 and Study 2 is described in Chapter 3.

**Table 1.1 Research Approaches to Defining and Measuring Leisure**

Type of Phenomena	Definitional Vantage Point	
	External	Internal
Objective	Behavioral-Observer Approach	Behavioral-Participant Approach
Subjective	Experiential-Observer Approach	Experiential- Participant Approach

*Note.* Adapted from “*A social psychology of leisure (3rd ed.)*” by G. J. Walker, D. A. Kleiber, & R. C. Mannell, 2019, Urbana, IL: Sagamore-Venture, p.69.



**Figure 1.1 Two-dimensional model of affect**

Adapted from "A circumplex model of affect" by J. A. Russell, 1980, *Journal of Personality and Social Psychology*, 39(6), p.1164.

## Chapter 2 Study 1

### Meanings of Xiū Xián and Leisure:

#### Cross-Cultural Exploration of Laypeople's Definition of Leisure

A literature review of five major leisure journals reported that fewer than 5% of all articles published between 1990 and 2009 examined leisure from non-Western or cross-cultural perspectives (Ito, Walker, & Liang, 2014). Although leisure studies has witnessed growing interest among Chinese scholars, this growth is still at an early stage (Stodolska, Walker, Wei, Dong, & Li, 2015). Little is known about how meanings of a leisure-like term in Mandarin (i.e., *xiū xián*) are similar to and/or different from those of Western conceptualizations of leisure. Iwasaki, Nishino, Onda, and Bowling (2007) argued that “the underlying root cause for the western domination in leisure research is the noncritical use of terminologies such as leisure” (p. 115). In other words, the use of English word “leisure” in non-Western studies can make researchers overlook phenomena that are deemed as leisure by local people but do not fit the Western perspective, which reinforces the dominant status of Western knowledge on leisure. Therefore, it is necessary for researchers to take culturally sensitive approaches to studying and discussing leisure terminologies in non-Western contexts.

Although definitions of leisure abound (Veal, 1992), the challenge of defining and conceptualizing leisure persists within the field of leisure studies in North America (Kleiber, Walker, & Mannell, 2011; Shaw, 1985). While ‘expert’ (i.e., academic) debate about *the* definition of leisure has merit (e.g., Howe & Rancourt, 1990), it is also important to uncover what laypeople<sup>4</sup> perceive as leisure (Mobily, 1989; Parr & Lashua 2004). Godbey and Song

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<sup>4</sup> Laypeople and folk are used interchangeably in this investigation.

(2015) argued that definitions of leisure that reflected laypeople's perspectives were lacking, which had hindered the theoretical development of leisure studies in China. When examining leisure-like words in another language/culture, Chick (1998) indicated that statements generated by native informants (i.e., emic approach or insider perspective) could be complementary to expert or researchers' judgments about the same phenomena (i.e., etic approach or outsider perspective).

The purpose of this study is to explore meanings of *xiū xián* in comparison with those of leisure. Three research questions frame this study:

- (1) How do lay Chinese people conceptualize *xiū xián*?
- (2) How do lay Chinese define what *xiū xián* is *not*?
- (3) How do definitions of *xiū xián* compare to definitions of leisure by Euro-Canadians?

After discussing the cultural similarities and differences of leisure conceptualizations held by lay Chinese and Canadians, I propose a layperson's definition of leisure that is informed by the two cultures and thus may be more cross-culturally appropriate. By not imposing Western perspective, this study will not only contribute to the knowledge gap in cross-cultural/non-Western perspectives of leisure (Ito et al., 2014), but also address the power imbalance between West and East in leisure studies (Iwasaki et al., 2007).

## 2.1 Literature Review

I began this section by reviewing leisure conceptualizations in the West, followed by an overview of Chinese definitions of *xiū xián*. Lastly, I discuss how the incorporation of what leisure is *not* can help further conceptualizing this phenomenon.

### 2.1.1 Western Conceptualizations of Leisure

Kleiber et al. (2011) proposed a useful typology of leisure definitions that consists of two dimensions. The first dimension is concerned with the subjective and objective aspects of leisure phenomena. The second dimension considers the vantage point from which leisure is construed: the researcher (external) or the participant (internal). In the West, leisure is usually conceptualized as free time, unobligated activity, space and place (e.g., parks), psychological experience (e.g., fun), or a combination thereof (Henderson, 2008; Ito & Walker, 2014). Whereas free time, unobligated activity, space and place would be considered objective aspects, psychological experience would be considered subjective in nature.

The first academic conceptualization of leisure as free time is prevalent in modern society (de Grazia, 1962). In other words, leisure is often associated with time residual from work, or time of relative perceived freedom (Howe & Rancourt, 1990). Some feminist scholars maintain that housework should be differentiated from paid-work; therefore leisure is also conceptualized as unobligated or discretionary time (Henderson, 2008). Lack of time as a constraint to leisure has been increasingly discussed, and the dominant value of efficiency in the work domain may have penetrated into the leisure domain (Godbey, 2005). As a prerequisite for leisure participation, time continues to be a critical element of leisure (Henderson, 2008; Ito & Walker, 2014).

The second academic conceptualization of leisure as unobligated activity was recommended by Purrington and Hickerson (2013) as an operational, cross-cultural definition. Measurement of leisure activities (e.g., leisure behavior inventories and time diaries) often relies on researchers' listing and categorizing leisure activities, and may fail to acknowledge participants' experience and contextual factors (Kleiber et al., 2011). This issue becomes evident when an internal, lay vantage point is introduced and compared with an external, expert vantage



point. Shaw (1984) conducted such a comparison, and found that laypeople sometimes considered obligated work, housework, and personal care as leisure, whereas not all expert-defined “leisure activities” were deemed as leisure by laypeople. Shaw further contended that subjective attributes, including enjoyment, freedom of choice, relaxation, intrinsic motivation, and a lack of evaluation, could better differentiate leisure from non-leisure, defined by participants, compared to activity types.

The third academic conceptualization of leisure as space/place is implicated in the activity-based leisure conceptualization. Most recreational activities have associated facilities, amenities, and physical environments (Henderson, 2008), and thus it is difficult to “disentangle leisure activities and settings” (Kleiber et al., 2011, p. 59). Space refers to the physical, objective aspect of external environments; space becomes *place* when meaning is attached through the interaction of people and the setting (Smale, 2006). Moreover, its antithesis, “placelessness”—as exemplified by shopping malls and amusement parks—is also a valuable human experience that allows people to escape from constraints (Tuan, 1998). Henderson (2008) suggested including the social aspect of space/place (i.e., social norms and interactions within a specific context) to individualistic definitions of leisure, while acknowledging that leisure as space/place was generally less recognized by leisure researchers.

The fourth academic conceptualization of leisure as psychological experience is a predominant perspective in North America. For example, an influential definition of leisure proposed by Neulinger (1974) consists of two central elements, perceived freedom and intrinsic motivation, with the former being the primary criterion. According to this framework, *pure leisure* only happens when participants feel that they have had a choice and when their ultimate goal is to participate in the activity in and for itself. Kleiber and colleagues (2011) summarized a

more extensive list of psychological properties of immediate leisure experience. In addition to the two elements that Neulinger identified, the list includes basic psychological needs of competence and relatedness (Ryan & Deci, 2017), emotions (e.g., enjoyment, relaxation) and involvement (e.g., flow; Csikszentmihalyi, 1997). Moreover, meaning-making—cognitive appraisal of the significance of leisure experience in relation to personal and cultural values—might also be part of psychological leisure experience (Iwasaki, 2017).

These four academic conceptualizations of leisure seem to overlap with laypeople's definitions. Mobily (1989) used "leisure" as a stimulus word for U.S. adolescents and found folk concepts concentrated on pleasure, passive and active leisure activities. A similar technique was employed with U.S. adults working within and outside the field of recreation (Parr & Lashua, 2004); the results suggested a parallel between laypeople's definitions and academic definitions (e.g., free time, activities). By modifying the Twenty Statements Test (Watkins, Yau, Dahlin, & Wondimu, 1997), Ito and Walker (2014) created the Leisure Ten Statements Test. The researchers first asked Canadian students what leisure was, with respondents providing up to 10 answers in a free-description format. They then asked Japanese students what two Japanese leisure-like terms, *yoka* and *reja*, were using the same free-description format. After analyzing their data using a coding scheme based on Western literature (e.g., Kleiber et al., 2011), Ito and Walker found that while some cultural commonalities existed in the two conceptualizations, as well between these two Japanese leisure-like terms, more cultural specificities were evident in both instances. It remains unknown, however, whether such similarities and differences also hold true in other East Asian cultures, such as China.

### 2.1.2 Chinese Conceptualizations of Xiū Xián

Liu, Yeh, Chick, and Zinn (2008) examined the etymological origin of *xiū xián*. *Xiū xián* is comprised of two Chinese characters, *xiū* (休) and *xián* (闲 in simplified Chinese or 閒 in Traditional Chinese). Each character is an associative compound of two pictographic characters. *Xiū* depicts an agricultural setting in which a person leans against a tree for a rest. According to the first Chinese dictionary (i.e., *ěr yǎ*), *xiū* has two meanings: to take a break and relax, and the fine qualities of individuals and objects. Similarly, *xián* (閒) represents a scene where moonlight comes into a house. According to another dictionary (i.e., *shuō wén jiě zì*), *xián* (閒) means an opening space, as this experience often happens after daily work and is associated with relaxation. *Xián* (闲) is a simplified form of *xián* (閒); the latter “depicts a log barring a door and represents a protected, undisturbed space” (Liu et al., 2008, p. 485). *Xián* (閒) and *xián* (閑) can be used interchangeably when referring to being free or being unoccupied.

Liu and colleagues (2008) also noted that the meanings of *xiū xián* in contemporary Chinese society included “‘free time’ or ‘idleness,’ or it can suggest a comfortable social status, a spiritual or aesthetic condition, or even a state of being” (p. 485). Recent research about leisure constraints where *xiū xián* was used found that lack of time was the most frequent constraint that Chinese participants free listed (Chick et al., 2015; Dong & Chick, 2012). In terms of leisure as activity, findings regarding the nature of Chinese people’s leisure engagement are inconclusive. A comparative study of the most frequently involved and/or most enjoyable leisure activities among Chinese and Canadian students showed that 84% of activities were passive for Chinese while 64% were active for Canadians (Jackson & Walker, 2006, as cited in Walker & Wang, 2008). An experience sampling method study conducted by Walker and Wang (2008) found that although participants with the Chinese origin reported primarily engaging in passive leisure

activities, this percentage did not significantly differ from that of passive leisure activities reported by Canadians in Shaw's (1984) study.

Chick (1998), from his expert perspective, suggested that some emotions associated with leisure (e.g., pleasure, interest, and enjoyment) seem ubiquitous. Although most, if not all, people endorse positive emotions, culture shapes individuals' preferences for certain types of positive emotion. For instance, Euro-Americans value high-arousal positive affect (e.g. excitement) more than East Asians do, whereas East Asians value low-arousal positive affect (e.g., calmness) more than Euro-Americans do (Tsai, 2007). Growing evidence supports Chinese people's emphasis on relaxation (Li & Stodolska, 2006; Lu & Hu, 2002) as a motivation for, and an outcome of leisure; however, Western leisure researchers have tended to ignore relaxation (Kleiber, 2000).

Liu and Walker (2014) proposed that Neulinger's (1974) leisure framework might not resonate with Chinese people, who are more likely to see the self as connected to others and thus emphasize belonging. Past studies have supported the importance of intrinsic motivation and interest in defining leisure among Chinese, whereas perceived freedom might not be an important factor (Walker & Wang, 2008). Ryan and Deci (2017), however, have argued that the desires to feel connected to others (relatedness), to experience volition (autonomy), and to achieve desired outcomes (competence) were universal psychological needs.

### **2.1.3 Defining What Leisure/Xiū Xián is NOT**

Liu (2011) contended that the meaning of leisure/*xiū xián* could be examined by asking what leisure is *not*, and that leisure should not be equated with non-work. This perspective reflects a holistic, dialectical thinking style which is common in East Asia. Peng and Nisbett (1999) examined cultural influences on cognitive process and found Western thought patterns

were characterized by formal logic whereas East Asian thinking was distinguished by its naïve dialecticism. In other words, Chinese tend to view the world as being in constant change, shaped by opposing forces such as *yīn* and *yáng*, and made complete only in connectedness (Peng, Spencer-Rodgers, & Nian, 2006).

Although conceptualizing leisure as time, activity, place, and psychological experience is helpful, it may reflect a Western analytical, compartmentalized perspective and be culturally biased. Thus, enquiring about what leisure is not could improve the cultural balance within the leisure literature. Moreover, this inquiry has its own merits, as linguistics research shows that negative target behaviors (e.g., to define what leisure is *not*) can help individuals shift from a concrete linguistic pattern to an abstract linguistic pattern (Semin, Higgins, de Montes, Estourget, & Valencia, 2005). Thus, more knowledge can be learnt about people's abstract understanding of leisure in a culturally-balanced way by asking not only what leisure is but what leisure is *not*.

## **2.2 Methodology**

### **2.2.1 Instruments**

The present study employed Ito and Walker's (2014) Leisure Ten Statements Test (LTST) with two modifications. First, in addition to the question "What is leisure/*xiū xián* for you?", I also asked "What is *not* leisure/*xiū xián* for you?". Second, participants were asked to write ten different answers on the blank lines following each question. Although Ito and Walker used a prompt beginning with leisure (i.e., "leisure \_\_\_\_\_"), I chose not to because of (a) the use of similar space-only formats in past Twenty Statement Test studies in Chinese (e.g., Watkins et al., 1997); and (b) a concern that forcing respondents to start with the noun subject

might influence their sentence structure. Demographic information (e.g., gender, age, cultural background) was also collected.

### **2.2.2 Participants and Procedure**

The study population is composed of individuals with Chinese and Canadian cultural backgrounds. To increase cultural homogeneity in each national group, I recruited Euro-Canadians in Canada and Chinese in Mainland China (as per Ito & Walker, 2016; Walker, 2008). Euro-Canadians were sampled from undergraduate students at the University of Alberta who were born in Canada and self-identified as Canadian or Euro-Canadian. The classification of Euro-Canadians followed Statistics Canada's (2016) European origins category. Mainland Chinese were sampled from undergraduate students at Zhejiang University who were born in Mainland China and self-identified as Chinese. Zhejiang University and the University of Alberta are comparable in many aspects; for example, both are public institutions located in regional capital cities with similar world rankings. However, I recognize that student subjects have been found to be slightly more homogenous than adult subjects (Peterson, 2001). This could facilitate an exploratory, cross-cultural comparison while it limits generalizability of findings.

The sample from each university was obtained using the same convenience sampling protocol. I approached potential participants at frequently-visited locations on campus, informed them of the study's purpose and ethical considerations, and asked if they were interested in participating in the study. Of the 286 Canadians that were approached, 203 (71.0%) agreed and completed the survey in English; of the 314 Chinese that were approached, 194 (61.8%) agreed and finished the survey in Mandarin. Thirty-eight Canadians who either self-identified as Asian

or Aboriginal or were born outside of Canada and six Chinese who were either graduate students or did not self-identify as Chinese were excluded from further analysis.

The final sample size of Euro-Canadian undergraduate students was 165, of which 93 were women (57.1%). The final sample size of Mainland Chinese undergraduate students was 188, of which 79 were women (42.0%). The average ages of Euro-Canadians and Mainland Chinese were 21.4 and 20.1, respectively. Both Euro-Canadian and Mainland Chinese participants were from diverse academic programs including science, engineering, medicine, arts, business, and law. In total, Euro-Canadians provided 1,639 leisure, (i.e., 9.9 answers/person) and 1,584 non-leisure responses (i.e., 9.6 answers/person); Mainland Chinese provided 1,819 *xiū xián*, (i.e., 9.7 answers/person) and 1,733 non-*xiū xián* responses (i.e., 9.2 answers/person).

### **2.2.3 Data Analysis**

Data analysis consisted of two stages. First, a quantitative content analysis (Neuendorf, 2017) of the LTST answers was conducted to inductively develop a coding scheme of leisure and non-leisure from a cross-cultural lens. Second, inferential statistical tests were used to identify cultural similarities and differences regarding the proportions of leisure and non-leisure definitions between Euro-Canadians and Mainland Chinese.

#### **2.2.3.1 Coding scheme development and validation**

An initial coding scheme was first developed by individually examining a random sample of 10% of LTST responses across the four categories (i.e., leisure vs. non-leisure, and Euro-Canadian vs. Chinese) to identify similar codes (Neuendorf, 2017). This coding framework was then applied to the entire dataset, allowing for multiple codes per response, to ensure that the initial subsamples were not biased. In this process, emerging codes were constantly compared

with my main reference, Ito and Walker's (2014) coding scheme. Their coding scheme, however, was not directly adopted in the present study because their framework was predominantly based on Western literature, my Chinese cultural context is different from their Japanese cultural context, and my data contained information on what leisure is not, which was not the case in Ito and Walker's work.

To examine the reliability of my coding scheme, inter-rater agreement was assessed twice with subsamples (Neuendorf, 2017). First, after the initial coding scheme was developed, in addition to me, one Chinese rater coded a random sample of 100 *xiū xián* definitions and 100 non-*xiū xián* definitions, and two Canadian raters<sup>5</sup> coded a random sample of 100 leisure definitions and 100 non-leisure definitions. Raters were trained to familiarize them with the coding scheme in their native language, while being blind to my research questions. Based on my ratings, and those of the other raters, Cohen's kappa and Gwet's AC<sub>1</sub> coefficients were computed using an R script (i.e., `agree.coeff3.dist.r`; Gwet, 2014) in R 3.4.4 (R Core Team, 2018). Gwet's AC<sub>1</sub> is more robust than kappa when data distribution is asymmetric (e.g., very rarely or frequently used codes; Gwet, 2008a, 2008b; Neuendorf, 2017), which was the case for some of my codes. I calculated coefficients for each code in leisure and non-leisure in each language, as pooling all codes—the practice Ito and Walker (2014) used—may mask a few, yet important coding disagreements and inflate kappa coefficients due to a larger number of codes (Heyman, Lorber, Eddy, & West, 2014). Gwet's AC<sub>1</sub> coefficients ranged from .70 to 1 (*Mdn* = .980) and kappa coefficients varied from -.02 and 1 (*Mdn* = .753); a few extremely low kappa

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<sup>5</sup> I had two Canadian raters while having one Chinese rater because the availability of one of the Canadians was uncertain at the time.



scores were seen for infrequently used codes. I discussed all disagreements with the raters and revised my coding scheme accordingly.

The final inter-rater assessment followed the same procedures as above, except that I: (a) used two Chinese and two Canadian raters who were different from the previous raters, (b) had them code 10% of each of leisure and non-leisure (or *xiū xián* and non-*xiū xián*) responses, (c) calculated Fleiss's kappa coefficient instead of Cohen's as the comparisons were made among three coders (i.e., the two raters and me). I discussed all discrepancies in coding with the raters and then assessed the inter-rater reliability of the revised coding scheme.

### 2.2.3.2 Statistical analysis

After the final validation of my coding scheme, I recoded all responses with the revised codes. The order of answers may indicate salience to the respondents; thus I weighted each item according to their position in the rank order (Bochner, 1994). As each of my typologies has 23 categories, 23 weighted frequency scores were calculated for each participant (The code "other" was not included). Because different cases contained different numbers of codes, the weighted frequency was further converted into proportions of each code (as per Ito & Walker, 2014).

Using the 23 proportion scores as dependent variables, I conducted two one-way multivariate analyses of variance<sup>6</sup> (MANOVA), where culture—operationalized as self-identification with Euro-Canadian vs. Mainland Chinese—was the independent variable. The procedure was run separately for leisure and non-leisure data. To avoid the issue of multicollinearity, the category of *other* was excluded from dependent variables. When the omnibus result of MANOVA was significant, follow-up *t*-tests were performed to discern specific categories that led to cultural differences. To control for the inflation of Type I error in

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<sup>6</sup> I ran MANOVA instead of ANOVA because the dependent variables were correlated.

an exploratory study (Armstrong, 2014), a Bonferroni correction was made to the customary alpha level (i.e.,  $p = 0.05/\text{number of categories}$ ).

## 2.3 Results

### 2.3.1 Definitions of Leisure, Xiū Xián, Non-Leisure, and Non-Xiū Xián

The coding scheme included 23 categories that represented the basic meaning units that Euro-Canadian and Mainland Chinese students associated with leisure/non-leisure and *xiū xián*/non-*xiū xián*, respectively, and “other” (see Table 2.1 for the English version and Appendix A for the Mandarin version). Some codes, such as *outdoor and traveling*, are more relevant to leisure/*xiū xián* than their antitheses, and vice versa. Each coding scheme included most of the codes, except for code 12 (*escape from work/school/chores*) and code 23 (*money*): code 12 only exists for leisure/*xiū xián*, and code 23 only exists for non-leisure/non-*xiū xián*. Example responses I directly quoted and translated are shown in Tables 2 to 5. Overall, characterizations of leisure and *xiū xián* generated by Euro-Canadian and Chinese students can be divided into activities (codes 2 to 11), setting (code 13), time (code 14), and psychological experience (codes 15-17, 19-22), a combination thereof (codes 1, 12), or other (codes 18, 23, 24).

Inter-rater reliability coefficients are presented in Tables 2 to 5. The percentage agreements of each code were 93% or higher. Although there is no consensus for inter-rater reliability coefficients thresholds, Cicchetti’s (1994) typology was employed: kappa values from .40 to .59 as fair, .60 to .74 as good, and .75 or above as excellent. Fleiss’s kappa coefficients were above .75 for most of the codes, although several categories exhibited kappa coefficients substantially lower than .40. These categories were *study and school*, *competence*, and *easiness* under leisure, *easiness* under *xiū xián*, and *thwarted competence*, and *lack of novelty* under non-leisure. These codes were rarely mentioned ( $M\% < 0.1\%$ ). Heyman et al. (2014) suggested

applying the same criteria to judge Gwet's AC<sub>1</sub>. My coefficients ranged from .891 to 1, thus indicated excellent reliability. This led me to believe that the inter-rater reliability of my coding scheme was satisfactory enough to proceed to the quantitative analysis.

### 2.3.2 Statistical Analyses of Cultural Differences and Similarities

Because MANOVA is very sensitive to outliers, data were screened for normality (Tabachnick & Fidell, 2013). Following Howell (2012), the proportional dependent variables were first arcsine-transformed. With regard to leisure and *xiū xián*, most variables were close to the normal distribution after transformation, except for the nine least frequently mentioned variables (i.e., *housework & body care, work, study & school, transportation, health, positive evaluation, easiness, novelty, and competence*) whose absolute values of skewness and kurtosis were larger than 1 in both cultural groups. Additionally, no multivariate outliers were found in either group, if the nine variables were excluded. Thus, the 13 most frequently mentioned categories were analyzed using MANOVA, maintaining 91.9% of leisure codes and 92.8% of *xiū xián* codes. This analysis revealed a main effect of culture, Wilks' Lambda = .673,  $F(13, 339) = 12.687, p < .001$ . The partial  $\eta^2$  of .33 indicates a large effect size (Cohen, 1988).

Thirteen follow-up *t*-tests were conducted with a stringent significance level ( $p < .003846$ ; Table 2.6). The results indicated eight significant differences. Euro-Canadians were more likely than Chinese to define leisure in terms of *sport & physical activities, time & slowness, and emotion*. In contrast, Mainland Chinese associated *xiū xián* more frequently with *mass media, outdoor & traveling, food & drinks, rest & reflection, and intrinsic motivation* than Euro-Canadians did. The effect sizes of most significant results ranged from small to medium, except that *emotion's* effect size was between medium and large (Cohen, 1988). Significant

differences were not found between leisure and *xiū xián* regarding *relatedness & social activities, hobbies & cultural activities, escape from work/school/chores, setting, and autonomy*.

Regarding non-leisure and non-*xiū xián*, most variables were also close to the normal distribution after arcsine-transformation, except for the nine less frequently mentioned variables (i.e., *outdoor & traveling, hobbies & cultural activities, food & drinks, health, negative evaluation, challenging, lack of novelty, thwarted competence, and monetary constraint*) whose absolute values of skewness and kurtosis were larger than 1 in both cultural groups. After excluding the nine variables, two multivariate outliers were found in the group of Euro-Canadians and were deleted from further analysis. I submitted 13 frequently-referred categories of non-leisure/non-*xiū xián* for MANOVA, maintaining 88.43% of non-leisure codes and 87.42% of non-*xiū xián* codes. This analysis revealed a main effect of culture, Wilks' Lambda = .639,  $F(13, 337) = 14.646, p < .001$ . The partial  $\eta^2$  of .36 indicates a large effect size (Cohen, 1988).

Another 13 follow-up *t*-tests were conducted with a stringent significance level ( $p < .003846$ ; Table 2.7). The results identified six significant differences. Euro-Canadians were more likely than Chinese to consider *housework & body care, work, and emotion* as non-leisure. In contrast, Mainland Chinese tended to describe *mass media, rest & reflection, and extrinsic motivation* as non-*xiū xián* more than Euro-Canadians. Most effect sizes ranged from small to medium, with the only exception that *housework & body care*'s effect size was large (Cohen, 1988). Significant differences were not found between non-leisure and non-*xiū xián* regarding *thwarted relatedness, sport & physical activities, study & school, transportation, setting, time constraints, and thwarted autonomy*.

## 2.4 Discussion

Based on the data from Euro-Canadian and Mainland Chinese undergraduate students, I inductively developed typologies of leisure, *xiū xián*, non-leisure, and non-*xiū xián*. These typologies respond to the need for better understanding of leisure from laypeople's perspectives across cultures (Godbey & Song, 2015; Ito & Walker, 2014). It is important to note that as Ito and Walker employed a coding scheme derived from the Western literature, my study is one of the first attempts to systematically examine leisure conceptualization from an internal vantage point (Kleiber et al., 2011).

The resultant coding schemes showed similarities between leisure and *xiū xián* and between non-leisure and non-*xiū xián*. Most of my codes can be categorized into the traditional four aspects of leisure definitions: time, activity, setting, and psychological experience (Henderson, 2008), which suggests the cross-cultural applicability of the Western conceptualization of leisure. Thirteen frequently mentioned categories accounted for more than 85% of codes in each of leisure, *xiū xián*, and their antitheses. Both cultural groups similarly and predominantly mentioned objective aspects of leisure (i.e., activities, time, and setting), while their references to the subjective, psychological aspect were similarly infrequent. However, when psychological elements were mentioned, their relationship with non-leisure was often expressed as a lack thereof (e.g., fun as leisure, while not having fun as non-leisure); in contrast, some of the objective leisure responses (e.g., TV watching) were used for both leisure and non-leisure. This may mean that the subjective states are more closely related to the fundamental characteristics of leisure or *xiū xián* than objective aspects, which is consistent with Shaw's (1984) time diary study and Walker and Wang's (2008) experience sampling study. That results from different methods converge suggests the need to move beyond descriptive, objective definitions of leisure to a more dynamic and experiential approach. This finding also has

methodological implications: the use of leisure behavior inventories may be problematic (Kleiber et al., 2011) if certain activities can be considered both leisure and non-leisure.

I identified cultural differences in leisure/*xiū xián* codes among Euro-Canadian and Chinese students. One of them is *sport and physical activities*, which was more frequently mentioned by Euro-Canadians than Chinese. In contrast, the category of *mass media* was more salient among Chinese than Euro-Canadians regardless of the leisure or non-leisure context. These findings align with the existing insight that North Americans tend to live active leisure lives while Chinese are inclined toward passive leisure (Walker & Wang, 2008). It is worth noting that *mass media*, as a typical example of passive leisure, was more frequently reported by Chinese students than Euro-Canadian students as non-leisure. One possible explanation is the feeling of guilt and uncontrollability associated with absorptive media activities among Chinese (Walker & Deng, 2003), and guilt is a negative emotion associated with non-leisure.

Chinese participants mentioned *food and drinks* more often than their Canadian counterparts. In Shaw's (1984) study, eating was considered leisure over 73% of the time by Canadians, while in Walker and Wang's (2008) study, *non-restaurant* meals were defined as leisure over 70% of the time by participants of Chinese origin. Although these numbers seem comparable, Walker and Wang's restriction to non-restaurant eating may have masked the potential cultural difference, which was observed in my study. Moreover, Chinese people consider eating and drinking as very popular ways to socialize (Li & Stodolska, 2006). Another category more frequently mentioned by Chinese, *outdoor and traveling*, may have been because of the tourism boom in China over the last few decades (World Tourism Organization, 2017).

The etymological origin of *xiū xián* seems to continue to influence its contemporary usage (Liu et al., 2008). More Chinese students associated *rest & reflection* with *xiū xián* and

lack thereof with non-*xiū xián* than Euro-Canadian students. In contrast, Euro-Canadians were more likely to describe leisure as *time & slowness* than Chinese. This difference should be considered together with a higher proportion (albeit not significant with the adjusted *p*-value) of time constraints reported by Chinese as a defining factor of non-leisure.

With regard to non-leisure categories, Chinese students were less likely to refer to *housework & body care* and *work* than Euro-Canadians. The institutional context is important here: most Chinese students tend to live in dormitories where cooking is prohibited and meals and other necessities can be purchased on campus. As a result, Chinese students might not need to deal with as many household responsibilities as Canadian students. Meanwhile, Chinese students are likely to receive financial support from their family who usually prioritize academic achievement over part-time jobs and housework (Goh & Kuczynski, 2014). This may explain fewer *work*-related responses among Chinese.

*Emotion* is another important element in defining leisure and non-leisure especially for Euro-Canadians. This result is consistent with Ito and Walker's (2008) LTST study in which emotion and arousal was the largest category mentioned by Canadians. Another psychological experience that showed significant cultural differences was motivation; *intrinsic motivation* was more related to *xiū xián* than leisure, and similarly, *extrinsic motivation* was more related to non-*xiū xián* than non-leisure. This is surprising given that Chinese are more likely to exhibit a concrete instead of abstract linguistic pattern than Westerners (Semin et al., 2005), although the cultural salience of the motivational aspect of leisure among Chinese aligns with Walker and Wang's (2008) findings. Euro-Canadian and Chinese students similarly associated the satisfaction of relatedness and autonomy as leisure and thwarting thereof as non-leisure, which is consistent with Ryan and Deci's (2017) contention. Autonomy (Ryan & Deci, 2017) may have

increased on a national scale in China as the country opened to international trade and went through globalization and Westernization as well as rapid economic development.

Based on these empirical findings and the above discussion, I suggest this cross-cultural, laypeople's definition of leisure: positive mental states (e.g., fun, relaxed, related) experienced through typically unobligated activities (e.g., media use, outdoor recreation, travel, sports) that take place during free time with little time pressure; simultaneously, leisure is *not* negative mental states (e.g., bored, stressed) that often take place during obligatory activities (e.g., work, school, chores) with time constraints. This definition highlights a multi-dimensional perspective, including psychological, behavioral, and temporal aspects of leisure, which has been discussed from expert perspectives (Henderson, 2008; Walker et al., 2019).

## 2.5 Conclusion

I sought to explore the meanings of *xiū xián* compared with those of leisure from laypeople's perspectives. To this end, a modified LTST (Ito & Walker, 2014) was administered with Euro-Canadian and Mainland Chinese undergraduate students. I added the question regarding what leisure or *xiū xián* is not to more fully understand meanings of this phenomenon. I inductively content-analyzed the free description data and developed a classification of leisure definitions based on 24 categories. My statistical analyses revealed both cultural similarities and differences. Compared to their Euro-Canadian counterparts, Mainland Chinese students were more likely to mention *outdoor and traveling* as leisure, *food and drinks* as leisure, *mass media* as leisure and non-leisure, *rest and reflection* as leisure and non-leisure, *motivation* as leisure and non-leisure. Compared to their Chinese counterparts, Euro-Canadian students were more likely to identify *sport and physical activities* as leisure, *time and slow* as leisure, *work* as non-leisure, *housework and body care* as non-leisure, and *emotion* as leisure and non-leisure.



Some practical implications can be drawn from the current study. For example, crowdedness was mentioned by both Chinese and Euro-Canadians as non-leisure or a factor that might turn leisure into non-leisure (e.g., at a tourist attraction); thus tourism and recreation providers should manage the social carrying capacity to facilitate satisfactory, leisure experience for the visitors (see also Manning, 2011).

Despite these contributions, there are a few noteworthy limitations. First, my use of student samples limits the generalizability of my findings. Future researchers should study adult populations in China and other English-speaking countries to examine the generalizability of my and Ito and Walker's (2014) findings. I speculate that prevalent categories might change depending on respondents' life stage. For example, Chinese adults may mention work, household and family responsibilities more than Chinese college students. Coding schemes from different populations should be integrated into a more global understanding of leisure. Second, I used convenience sampling, as more rigorous random sampling methods were not available to me. It would be ideal if future adult studies can employ more representative random sampling. I also welcome theoretical commentaries about my data-driven classification of lay leisure conceptualizations. Future research may take a more qualitative approach by combining LTST with follow-up in-depth interviews. I performed manifest content coding, instead of latent coding, by asking the raters to code based on what a response denotes or means on the surface level and not to interpret or "read into" it. Follow-up interviews could overcome the disadvantage of "limited contextual information" of LTST and potentially develop theoretical explanation about the relationship between leisure codes.

To conclude, I quote Lao Tze from his *The book of Tao and Teh*: "All things bear the negative represented by *Yin* and face the positive represented by *Yang*; these two mingled in

balance and created harmony” (1987, p. 105). This statement not only resonates with my rational behind adding the question of “what is not leisure,” but also speaks to my major finding that definitions of leisure and *xiū xián* showed both similarities and differences.

**Table 2.1 Codes Used to Characterize Leisure, *Xiū Xián*, Non-Leisure, and Non-*Xiū Xián***

Code	Description
1. Relatedness & social activities	To fulfill the need to feel connected to others, people build/maintain interpersonal relationships, and are able to not socialize with people they do not like. Typical examples include visiting friends/family, face-to-face or long-distance communication (e.g., telephone calls, video calls), dating, and attending parties. <i>Thwarted relatedness</i> , conversely, means not being able to socialize with people you like, feeling lonely, or socializing with people you dislike or are unfamiliar with. It sometimes accompanies negative experiences including argument, negotiation, exclusion, cheating, intervention, insincerity, and discomfort. Some social activities can be burdensome, such as social dinners, dealing with certain interpersonal relationships, and having to help someone.
2. Mass media	Print media (books, newspapers, magazines, comics), broadcast media (film, radio, recorded music, TV), Internet media (internet and mobile), and video games and other games (e.g., poker, board games, mahjong). Some mass media activities, however, are commonly associated with <i>non-leisure</i> , such as reading, watching TV, telephone use, video games, and certain types of music.
3. Sport & physical activities	Physically active state, including fitness activities (e.g., jogging, swimming), team sports (e.g., basketball, soccer), individual sports (e.g., yoga, cycling), pair sports (e.g., tennis, Ping-Pong), and walking. <i>Non-leisure</i> can be related to certain sport and physical activities (e.g., organized sports) or under certain, often stressful or demanding conditions (e.g., required, intense, or competitive physical activity).
4. Outdoor & traveling	Outdoor activities (e.g., hiking, camping, fishing, canoeing, sunbathing), day trips, vacation, and sightseeing. Outdoor and traveling activities can sometimes be <i>non-leisure</i> under certain circumstances (e.g., risky recreation, crowded sites, package tour).
5. Hobbies & cultural activities	Hobbies in general or specific hobbies (e.g., drawing, photography, calligraphy, musical instrument, singing, dancing, volunteering, flora arranging, pet care); attending cultural events (e.g., music concert, sport games, museum). This category is exclusive of "mass media", "sport and fitness activities", and "outdoor and traveling". Some hobbies and cultural activities can be associated with <i>non-leisure</i> (e.g., karaoke, hobby practice, volunteer).
6. Food & drinks	Consuming snacks, fruits, meals, or beverages. This excludes preparing for food or drinks. Food and drinks can also be associated with <i>non-leisure</i> when feeling hungry, eating fast, or consuming something not delicious.
7. Rest & reflection	Physical rest (sleep and napping; moderation or removal of tiredness) or mental rest (e.g., emptying one's mind, meditating). This category excludes relaxation/relaxing. Contrarily, people would consider not resting well and tiredness (e.g., staying up late, waking up early, sleeping too little or too much, being sedentary) as <i>non-leisure</i> .

8. Housework & body care	Household work (e.g., cooking/baking, cleaning, doing laundry and errands, shopping), or body care (e.g., shower, make-up, foot massage, spa). This category is more relevant to <i>non-leisure</i> .
9. Work	Work-related, including part-time jobs and job interviews. This category is more relevant to <i>non-leisure</i> .
10. Study & school	School-related (e.g., lectures, studies, assignments, presentations, labs, tests), and work for student organizations/clubs. This category is more relevant to <i>non-leisure</i> .
11. Transportation	Commuting, public transit, and long-distance travel. This category is more relevant to <i>non-leisure</i> .
12. Escape from work/school/chores	Being free from daily work/school routines, doing things unrelated to work/school, and residual time from work/school/chores.
13. Setting	Environmental elements related to leisure that includes specific locations (e.g., home, fireplace), quietness (e.g., solitude, no disturbance), and weather (e.g., sunny weather, fresh air). Settings tied to <i>non-leisure</i> include indoor, untidy, or public space, tall buildings, crowdedness, and weather (e.g., coldness, rain).
14. Time & slowness	Having enough discretionary time, not worrying about time, not being in a rush, and specific time frame (e.g., weekend, summer). <i>Non-leisure</i> is associated with lack of free time, busy or fast pace, excessive long time, time pressure (e.g., deadlines), lack of efficiency (e.g., waiting, procrastinating), time management (e.g., making plan), and specific time frame (e.g., winter).
15. Intrinsic motivation	Doing things one likes, wants to do, and is interested in; not being extrinsically motivated (e.g., not to attain rewards or avoid punishments).
16. Autonomy	Being free and volitional, rather than being forced. Autonomous activities are also consistent with one's sense of self. <i>Non-leisure</i> is defined by <i>thwarted autonomy</i> .
17. Emotion	Increased positive emotions (e.g., feeling fun, happy, content, comfortable, enjoyable, relaxed, peaceful); moderation or removal of negative emotions (e.g., stressed, anxious, nervous, bored); evaluations that imply emotions (e.g., relaxing and relaxation).
18. Health	Lack of illness, injury, or pain (e.g., hangover); feeling healthy physically or mentally.
19. Positive evaluation	Cognitive evaluation that something is necessary, meaningful, restorative, nurturing, not to kill time.
20. Easiness	Not requiring strenuous physical or mental effort.
21. Novelty	Experiencing something new/unfamiliar or being creative rather than living a monotonous life or doing the same routines and repetitive tasks.
22. Competence	Being good at what one is doing, achieving desired outcomes, and seeking challenges. <i>Non-leisure</i> is defined by <i>thwarted competence</i> .
23. Money	Facing monetary constraints is often associated with <i>non-leisure</i> (e.g., purchasing something expensive, not having enough money, dealing with finances.)
24. Other	Miscellaneous responses, or those not interpretable by the coders.

**Table 2.2 Categories of Leisure Ordered by Frequency**

Category	% AG	Fleiss's kappa	Gwet's AC <sub>1</sub>	M %	% of RP	Example
Emotion	.976	.902	.967	17.85	69.70	Fun
Mass media	.988	.949	.984	11.80	69.70	Watching Netflix
Sport & physical activities	.988	.945	.984	10.92	74.55	Working out
Time & slowness	.935	.662	.919	10.82	61.82	Free time
Relatedness & social activities	.996	.978	.995	8.96	80.61	Hanging out with friends
Setting	.959	.675	.954	5.43	52.12	Being outside
Escape from work/school/chores	.988	.857	.987	5.04	44.24	Being away from school with no tests or assignments
Rest & reflection	.988	.912	.986	4.73	50.30	Naps
Outdoor & traveling	.967	.754	.963	4.36	44.24	Hiking
Hobbies & cultural activities	.980	.870	.976	4.25	46.67	Playing with my dog
Intrinsic motivation	.963	.381	.961	2.81	27.27	What I want to do
Autonomy	.984	.684	.983	2.72	24.24	Free to make choices
Food & drinks	1.000	1.000	1.000	2.21	30.91	Drinking
Housework & body care	1.000	1.000	1.000	2.05	29.09	Cooking/baking
Other	.955	.398	.952	1.97	22.42	Experiencing failure
Health	.996	.898	.996	0.98	10.30	Healthy lifestyle
Novelty	.992	.596	.992	0.90	10.30	Trying new things
Positive evaluation	.984	.420	.983	0.64	9.09	Something that is personally meaningful
Study & school	.996	-.002	.996	0.40	6.06	Doing mathematics
Transportation	1.000	1.000	1.000	0.36	8.48	Driving
Competence	.988	-.006	.988	0.34	3.03	Doing homework when you understand it <sup>a</sup>
Work	1.000	1.000	1.000	0.25	3.03	Coaching
Easiness	.988	-.006	.988	0.20	3.64	Easy

*Note.* % AG = percentage agreement; % of RP = percentage of respondents who referred to each category at least once.

<sup>a</sup>This response was coded into *Study & school* as well.

**Table 2.3 Categories of *Xiū Xián* Ordered by Frequency**

Category	% AG	Fleiss's kappa	Gwet's AC <sub>1</sub>	M %	% of RP	Example
Mass media	.996	.989	.995	17.83	86.70	Movies
Emotion	.967	.865	.956	8.72	47.87	Relaxation
Rest & reflection	.993	.960	.991	7.80	73.40	Zone out/mind wandering
Relatedness & social activities	.996	.984	.995	7.62	70.21	Chatting with friends
Outdoor & traveling	.989	.936	.987	7.33	65.43	Traveling
Time & slowness	.952	.541	.947	7.33	52.66	Lack of time pressure
Sport & physical activities	.989	.934	.987	7.00	68.62	Stroll
Setting	.971	.789	.966	7.00	51.60	Solitude
Escape from work/school/chores	.963	.780	.956	5.75	48.94	No classes
Intrinsic motivation	.978	.838	.975	4.83	40.43	Do things you like
Food & drinks	.996	.948	.996	4.49	50.00	Delicious food
Hobbies & cultural activities	.993	.913	.992	3.67	39.36	Photography
Autonomy	.971	.414	.969	3.46	30.85	Be yourself
Housework & body care	.993	.879	.992	1.93	26.60	Shopping
Other	.974	.487	.973	1.29	15.96	Comfortable clothes
Study & school	.996	.907	.996	1.18	18.09	Computer programming
Positive evaluation	.971	.414	.969	1.02	11.70	A necessary part of lifestyle
Easiness	.985	.193	.985	0.70	9.04	Not physically demanding
Novelty	.996	.748	.996	0.33	5.32	Broaden one's horizons
Competence	.989	.566	.989	0.23	4.26	Sense of achievement
Work	1.000	1.000	1.000	0.20	2.66	Working from 9 AM to 5 PM <sup>a</sup>
Transportation	1.000	1.000	1.000	0.18	2.66	Long-distance train traveling
Health	1.000	1.000	1.000	0.11	2.66	Physical fitness

*Note.* I translated the examples. % AG = percentage agreement; % of RP = percentage of respondents who referred to each category at least once.

<sup>a</sup>This response was coded into *Time & slowness* as well.

**Table 2.4 Categories of Non-Leisure Ordered by Frequency**

Category	% AG	Fleiss's kappa	Gwet's AC <sub>1</sub>	M %	% of RP	Example
Study & school	.987	.962	.981	25.75	86.06	School
Work	.996	.969	.995	10.67	75.76	Work
Housework & body care	1.00	1.00	1.00	9.39	62.42	Grocery shopping
Emotion	.954	.809	.939	10.47	56.97	Stressful
Time constraints	.971	.874	.962	7.87	56.36	Deadlines
Thwarted relatedness	.983	.896	.980	4.72	44.85	Hearing people complain
Thwarted autonomy	.979	.772	.977	4.12	32.73	Being forced to do something
Setting	.992	.885	.991	3.74	32.12	Large crowds
Sport & physical activities	.992	.853	.991	2.72	30.30	Cardio exercise
Rest & reflection	.987	.779	.987	2.41	27.27	Waking up early
Transportation	1.00	1.000	1.000	1.99	27.27	Driving
Extrinsic motivation	.966	.715	.962	3.04	27.27	Something you don't enjoy
Challenging	.983	.781	.982	2.93	24.85	Difficult
Monetary constraint	1.000	1.000	1.000	1.62	20.61	Paying bills
Other	.971	.616	.968	2.00	19.39	Cops
Unhealthy	.996	.907	.996	1.24	18.79	Pain
Mass media	1.000	1.000	1.000	1.55	16.36	Watching TV
Hobbies & cultural activities	.996	.748	.996	0.92	12.73	Volunteering
Food & drinks	1.000	1.000	1.000	0.83	9.09	Binge drinking
Lack of novelty	.992	-.004	.992	0.74	7.88	Same old routines
Thwarted competence	.996	-.002	.996	0.50	6.67	Feeling stuck
Negative evaluation	.996	.798	.996	0.43	4.85	Not having balance in life
Outdoor & traveling	1.000	1.000	1.000	0.36	4.24	Bungee jumping

*Note.* % AG = percentage agreement; % of RP = percentage of respondents who referred to each category at least once.

**Table 2.5 Categories of Non-*Xiū Xián* Ordered by Frequency**

Category	% AG	Fleiss's kappa	Gwet's AC <sub>1</sub>	<i>M</i> %	% of RP	Example
Study & school	.939	.860	.891	27.89	82.98	Class
Time constraints	.962	.793	.953	10.72	62.77	Busy with deadlines
Thwarted relatedness	.969	.816	.963	6.83	56.91	Treat with courtesy
Work	.969	.755	.965	6.73	52.66	Work
Emotion	.958	.773	.948	6.03	46.81	Heavy heart
Thwarted autonomy	.977	.874	.972	5.95	44.15	Against my will
Extrinsic motivation	.981	.881	.977	5.63	46.28	"Utilitarian" purposes (e.g., fame, social status, and money)
Mass media	.981	.893	.977	4.10	34.57	Video games
Rest & reflection	.985	.884	.982	3.84	39.89	Stay up
Sport & physical activities	.989	.858	.987	3.00	33.51	Competing in sports
Challenging	.962	.454	.959	2.82	26.60	Demanding
Housework & body care	.996	.948	.996	2.81	32.98	Laundry
Setting	.969	.688	.966	2.51	24.47	Rainy days
Negative evaluation	.977	.443	.976	1.92	20.21	Have nothing to do
Other	.962	.454	.959	1.78	17.02	Completing this questionnaire
Food & drinks	1.000	1.000	1.000	1.70	21.28	Fast food
Transportation	.996	.855	.996	1.39	17.55	Bus
Hobbies & cultural activities	.996	.898	.996	1.04	10.64	Karaoke
Thwarted competence	.992	.663	.992	0.80	10.11	Fail to debug
Outdoor & traveling	.985	.706	.984	0.76	12.77	Package tour
Lack of novelty	.996	.855	.996	0.71	8.51	Mechanical
Unhealthy	1.000	1.000	1.000	0.69	10.11	Headache
Monetary constraint	1.000	1.000	1.000	0.35	4.26	Lack of money

*Note.* I translated the examples. % AG = percentage agreement; % of RP = percentage of respondents who referred to each category at least once.



**Table 2.6 Proportions of Leisure/*Xiū Xián* Categories**

Category	Euro-Canadian	Mainland Chinese	<i>t</i> value	Cohen's <i>d</i>
Relatedness & social activities	8.96%	7.62%	-2.33	-
Mass media	11.80%	17.83%	4.71*	0.50
Sport & physical activities	10.92%	7.00%	-3.32*	0.35
Outdoor & traveling	4.36%	7.33%	4.31*	0.46
Hobbies & cultural activities	4.25%	3.67%	-1.26	-
Food & drinks	2.21%	4.49%	4.02*	0.43
Rest & reflection	4.73%	7.80%	4.57*	0.49
Escape from work/school/chores	5.04%	5.75%	0.93	-
Setting	5.43%	7.00%	0.77	-
Time & slowness	10.82%	7.33%	-2.94*	0.32
Intrinsic motivation	2.81%	4.83%	3.08*	0.33
Autonomy	2.72%	3.46%	1.21	-
Emotion	17.85%	8.72%	-5.75*	0.61

*Note.* The calculation of *t* values was based on arcsine-transformed percentages of categories.

\**p* < .003846

**Table 2.7 Proportions of Non-Leisure/*Xiū Xián* Categories**

Category	Euro-Canadian	Mainland Chinese	<i>t</i> value	Cohen's <i>d</i>
Thwarted relatedness	4.72%	6.83%	2.83	-
Mass media	1.55%	4.10%	4.33*	0.46
Sport & physical activities	2.72%	3.00%	0.54	-
Rest & reflection	2.41%	3.84%	2.99*	0.32
Housework & body care	9.39%	2.81%	-7.52*	0.82
Work	10.67%	6.73%	-5.07*	0.54
Study & school	25.75%	27.89%	0.74	-
Transportation	1.99%	1.39%	-1.80	-
Setting	3.74%	2.51%	-1.98	-
Time constraints	7.87%	10.72%	2.15	-
Extrinsic motivation	3.04%	5.63%	3.66*	0.39
Thwarted autonomy	4.12%	5.95%	2.21	-
Emotion	10.47%	6.03%	-3.57*	0.39

*Note.* The calculation of *t* values was based on arcsine-transformed percentages of categories.

\**p* < .003846

### Chapter 3 Study 2

#### **Culture, Leisure Interpretation, and Ideal Affect During Leisure: A Situation Sampling Approach**

A systematic literature review revealed that only 4.1% of 1,891 articles published in five major leisure studies journals between 1990 and 2009 addressed non-Western and cross-cultural/national contexts (Ito, Walker, & Liang, 2014). Methodologically, the same review reported that among non-Western and cross-cultural/national studies, survey research was the predominant method (33.8%), whereas experimental design was non-existent. Many of these survey studies operationalized culture as collections of people, using proxy measures such as nationality and ethnicity; that is, culture served as a grouping variable, and therefore it was often deemed unnecessary to define culture (e.g., Segall, 1984). Chick (2009) challenged leisure researchers' reliance on proxy measures of culture and urged them to define culture if culture functioned as an explanatory variable.

Another issue in the literature related to leisure and culture is the need to identify intervening variables in-between culture and leisure phenomena, or specific dimensions of culture that cause differences in leisure (Cohen, 2007), to make stronger causal claims. For example, Walker, Deng, and Diesler (2005) introduced a cultural dimension called self-construal (i.e., how people see themselves in relation to others; Markus & Kitayama, 1991), that has been extensively studied in cultural psychology. Walker and colleagues argued that self-construal could mediate the relationship between culture and leisure participation and related experiences. However, cultural patterns identified by comparing across questionnaire measures should be interpreted with caution unless the patterns are replicated with other research methods (Heine, 2016). Unfortunately, the most rigorous research design, the experiment, has not been applied in

cross-cultural studies because culture cannot be assigned randomly. However, Heine (2016) argued that the technique of situation sampling approaches a manipulation of participants' cultural background because this method regards culture as a collection of situations that individuals regularly encounter.

The purpose of this study is to apply the situation sampling method to Euro-Canadian and Mainland Chinese undergraduate students to examine the relationship between culture and leisure meanings. Because leisure meanings are subjective and highly related to emotion across cultural groups (Gui, Walker, & Harshaw, 2019), two research questions guide this study:

(a) how does culture influence people's interpretation of certain situation as leisure or not leisure; and

(b) how does culture influence people's preference for affective outcomes during leisure situations.

### **3.1 Literature Review**

I first discuss the conceptualization of culture across cultural psychology, anthropology, and leisure studies, using Shweder's (1995) view of the mutual relationship between culture and human psyche<sup>7</sup> as a focus. The following two sections review East Asians' and North Americans' interpretations of leisure and ideal affect during leisure, respectively.

#### **3.1.1 Culture**

It is difficult to define culture, and almost impossible to reach a consensus among social scientists about what culture is, even in the fields of anthropology and cultural psychology where culture is a key concept (Adams & Markus, 2004; Heine, 2016). In this context, Chick (2009)

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<sup>7</sup> By human psyche, I mean "the entire collection of human activities and tendencies that make up human mentality" (Alexander, 1989, p. 455).

maintained that how culture was defined would influence its application in understanding and explaining human behavior.

In order to use culture to explain certain behaviors or artifacts, some anthropologists view culture as “knowledge, belief, values, or, more generally, information, that is learned and shared and that influences behavior, including the manufacture of artifacts” (Chick, 2016, p. 1).

However, this cognitive view of culture might not be comprehensive enough to explain some leisure phenomena. According to Segall (1984), artifacts and institutions are part of the human-made environment that shapes, and is shaped by, individual behavior. For example, storybooks in Taiwan were found to manifest Chinese preference for low-arousal positive affect (LAP; e.g., relaxed) and facilitate the formation of preschoolers’ preference for LAP (Tsai, Louie, Chen, & Uchida, 2007). I agree with Triandis (2007) that Adams and Markus’ (2004) definition of culture is the most satisfying:

Culture consists of explicit and implicit patterns of historically derived and selected ideas and their embodiment in institutions, practices, and artifacts; cultural patterns may, on one hand, be considered as products of action, and on the other as conditioning elements of further action. (Adams & Markus, 2004, p. 341)

Shweder (1995) argued for a mutual constituent view that culture and psyche “make each other up” (p. 41), which has resulted in the advancement of the subfield of cultural psychology (Markus & Hamedani, 2010). For example, Kitayama, Markus, Matsumoto, and Norasakkunkit (1997) indicated that psychological tendencies were not developed through the abstract concept of culture, but rather through concrete, daily social situations. As Cohen and Kitayama (2007) state, culture “works through the quotidian... [and is] remade daily in the quotidian” (pp. 847-

848). To differentiate the cultural information in the head from the cultural environment, Kitayama, Mesquita, and Karasawa (2006) coined a term, cultural affordances, to refer to the latter. Cultural affordances has the potential to evoke, invite certain psychological responses. Rather than assuming their existence, Kitayama and colleagues (1997) measured the cultural affordances by developing the technique of situation sampling (see also Morling, Kitayama, & Miyamoto, 2002).

To operationally separate cultural affordance and human psyche from each other, the situation sampling method involves two steps. First, specific situations are collected from members of each culture. Second, a smaller number of the situations generated in the first step are randomly selected and presented to new participants from each culture who report their thoughts and feelings when in those hypothetical situations. The mutual constituent view of culture and psyche entails a correspondence between the features of social situations of one culture and the features of psychological process of individuals from that culture.

I adopt the mutual constituent view of culture and human psyche in this study and apply it to the leisure domain; situations afford, or evoke, (a) people's interpretation of the situations as leisure or not and (b) their emotional preference during the leisure situations.

### **3.1.2 Leisure Interpretation across Cultures**

Leisure represents an important part of peoples' daily lives across cultures (Chick, 1998). The existing literature suggests both cultural similarities and differences in the meanings of leisure between North Americans and East Asians. Liu, Yeh, Chick, and Zinn (2008) introduced a leisure-like term in China (i.e., *xiū xián*) although this term has its own etymology and philosophical backgrounds (i.e., Taoism and Confucianism). To examine meanings of leisure and two Japanese leisure-like terms (i.e., *yoka* and *reja*) from laypeople's perspectives, Ito and

Walker (2014) developed the Leisure Ten Statements Test (LTST). They asked Canadian and Japanese participants to provide a maximum of ten answers to the question: “What is leisure?” Similarly, Gui, Walker, et al. (2019) modified the LTST and examined Euro-Canadian and Mainland Chinese undergraduate students’ conceptualizations of leisure. Although the two LTST studies used different coding schemes, they reached a similar conclusion that the leisure-like words in China and Japan could be coded as time, activity, setting, and psychological experience, which aligned with North Americans’ conceptualizations of the English term “leisure”. However, the LTST method only addresses people’s abstract understanding of leisure-like words, and does not help us understand how similar or different people across cultures interpret concrete situations as being leisure or not.

Among the few studies that have focused on situational leisure interpretation are Shaw (1985) and Walker and Wang (2008). Shaw conducted a time-diary survey of 120 people in Canada and recorded real events experienced in individuals’ everyday lives. The participants were then asked to classify these events into four categories: work, leisure, a mixture of work and leisure, and neither work nor leisure. Shaw found that leisure could be experienced in any type of activity including work, and that not all leisure activities led to leisure experiences. She argued that the experiential, psychological aspect of leisure was more accurate in predicting laypeople’s conceptualization of leisure, whereas the traditional, activity-based definition failed to capture individual and situational variation. Shaw also identified various factors— primarily enjoyment and relaxation, but also freedom of choice, intrinsic motivation, and the lack of evaluation secondarily—that helped to explain when an activity was or was not described as being leisure.

Similarly, Walker and Wang (2008) adopted the experience sampling method (ESM) with 35 Chinese Canadians and Chinese residing in Canada to examine the meaning of leisure using three different approaches: activities defined as leisure or non-leisure by researchers, activities defined as leisure or non-leisure by participants, and experiences—including needs and motivations—reported by participants during leisure and non-leisure activities. Walker and Wang found that their participants' leisure activities were largely passive, which was similar to Shaw's (1985) finding. Of all the activities defined by participants as leisure, 71% were categorized as leisure according to the activity-based definition in Shaw's study, whereas only 43% were classified as leisure in Walker and Wang's study using the same activity criteria. In other words, the gap between laypeople's definitions of leisure and traditional, activity-based definition was larger for Chinese than for Canadians. Although some experiential factors influenced both Chinese and Canadian conceptualizations of leisure (e.g., intrinsic motivation, and low effort), others were only significant for one group (e.g., perceived freedom for Canadians). Regardless, Shaw's and Walker and Wang's studies addressed only one cultural group, and thus did not facilitate investigations of cultural differences and similarities in leisure interpretation or the cultural sources thereof.

### **3.1.3 Cultural Difference in Affect during Leisure**

Affect (or emotion) is one of the key properties of leisure experience (Walker, Kleiber, & Mannell, 2019). Gui, Walker, et al. (2019) reported that 69.7% of Euro-Canadians and 47.9% of Mainland Chinese mentioned emotion, at least once, in regard to leisure. The cultural psychology literature suggests that Westerners tend to report higher levels of positive affect than their East Asian counterparts (Tov & Diener, 2007). Many Chinese people believe that emotional moderation and limited emotional expressiveness help to maintain harmonious relationships with

others (Bond & Hwang, 1986). Some qualitative research has identified affect as an indispensable component of leisure for Chinese. Based on focus groups with Taiwanese students, Lu and Hu (2002) found that “enjoying life” was both a motivation for, and consequence of, leisure. Chan, Xiao, Chau, and Ma (2012) discerned four important elements of the meaning of leisure through in-depth interviews with Hong Kong residents: two of the four were related to affect (i.e., happiness, and enjoyment); the other two were freedom and health.

Although people generally prefer positive affect, there may be bias in the types of positive affect that have been studied. For example, in her affect valuation theory (AVT), Tsai (2007) differentiated ideal affect (i.e., how people prefer to feel) from actual affect (i.e., how people actually feel); whereas Americans valued high-arousal positive affect (e.g., excitement, enthusiasm; HAP) more than East Asians, East Asians valued LAP more than Americans. However, relaxation may be under-examined in the North American leisure studies, due in part to an overemphasis on flow, serious leisure, and optimal experience (Kleiber, 2000).

Tsai (2007) hypothesized that people use leisure activities to lessen the discrepancy between their ideal and actual affect. Mannell, Walker, and Ito’s (2014) study of British Canadian workers found that males experienced their ideal levels of LAP in the leisure domain, whereas the discrepancy between ideal and actual affect remained in the work domain. Ito, Walker, and Mannell (2018) conducted an ESM study with Japanese college students. They discovered that being alone during leisure participation was correlated with a smaller discrepancy between ideal and actual LAP, and that being alone during non-leisure participation was associated with a greater discrepancy between ideal and actual HAP. In an ESM study with Japanese and Euro-Canadian undergraduate students, Ito and Walker (2016) reported that both Japanese and Canadians had more actual HAP during leisure activities than during non-leisure



activities, and that only Japanese participants experienced more actual LAP during leisure participation than was experienced in non-leisure participation. Ito and Walker's (2018) follow-up study demonstrated that the relationship between leisure participation and high- and low-positive actual affect largely held true across three types of activity among Japanese students: socializing, passive leisure, and active leisure. In a study of Hong Kong Chinese employees, Gui, Kono, and Walker (2019) discovered a positive relationship between satisfaction of three basic psychological needs (i.e., autonomy, competence, and relatedness; Ryan & Deci, 2017) and the levels of LAP and HAP in the leisure domain. However, the relative importance of the two types of affect in the leisure experience between East Asians and North Americans remains unknown.

Based on the theory of self-construal (Markus & Kitayama, 1991), Kitayama et al. (2006) proposed another dimension of affect—social engagement. People with independent self-construal tend to view themselves as separate entities from their surrounding others and emphasize autonomous decisions; thus, positive disengaging emotions (e.g., pride) are preferred in independent cultures. People with interdependent selves are apt to view themselves as connected to their significant others, and their actions are contingent on social norms; therefore, positive engaging emotions (e.g., friendly) are more prominent in interdependent cultures. Kitayama and colleagues documented these patterns among Japanese and American college students, and found that Japanese subjective wellbeing was more closely associated with positive engaging emotions than with positive disengaging emotions; the opposite was found among Americans. However, Kitayama et al. did not measure the cultural affordance of engaging emotions. I speculate that leisure situations have the potential to afford positive engaging affect, particularly among East Asians.

### 3.1.4 Summary

According to the mutual constituent view of culture and the human psyche, psychological tendencies are afforded in social situations. In the field of leisure studies, similarities and differences have been identified between Chinese and North Americans regarding meanings of leisure, including the affective component during leisure participation. However, the elements causing cultural differences in leisure meanings, and some positive affect salient for Chinese, remain under-examined.

The application of the mutual constituent view of culture and human psyche to the leisure domain suggests that leisure meanings are collectively constructed through daily, concrete leisure situations. If *xiū xián* is synonymous with leisure, both Canadians and Chinese should be able to differentiate leisure from non-leisure situations regardless of the culture in which the situation occurs. It is possible that individuals who are habitually exposed to leisure situations from their cultural environment are likely to have experienced these situations in the past, and therefore consider these situations as leisure. I propose three hypotheses to address my first research question:

- H<sub>1</sub> Canadian and Chinese interpretations of leisure are influenced by situation context, whether the situation is made by Canadians or Chinese.
- H<sub>2</sub> Chinese are more likely to interpret Chinese leisure situations as leisure than Canadians, whereas Canadians are more likely to interpret Canadian leisure situations as leisure than Chinese.
- H<sub>3</sub> Past experience mediates the relationship between respondent culture and leisure interpretation.

Similarly, ideal affect during leisure is attuned to (and coordinated with) the leisure situations in respective cultures. Regarding my second research question, I speculate that, whereas HAP is

salient for Canadians, LAP and positive engaging emotions are prominent for Chinese. I hypothesize that:

- H<sub>4</sub> Canadian leisure situations evoke stronger HAP as ideal affect than Chinese leisure situations; accordingly, Canadians prefer stronger HAP during leisure situations than Chinese.
- H<sub>5</sub> Chinese leisure situations evoke stronger LAP as ideal affect than Canadian leisure situations; accordingly, Chinese prefer stronger LAP during leisure situations than Canadians.
- H<sub>6</sub> Chinese leisure situations evoke stronger positive engaging emotions as ideal affect than Canadian leisure situations; accordingly, Chinese prefer stronger positive engaging emotions during leisure situations than Canadians.

### **3.2 Methodology**

This section details sampling and sample characteristics. Instruments and procedure are reported in each of the two steps of the situation sampling method. Lastly, I describe how my dataset was prepared for the analyses (e.g., treatment of missing values, data aggregation).

#### **3.2.1 Participants**

To increase the cultural homogeneity of each group, Euro-Canadians in Canada and Chinese in Mainland China were recruited using convenience sampling. The inclusion criteria for Euro-Canadians were that participants be undergraduate students at the University of Alberta, born in Canada, and self-identified as Canadians or Euro-Canadians. The classification of Euro-Canadians followed Statistics Canada's (2016) European origins category. The inclusion criteria for Mainland Chinese were that participants be undergraduate students at Zhejiang University, born in Mainland China, and self-identified as Chinese. The use of college student samples in North America and East Asia is consistent with other cross-cultural psychology studies (Heine, 2016). Focusing on students can also help control for the effect of age on ideal LAP and HAP

(Scheibe, English, Tsai, & Carstensen, 2013). I do recognize the limitation of generalizability of student sample; this issue will be discussed in greater detail in my Conclusion. Potential participants were approached at frequently-visited locations on both campuses, informed of the study's purpose and ethical considerations, and invited to participate in the study.

College students from both cultures were surveyed using a paper-based questionnaire to collect leisure and non-leisure situations. I approached 227 Canadians and 232 Chinese; 148 (65.2%) Canadians completed the survey in English, and 152 (65.5%) Chinese completed the survey in Mandarin. Twenty-two Canadians and three Chinese did not meet the above inclusion criteria and their data were excluded.

A second set of respondents was engaged to elicit interpretations of leisure and ideal affect; these respondents met same recruitment criteria. This second survey used a web-based questionnaire, and participants were provided with an incentive (\$2 CAD or ¥10 Chinese Yuan) to encourage completion. Of the 498 Canadians that were approached, 351 (70.5%) agreed to participate, and 233 (46.8%) finished the online survey in English. Of the 518 Chinese that were approached, 379 (73.2%) agreed to participate, and 263 (50.8%) completed the online survey in Mandarin. Data from 23 Canadians and 11 Chinese were deleted for failing to meet the inclusion criteria. I also excluded 7 Canadians and 24 Chinese who skipped 5% or more of the questions as this can be problematic (Tabachnick & Fidell, 2013; Kline, 2016, p. 83). The final sample size of Euro-Canadian undergraduate students was 203, of whom 112 were women (55.2%). The final sample size of Mainland Chinese undergraduate students was 228, of whom 122 were women (53.5%). The average ages of Euro-Canadian and Mainland Chinese were 21.2 years and 19.8 years, respectively. Both Euro-Canadian and Mainland Chinese students were from diverse academic programs including science, engineering, medicine, arts, business, and law.

### 3.2.2 Step 1: Collecting Leisure and Non-leisure Situations

Participants were randomly assigned to either leisure or non-leisure situations<sup>8</sup>. I adapted the approach used by Morling et al. (2002), and instructed participants to "... think of situations which you would describe as LEISURE/NON-LEISURE<sup>9</sup>. Please consider as broad a range of situations as possible; however, the situations should be ones that you have ACTUALLY experienced." Each participant received 20 blank index cards and was instructed to write a different situation on each card and to indicate when the situation occurred (i.e., in the last month, year, or more than one year). Information about participants' cultural background (i.e., place of birth, and self-identified cultural group) and degree program was also collected.

A total of 898 leisure situations ( $M = 14.7/\text{person}$ ) and 787 non-leisure situations ( $M = 12.3/\text{person}$ ) were collected from Euro-Canadians, and a total of 882 leisure situations ( $M = 10.89/\text{person}$ ) and 807 non-leisure situations ( $M = 11.87/\text{person}$ ) were collected from Mainland Chinese. Due to concerns about the length of survey to be employed in Step 2, five situations were randomly sampled from each of the four sets of situations (i.e., Canadian leisure, Canadian non-leisure, Chinese leisure, and Chinese non-leisure), which yielded 20 situations<sup>10</sup> (Table 3.1). Each situation was edited so that cultural-specific information (e.g., "Worked at Costco to stock shelves and lift heavy objects" did not apply to Mainland Chinese as there was no physical Costco store in Mainland China then) was replaced with generic phrases (e.g., "Working at a part-time job stocking shelves and lifting heavy objects"), and that each situation referred to only

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<sup>8</sup> If participants asked for definitions or for more information about the term leisure/*xiū xián*, they were told that the study was concerned with the meaning of leisure from a personal perspective, and participants could be influenced by the provision of such information.

<sup>9</sup> The instruction for participants in the leisure situation group read LEISURE, whereas the one for the non-leisure situation participants read NON-LEISURE.

<sup>10</sup> To ensure the quality of survey responses, I included 20 situations for stage-two survey. Its limitation is discussed in greater detail later.

one episode in the present continuous tense. To ensure language equivalence, techniques of back-translation (Brislin, 1970) and group discussion were used to translate English situations into Mandarin and vice versa.

### 3.2.3 Step 2: Evoking Leisure Interpretation and Ideal Affect

Respondents were presented with 20 situations and asked to read each one and imagine they were in that situation. The order of the 20 situations was randomized for each participant, except for the first situation (i.e., the first Canadian leisure situation in Table 3.1), which was preceded by instructions and the same for all participants. There were three questions that followed each situation. First, respondents were asked about the extent to which they considered the situation to be leisure or not, using a 6-point bipolar scale (forced choice): *completely not leisure* (-3), *mostly not leisure* (-2), *slightly not leisure* (-1), *slightly leisure* (+1), *mostly leisure* (+2), and *completely leisure* (+3). A midpoint was not provided to mitigate a response bias wherein East Asians tend to choose the middle more often than Euro-Americans (i.e., moderacy bias; Chen, Lee, & Stevenson, 1995; Heine, 2016, pp. 129-131). Second, respondents were asked whether they had experienced a similar situation or not (yes/no). Third, respondents were asked about the extent to which they ideally wanted to feel a number of emotions in the situation. Each emotion was rated on a 5-point unipolar rating scale (1=*not at all*, 2=*slightly*, 3=*moderately*, 4=*very*, 5=*extremely*); despite the earlier mentioned concern about the moderacy bias, I adopted this scale because it has been validated among both Euro-Americans and Chinese (Sims et al., 2015). Table 3.2 shows the HAP and LAP items that correspond with Tsai, Knutson, and Fung's (2006) work, and the positive engaging emotion items that were adapted from Kitayama et al. (2006). Additionally, eight negative emotions were also asked about but are not

discussed in this dissertation. Demographic questions (e.g., age, gender, area of study, degree program, nationality, place of birth, and ethnic or cultural identity) were asked last.

### 3.2.4 Data Preparation

Data collected in the second step were treated as follows. Because the proportion of missing values was very small (0.22%), I substituted missing values with group means (Tabachnick & Fidell, 2013). Three sets of variables (i.e., leisure interpretation, past experience, and ideal affect) were then calculated for each of the four situation types. *Leisure interpretation* was the mean of five situational interpretation values, and *past experience* was the proportion of situations in which respondents had a similar experience (e.g., .80 for experiencing four out of five situations). The scale reliability of *ideal affect* (Table 3.2) was evaluated; all the coefficients exceeded the recommended threshold of .70, except for positive engaging emotion among Euro-Canadians ( $\rho = .53$ ); however, this value is similar to that found in Kitayama et al.'s (2006) study 1 ( $\alpha = .55$  for Americans). Following Sims and colleagues' (2015) treatment of momentary affect in their ESM study, I calculated the means for each affective item (e.g., ideal relaxation) across five situations, and then averaged the three ideal LAP items, three ideal HAP items, and two positive engaging emotions. Lastly, I standardized the three ideal affect scores within individuals (i.e., ipsatization) to mitigate the issue of response bias (Tsai et al., 2018).

### 3.3 Results

Table 3.3 displays the descriptive statistics for leisure interpretation, past experience, and the three types of ideal affect. These were arranged by respondent culture and situation culture.

To address my first hypothesis, a mixed-design analysis of variance (ANOVA; Howell, 2012, pp. 457-498) was used. The dependent variable was leisure interpretation; the independent variables included one between-subject factor (i.e., respondent culture; two levels), and two

within-subject factors (i.e., situation culture, and situation type; two levels for each factor). The ANOVA revealed a main effect of situation type,  $F(1, 429) = 8051.01, p < .001$ , partial  $\eta^2 = .95$ . The value of .95 is much larger than the benchmark of .14 for a large effect size (Cohen, 1988, pp. 280-287; see also Richardson, 2011). As hypothesized, leisure situations were considered mostly leisure ( $M = 1.90$ ), whereas non-leisure situations were considered to be mostly not leisure ( $M = -1.85$ ). The following analyses focused on the level of leisure situations, and did not include situation type as a within-subject factor.

Hypothesis 2 was tested through a mixed-design ANOVA of Canadian and Chinese (i.e., the between-subject factor of respondent culture) interpretations of Canadian and Chinese leisure situations (i.e., the within-subject factor of situation culture). The ANOVA test detected a significant two-way interaction,  $F(1, 429) = 14.78, p < .001$ , partial  $\eta^2 = .03$ . Partial  $\eta^2$  of .01 and .06 are considered as small and medium effects, respectively (Cohen, 1988). In partial support of Hypothesis 2, Canadian respondents ( $M = 1.86$ ) rated Canadian leisure situations more highly than Chinese respondents did ( $M = 1.56$ ),  $t(429) = -4.40, p < .001, d = 0.42$ ; however, there was no significant difference between Chinese ( $M = 2.09$ ) and Canadian ( $M = 2.12$ ) interpretation of Chinese leisure situations,  $t(429) = -0.59, p = .55$ .

To test Hypothesis 3, a mediation model was employed, wherein respondent culture influenced leisure interpretation directly and indirectly through past experience. Two mediation analyses were run, one for Canadian leisure situations and the other for Chinese leisure situations. I performed the bootstrap procedure (i.e., 5,000 bootstrap subsamples, 95% CI, bias-corrected percentile method) using Preacher and Hayes's (2008) SPSS macro with the ordinary least squares regression estimation. The bootstrap procedure is considered to be less biased than more conventional methods, such as Sobel's test (Zhao, Lynch, & Chen, 2010). Moreover, Baron



and Kenny's (1986) view that the significance of a total effect of an independent variable on a dependent variable should be used as the basis to decide whether mediation exists has been criticized (Rucker, Preacher, Tormala, & Petty, 2011; Zhao et al., 2010). Thus, I focused instead on discerning whether past experience mediated the relationship between respondent culture and leisure interpretation and how substantial (if at all) this mediation effect was. Figure 3.1 illustrates that Canadians were more likely to experience Canadian leisure situations than Chinese, which led them to interpret the situations as leisure. The bootstrapped unstandardized indirect effect was .08, and the 95% CI ranged from .02 to .14. Importantly, Chinese were more likely to experience Chinese leisure situations than Canadians, which led them to view these situations as leisure. The bootstrapped unstandardized indirect effect was -.04, and the 95% CI ranged from -.08 to -.01.

To examine Hypotheses 4, 5, and 6, a doubly multivariate analysis of variance (MANOVA; Tabachnick & Fidell, 2013) was performed, using the three ideal affect measures (HAP, LAP, and positive engaging emotions) as the dependent variables, respondent culture as a between-subject factor, and situation culture as a within-subject factor. In addition to this MANOVA (denoted as  $F_1$  and  $t_1$ ), another doubly MANOVA with the same set of variables was performed on the ipsatized data (denoted as  $F_2$  and  $t_2$ ).

Overall, the findings of the two doubly MANOVAs were consistent with each other. Regarding ideal HAP in leisure situations, no significant main effect of situation culture was found,  $F_1(1, 429) = 0.70, p = .40$ ;  $F_2(1, 429) = 0.11, p = .74$ . Similarly, no significant main effect of respondent culture was found,  $F_1(1, 429) = 0.64, p = .43$ ;  $F_2(1, 429) = 1.61, p = .21$ . The interaction effect of respondent culture and situation culture was not significant,  $F_1(1, 429) = 0.31, p = .58$ ;  $F_2(1, 429) = 0.12, p = .73$ . These results indicated neither situation culture nor

respondent culture influenced the intensity of ideal HAP in leisure situations; thus Hypothesis 4 was not supported.

In terms of ideal LAP in leisure situations, the MANOVAs revealed a main effect of situation culture,  $F_1(1, 429) = 14.89, p < .001$ , partial  $\eta^2 = .03$ ;  $F_2(1, 429) = 5.92, p = .02$ , partial  $\eta^2 = .01$ , indicating that Chinese leisure situations afforded stronger ideal LAP than Canadian leisure situations. The MANOVAs also identified a main effect of respondent culture for ideal LAP in leisure situations,  $F_1(1, 429) = 46.80, p < .001$ , partial  $\eta^2 = .10$ ;  $F_2(1, 429) = 155.84, p < .001$ , partial  $\eta^2 = .27$ . Thus, contrary to my expectation, Euro-Canadian participants indicated they would like to feel stronger LAP in leisure situations than Chinese participants did. Therefore, Hypothesis 5 was partially supported.

With regard to ideal positive engaging emotions in leisure situations, the MANOVAs detected a main effect of situation culture,  $F_1(1, 429) = 470.67, p < .001$ , partial  $\eta^2 = .52$ ;  $F_2(1, 429) = 485.85, p < .001$ , partial  $\eta^2 = .53$ . A significant main effect of respondent culture was found,  $F_1(1, 429) = 45.99, p < .001$ , partial  $\eta^2 = .10$ ;  $F_2(1, 429) = 230.03, p < .001$ , partial  $\eta^2 = .35$ . The results indicate both Chinese leisure situations and Chinese participants were associated with more intense ideal positive engaging emotions compared to their Euro-Canadian counterparts; thus Hypothesis 6 was supported.

### 3.4 Discussion

The purpose of this study was to examine how meanings of leisure, including ideal affect during leisure, are fostered in culturally contextualized situations by employing the situation sampling method with Euro-Canadian and Mainland Chinese undergraduate students. I discuss the results of Hypotheses 1 to 3 to address the first research question regarding leisure

interpretation; and then I proceed to the second research question regarding ideal affect by discussing the results of Hypotheses 4 to 6, especially those that were unexpected.

### 3.4.1 Culture and Leisure Interpretation

The first research question concerns the influence of culture on leisure interpretation: do Chinese and Euro-Canadian students interpret situations similarly or differently as leisure or not? Both cultural similarities and differences were identified. A cultural similarity emerged when testing  $H_1$ : as expected, the type of situation (i.e., leisure vs. non-leisure) showed a dominant effect on leisure interpretation. That is, both Euro-Canadian and Mainland Chinese respondents in Step 2 were able to distinguish between leisure and non-leisure situations (Table 3.1). On average, both Euro-Canadians and Mainland Chinese in Step 2 considered over 90% of leisure situations to be leisure, and considered over 84% of non-leisure situations to be non-leisure. It should be noted that these situations were created by another group of Euro-Canadians and Chinese in Step 1; thus, the results support that *xiū xián* is a semantic alternative to the English word leisure (Gui, Walker, et al., 2019; Liu et al., 2008).

The results of testing  $H_2$  and  $H_3$  indicated cultural differences in leisure interpretation. Euro-Canadians were more likely to consider Canadian leisure situations as leisure than Chinese, whereas Chinese were more likely to consider Chinese leisure situations as leisure than Euro-Canadians. As anticipated, the effect of respondent culture matched with the effect of situation culture. Further, these relationships were mediated by past experience with the situations. That is, members of a certain cultural group tended to experience leisure situations generated from their cultural environment, which in turn had a positive influence on their interpretation of the situations as leisure. On the contrary, unfamiliar situations that one has not experienced may elicit negative feelings such as anxiety, which may be discordant with leisure (cf. Walker et al.,

2019). This suggests a nuanced cultural process of leisure interpretation through daily, concrete leisure situations (Cohen & Kitayama, 2007). Therefore, when studying leisure across cultures, it appears crucial to adopt a broader definition of culture—and include cultural behaviors, artifacts, and institutions—rather than merely focusing on the cognitive view of culture as shared information (Chick, 2016).

### **3.4.2 Culture and Ideal Affect during Leisure Situations**

The second research question concerned the effect of culture on ideal affect during leisure. In general, both Euro-Canadian and Chinese participants preferred to have moderate to intense positive emotions in their leisure situations. Culture, however, shapes affective experience in a way that certain kinds of positive affect are more salient in one culture than another. This study identified cultural differences in LAP and positive engaging emotions, but not in HAP. Specifically, the ideal levels of HAP were not significantly different between Euro-Canadians and Mainland Chinese, or between Canadian and Chinese leisure situations. Thus, my study did not replicate the small yet significant cultural difference observed by Tsai et al. (2006) that North Americans preferred HAP more than East Asians did. One explanation for this incongruence may be that, whereas Tsai and colleagues measured ideal affect as a trait, I focused on leisure situations as a stimulus to evoke ideal HAP. In their ESM study, Ito and Walker (2016) found that both Euro-Canadian and Japanese experienced more primary control during leisure activities than during non-leisure activities. This suggests that across cultures, leisure may provide opportunities for people to gain a sense of control in their lives by influencing existing realities to fit their own desires, which has been found to be a source of ideal HAP (Tsai, Miao, Seppala, Fung, & Yeung, 2007).

Findings regarding the influence of culture on ideal LAP were somewhat unexpected because the situation culture and respondent culture exhibited opposite patterns. Consistent with affect valuation theory, Chinese leisure situations evoked stronger ideal LAP than Canadian leisure situations did; inconsistent with the AVT was that Euro-Canadian participants indicated a stronger preference for LAP than their Mainland Chinese counterparts. Although North Americans tend to maximize their positive emotions more than East Asians do (Sims et al., 2015), LAP was the only type of emotion that Euro-Canadians idealized more than Mainland Chinese did in various leisure situations across both the raw and ipsatized data. The same pattern can be found in Tsai, Miao, et al.'s (2007, p. 1106) first study's raw data: the means of ideal LAP was 4.07 ( $SD = 0.63$ ) for Euro-Americans ( $n = 225$ ) and 3.88 ( $SD = 0.62$ ) for Hong Kong Chinese ( $n = 145$ ), respectively. Based on these above, I conducted an independent  $t$ -test, and found a significant result ( $p = .005$ ). The unanticipated emphasis on ideal LAP by Euro-Canadian participants might be related to the academic and financial stress they experienced as students. In comparison, higher education among East Asian participants was characterized by "one chance" national exams and household funding and consequently, these students often perceive high levels of stress *before* college admission (Marginson, 2011). In contrast, Canadian students are expected to take on multiple responsibilities during college, such as academics, part-time jobs, and housework that could increase stress levels even further. Indeed, when compared to Mainland Chinese students, Euro-Canadian students were more likely to list work and housework as the opposite of leisure (Gui, Walker, et al., 2019). It is plausible that their highly stressful college lives led Canadians to view leisure as a space where they could recover from work/school and seek LAP including relaxation (i.e., detachment-recovery; Newman, Tay, & Diener, 2014). Similarly, Weybright, Son, and Caldwell (2019) found that U.S. college students

associated healthy leisure most with relaxation/restoration. These findings lend credence to Kleiber's (2000) contention that leisure studies has for too long neglected this research topic. Age might have also played a role in the surprising finding related to ideal LAP. Although we focused on university students, Euro-Canadian participants ( $M = 21.25$ ) was slightly yet significantly older than Mainland Chinese participants ( $M = 19.84$ ),  $t(429) = -8.06$ ,  $p < .001$ ,  $d = 0.76$ . This could have potentially heightened Euro-Canadians' preference for LAP as older individuals are known to prefer this type of affect (Scheibe et al., 2013).

The results regarding positive engaging emotions showed expected patterns across situation cultures and respondent cultures. Consistent with Kitayama et al. (2006), Mainland Chinese students preferred stronger positive engaging emotions in leisure situations more than Euro-Canadian students did. Positive engaging emotions were also more salient among Chinese leisure situations than in Canadian leisure situations. These findings are congruent with the mutual constituent view of culture (Kitayama et al., 1997). Chinese culture and society chronically exposes Chinese students to leisure situations where positive engaging emotions are sustained, which in turn may lead them to idealize this type of affect (e.g., Eating and chatting at family gatherings during New Years celebrations). Because Chinese are habitually more attentive to positive engaging emotions, they may be more likely to engage in leisure situations that foster positive engaging emotions. Indeed, of the five leisure situations sampled from each culture, four Chinese situations involved other people, whereas only one Canadian situation did so (Table 3.1). Therefore, leisure situations serve as an alternative explanation for Chinese' favorable attitudes towards positive engaging emotions. Yet the role of positive engaging emotions might have been heightened among individuals with an interdependent self-construal in linking leisure and subjective wellbeing (Kitayama et al., 2006; Newman et al., 2014).

### 3.5 Conclusion

This study used a cultural psychology method called situation sampling to examine culture and meanings of leisure among Euro-Canadian and Mainland Chinese undergraduate students. In doing so, cultural similarities and differences were investigated at the collective (i.e., cultural situations) and individual levels, which is in accordance with a mutual constituent view of culture and human psyche. I found that daily, concrete situations could serve as a source of cultural differences in (a) leisure interpretation and (b) positive engaging emotions as a type of ideal affect during leisure. Euro-Canadians and Mainland Chinese were more likely to experience leisure situations generated by their own cultural members, which disposed them to interpret these situations as leisure. Moreover, Chinese leisure situations were more conducive to positive engaging emotions than Canadian leisure situations, and Chinese participants idealized this kind of affect in leisure situations more than Euro-Canadian participants. Another contribution of my study is the unexpected finding of the importance of ideal LAP during leisure for Canadian students.

Although my study has several limitations, these could also be conceived as future research avenues. First, due to concerns about the survey's length, I only included 20 random situations. This raises the question of how well the sampled situations represented leisure in the lives of members of each culture. Cohen (2007) argued that the attribution of cultural difference to situations that people encounter on a daily basis is predicated on the correspondence between the frequency of sample situations and the frequency of situations in reality. Although the situations that I employed do not appear to deviate from leisure situations typically discussed in the literature (e.g., Walker & Wang, 2008), I advise future users of situation sampling to focus on fewer psychological constructs, thus including more situations.

Second, the present research focused on ideal affect, not actual affect. I made this decision because the hypothetical nature of situation sampling would not have allowed me to accurately measure actual affect; nonetheless, hypothetical situations are compatible with ideal affect that is imagined rather than experienced. However, the discrepancies between ideal and actual affect may influence people's interpretation of given situations as being leisure or not. Future researchers could explore this conjecture by using, for example, the experience sampling method (e.g., Ito & Walker, 2016).

Third, sampling college students at two universities limits the generalizability of my findings. College students have access to more formal education training than other members of this age group. It is also plausible that they tend to represent more of middle-to-upper income families as well as Euro-Caucasian background than their non-student counterparts. Future research should investigate whether the results could be replicated with community samples (e.g., children and adolescents, and middle-aged and older adults). Given that the targeted universities are located in large cities, future researchers may want to consider examining whether my findings also apply to people living in smaller cities and the countryside. This is a particularly important issue in China, where a large number of people are migrating from rural to metropolitan areas.

Fourth, my study compared Mainland Chinese and Euro-Canadians. It is important that future research examine the applicability of the findings with other cultural groups. For example, as African or Central/South American people are, like Chinese people, considered to be "collectivistic", do similar leisure interpretations and ideal affect patterns exist? Similarly, what is the extent of cultural variation in leisure meanings within so-called "East Asian" culture? Also under-studied is how much cultural variability exists among "European Canadians" (e.g., British,



French, and Ukrainian) and to what extent such variation meaningfully impacts their behaviors and psychological processes. Last, I did not examine a potential confounding factor, gender, partly due to power concerns. Future research may collect more participants in the second stage and explore gender difference in leisure interpretation and ideal affect during leisure.

My study has practical significance for programming leisure activities in culturally diverse societies. As I found that people view situations created by their cultural members as leisure, it is crucial that leisure practitioners have diverse cultural background and that input is obtained from members of the target cultural group (e.g., Chinese immigrants in Canada). Moreover, because leisure situations generated by a particular cultural group carry certain salient cultural values, I recommend that practitioners use culturally unique leisure situations to promote a cross-cultural understanding (e.g., social gatherings around Chinese New Year to help North Americans learn about interdependent culture).

To conclude, I quote Confucius from *The Analects*: “Men are close to one another by nature. They drift apart through behavior that is constantly repeated” (2000, p. 170). This statement aligns with the rationale of using the situation sampling method to examine leisure meanings cross-culturally. Moreover, the statement resonates with my major finding that both Euro-Canadian and Mainland Chinese students share the concept of leisure similarly, but that leisure situations act as a source of delicate cultural differences in leisure interpretation and ideal affect.

**Table 3.1 Percentage of Agreement in Interpreting Leisure and Non-leisure Situations Sampled from Canada and China**

	% AG	
	CAN	CHN
<i>Canadian leisure situations</i>		
1 Swimming in the ocean.	92.1	82.0
2 Doing creative writing (e.g., novels/plays/poems).	63.5	64.9
3 Doing photography as a hobby.	89.2	88.2
4 Going out to eat supper with your family.	96.1	95.2
5 Watching movies at home.	98.0	99.1
<i>Chinese leisure situations (translated)</i>		
1 Reading extra-curricular books while on campus.	79.8	87.7
2 Flying a kite with others around a beautiful lake during springtime.	98.0	96.9
3 Taking a walk and chatting with someone you like.	97.5	96.5
4 Eating and chatting at family gatherings during New Years celebrations.	93.1	94.3
5 Visiting a park with a family member.	98.0	97.4
<i>Canadian non-leisure situations</i>		
1 Studying for final exams.	97.5	96.1
2 Doing chores when your house is messy.	70.9	74.1
3 Talking to faculty, professors, or coordinators at the University.	89.2	85.5
4 Working at a part-time job stocking shelves and lifting heavy objects.	91.6	93.9
5 Applying for a job.	97.5	98.7
<i>Chinese non-leisure situations (translated)</i>		
1 Visiting a stranger's house.	59.6	83.8
2 Having a conversation with a rude or aggressive person.	95.1	98.2
3 Missing a desired group activity because you don't have time.	93.6	93.0
4 Having to take a fitness test.	72.4	93.0
5 Talking with peers about their plans for the future and realizing that you are less prepared than they are.	75.9	91.2

*Note.* CAN = Stage-two Euro-Canadians; CHN = Stage-two Mainland Chinese; % AG = percentage agreement (i.e., percentage of respondents who considered situations as slightly leisure, mostly leisure, or completely leisure when presented with leisure situations; or, percentage of respondents who considered situations as slightly not leisure, mostly not leisure, or completely not leisure when presented with non-leisure situations).

**Table 3.2 Means (*M*), Standard Deviation (*SD*), and Reliability Indicators of Three Types of Ideal Affect**

Ideal Affect	Euro-Canadians			Mainland Chinese		
	<i>M</i>	<i>SD</i>	$\rho/\alpha$	<i>M</i>	<i>SD</i>	$\rho/\alpha$
High-Arousal Positive Affect (HAP) Excited, Enthusiastic, Elated	3.44	1.13	.82	3.39	1.03	.87
Low-Arousal Positive Affect (LAP) Calm, Relaxed, Peaceful	3.86	1.01	.86	3.49	0.99	.76
Positive Engaging Emotions Friendly, Intimate	3.14	1.24	.53	3.52	1.17	.79

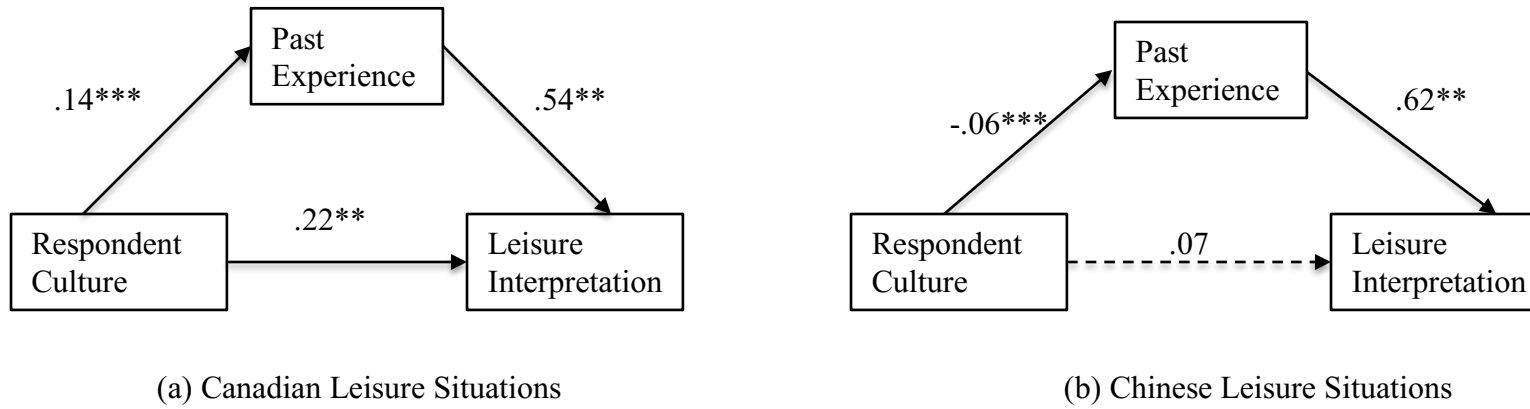
*Note.* Cronbach coefficient ( $\alpha$ ) was calculated for the three-item measures, whereas Spearman-Brown coefficient ( $\rho$ ) was calculated for the two-item measures.

**Table 3.3 Leisure Interpretation, Past Experience and Ideal Affect by Respondent Culture and Situation Culture**

	Euro-Canadian respondents ( <i>n</i> = 203)		Mainland Chinese respondents ( <i>n</i> = 228)	
	Canadian situation	Chinese situation	Canadian situation	Chinese situation
Leisure Interpretation <sup>a</sup>				
Leisure situation	1.86 (0.76)	2.12 (0.66)	1.56 (0.66)	2.09 (0.65)
Non-leisure situation	-1.96 (0.66)	-1.51 (0.87)	-1.92 (0.67)	-1.97 (0.62)
Past experience <sup>b</sup>	85.17% (0.15)	79.40% (0.17)	70.88% (0.18)	85.40% (0.16)
Ideal HAP <sup>c</sup>				
Raw data	3.42 (0.66)	3.45 (0.67)	3.39 (0.60)	3.39 (0.63)
Ipsatized data <sup>d</sup>	-0.11 (0.71)	-0.07 (0.72)	-0.16 (0.82)	-0.18 (0.84)
Ideal LAP <sup>c</sup>				
Raw data	3.83 (0.62)	3.89 (0.65)	3.45 (0.54)	3.53 (0.56)
Ipsatized data <sup>d</sup>	0.69 (0.61)	0.74 (0.68)	-0.08 (0.86)	0.10 (0.82)
Ideal PE				
Raw data	2.93 (0.66)	3.35 (0.60)	3.24 (0.66)	3.80 (0.58)
Ipsatized data <sup>d</sup>	-1.04 (0.64)	-0.22 (0.75)	-0.52 (0.82)	0.83 (0.73)

*Note.* Standard errors are in parentheses.

<sup>a</sup>Leisure interpretation was measured on a 6-point bipolar scale (-3 = *completely not leisure*, -2 = *mostly not leisure*, -1 = *slightly not leisure*, +1 = *slightly leisure*, +2 = *mostly leisure*, and +3 = *completely leisure*). <sup>b</sup>Past experience was the proportion of five Chinese or Canadian leisure situations for which respondents had a similar experience. <sup>c</sup>Ideal low-arousal positive (LAP) affect, ideal high-arousal positive (HAP) affect, and ideal positive engaging (PE) emotions were measured on a 5-point unipolar rating scale (1=*not at all*, 2=*slightly*, 3=*moderately*, 4=*very*, 5=*extremely*). <sup>d</sup>The variables of ideal LAP, ideal HAP, ideal PE in Canadian leisure situations and Chinese leisure situations were standardized within each participant (i.e., ipsatized).



**Figure 3.1 Mediation analyses for (a) Canadian leisure situations and (b) Chinese leisure situations**

Respondent culture was coded 1 for Euro-Canadians and 0 for Mainland Chinese. Past experience was the proportion of five Canadian or Chinese situations for which respondents had a similar experience. \* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

## Chapter 4 Overall Discussion and Conclusion

The purpose of this dissertation was to examine meanings of “leisure” and a Chinese leisure-like word, “*xiū xián*” by comparing them. To this end, two separate yet related studies were conducted using a cultural/cross-cultural psychological perspective. This chapter first summarizes the major findings of the two studies and integrates these findings in a discussion of theoretical, methodological, and practical implications. This is followed by a description of major limitations and future research avenues.

### 4.1 General Findings

Study 1 modified Ito and Walker’s (2014) Leisure Ten Statements Test (LTST) and collected lay conceptualizations of leisure and non-leisure from undergraduate students at the University of Alberta in Canada and Zhejiang University in China. Each of the participants provided ten statements in response to the question “What is leisure for you?” and another ten statements to the question “What is *not* leisure for you?” in their native languages. A coding scheme was inductively developed to identify the basic meaning units that people attach to leisure and its antithesis. A total of 23 codes that captured both objective (e.g., activity, place) and subjective (e.g., autonomy, affect) aspects of leisure meanings were included in the coding scheme. More importantly, the scheme captured almost all of the lay definitions of leisure and non-leisure in English and Mandarin. This suggests that Euro-Canadians and Mainland Chinese students share a similar breadth of leisure meanings; these similarities provided the basis for cultural comparison. Multivariate analyses of variance showed that not all of the codes were similarly weighted between the two cultural groups; culture shapes people’s conceptualizations of leisure such that certain codes were more salient in one culture than in the other. For example,

Mainland Chinese students mentioned terms that were included in the codes of *mass media*, *rest and reflection*, and *motivation* more than Euro-Canadian counterparts did, whereas Euro-Canadian participants mentioned *affective* terms more than Mainland Chinese participants did. Based on my quantitative coding results and subsequent statistical analyses of Euro-Canadian and Mainland Chinese students' LTST answers, I proposed the following lay definition of leisure: positive mental states (e.g., fun, relaxed, related) experienced through typically unobligated activities (e.g., media use, outdoor recreation, travel, sports) that take place during free time with little time pressure; simultaneously, leisure is *not* negative mental states (e.g., bored, stressed) that often take place during obligatory activities (e.g., work, school, chores) with time constraints.

The findings from Study 1 strongly influenced the research design of Study 2. The prevalence of affective codes in Study 1 led to an emphasis on ideal affect in Study 2. To further examine the formation of leisure meanings, Study 2 adopted a mutual constituent view of culture and human psychology (Shweder, 1995) and explored the role of cultural affordances in fostering certain psychological tendencies (Kitayama, Mesquita, & Karasawa, 2006) in leisure contexts. Cultural affordances and psychological traits were operationalized separately through the use of a situation sampling method (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997; Morling, Kitayama, & Miyamoto, 2002). This method involved two steps: first, leisure and non-leisure situations were collected from Euro-Canadian and Mainland Chinese students; second, a random sample of the situations from the first step was used as a stimulus to evoke responses from new participants of the same two cultural groups. Two types of responses were measured in each concrete situation: (a) whether they would interpret the situation as leisure or not, and (b) what kind of affect they prefer to experience in the given situation. Statistics indicated that

cultural similarities in situational interpretation and ideal affect. The majority of leisure (or non-leisure) situations generated by the two cultural groups were interpreted as leisure (or non-leisure) by other Euro-Canadian and Mainland Chinese students. Meanwhile, both groups preferred to feel three types of affect—low arousal positive affect (LAP), high arousal positive affect (HAP), and positive engaging emotions—during leisure situations at a moderate to intense level. A series of statistical analyses also detected nuanced cultural differences. Euro-Canadian and Mainland Chinese students were more likely to experience leisure situations generated by members of their own cultural group, which inclined them to interpret these situations as leisure. In terms of ideal affect, Chinese leisure situations resulted in stronger preferences for positive engaging emotions than Euro-Canadian leisure situations did, and Chinese participants preferred positive engaging emotions during leisure situations more than Euro-Canadians did. No significant cultural differences were found regarding ideal HAP during leisure. Whereas Chinese leisure situations evoked stronger ideal LAP than Canadian leisure situations, Euro-Canadian participants indicated a stronger preference for LAP during leisure situations than Mainland Chinese students did.

#### **4.2 Theoretical Implications**

The definition of leisure is a critical issue in the field of recreation and leisure studies, particularly for those researchers from non-Western countries like China, where leisure studies is still at its early stage of development (Stodolska, Walker, Wei, Dong, & Li, 2015). Walker and colleagues (Ito, Walker, & Liang, 2014; Walker & Deng, 2003; Walker, Deng, & Dieser, 2001; Walker, Kleiber, & Mannell, 2019) often quote a Chinese adage—“*lu chang er dao yuan*” (“there is a long way to go”)—to illustrate the lack of knowledge about non-Westerners’ leisure; Walker et al. (2019) suggest that this still holds true. My dissertation not only lends credence to



many existing leisure theories in North America (e.g., leisure as defined by Neulinger, 1974), but also contributes to the development of non-Western leisure studies.

Study 1 shows that the leisure-like term in Mandarin shares a number of similarities with the English word “leisure”; this suggests the cross-cultural applicability of the Western leisure conceptualization to Chinese. Although objective leisure (e.g., watching Netflix, listening to music) constituted a dominant proportion of lay definitions of leisure/*xiū xián*, it seems problematic to focus exclusively on objective leisure, because some “leisure” activities, places, and time periods can be associated with non-leisure, as exemplified in the analysis of responses to the question “What is *not* leisure for you?”. On the contrary, subjective aspects of leisure appear to be more consistent in differentiating leisure from non-leisure. Among all the subjective leisure codes that were generated, Canadian and Chinese students referred most to emotion, intrinsic motivation, and autonomy. These three psychological constructs are highlighted below to facilitate future examination of leisure across cultures.

Preferences for positive affect in leisure contexts seems to be universal (Chick, 1998). Study 1 identified a close association between positive affect and leisure/*xiū xián*<sup>11</sup>, which is consistent with extant leisure literature (Walker et al., 2019). On the one hand, leisure provides a space to escape from many negative affective states such as stress, boredom, and nervousness. On the other hand, people anticipate positive affective outcomes through leisure engagement. Study 2 further indicates that positive affect can vary on dimensions of arousal and social engagement. A strong connection between leisure and positive emotions is likely to remain valid

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<sup>11</sup> This does not mean that leisure is unrelated with negative affect. For example, Walker et al. (2019, pp. 126-127) discussed how leisure was sometimes associated with negative emotions including fear, guilt, and boredom. More discussion about negative affect can be found in the Limitations and Future Directions section.

for leisure-like words in other languages (Chick, 1998; Ito & Walker, 2014). However, researchers are advised to scrutinize specific, culturally salient affect that may be downplayed in Western leisure literature.

Intrinsic motivation and perceived freedom are the two defining factors of “pure leisure” in Neulinger’s (1974) leisure paradigm. These two factors were consistently associated with meanings of leisure/*xiū xián* from laypeople’s perspective in my Study 1. That is, the opposite of leisure/*xiū xián* was associated with a failure to achieve intrinsic motivation or meet the need for autonomy as perceived freedom. Moreover, Neulinger’s social psychological approach echoes some philosophical work by Chinese leisure scholars (e.g., Jin, 2012; Ma, 2000). Relying mainly on Western philosophy, they argue that the freedom associated with leisure enables individuals to explore possibilities, reveal their true selves, and ultimately live up to their full potential. Therefore, intrinsic motivation and autonomy could be key antecedents of leisure in the non-Western world.

This research also contributed a theoretical explanation to the cross-cultural study of leisure. Bond and van de Vijver (2011) claim that cross-cultural psychology has passed the initial stage of disciplinary legitimization through examinations of simple, two-culture comparisons. They state: “Despite the dearth of available theories, the need to validate more sophisticated theorizing has become ever more pressing as the cross-cultural discipline begins producing multicountry comparisons and bicultural studies that use more sophisticated methods or procedures.” (p. 80) Although Study 1 did not examine cultural mediators, Study 2 employed the situation sampling method to explain cultural differences in leisure experiences. To the best of my knowledge, it was the first time that this method has been employed in the field of leisure studies. Instead of assuming the existence of cultural affordances, Study 2 tested the

characteristics of leisure situations in both cultures by eliciting participants' responses to those concrete situations. The matched effects of respondent culture and situation culture on leisure interpretation and positive engaging emotions suggest that daily leisure situations can serve as sources of cultural differences in leisure experiences. Therefore, it seems crucial to adopt a broader definition of culture—and include cultural behaviors, artifacts, and institutions—rather than merely focusing on the cognitive view of culture as shared information (Chick, 2016).

### 4.3 Methodological Implications

My dissertation highlights an internal, emic approach to conceptualize leisure across the two cultures (Walker et al., 2019), which may mitigate the issue of power imbalance between the West and the East in leisure studies (Iwasaki, Nishino, Onda, & Bowling, 2007). Study 1 employed the LTST to examine lay definitions of leisure by using the word leisure/*xiū xián* as a stimulus. It is worth noting that I modified Ito and Walker's (2014) LTST by adding a second question "What is *not* leisure for you?" Analyzing answers to this question reveals many typical non-leisure activities (e.g., school) and more importantly, psychological, interpersonal, and environmental factors that turned leisure into non-leisure. Because of the subjective nature of leisure conceptualization, caution is warranted with the use of leisure behavior inventories if certain activities can be considered both leisure and non-leisure. Examining leisure activities in association with environmental factors and subjective experiences is recommended. The LTST can also be revised to fit researchers' needs beyond the field of leisure studies. For example, similar open-ended, free listing technique can be adopted to examine lay people's definition of "health" and its antithesis.

Study 2 employed a situation sampling method that involved two steps: first leisure and non-leisure situations were collected; these situations were then used to elicit people's

interpretation of situations as being leisure or not leisure. This method treats social situations as the source of psychological traits, and operationalizes cultural situations and psychological tendencies separately. It should be noted that cultural groups are not necessarily based on nationality or language. Future studies are advised to focus on fewer psychological constructs, in order to include more situations. However, a major disadvantage of this method is that two-step data collection can be resource-intensive.

#### **4.4 Practical Implications**

Although practical applications are not a major focus of my dissertation, I maintain that some of my findings relate to the long-standing gap between research and practice in the field of leisure studies (Hemingway & Parr, 2000). First, leisure education among college students can be beneficial for their wellbeing. Some of my Canadian and Chinese student participants were aware of the benefits of leisure in their college life as evidenced by describing reduced negative moods (e.g., stress), as well as by accumulated positive emotions and healthy psychological outcomes. However, the values of leisure may not be fully appreciated, and healthy leisure activities may be lacking on campus (Weybright, Son, & Caldwell, 2019). Therefore, college students may need more guidance on balancing leisure, school, and other domains. For example, students at Yale University showed great interest in a course titled “Happiness for Good Life” (Shimer, 2018, January 26). Su (2010) recognized the need for leisure education in China after conducting a questionnaire survey with college students in Hangzhou, China in which over half of the respondents were not satisfied with their leisure life and the majority of respondents (86.6%) thought that the school should take actions to improve their leisure experiences. This might be particularly important for first-generation college students and students who moved from rural, small town areas to big cities for education. As an important life stage for students

before they enter job market, undergraduate courses like “Life, Leisure, and the Pursuit of Happiness” taught at the University of Alberta are recommended so that students can gain scholarly knowledge about leisure and wellbeing.

Second, my dissertation’s findings also have practical implications for programming recreation and leisure activities in culturally diverse societies like Canada. Leisure participation offers opportunities to learn and apply cultural knowledge. It is manifested in my cross-cultural examination of leisure interpretation in Study 2: people were more likely to experience leisure activities generated by their own cultural members, which led them to interpret these situations as leisure. It is thus crucial that teams of leisure practitioners have diverse cultural background and that input is obtained from members of targeted cultural groups (e.g., Chinese immigrants in Canada). This can facilitate intercultural communication by providing culturally unique leisure situations. Campus recreation service, for example, can organize Canadian-themed leisure events (e.g., curling) for international students, and similarly, invite domestic students to attend cultural leisure activities hosted by their international counterparts (e.g., dumpling making).

Third, the results of my dissertation have indirect implications for issues of social justice that are widely researched and debated in the field of leisure studies (Stewart, 2014). My dissertation confirms many aspects of cultural similarities including the shared leisure perspectives between Mainland Chinese and Euro-Canadians, and a dominant effect of situational context in influencing people’s leisure interpretation. However, these cultural similarities are often under-emphasized whereas cultural differences are likely to be over-emphasized (Walker et al., 2019). Research has shown that social discrimination can be reduced when both cultural similarities and differences are highlighted in a balanced manner (Hanel, Maio, & Manstead, 2018). Therefore, I recommend that current and future recreation

practitioners learn and be aware of similarities and differences in leisure across various cultural groups, especially how similar our leisure practices and definitions are than we assume.

#### **4.5 Limitations and Future Directions**

First, like many other cross-cultural psychology studies, I used a convenience sample composed of university students, which limits the generalizability of my findings to non-student populations. For example, the life domains of work and family are very likely to shape adults' leisure experience (Walker et al., 2019) and consequently, their conceptualizations of leisure will be redefined. Thus, the applicability of my coding scheme of leisure to the adult population remains unknown. However, the current scheme and frequencies of each code could provide guidance. Future research in this area may replicate codes of subjective leisure (e.g., intrinsic motivation) that hold across life stages, although the importance of particular codes may differ.

Second, the inclusion of two cultures is another sampling limitation of my dissertation. Although Euro-Canadians and Mainland Chinese are two culturally distinct groups (Boehnke, Lietz, Schreier, & Wilhelm, 2011), I acknowledge that the choice was not fully theoretically determined. Practical concerns (i.e., my familiarity with the two cultures) also played an important role. According to Schwartz (2008), there are arguably eight cultural regions in the world: Western Europe, English speaking countries, Latin America, Protestant and Catholic East-Central and Baltic Europe, Orthodox East Europe, South and Southeast Asia, Muslim Middle East and sub-Saharan Africa, and Confucius countries. I only examined leisure meanings in English speaking countries (i.e., Canada) and Confucius countries (i.e., China)—six cultural regions are unaccounted for. Future researchers can use LTST to examine leisure-like words in other languages (e.g., Hindustani, Spanish, Arabic), which may help answer whether any of leisure meanings are universal or not (Chick, 1998). It could also shed light on the degree of

cultural similarities and differences when more than two cultures are examined (Boehnke et al., 2011). Moreover, the LTST can facilitate research within cultures, such as (a) comparing meanings of leisure between people who speak the same language (e.g., British Canadians vs. the British, Southern Chinese vs. Northern Chinese), and (b) exploring leisure meanings within multilingual people (e.g., new Canadians, Chinese Singaporeans).

Third, my dissertation did not directly examine the similarities of leisure meanings between the two cultural groups. As mentioned earlier, Walker et al. (2019) claimed that in the field of leisure studies, cultural differences were over-emphasized whereas cultural similarities have been under-emphasized, intentionally or unintentionally by some leisure researchers. Walker and Deng (2003) stated that there was “no comprehensive social psychology of cultural similarities in leisure” (p. 271). It should be noted that most of the statistical methods used in cross-cultural studies are testing mean differences between cultures. That is, researchers would reject the null hypothesis and claim a significant cultural difference when a  $p$  value is smaller than a threshold (typically 0.05) or a confidence interval includes zero<sup>12</sup>. However, failure to reject a null hypothesis does not mean that the values of certain measurement are the same between cultures (Amrhein et al., 2019). Furthermore, detecting a significant cultural difference does not mean an absence of cultural similarities. Hanel et al. (2018) noticed a neglect of similarity-based approach and discussion in psychology. They examined cultural similarities in 22 social variables from 60 countries through measures such as percentage of common response, absolute effect and concluded that cultural similarities usually outweigh cultural differences. Moreover, they found that compared to traditional data presentation format (e.g., bar charts with

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<sup>12</sup> This practice has been recently criticized, and some researchers suggest retiring statistical significance (Amrhein, Greenland, & McShane, 2019).

95% confidence intervals), exhibiting data in a format that is more appropriate for demonstrating cultural similarities (e.g., superimposed/overlapping histograms) would lead to more favorable attitudes toward people from another group and more accurate lay perceptions of similarities and differences between groups (Hanel et al., 2018). To the best of my knowledge, the measurement of cultural similarities has not been adopted in leisure studies. I recommend including these measures in addition to mean comparison for future cross-cultural studies of leisure.

Fourth, the roles of negative affect in influencing leisure conceptualizations and experiences across cultures remain under-examined. Compared to the work domain, leisure is often associated with heightened positive emotions and lessened negative emotions (Mannell, Walker, & Ito, 2014). Nonetheless, leisure researchers rarely examine the relationship between positive and negative affect in the leisure domain in comparison with other domains. Although a principle of maximization is assumed, it has not been tested; that is, people want to feel more positive affect and less negative affect. Recent psychological studies indicate the presence of this pattern, but cultural values (e.g., naïve dialecticism; Spencer-Rodgers & Peng, 2018) mediate this psychological tendency (Hornsey et al., 2018; Sims et al., 2015). Future researchers are advised to test this assumption with a focus on the influences of culture (including cultural mediators such as naïve dialecticism) and life domains (leisure vs. non-leisure).

#### **4.6 Conclusion**

My dissertation sought to understand the meanings of leisure and *xiū xián* through a cross-cultural lens. Study 1 identified 23 basic meaning units ranging from concrete leisure contexts to psychological traits; some of the meaning units were more salient in one culture than the other. Study 2 indicated that concrete leisure situations exhibited different cultural patterns (i.e., whether the situations are considered leisure or not, and how much positive engaging



emotions are preferred during leisure situations) but also afford, foster same patterns among cultural members. My dissertation responds to the call for more cross-cultural and non-Western leisure research (Ito et al., 2014). More research is needed to uncover culture's effects on psychological mechanisms of how people define and experience leisure. To conclude, I quote Lao Tze from his *The Book of Tao and Teh*: "A giant tree rises from a tiny seed. Tall tower is built with basketfuls of soil. Thousands miles journey begins with the first step" (1987, p. 149). This quote speaks to the process of constructing an edifice in research—brick by brick.

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**Appendix A**

**Codes Used to Characterize Leisure, *Xiū Xián*, Non-Leisure, and Non-*Xiū Xián* in  
Mandarin**

### Codes Used to Characterize Leisure, *Xiū Xián*, Non-Leisure, and Non-*Xiū Xián* in Mandarin

编码	描述
1. 人际交往和关联	为了满足与人连结的需求，人们建立和维持人际关系，不需要与不喜欢的人交往。典型的例子包括拜访家人 / 朋友，当面或远程的沟通（例如电话或视频聊天），约会交往，参加聚会等。相反， <i>受挫的关联</i> 指不能与自己喜欢的人来往，感觉孤独，与不喜欢或不熟悉的人相处。有时会伴随一些负面体验，例如吵架、谈判、排斥、被欺骗、被干涉、不真诚和不舒服。有些社交活动会带来压力，比如饭局、处理人际关系、不能推脱的人情。
2. 大众传媒	印刷媒体（图书、报纸、杂志、漫画），广播媒体（电影、广播、录制音乐、电视），网络媒体（网络和手机），电子游戏和其它游戏（例如扑克，桌游和麻将）。然而，部分活动经常被认为 <i>不是休闲</i> ，包括阅读、看电视、用手机、电子游戏、某种音乐类型。
3. 体育活动和锻炼	积极的身体状态，包括健身活动（例如跑步、游泳）、团体运动（例如篮球、足球）、个人运动（例如瑜伽、骑车）、双人运动（例如网球、乒乓球）和走路。然而，部分活动（例如有组织的体育活动）或在一些特定、通常压力或要求高的情况下（例如要完成的锻炼、大强度的体育活动、竞技比赛）会被认为 <i>不是休闲</i> 。
4. 户外和旅行	在户外进行的活动（例如爬山、露营、钓鱼、划船、晒太阳），一日内往返的外出游玩，度假和观光。然而，在某些情况下户外和旅行会被认为 <i>不是休闲</i> ，例如带有风险的娱乐活动、场地拥挤、旅行团。
5. 爱好和文化活动	笼统的爱好或某些具体的爱好（例如绘画、摄影、书法、乐器、唱歌、跳舞、志愿者活动、打理绿植花草、与宠物玩耍）；参加文化活动（例如演唱会、观看体育比赛、参观博物馆）。不包括“大众传媒”、“体育活动和锻炼”、或“户外和旅行”。然而，部分活动经常被认为 <i>不是休闲</i> ，例如 KTV、业余爱好的练习过程、志愿者服务。
6. 食物和饮料	吃零食、水果、三餐，或喝饮料。不包括食物或饮料的准备过程。然而，在某些情况下食物和饮料会被认为 <i>不是休闲</i> ，例如饥饿、吃得太快、不好吃。
7. 休息和冥想	身体的休息（睡觉和小憩；缓解或消除身体疲劳）或大脑的休息（例如放空，沉思）。不包括放松。相反，人们通常认为没有休息好或身体疲劳 <i>不是休闲</i> ，例如熬夜、早起、失眠、过度睡眠、久坐。
8. 家务活动和身体护理	家务活动（例如做饭 / 烘焙、打扫卫生、洗衣、杂事、购物）或身体护理（例如洗澡、化妆、足底按摩、SPA）。这些活动通常被认为 <i>不是休闲</i> 。
9. 工作	与工作相关，包括兼职和面试。这些活动通常被认为 <i>不是休闲</i> 。

10. 学习和学校	与学校相关（例如上课、学习、作业、报告、实验、考试），以及学生组织 / 社团的工作。这些活动通常被认为不是休闲。
11. 交通	日常通勤、公共交通和长距离出行。这些活动通常被认为不是休闲。
12. 逃离工作/学校/琐事	从日常工作/学习的常规中解脱，做与工作/学习无关的事情，工作/学习/琐事以外的时间。
13. 场景	与休闲有关的环境要素，包括某些特定的场所（例如家、壁炉），安静的环境（例如独自一人、无人打扰），或天气（例如晴朗、新鲜的空气）。常见的非休闲场景包括室内、脏乱、公共空间、高楼、拥挤和天气（例如寒冷、阴雨）。
14. 时间和慢节奏	拥有充足的可自由支配的时间，不用担心时间流逝，不匆忙，或者某个具体的时间段（例如周末，夏天）。相反， <i>时间制约</i> 通常被认为不是休闲，包括没有自由时间，忙碌或快节奏，长时间从事某事，时间压力（例如截止时间），缺乏效率（例如排队和拖延），时间管理（例如制定计划），或者某个具体的时间段（例如冬天）。
15. 内部动机	做自己喜欢做、想要做或感兴趣的事，而不是出于 <i>外在的动机</i> （例如获得奖励，避免惩罚）。
16. 自主	自由和行使意志，而不是被强迫；自主的活动与真实完整的自我是一致的。 <i>自主受挫</i> 时通常不是休闲。
17. 情绪	积极情绪（例如开心、快乐、满足、舒服、愉快、放松、宁静平和）的累积，消极情绪（例如压力、焦虑、紧张）的缓解或消除，包括暗示情绪的描述。
18. 健康	没有疾病、受伤或疼痛（例如宿醉）；身体或精神健康。
19. 积极评价	认知某事有必要、有意义、有助于调节和恢复、提高和成长，而不是打发时间。
20. 轻松容易	不需要大量的体力或脑力消耗。
21. 新奇	体验新鲜或不熟悉事物，发挥创意，而不是常规的，重复的，或单调的生活/任务。
22. 胜任	擅长于某一方面，能够获得自己想要的结果，以及迎接挑战。 <i>胜任受挫</i> 时通常不是休闲。
23. 金钱	面临 <i>财务制约</i> 时通常被认为不是休闲，例如购买昂贵的物品，没有足够的金钱，处理财务问题。
24. 其它	其它零星的，或无法被解读的回答。

**Appendix B**

**Leisure Ten Statements Test: Questionnaire (English Version)**

### A Survey Study of the Meaning of Leisure

Hello. I am a PhD student at the University of Alberta, Canada and I am conducting a study on how people understand the meaning of leisure. **The questionnaire will take no more than 15 minutes to complete.** The data collected will be used for the purposes of information, research, and possible publication. **By agreeing to complete and return this questionnaire, you are giving your consent to participate.** You may decline to participate at any time without consequences. In order to ensure privacy, questionnaires are only identifiable by a numerical code. If you have any further questions, the **Information Letter** is available. Thank you in advance for your help with this study.

#### Section A – The Meaning of Leisure

- a) There are ten numbered blanks on the page below. Please write ten different answers to the question “What is leisure for you?” in these blanks. Write your answers in the order that they occur to you. Don’t worry about logic or importance. Go along fairly fast. WHAT IS LEISURE FOR YOU?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

- b) There are another ten numbered blanks on the page below. Please write ten different answers to the question "What is *not* leisure for you?" in these blanks. Write your answers in the order that they occur to you. Don't worry about logic or importance. Go along fairly fast. WHAT IS NOT LEISURE FOR YOU?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

Section B - Academic and Demographic Information

1. What year were you born? \_\_\_\_\_
2. What country were you born in?  Canada  Other \_\_\_\_\_ (Please Specify)
3. What is your gender?  Male  Female  Other
4. Which degree program are you in?  Undergraduate  Graduate  Other
5. What is your major? \_\_\_\_\_
6. What is your nationality?  Canadian  Other \_\_\_\_\_ (Please Specify)
7. Which ethnic or cultural group do you belong to? (e.g., Canadian, British Canadian, etc.)  
\_\_\_\_\_

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

**Appendix C**

**Leisure Ten Statements Test: Questionnaire (Mandarin Version)**



## 关于休闲意义的问卷调查研究

你好！我是加拿大阿尔伯塔大学的一名博士生，正在实施一项关于人们如何理解休闲意义的研究。本问卷将占用你大概 15 分钟的时间。收集来的数据将用于学术研究和可能的学术发表。如果你将填写完的问卷交还给调查员，则表明你同意参与本研究。你可以在任何时间拒绝参与并且不承担任何后果。为了确保隐私，问卷将只用数字编号。如果你有任何问题，请参阅参与者信息函。提前感谢你对本研究的莫大帮助！

### 第一部分：休闲的意义

- a) 以下有十行空白栏。从第 1 行到第 10 行，请提供十个关于“对你而言，什么是休闲”的答案。想到哪个答案就按顺序写下来。不用担心逻辑或重要性。请尽可能快得在空白栏上给出十个不同的答案。对你而言，什么是休闲？

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

- b) 以下有另外十行空白栏。从第 11 行到第 20 行，请提供十个关于“对你而言，什么不是休闲”的答案。想到哪个答案就按顺序写下来。不用担心逻辑或重要性。请尽可能快得在空白栏上给出十个不同的答案。**对你而言，什么不是休闲？**

11. \_\_\_\_\_
12. \_\_\_\_\_
13. \_\_\_\_\_
14. \_\_\_\_\_
15. \_\_\_\_\_
16. \_\_\_\_\_
17. \_\_\_\_\_
18. \_\_\_\_\_
19. \_\_\_\_\_
20. \_\_\_\_\_

第二部分：个人基本信息

1. 你在哪一年出生？ \_\_\_\_\_ 年
2. 你在哪个国家出生？  中国  其它 \_\_\_\_\_ (请注明)
3. 你是什么性别？  男性  女性  其它
4. 你现在就读的是什么学位？  本科  研究生  其它
5. 你现在就读的是什么专业（大类）？ \_\_\_\_\_
6. 你拥有什么国籍？  中华人民共和国  其它 \_\_\_\_\_ (请注明)
7. 你属于哪个民族或文化族群？（比如，汉族中国人，畲族中国人）  
\_\_\_\_\_

当你完成本问卷时，请将它返还给调查员。感谢你的配合！

**Appendix D**

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

## Information Letter

### Study Title: A survey study of the meaning of leisure

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#### Background

- You are being asked to be in this study because you (a) were born and raised in Canada, (b) are currently enrolled in the University of Alberta as an undergraduate student, and (c) identify yourself as a Canadian or Euro-Canadian.
- The results of this study will be used in support of my doctoral dissertation at the Faculty of Physical Education and Recreation, University of Alberta, Canada.

#### Purpose

- The purpose of this study is to examine the meaning of leisure through a cross-cultural comparison between China and Canada. Findings from this study will help us better understand how Chinese and Canadians conceptualize leisure similarly and differently. We hope that the study will help future leisure research in China and between China and other cultures.

#### Study Procedures

- You will be asked to provide ten answers to the question “What is leisure for you?” and another ten answers to the question “What is *not* leisure for you?”, and your academic and demographic information. The questionnaire is two pages long and it will take you approximately 15 minutes to complete.

#### Benefits

- You will not benefit from being in this study.
- We hope that the information we obtain from doing this study will help us better understand the meaning of leisure in different cultural contexts.

#### Risk

- You may feel some level of discomfort because some of the survey questions may make you recall negative experiences. There may be risks to being in this study that are not known. If we learn anything during the research that may affect your willingness to continue being in the study, we will tell you right away.

### Voluntary Participation

- You are under no obligation to participate in this study. Your participation is completely voluntary. You can refuse to answer any questions in this survey. You will not suffer any consequences because of your refusal.
- Once the anonymous survey has been submitted, it cannot be withdrawn.

### Confidentiality & Anonymity

- Findings from this study will be used in future conference presentations and research articles. You will not be personally identified in any of such dissemination.
- All data collected in this study will be kept confidential. Only my supervisors, Dr. Howard Harshaw and Dr. Gordon Walker, and I will have access to the data.
- All the information collected from the survey will remain anonymous. In the dissemination of the research, participants will not be identified.
- The research data will be kept in a locked office for a minimum period of five years following completion of research project. After five years, the data will be destroyed by secure shredding.
- If you would like to learn more about the study's overall findings, please contact me at [jgui@ualberta.ca](mailto:jgui@ualberta.ca).
- We may use the data we get from this study in future research, but if we do this it will have to be approved by a Research Ethics Board.

### Further Information

- If you have any further questions regarding this study, please do not hesitate to contact Jingjing Gui at [jgui@ualberta.ca](mailto:jgui@ualberta.ca), Dr. Howard Harshaw at [harshaw@ualberta.ca](mailto:harshaw@ualberta.ca), or Dr. Gordon Walker at [gjwalker@ualberta.ca](mailto:gjwalker@ualberta.ca).
- The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

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

**Appendix E**

**Leisure Ten Statements Test: Participant Information Letter (Mandarin Version)**

## 参与者信息函

### 研究题目：关于休闲意义的问卷调查研究

#### 研究调查员：

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### 研究背景

- 你被邀请参与本研究的原因包括：（1）你在中国出生并成长，（2）你现在是浙江大学的一名本科生，以及（3）你认为自己是一个中国人。
- 研究结果是为了我在加拿大阿尔伯塔大学体育与游憩学院的博士论文。

### 研究目的

- 本研究的目的是通过中国和加拿大的跨文化比较来探究休闲的意义。研究结果将有助于我们更好地理解休闲概念在中国和加拿大的异同。我们期望本研究能够裨益未来的中国或跨文化休闲研究。

### 研究过程

- 你将分别提供十个关于“对你而言，什么是休闲”和“对你而言，什么不是休闲”的答案，以及你的基本信息。问卷的长度是两页，将占用你大概 15 分钟的时间。

### 研究益处

- 参加本研究不会给你带来任何利益。
- 我们期望本研究将帮助我们更好地理解休闲在不同文化情境下的意义。

### 研究风险

- 因为问卷中某些问题可能会让你回想起负面的体验，所以你可能会感觉到一定程度的不舒服。参与本研究可能包括未知的风险。任何可能影响你继续参与本研究的意愿的风险，一旦在调查研究期间得知，我们会立即告知。

### 自愿参与

- 你不会被强迫参与本研究。你的参与是完全自愿的。你可以拒绝回答问卷调查中的任何问题。你的拒绝不会给你带来任何后果。
- 因为问卷是匿名的, 所以问卷提交后将无法撤回。

### 保密与匿名

- 本研究的结果将用于以后的学术会议和期刊发表。你不会在任何传播渠道中被单独辨认出来。
- 本研究收集的所有数据都将是保密的。只有我的导师, Howard Harshaw 博士和 Gordon Walker 博士, 以及我可以接触数据。
- 本研究收集的所有信息都将是匿名的。基于本研究的发表将不会包括个体参与者的信息。
- 本研究结题以后的五年内, 研究数据将被存放在上锁的办公室里。五年以后, 数据将通过碎纸机销毁。
- 如果你想要进一步了解本研究的结果, 请发邮件给我 (邮箱地址: [jgui@ualberta.ca](mailto:jgui@ualberta.ca)) 。
- 我们可能将本研究收集到的数据用于以后的研究; 如果我们要这样做, 我们必须得到某个研究伦理委员会的批准。

### 其它信息

- 如果你对本研究有任何问题, 欢迎发邮件联系我 (邮箱地址: [jgui@ualberta.ca](mailto:jgui@ualberta.ca)) , Howard Harshaw 博士 (邮箱地址: [harshaw@ualberta.ca](mailto:harshaw@ualberta.ca)) 或 Gordon Walker 博士 (邮箱地址: [gjwalker@ualberta.ca](mailto:gjwalker@ualberta.ca)) 。
- 本研究符合阿尔伯塔大学伦理研究委员会的伦理指导方针, 并且已经通过该机构的审核。如果你有关于参与者权利和研究伦理实施的任何问题, 请联系阿尔伯塔大学研究伦理办公室 (电话: (1)780.492.2615) 。

如果你将填写完的问卷交还给调查员, 则表明你同意参与本研究。



**Appendix F**

**Situation Sampling Step 1: Collecting Leisure Situations (English Version)**

### **A Survey Study of Leisure and Non-Leisure Situations**

Hello. I am a PhD student at the University of Alberta, Canada and I am conducting a survey study to collect leisure and non-leisure situations in different cultural contexts. **The questionnaire will take no more than 15 minutes to complete.** The data collected will be used for the purposes of information, research, and possible publication. **By agreeing to complete and return this questionnaire, you are giving your consent to participate.** You may decline to participate at any time without consequences. In order to ensure privacy, questionnaires are only identifiable by a numerical code. If you have any further questions, the **Information Letter** is available. Thank you in advance for your help with this study.

#### Section A - Academic and Demographic Information

1. What year were you born? \_\_\_\_\_
2. What country were you born in?  Canada  Other \_\_\_\_\_ (Please Specify)
3. What is your gender?  Male  Female  Other
4. Which degree program are you in?  Undergraduate  Graduate  Other
5. What is your major? \_\_\_\_\_
6. What is your nationality?  Canadian  Other \_\_\_\_\_ (Please Specify)
7. Which ethnic or cultural group do you belong to? (e.g., Canadian, British Canadian, etc.)  
\_\_\_\_\_

#### Section B – Leisure Situations

I would like you to think of situations which you would describe as LEISURE. (These situations can be positive, or negative, or both.) Please consider as broad a range of situations as possible; however, the situations should be ones that you have ACTUALLY experienced. Accompanying this instruction, there are 20 index cards. Please write a different situation on each card, and indicate when this situation occurred.

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

(Below is an example of the card)

Leisure situation

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When did this situation occur?

- Within the last month
- More than a month ago but within the last year
- More than one year ago

**Appendix G**

**Situation Sampling Step 1: Collecting Leisure Situations (Mandarin Version)**

## 关于休闲和非休闲场景的问卷调查研究

你好！我是加拿大阿尔伯塔大学的一名博士生，正在实施一项研究以收集不同文化情境下的休闲和非休闲场景。本问卷将占用你大概 15 分钟的时间。收集来的数据将用于学术研究和可能的学术发表。如果你将填写完的问卷交还给调查员，则表明你同意参与本研究。你可以在任何时间拒绝参与并且不承担任何后果。为了确保隐私，问卷将只用数字编号。如果你有任何问题，请参阅参与者信息函。提前感谢你对本研究的莫大帮助！

### 第一部分：个人基本信息

1. 你在哪一年出生？ \_\_\_\_\_ 年
2. 你在哪个国家出生？  中国  其它 \_\_\_\_\_ （请注明）
3. 你是什么性别？  男性  女性  其它
4. 你现在就读的是什么学位？  本科  研究生  其它
5. 你现在就读的是什么专业（大类）？ \_\_\_\_\_
6. 你拥有什么国籍？  中华人民共和国  其它 \_\_\_\_\_ （请注明）
7. 你属于哪个民族或文化族群？（比如，汉族中国人，畚族中国人）  
\_\_\_\_\_

### 第二部分：休闲场景

请你想一想那些你会形容为**休闲**的场景。（这些场景可以是积极正面的，可以是消极负面的，也可以两者皆有。）请回想尽可能大范围的场景；但是记住，这些场景必须是你亲身经历过的。本部分附带 20 张小卡片。请在每张卡片上描述不同的场景，并且勾选该场景发生的时间范围。

当你完成本问卷时，请将它（包括卡片）返还给调查员。感谢你的配合！

(以下是一个小卡片的例子)

休闲的场景

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这个场景是什么时候发生的? 一个月以内 一个月以上, 一年以内 超过一年以上

**Appendix H**

**Situation Sampling Step 1: Collecting Non-Leisure Situations (English Version)**

### **A Survey Study of Leisure and Non-Leisure Situations**

Hello. I am a PhD student at the University of Alberta, Canada and I am conducting a survey study to collect leisure and non-leisure situations in different cultural contexts. **The questionnaire will take no more than 15 minutes to complete.** The data collected will be used for the purposes of information, research, and possible publication. **By agreeing to complete and return this questionnaire, you are giving your consent to participate.** You may decline to participate at any time without consequences. In order to ensure privacy, questionnaires are only identifiable by a numerical code. If you have any further questions, the **Information Letter** is available. Thank you in advance for your help with this study.

#### Section A - Academic and Demographic Information

1. What year were you born? \_\_\_\_\_
2. What country were you born in?  Canada  Other \_\_\_\_\_ (Please Specify)
3. What is your gender?  Male  Female  Other
4. Which degree program are you in?  Undergraduate  Graduate  Other
5. What is your major? \_\_\_\_\_
6. What is your nationality?  Canadian  Other \_\_\_\_\_ (Please Specify)
7. Which ethnic or cultural group do you belong to? (e.g., Canadian, British Canadian, etc.)  
\_\_\_\_\_

#### Section B – Non-Leisure Situations

I would like you to think of situations which you would describe as NON-LEISURE. (These situations can be positive, or negative, or both.) Please consider as broad a range of situations as possible; however, the situations should be ones that you have ACTUALLY experienced. Accompanying this instruction, there are 20 index cards. Please write a different situation on each card, and indicate when this situation occurred.

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



(Below is an example of the card)

Non-Leisure situation

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---

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When did this situation occur?

- Within the last month
- More than a month ago but within the last year
- More than one year ago

**Appendix I**

**Situation Sampling Step 1: Collecting Non-Leisure Situations (Mandarin Version)**

## 关于休闲和非休闲场景的问卷调查研究

你好！我是加拿大阿尔伯塔大学的一名博士生，正在实施一项研究以收集不同文化情境下的休闲和非休闲场景。本问卷将占用你大概15分钟的时间。收集来的数据将用于学术研究和可能的学术发表。如果你将填写完的问卷交还给调查员，则表明你同意参与本研究。你可以在任何时间拒绝参与并且不承担任何后果。为了确保隐私，问卷将只用数字编号。如果你有任何问题，请参阅参与者信息函。提前感谢你对本研究的莫大帮助！

### 第一部分：个人基本信息

1. 你在哪一年出生？ \_\_\_\_\_ 年
2. 你在哪个国家出生？  中国  其它 \_\_\_\_\_ （请注明）
3. 你是什么性别？  男性  女性  其它
4. 你现在就读的是什么学位？  本科  研究生  其它
5. 你现在就读的是什么专业（大类）？ \_\_\_\_\_
6. 你拥有什么国籍？  中华人民共和国  其它 \_\_\_\_\_ （请注明）
7. 你属于哪个民族或文化族群？（比如，汉族中国人，畲族中国人）  
\_\_\_\_\_

### 第二部分：非休闲场景

请你想一想那些你会形容为**不休闲**的场景。（这些场景可以是积极正面的，可以是消极负面的，也可以两者皆有。）请回想尽可能大范围的场景；但是记住，这些场景必须是你亲身经历过的。本部分附带20张小卡片。请在每张卡片上描述不同的场景，并且勾选该场景发生的时间范围。

当你完成本问卷时，请将它（包括卡片）返还给调查员。感谢你的配合！

(以下是一个小卡片的例子)

不休闲的场景

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这个场景是什么时候发生的? 一个月以内 一个月以上, 一年以内 超过一年以上

**Appendix J**

**Situation Sampling Step 1: Participant Information Letter (English Version)**

## Information Letter

### Study Title: A survey study of leisure and non-leisure situations

#### Research Investigator:

Jingjing Gui  
3-156 University Hall  
University of Alberta  
Edmonton, AB, T6G 2H9  
jgui@ualberta.ca  
(780)492-5561

#### Supervisors:

Dr. Howard Harshaw  
2-130J University Hall  
University of Alberta  
Edmonton, AB, T6G 2H9  
harshaw@ualberta.ca  
(780)492-6821

Dr. Gordon Walker  
2-130T University Hall  
University of Alberta  
Edmonton, AB, T6G 2H9  
gjwalker@ualberta.ca  
(780)492-0581

#### Background

- You are being asked to be in this study because you (a) were born and raised in Canada, (b) are currently enrolled in the University of Alberta as an undergraduate student, and (c) identify yourself as a Canadian or Euro-Canadian.
- The results of this study will be used in support of my doctoral dissertation at the Faculty of Physical Education and Recreation, University of Alberta, Canada.

#### Purpose

- The purpose of this study is to collect leisure and non-leisure situations from Chinese and Canadians. A random sample of the collected situations will be used to evoke Chinese and Canadians' responses in the next phase. Findings from both phases will help us better understand how culture influences Chinese and Canadians' interpretations of certain situations and preferred emotions during these situations.

#### Study Procedures

- You will be asked to provide twenty situations you would describe as either leisure or non-leisure, and your academic and demographic information. It will take you approximately 15 minutes to complete the survey.

#### Benefits

- You will not benefit from being in this study.
- We hope that the information we obtain from doing this study will help us better understand the processes underlying the meaning of leisure.

#### Risk

- You may feel some level of discomfort because some of the survey questions may make you recall negative experiences. There may be risks to being in this study that are not known. If we learn anything during the research that may affect your willingness to continue being in the study, we will tell you right away.

### Voluntary Participation

- You are under no obligation to participate in this study. Your participation is completely voluntary. You can refuse to answer any questions in this survey. You will not suffer any consequences because of your refusal.
- Once the anonymous survey has been submitted, it cannot be withdrawn.

### Confidentiality & Anonymity

- Findings from this study will be used in future conference presentations and research articles. You will not be personally identified in any of such dissemination.
- All data collected in this study will be kept confidential. Only my supervisors, Dr. Howard Harshaw and Dr. Gordon Walker, and I will have access to the data.
- All the information collected from the survey will remain anonymous. In the dissemination of the research, participants will not be identified.
- The research data will be kept in a locked office for a minimum period of five years following completion of research project. After five years, the data will be destroyed by secure shredding.
- If you would like to learn more about the study's overall findings, please contact me at [jgui@ualberta.ca](mailto:jgui@ualberta.ca).
- We may use the data we get from this study in future research, but if we do this it will have to be approved by a Research Ethics Board.

### Further Information

- If you have any further questions regarding this study, please do not hesitate to contact Jingjing Gui at [jgui@ualberta.ca](mailto:jgui@ualberta.ca), Dr. Howard Harshaw at [harshaw@ualberta.ca](mailto:harshaw@ualberta.ca), or Dr. Gordon Walker at [gjwalker@ualberta.ca](mailto:gjwalker@ualberta.ca).
- The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

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

**Appendix K**

**Situation Sampling Step 1: Participant Information Letter (Mandarin Version)**



## 参与者信息函

### 研究题目：关于休闲和非休闲场景的问卷调查研究

#### 研究调查员：

桂晶晶 博士候选人  
3-156 University Hall  
University of Alberta  
Edmonton, AB, T6G 2H9  
jgui@ualberta.ca  
13586840878

#### 导师：

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(1)780.492.6821

Gordon Walker 博士  
2-130T University Hall  
University of Alberta  
Edmonton, AB, T6G 2H9  
gjwalker@ualberta.ca  
(1)780.492.0581

#### 研究背景

- 你被邀请参与本研究的原因包括：（1）你在中国出生并成长，（2）你现在是浙江大学的一名本科生，以及（3）你认为自己是一个中国人。
- 研究结果是为了我在加拿大阿尔伯塔大学体育与游憩学院的博士论文。

#### 研究目的

- 本研究的目的是收集中国人和加拿大人的休闲以及非休闲场景。我们将随机选取一部分场景，并且在下一阶段中测试中国人和加拿大人对这些场景的反应。通过这两个阶段的研究，我们将更好地理解文化如何影响人们对特定场景的解读以及人们在这些场景中希望感受到的理想情绪。

#### 研究过程

- 你将提供二十个你会形容为休闲或非休闲的场景和你的基本信息。问卷将占用你大概 15 分钟的时间。

#### 研究益处

- 参加本研究不会给你带来任何利益。
- 我们期望本研究能够帮助我们更好地理解休闲意义背后的过程。

#### 研究风险

- 因为问卷中某些问题可能会让你回想起负面的体验，所以你可能会感觉到一定程度的不舒服。参与本研究可能包括未知的风险。任何可能影响你继续参与本研究的意愿的风险，一旦在调查研究期间得知，我们会立即告知。

### 自愿参与

- 你不会被强迫参与本研究。你的参与是完全自愿的。你可以拒绝回答问卷调查中的任何问题。你的拒绝不会给你带来任何后果。
- 因为问卷是匿名的, 所以问卷提交后将无法撤回。

### 保密与匿名

- 本研究的结果将用于以后的学术会议和期刊发表。你不会在任何传播渠道中被单独辨认出来。
- 本研究收集的所有数据都将是保密的。只有我的导师, Howard Harshaw 博士和 Gordon Walker 博士, 以及我可以接触数据。
- 本研究收集的所有信息都将是匿名的。基于本研究的发表将不会包括个体参与者的信息。
- 本研究结题以后的五年内, 研究数据将被存放在上锁的办公室里。五年以后, 数据将通过碎纸机销毁。
- 如果你想要进一步了解本研究的结果, 请发邮件给我 (邮箱地址: [jgui@ualberta.ca](mailto:jgui@ualberta.ca)) 。
- 我们可能将本研究收集到的数据用于以后的研究; 如果我们要这样做, 我们必须得到某个研究伦理委员会的批准。

### 其它信息

- 如果你对本研究有任何问题, 欢迎发邮件联系我 (邮箱地址: [jgui@ualberta.ca](mailto:jgui@ualberta.ca)) , Howard Harshaw 博士 (邮箱地址: [harshaw@ualberta.ca](mailto:harshaw@ualberta.ca)) 或 Gordon Walker 博士 (邮箱地址: [gjwalker@ualberta.ca](mailto:gjwalker@ualberta.ca)) 。
- 本研究符合阿尔伯塔大学伦理研究委员会的伦理指导方针, 并且已经通过该机构的审核。如果你有关于参与者权利和研究伦理实施的任何问题, 请联系阿尔伯塔大学研究伦理办公室 (电话: (1)780.492.2615) 。

如果你将填写完的问卷交还给调查员, 则表明你同意参与本研究。

**Appendix L**

**Situation Sampling Step 2: Evoking Leisure Interpretation and Ideal Affect (English Version)**

(Welcome page)

**Welcome to the Life Situations and Ideal Emotion Survey!**

This survey is being conducted to understand the relationship between culture and leisure meanings. The results of this survey will be used in support of my doctoral dissertation in the Faculty of Physical Education and Recreation, University of Alberta, Canada.

I hope you will take a moment to complete the survey. Your participation is voluntary and your responses will be kept confidential. No personal identifiable information will be associated with your responses in any reports of the data. If you have any questions or comments about the survey please feel free to contact Jingjing Gui, the principal investigator, by email at [jgui@ualberta.ca](mailto:jgui@ualberta.ca) or by phone at 780-233-9746.

Jingjing Gui  
University of Alberta

Please enter your **Access Code** that was provided in the *Information Letter*. \_\_\_\_\_

By starting the survey, you indicate that you agree to participate in this research study.

(Page break)

1. What is your favourite leisure activity?

2. What is your favourite non-leisure activity?

(Page break)

Section A – Life Situations

In this section, I would like you to carefully read 20 situations and then imagine you were in each situation. Specifically, I want to know what feelings you **prefer to** have in each imagined situation, rather than what feelings you might actually experience.

Situation: Swimming in the ocean.

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure <input type="checkbox"/>	Mostly not leisure <input type="checkbox"/>	Slightly not leisure <input type="checkbox"/>	Slightly leisure <input type="checkbox"/>	Mostly Leisure <input type="checkbox"/>	Completely leisure <input type="checkbox"/>
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2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you swim in the ocean?

	<b>Not at all (1)</b>	<b>Slightly (2)</b>	<b>Moderately (3)</b>	<b>Very (4)</b>	<b>Extremely (5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all (1)</b>	<b>Slightly (2)</b>	<b>Moderately (3)</b>	<b>Very (4)</b>	<b>Extremely (5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Reading books while you are on campus that are not related to your course work.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you read books while you are on campus that are not related to your course work?

	Not at all <b>(1)</b>	Slightly <b>(2)</b>	Moderately <b>(3)</b>	Very <b>(4)</b>	Extremely <b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Not at all <b>(1)</b>	Slightly <b>(2)</b>	Moderately <b>(3)</b>	Very <b>(4)</b>	Extremely <b>(5)</b>

Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Studying for final exams.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you study for final exams?

	Not at all (1)	Slightly (2)	Moderately (3)	Very (4)	Extremely (5)
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Not at all (1)	Slightly (2)	Moderately (3)	Very (4)	Extremely (5)

Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Visiting a stranger's house.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you visit a stranger's house?

	Not at all (1)	Slightly (2)	Moderately (3)	Very (4)	Extremely (5)
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Not at all	Slightly	Moderately	Very	Extremely



	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Having a conversation with a rude or aggressive person.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you have a conversation with a rude or aggressive person?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Doing chores when your house is messy.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you do chores when your house is messy?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Doing creative writing (e.g., novels/plays/poems).**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you do creative writing (e.g., novels/plays/poems)?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation:** Talking to faculty, professors, and/or coordinators at the University.

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you talk to faculty, professors, and/or coordinators at the university?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Working at a part-time job stocking shelves and lifting heavy objects.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you work at a part-time job stocking shelves and lifting heavy objects?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Flying a kite with others around a beautiful lake during springtime.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you fly a kite with others around a beautiful lake during springtime?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Participating in hobbies like photography.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you participate in hobbies like photography?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Missing a group activity because you don't have time.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you miss a group activity because you don't have time?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Having to take a fitness test.**

- To what extent do YOU consider this situation to be LEISURE or not?
 

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Have you experienced a similar situation?
 

Yes No
- IDEALLY**, how much would you **prefer** to feel each of the following moods when you have to take a fitness test?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Going out to eat supper with your family.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you go out to eat supper with your family?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Applying for a job.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you apply for a job?

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Talking with peers about their plans for the future and realizing that you are less prepared than they are.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you talk with peers about their plans for the future and realize that you are less prepared than they are?

<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>

Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Taking a walk and chatting with people you like.**

- To what extent do YOU consider this situation to be LEISURE or not?
 

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Have you experienced a similar situation?  
Yes No
- IDEALLY**, how much would you **prefer** to feel each of the following moods when you take a walk and chat with people you like?

<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>

Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Eating and chatting at family gatherings during New Years celebrations.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you eat and chat at family gatherings during New Years celebrations?

<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>

Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

Situation: **Watching movies at home.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you watch movies at home?

**Not at all      Slightly      Moderately      Very      Extremely**

	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Calm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peaceful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dull	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enthusiastic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intimate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Excited	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fearful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	<b>Not at all</b>	<b>Slightly</b>	<b>Moderately</b>	<b>Very</b>	<b>Extremely</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
Guilty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Relaxed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sluggish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sleepy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

**Situation: Visiting a park with a family member.**

1. To what extent do YOU consider this situation to be LEISURE or not?

Completely not leisure	Mostly not leisure	Slightly not leisure	Slightly leisure	Mostly Leisure	Completely leisure
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Have you experienced a similar situation?

Yes No

3. **IDEALLY**, how much would you **prefer** to feel each of the following moods when you visit a park with a family member?

**Not at all      Slightly      Moderately      Very      Extremely**





If I have made up my mind about something, I stick to it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have a definite set of beliefs, which guide my behavior at all times.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have a strong sense of who I am, and don't change my views when others disagree with me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My outward behaviors reflect my true thoughts and feelings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I usually behave according to my principles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I often change the way I am, depending on who I am with.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
	<b>Strongly disagree</b>			<b>Neither agree Nor disagree</b>			<b>Strongly agree</b>
I often find that things will contradict each other.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My world is full of contradictions that cannot be resolved.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am constantly changing, and am different from one time to the next.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The way I behave usually has more to do with immediate circumstances than with my personal preferences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When I hear two sides of an argument, I often agree with both.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I sometimes believe two things that contradict each other.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I often find that my beliefs and attitudes will change under different contexts.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Page break)

### Section C - Academic and Demographic Information

1. What year were you born? \_\_\_\_\_

2. What country were you born in?  Canada  Other \_\_\_\_\_
3. What is your gender?  Female  Male  Other
4. Which degree program are you in?  Undergraduate  Graduate  Other
5. What is your major? \_\_\_\_\_
6. What is your nationality?  Canadian  Other \_\_\_\_\_
7. Which ethnic or cultural group do you belong to? (e.g., Canadian, British Canadian, Ukrainian, etc.)  
\_\_\_\_\_

(Page break)

(Closing page)

You have finished the survey.  
Thank you for participating!

You can close the browser window now.

**Appendix M**

**Situation Sampling Step 2: Evoking Leisure Interpretation and Ideal Affect (Mandarin Version)**

(欢迎页)

### 欢迎参加关于生活场景和理想情绪的问卷调查!

实施此次问卷调查的目的是研究文化和休闲意义之间的关系。研究结果将用于我在加拿大阿尔伯塔大学体育与游憩学院的博士论文。

我希望你可以花一些时间来完成这份问卷。你的参与是自愿的，并且你的回答将是保密的。基于本研究的发表将不会包括个体参与者的信息。如果你对本研究有任何问题或建议，欢迎联系研究调查员桂晶晶，她的邮箱地址是 [jgui@ualberta.ca](mailto:jgui@ualberta.ca)，电话是 15058254117。

桂晶晶

阿尔伯塔大学

请输入在参与者信息函中提供的你的验证码。\_\_\_\_\_

当你开始回答问卷，即表明你同意参与本研究。

(换页)

1. 你最喜欢的休闲活动是?

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2. 你最喜欢的非休闲活动是?

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(换页)

第一部分 - 生活场景

在这个部分，请仔细阅读 20 个生活场景并且想象你置身其中。具体来说，我想要了解你在每个想象的场景中，**希望**感受到的情绪是怎样的，而不是你可能感受到的情绪。

场景: 在大海里游泳。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下，你**希望**自己在大海里游泳时感受到以下不同情绪的程度是?

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)

内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 在教室里看课外书。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在教室里看课外书时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

**场景：准备期末考试。**

1. 在多大程度上你认为这个场景是休闲或者不是休闲？

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景？

是 否

3. 理想的情况下，你希望自己在准备期末考试时感受到以下不同情绪的程度是？

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 去不认识的人家里做客时。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在去不认识的人家里做客时感受到以下不同情绪的程度是?

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>完全不</b>	<b>轻微的</b>	<b>中等的</b>	<b>非常</b>	<b>极度</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

**场景：被语气咄咄逼人说话不留余地的人质问。**

1. 在多大程度上你认为这个场景是休闲或者不是休闲？

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景？

是 否

3. 理想的情况下，你希望自己在被语气咄咄逼人说话不留余地的人质问时感受到以下不同情绪的程度是？



2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在家里脏乱的时候做家务时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力 / 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 进行创意写作 (例如, 小说 / 剧本 / 诗句)。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下,你希望自己在进行创意写作(例如,小说/剧本/诗句)时感受到以下不同情绪的程度是?

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 与院系老师、授课老师和 / 或辅导员老师谈一谈。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在与院系老师、授课老师和 / 或辅导员老师谈一谈时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 兼职工作时, 理货码货搬重物。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在兼职工作, 理货码货搬重物时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

完全不      轻微的      中等的      非常      极度

	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 春天里, 美丽的湖畔旁, 和众人一起放风筝。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在春天里, 美丽的湖畔旁, 和众人一起放风筝时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>完全不</b>	<b>轻微的</b>	<b>中等的</b>	<b>非常</b>	<b>极度</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 从事兴趣爱好, 例如摄影。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在从事兴趣爱好, 例如摄影时感受到以下不同情绪的程度是?

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 没时间参加某个集体活动时。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下,你希望自己在没时间参加某个集体活动时感受到以下不同情绪的程度是?

完全不	轻微的	中等的	非常	极度
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	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

**场景: 必须通过体能测试。**

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下，你希望自己在必须通过体能测试时感受到以下不同情绪的程度是？

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景：和家人外出吃饭。

1. 在多大程度上你认为这个场景是休闲或者不是休闲？

完全 不是休闲 <input type="checkbox"/>	很大程度上 不是休闲 <input type="checkbox"/>	略微 不是休闲 <input type="checkbox"/>	略微 是休闲 <input type="checkbox"/>	很大程度上 是休闲 <input type="checkbox"/>	完全 是休闲 <input type="checkbox"/>
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2. 你是否经历过类似的场景?

是 否

3. 理想的情况下,你希望自己在和家人外出吃饭时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 申请一份工作。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲 <input type="checkbox"/>	很大程度上 不是休闲 <input type="checkbox"/>	略微 不是休闲 <input type="checkbox"/>	略微 是休闲 <input type="checkbox"/>	很大程度上 是休闲 <input type="checkbox"/>	完全 是休闲 <input type="checkbox"/>
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2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在申请一份工作时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

困倦

(换页)

**场景:** 与周边的人聊天得知他们对未来非常有规划, 而你对未来没什么想法。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在与周边的人聊天得知他们对未来非常有规划, 而你对未来没什么想法时感受到以下不同情绪的程度是?

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
懒散					
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景: 和喜欢的人一起散步、聊天。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下,你希望自己在和喜欢的人一起散步、聊天时感受到以下不同情绪的程度是?

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力／ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景：过年时一家人聚在一起聊天吃东西。

1. 在多大程度上你认为这个场景是休闲或者不是休闲？

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景？

是 否

3. 理想的情况下，你希望自己在过年时一家人聚在一起聊天吃东西时感受到以下不同情绪的<sup>程度</sup>是？

	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>完全不</b>	<b>轻微的</b>	<b>中等的</b>	<b>非常</b>	<b>极度</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

**场景: 在家看电影。**

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全 不是休闲	很大程度上 不是休闲	略微 不是休闲	略微 是休闲	很大程度上 是休闲	完全 是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下, 你希望自己在在家看电影时感受到以下不同情绪的程度是?

	完全不 (1)	轻微的 (2)	中等的 (3)	非常 (4)	极度 (5)
平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>完全不</b>	<b>轻微的</b>	<b>中等的</b>	<b>非常</b>	<b>极度</b>
	<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力/ 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

场景:和家人去公园。

1. 在多大程度上你认为这个场景是休闲或者不是休闲?

完全	很大程度上	略微	略微	很大程度上	完全
不是休闲	不是休闲	不是休闲	是休闲	是休闲	是休闲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. 你是否经历过类似的场景?

是 否

3. 理想的情况下,你希望自己在和家人去公园时感受到以下不同情绪的程度是?

<b>完全不</b>	<b>轻微的</b>	<b>中等的</b>	<b>非常</b>	<b>极度</b>
<b>(1)</b>	<b>(2)</b>	<b>(3)</b>	<b>(4)</b>	<b>(5)</b>

平静	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
紧张	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
平和	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
惭愧	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
乏味无聊	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
充满热情	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴高采烈	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
关系亲密	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
兴奋	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
害怕	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	完全不	轻微的	中等的	非常	极度
	(1)	(2)	(3)	(4)	(5)
内疚	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
有敌意	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
放松	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
友好	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
浑身无力 / 懒散	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
困倦	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(换页)

### 第二部分 - 关于你自己的一些问题

以下是关于你的想法、感觉和行为的一系列陈述。请从 1 到 7 选出一个最符合你同意程度的数字。1 是非常反对，7 是非常赞成。答案无对错之分。

1            2            3            4            5            6            7



我经常觉得我的想法跟态度会随着情况而有所改变

(换页)

### 第三部分 - 个人基本信息

1. 你在哪一年出生? \_\_\_\_\_ 年
2. 你在哪个国家出生?  中国  其它 \_\_\_\_\_
3. 你是什么性别?  女性  男性  其它
4. 你现在就读的是什么学位?  本科  研究生  其它
5. 你现在就读的是什么专业 (大类)? \_\_\_\_\_
6. 你拥有什么国籍?  中华人民共和国  其它 \_\_\_\_\_
7. 你属于哪个民族或文化族群? (比如, 汉族中国人, 畲族中国人)  
\_\_\_\_\_

(换页)

(结束页)

你已经完成问卷。

谢谢你的参与!

你现在可以关闭浏览器的窗口。

**Appendix N**

**Situation Sampling Step 2: Participant Information Letter (English Version)**

## Information Letter

### Study Title: A survey study of life situations and ideal emotion

**Research Investigator:**

Jingjing Gui  
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**Supervisors:**

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Dr. Gordon Walker  
2-130T University Hall  
University of Alberta  
Edmonton, AB, T6G 2H9  
gjwalker@ualberta.ca  
(780) 492-0581

#### Background

- You are being asked to be in this study because you (a) were born and raised in Canada, (b) are currently enrolled in the University of Alberta as an undergraduate student, and (c) identify yourself as a Canadian or Euro-Canadian.
- The results of this study will be used in support of my doctoral dissertation in the Faculty of Physical Education and Recreation, University of Alberta, Canada.

#### Purpose

- The purpose of this study is to examine the relationship between culture and leisure meanings. Findings from this study will help us better understand how culture influences Chinese and Canadians' interpretations of certain situations and preferred emotions during these situations.

#### Study Procedures

- You will be asked to complete an online survey. It will take you approximately 25 minutes to complete the survey.

#### Benefits

- The information we obtain from doing this study will help us better understand the processes underlying the meaning of leisure.
- If you are eligible and you agree to participate, you will immediately receive \$2 cash from the investigator as a thank you for being involved.

#### Risk

- You may feel some level of discomfort because some of the survey questions may make you recall negative experiences.
- There may be risks to being in this study that are not known. If we learn anything during the research that may affect your willingness to continue being in the study, we will tell you right away.



### Voluntary Participation

- You are under no obligation to participate in this study. Your participation is completely voluntary. You can refuse to answer any questions in this survey. You will not suffer any consequences because of your refusal.
- You may decide to withdraw from this study at any time by advising the investigator up to two weeks after you completed the survey; to do so, you need to provide your unique access code (see below). If you withdraw you will not have to return the cash incentive.

### Confidentiality & Anonymity

- Findings from this study will be used in future conference presentations and research articles. You will not be personally identified in any of such dissemination.
- All data collected in this study will be kept confidential. Only my supervisors, Drs. Howard Harshaw and Gordon Walker, and I will have access to the data.
- All the information collected from the survey will remain anonymous. In the dissemination of the research, participants will not be identified.
- The research data will be kept on a password protected computer, with the file encrypted, for a minimum period of five years following completion of research project. After five years, the data will be deleted.
- If you would like to learn more about the study's overall findings, please contact me at [jgui@ualberta.ca](mailto:jgui@ualberta.ca).
- We may use the data we get from this study in future research, but if we do this it will have to be approved by a Research Ethics Board.

### Further Information

- If you have any further questions regarding this study, please do not hesitate to contact Jingjing Gui at [jgui@ualberta.ca](mailto:jgui@ualberta.ca), Dr. Howard Harshaw at [harshaw@ualberta.ca](mailto:harshaw@ualberta.ca), or Dr. Gordon Walker at [gjwalker@ualberta.ca](mailto:gjwalker@ualberta.ca).
- The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

To start the survey, follow this link: [leisure-culture.ca](http://leisure-culture.ca)

And then type in your Access Code: XXXXXX

By starting the survey, you indicate that you agree to participate in this research study.

**Appendix O**

**Situation Sampling Step 2: Participant Information Letter (Mandarin Version)**

### 参与者信息函

#### 研究题目：关于生活场景和理想情绪的问卷调查研究

##### 研究调查员：

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#### 研究背景

- 你被邀请参与本研究是因为：（1）你在中国出生并成长，（2）你现在是浙江大学的一名本科生，以及（3）你认为自己是一个中国人。
- 研究结果是为了完成我在加拿大阿尔伯塔大学体育与游憩学院的博士论文。

#### 研究目的

- 本调查的目的是研究文化和休闲意义之间的关系。研究结果将帮助我们更好地理解文化如何影响人们对特定场景的解读以及人们在这些场景中希望感受到的理想情绪。

#### 研究过程

- 你将被要求在网上完成一份问卷调查。问卷将占用你大概 25 分钟的时间。

#### 研究益处

- 我们期望本研究能够帮助我们更好地理解休闲意义背后的过程。
- 如果你符合样本要求并且同意参与调查，你将立即从调查员处获得 10 元现金，以示感谢。

#### 研究风险

- 因为问卷中某些问题可能会让你回想起负面的体验，所以你可能会感觉到一定程度的不舒服。
- 参与本研究可能包括未知的风险。任何可能影响你继续参与本研究的意愿的风险，一旦在调查研究期间得知，我们会立即告知。

### 自愿参与

- 你不会被强迫参与本研究。你的参与是完全自愿的。你可以拒绝回答问卷调查中的任何问题。你的拒绝不会给你带来任何后果。
- 因为问卷是匿名的, 所以问卷提交后将无法撤回。

### 保密与匿名

- 本研究的结果将用于以后的学术会议和期刊发表。你不会在任何传播渠道中被单独辨认出来。
- 本研究收集的所有数据都将是保密的。只有我的导师, Howard Harshaw 博士和 Gordon Walker 博士, 以及我可以接触数据。
- 本研究收集的所有信息都将是匿名的。基于本研究的发表将不会包括个体参与者的信息。
- 本研究结题以后的五年内, 研究数据将被存放在有密码保护的电脑并且加密的文件夹里。五年以后, 数据将被删除。
- 如果你想要进一步了解本研究的结果, 请发邮件给我 (邮箱地址: jgui@ualberta.ca) 。
- 我们可能将本研究收集到的数据用于以后的研究; 如果我们要这样做, 我们必须得到某个研究伦理委员会的批准。

### 其它信息

- 如果你对本研究有任何问题, 欢迎发邮件联系我 (邮箱地址: jgui@ualberta.ca) , Howard Harshaw 博士 (邮箱地址: harshaw@ualberta.ca) 或 Gordon Walker 博士 (邮箱地址: gjwalker@ualberta.ca) 。
- 本研究符合阿尔伯塔大学伦理研究委员会的伦理指导方针, 并且已经通过该机构的审核。如果你有关于参与者权利和研究伦理实施的任何问题, 请联系阿尔伯塔大学研究伦理办公室 (电话: (1)780.492.2615) 。

你现在可以开始回答问卷, 请前往如下链接: [这里是链接](#)

如果你开始回答问卷, 则表明你同意参与本研究。