

***THE WINDOW THROUGH WHICH
WE VIEW THE WORLD:
THE ASSOCIATION OF RELIGION AND
THE MEANING OF LEISURE
IN CONTEMPORARY AUSTRALIA.***

Thesis submitted by

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*To my wife Nathalie
and in loving memory
of my mother and father.*

ABSTRACT

One assumption that underlies much of the contemporary discussion of the meaning of leisure is the association of leisure with freedom. To some people, leisure has a quality that divorces it from society and places it above, and free from, the everyday demands and pressures of life. In contrast, discussions concerning religion suggest that religion pervades into all aspects of day-to-day living including leisure. Whether the focus is on religious institutions or personal expressions of religion, religion is generally considered an influential force on life. On the surface, perceptions of leisure and religion appear to be quite distinct and unrelated concepts. However, there are many occasions when leisure and religion deal with essentially similar elements of life. For example, many people participate in religious activities during their leisure time or alternatively, many people seek religious/spiritual experiences through their leisure activities. While there has been substantial research into both leisure and religion, few studies have focused on the interrelationships or the similarity and consequently, there is a gap in the understanding of these concepts. The purpose of this study is to help fill this void by exploring the relationships between religion and leisure in contemporary Australia.

In order to explore this problem, two interlinking research processes were incorporated into the research design. The first phase involved developing the Leisure Meaning Inventory from the four categories of leisure meanings identified by Watkins (1999). This phase also involved the trialing of the various scales used to measure religion namely: religiosity; Christian belief/orthodoxy; denomination; frequency of attendance and prayer; intrinsic religiosity, extrinsic religiosity; and, quest. Each of these measures were administered to several focus groups, and a pilot study.

The second phase of the research involved administering the refined instruments to a sample of 475 residents of Brisbane, Australia. The responses to the questionnaires were subsequently studied and analysed using the SPSS data analysis software program. Four important findings concerning leisure and religion were identified. These were:

- The meaning of leisure in contemporary society appeared to be largely unaffected by religion; however,
- Religion was associated with the meaning of leisure, when leisure was perceived to be an opportunity for achieving fulfilment in life;
- The meaning of leisure was affected by gender; and,
- The Leisure Meaning Inventory was demonstrated to be an effective and useful measure of leisure meaning.

It was concluded that leisure was perceived as an aspect of life that did not require a religious response and consequently, the meanings that religious people associated with leisure were no different from those of non-religious members of the population. This finding provided general support for current theories of leisure, which associate leisure with perceptions of freedom. It was also concluded, that when leisure and religion were both focused towards self-fulfilment and actualisation, then religion did have a significant effect. Some people may use leisure experiences as opportunities to gain religious benefits. This approach to leisure may be expressed through: participation in religious duties; seeking out alternative non-traditional religious experiences; or, aspects of religion becoming the leisure experience itself.

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DECLARATION

I declare that this work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

.....

John Schulz

.....

Date

“Reading storybooks was considered slightly too pleasurable to be really virtuous. No storybooks until after lunch. In the mornings, you were supposed to find something ‘useful’ to do. Even to this day, if I sit down and read a novel after breakfast I have the feeling of guilt ... the same applies to cards on a Sunday ... and after years, when playing bridge on a Sunday I never quite threw off a feeling of wickedness”

Agatha Christie (1977) *An Autobiography*.

London: Collins. page 56.

CHAPTER ONE

INTRODUCTION

One of the tenets central to any contemporary discussion of the meaning of leisure is the association of leisure with freedom. To some people, leisure has a quality that divorces it from society and places it above, and free from, the everyday demands and pressures of life. This view was exemplified by Kelly (1987) who argued that leisure allowed the opportunity for people to explore what it meant to be fully human. He believed that leisure provided people with a sense of possibility, and with the “freedom to be” (p. 238) and the “freedom to become” (p. 238) what they desire. This was a similar view to Pieper (1952) who had earlier stated that,

... leisure, it must be clearly understood, is a mental and spiritual attitude - it is not simply the result of external factors, it is not the inevitable result of spare time, a holiday, a weekend or a vacation. It is in the first place, an attitude of the mind, a condition of the soul (p. 45).

In contrast, discussions concerning religion suggest that religion pervades all aspects of day-to-day living including leisure. Whether the focus is on religious institutions or personal expressions of religion, religion is generally considered to influence or be related to virtually all of life. For example, Berger (1973) argued that through the centuries, religion defined what was right or wrong and even provided explanations for the miraculous. Furthermore, he stated, “to step outside the world as defined by the

religious institution was to step into a chaotic darkness, into hell, possibly madness”
(p.139).

On the surface, perceptions of leisure and religion appear to be quite distinct and unrelated concepts. However, there are many occasions when leisure and religion deal with essentially similar elements of life. For example, Dune (2000) noted that "involvement with the church is ... one option among many in which people might engage in their leisure time " (p. 27), or alternatively people seek religious/spiritual experiences through leisure activities such as mountain climbing. While there has been substantial research into both leisure and religion, few studies have focused on the interrelationships or the similarity and consequently, there is a gap in the understanding of these concepts. The purpose of this study is to help fill this void by exploring the relationships between religion and leisure in contemporary Australia.

Leisure has not always been associated with freedom. Throughout history, there has been much debate and hypothesising about what leisure is, about how people leisure, the benefits, motivators, and constraints of leisure and the types of leisure favoured. For example:

- The ancient Greeks believed that leisure was the pinnacle of life. They saw that leisure provided an opportunity or vehicle for enlightenment and therefore, they could become God-like through leisure (Dare, Welton, & Coe, 1987). However, in reality, Greek society was based on slave labour and consequently only the ruling elite had the freedom and energy to contemplate life and existential issues. There are few if any writings that discussed the leisure of the common and slave classes;

-
- During the height of their Empire, the Romans were worried about political uprisings and therefore, leisure was used as a form of social control. The Romans introduced the colosseums and the infamous gladiatorial bouts in order to prevent internal uprisings, brought about by immense armies and few enemies. Dissidents and criminals were offered as sport to animals, and to each other. These bouts became regular weekly entertainment for both the nobility and masses (Dare et al., 1987);
 - In medieval Britain and Europe, market days, guild meetings, and religious festivals were the few escapes that people had from the harshness of an era characterised by sickness, famine, feuds, and war. Markets provided not only the opportunity to formalise agreements and make deals, but also to relax and renew friendships. For many, the church with its colour, wealth and magical ceremonies, also allowed a form of escape and the hope of a better future (Dare et al., 1987; Godbey, 1999). In this case, leisure was a release from the harsh conditions that were being experienced; and,
 - At the end of the 19th century in Britain, Europe, and the United States, there was a strong class distinction and one of the characteristics of the wealthy was their conspicuous consumption of leisure (Veblen, 1899). Extravagant balls and parties, long inter-continental holidays and adventures to remote parts of the globe indicated wealth and social standing. According to Veblen, for the upper classes leisure was a means to flaunt wealth in order to gain recognition by their peers.

In each of these examples, the meaning of leisure, like most aspects of life, appears to be constrained and moulded by society as individuals dealt with and interacted with

each other. Rojek (1995) and Kelly and Freysinger (2000) have suggested that modern ideas of leisure are the product of the social environment and consequently, today, are influenced by the consumer mentality of contemporary society. They argued that leisure has become a commodity that is selected at will. Alternatively, others (Henderson, 1996; Rapoport & Rapoport, 1975) have argued that the roles that people undertake in society play an important part in modern life and consequently restrict the options available for leisure.

Watkins (1999; 2000) believed that the meaning of leisure could not be separated from the context of the experience. He suggested that there were four ways that individuals experience the meaning of leisure: leisure as simply passing time and preventing boredom; leisure as a chance for individuals to exercise choice and display competence; leisure as an escape from the stresses and concerns of life; and leisure as an opportunity to achieve fulfilment in life and find happiness. Each of these categories provide an insight into the context of the leisure experience, the intention, the relationship of the experience to time, the action and emotion associated with the experience, and the outcomes of leisure. Furthermore, Watkins argued that individuals do not always hold single meanings for leisure, but rather their leisure experiences have multiple meanings. What was of interest in this study was whether religion affected or influenced the perceptions of an individual's leisure experiences.

Like leisure, the meaning of religion or what constitutes a religious person is often difficult to discern. For example, observations and research suggest that each of the

following situations can be considered examples of being religious (Batson, Schoenrade, & Ventis, 1993; McGuire, 1992):

- A middle aged woman hurrying during her lunch hour to the nearby Catholic church to light a candle and to pray for her son, a soldier serving overseas;
- A Muslim conscientiously practising the Five Pillars of Islam – confession of faith, ritual prayer, the prescribed alms, fasting during the month of Ramadan, and the pilgrimage to Mecca;
- A young man deciding to spend two weeks alone hiking and camping in the wilderness - just to have a chance to think about things and to try to sort out what is important in life; and,
- A group of young married couples meeting regularly for Bible studies and prayer. They say that the fellowship with like-minded believers during these meetings and the communication with God through prayer are the most meaningful times in their busy weekly schedules.

However, what is more critical to the present study, is the significant impact that religion has had on the underlying values, norms, and community standards of western society in the last 100 to 150 years. The religious practices and beliefs of the early Israelites, and following them, the Christian Church, laid the foundations for attitudes towards everyday life in western civilisation (Loewenthal, 2000; McGuire, 1992; Paloutzian, 1996; Wulff, 1997). For example, notions of time and the calendar stemmed from Judeo-Christian perspectives and provided the boundaries for the functioning of society. Laws and moral codes of behaviour were derived primarily from the Ten Commandments and other Biblical texts.

Furthermore, the church was regarded as the institution through which the stages of life were recognised. Birth was celebrated through Baptism. The formation of new families was celebrated in marriage, and death was recognised in funerals. Additionally, religion often plays a significant part in the way some individuals act within society. Many of the great social reformers, such as Martin Luther King with his stance on equality for Afro-Americans, were driven by their religious convictions. In these ways, religion has an underlying influence on a broad range of values and norms perceived as appropriate and therefore is likely to impact on the meanings of leisure. Religion in the form of individual's beliefs, the social institution of religion and church doctrines has consistently throughout history, provided commentary, boundaries and alternatives to leisure. How influential are these forces today?

Leisure and Religion

This section provides a brief historical overview of the association that religion has had with leisure. Many of the accounts are generalisations from particular periods and as in any discussion of leisure and religion, it needs to be recognised that it is difficult to give justice to the wide heterogeneity and complexity of religious and leisure views.

The concept and practice of the Sabbath began with the Israelites. Their God required them to spend one day in seven resting from their labours and worshiping him (Campbell, 1998). Later in history, the Christian church altered the observance of the Sabbath to the Sunday (Cross, 1990) and the sanctity of this day is still felt in modern

society. For example, it is common in Australia, Britain, Canada, New Zealand, and the USA for shop trading hours and hotel licensing hours to be restricted on Sundays. Furthermore, local governments in many Australian cities such as Brisbane still enforce noise curfews on Sundays to protect the 'day of rest'.

Similarly, the origins of what are now known as holidays came from the religious traditions of 'holy-days', which were the special times of celebration and recreation established by various religions (Godbey, 1999; Lee, 1964). For example, Godbey (1999) noted that the control of the church was so pervasive in medieval Europe the Roman Catholic Church declared about one day in three to be a holy day and organised associated rituals, or celebrations in which to participate. Two dominant modern-day examples of this are Christmas and Easter. It is common for companies and corporations to close their doors and cease trading for the entire Christmas break. Furthermore, Australia and many other countries come to a virtual standstill on two religious holidays namely: Christmas Day and Good Friday.

The early Christians belief in the imminence of Jesus' return and of a heavenly kingdom influenced much of their behaviour, and the beliefs and behaviour of people in the following centuries. De Grazia (1962) suggested that these beliefs were seen in their attitudes to work and worldly things, which seem to apply equally to their views of leisure.

Early Christianity kept well in mind what Jesus Christ had said about the birds of the air: "They sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedth them. Are you not much better than they?" Christians

were not to waste their time thinking, planning, and working for the morrow ...

For the patristic age the end was salvation, the other life. The first thing was to save one's soul, to bring it closer to God. Work, in a sense, was something one did in his free time (de Grazia, 1962 p. 26).

This hope or assurance of a heavenly eternal kingdom and a heavenly reward provided comfort and escape for people in the Middle Ages which was plagued with constant wars and illness (Burke, 1995). In many senses, religion acted as leisure. The magical atmosphere, the colour, and splendour of the religious spectacle provided a form of entertainment (Burke, 1995).

The views of the early Christian Church also set the scene for evaluations of other culture's understanding of leisure. For example, the early Christians thought of most other cultures as anti-Christian. They were particularly disturbed by the way, that pagan religion was associated with Roman activities such as sport and entertainment.

Consequently, virtually everything the Romans did the early Christian church either discouraged or did the opposite. This was exacerbated by the pitting of Christians (who were often considered dissidents) against wild animals in the Roman arenas. The Christians focused on proclaiming their message and worshiping their God (Campbell, 1998). In this way, religion affected western 'leisure' attitudes by either discounting its existence or relevance, and/or by indicating appropriate and inappropriate forms of leisure.

Another example of this is the way in which the Church of England controlled and influenced English society. Following the formation of the Church of England (after its

split from the Roman Catholic Church), religion, and the State were indistinguishable. The King of England was seen as the head of the church and the church became the central pillar of most Anglo-Celtic communities. At times, regular attendance at the Church of England became required by law and non-compliance was punishable by fines. The Church of England was the institution through which the stages of life were recognised. Even those who did not attend regularly acknowledged these stages of life – birth, death, and marriage, within the bounds of the church (Dare et al., 1987). The church also sanctioned the use of certain types of leisure. James 1st and later Charles 1st (who were both head of state and head of the church) produced the ‘Book of Games’, which listed approved and acceptable leisure activities (Lee, 1966). King James (cited in Dulles, 1965) pronounced,

That after the end of Divine Worship, our good people not be disturbed, letted or discouraged from any lawful Recreation, such as dancing, either men or women, archeries for men, leaping, vaulting, or other harmless recreation, nor from having May-games, Whitson Ales, and Morris dances, and the setting up of Maypoles and other sports therewith... (p.151).

The Reformation led to one of the greatest changes to the Christian Church since its origin, but equally important in this context was its impact on the meaning and expression of leisure. The Reformation is generally attributed to the beliefs of two men: Luther and Calvin. Luther believed that work was a form of service to God and therefore people should be content in their calling. He cautioned people to remain in their class and vocation and seek perfection in what they were doing. This meant that conscientious Christians were to direct all their energies into their calling - their work.

Excess energy or time devoted to other areas was seen as not fulfilling their duties and therefore leisure was seen as preventing them from fulfilling God's calling (Elton, 1963; Ryken, 1987, 1994).

Calvin believed that God had pre-determined the role of each person and no one could change God's plan, only discover, and follow it. Furthermore, God had pre-selected the elect, those people who would be eventually saved. If people were successful in this world, then it was a sign that they may be one of the elect. Calvin held that a lack of effort was to be considered a sign of questionable election and therefore idleness was condemned (Elton, 1963; Ryken, 1987, 1994). During the period of these religious reforms, leisure became associated with idleness and the distraction from important duties, to such an extent that it was considered self-indulgent and therefore sinful. Recreation was only suitable if it promoted the virtues of work. These views were later described as being instrumental in the creation of the Protestant work ethic (see Eisen, 1991; Ryken, 1994; Weber, 1969).

The frivolous and sometimes negative connotation associated with leisure was not restricted to the religious groups involved in the Reformation. Even the Roman Catholic Church found that the attitudes of their followers towards recreation affected their religious devotion. In response to the distraction caused by leisure, the Church provided sets of behaviours from which people were to refrain. For example, the Spanish Franciscan Francesco de Alcocer tried to forbid certain leisure activities or at least to keep them within strict limits. He attempted to distinguish recreation that was 'lawful' and useful' from that which was not, and to ensure that carnivals did not invade

the space of Lent, or that dancing did not lead to illicit sexual activity. Furthermore, in Counter-Reformation Italy, there was even talk of compiling an Index of Prohibited Games (Burke, 1995).

Some of the religious groups that formed during this era were persecuted by the mainstream churches and consequently they fled to North America where they established large religious communities. These communities condemned idleness and amusements, and taught that life should be wholly devoted to work. Many of these religious reformers became involved in politics and consequently their ideas and thoughts about what was acceptable behaviour became enacted in legislation. For example, in 1619, the Virginia Assembly enacted laws against activities such as cards and dancing, and a strict observance of the Sabbath was enforced (Kaplan, 1975). It was during this period that strict puritan religious groups were able to outlaw or restrict the consumption of alcohol, which up until then formed one of the major recreational activities of the worker. This attitude continued well into the late 19th century, as Harrison (1966, cited in Cross, 1990) stated,

Nineteenth-century Christians deplored that recreational complex of behaviour which included gambling, adultery, drinking, cruel sports, and Sabbath breaking and blasphemy – all of which took place together at the racecourse, the drinking place, the theatre, the feast and fair (p.2).

Up until the late 1800s, the attitude of most western churches towards leisure was one of restriction and control. However, a fundamental shift occurred in this period. Factory-workers were usually working 10 to 12 hours a day and the tavern was one of the few

alternatives available for leisure and recreation. Frequently, the churches warnings against strong drink and idleness were largely ignored (Godbey, 1999). Factory-owners who were usually middle to upper class and regular church attenders were also dismayed at the way their employees spent their leisure and advocated the church to provide better control. Campbell (1998) suggested that it was this environment that caused the church to reconsider its approach to leisure. He suggested that the church realised that it could not restrict people's participation in what it considered frivolous and sometimes morally questionable activities and therefore many religious groups set about providing alternative activities that they deemed were appropriate. This change in attitude can be seen in a quote from the Northwestern Christian Advocate, which stated, "If amusing young people aids to save them, then the work is fully and gloriously worthy of the church" (cited in Dulles, 1965 p. 151). With this in mind, some churches began to make increasing use of leisure activities such as dances and youth clubs as alternatives to gambling, drinking, and activities associated with sexual immorality.

Two other factors provided momentum for the churches entry into the provision of leisure: a social gospel; and, 'Muscular Christianity'. Up until this period, the church saw its sole role was to prepare people for the after-life. However, several prominent theologians of the time argued that the role of the church and all professing Christians was also to improve the living conditions for the poor and oppressed. This included the provision of leisure activities. To many Christian people, leisure was a valid part of life, and a right for all individuals. However, these rights were still within the parameters defined by Christian beliefs and standards. It was in this context that large organisations and movements, such as the Young Men's Christian Association and the

Young Women's Christian Association were established. However, what made a more significant impact were the programs organised by individuals in response to their personal religious convictions. For example, the American Playground Association (which later became the National Recreation Association) developed from the work of individuals such as Jane Addams, Luther Gulick, and Joseph Lee. Jane Addams believed that the petty vandalism of slum youth was the inevitable expression of their instinct for adventure, which she believed should be channelled into organised play (Cross, 1990). At the same time across the Atlantic, Josiah Spiers established the Children's Special Service Mission, which organised the first recorded youth camp (Pollock, 1959; Sylvester, 1984). This organisation later became the Scripture Union, which during the late 20th century was one of the largest providers of camping programs for youth in Britain, Europe, Africa and Australia (Rawson, 1990).

Another change in perspective on leisure occurred as 'Muscular Christianity' developed in England (Campbell, 1998). This perspective suggested that there was something innately good and godly about manliness, strength, and power. Hughes (1967) argued that many people in that era believed that physical activity and sports contributed significantly towards the development of moral character, fostered a desirable patriotism, and that such participation and its ensuing virtues were transferable to other situations and/or to later life. It was in this climate that organisations such as the Boys and Girls Brigades, Boy Scouts and Girl Guides began (Cross, 1990).

Contemporary Views on the Influence of Religion on Leisure

Despite the apparently strong historical relationship between leisure and religion, the topic appears to be largely forgotten in contemporary research. This neglect can be generally attributed to the popular belief that society has become secularised - religion is no longer relevant and therefore, the influence of religion on everyday life has either dwindled or become non-existent (Berger, 1973; Petersen & Donnenwerth, 1997). Furthermore, for many people not only is the modern day influence of religion non-existent, a popular opinion of religion is that, 'God is dead'. The media and academics would often portray God as a myth that had finally been disproved (Millikan, 1981; Wilson, 1983).

In contrast to these views, other authors (Bellah & Hammond, 1980; Cipriani, 1989; Luckman, 1967) have argued that the decline in religion was limited to involvement in institutional religion only. They argued that personal religion continues to be an important element in contemporary society. For example, people still deal with issues such as morality and the sanctity of life, and thereby rely on religious frameworks to make sense of life and provide guidance. These authors suggested that contemporary western societies have adopted frameworks of religious beliefs, behaviours, and principles that emerged out of the remnants of their previous religious heritages. This framework affects people both directly, through various teachings or beliefs (for example, the Roman Catholic Church has a strong stance on birth control) or indirectly through the morals, law, and ceremonies that stemmed from the religious heritage. This indirect influence is labelled 'diffused religion' (Bellah, 1974, cited in Cipriani, 1989).

Kelly (1990) a prominent researcher in the field of leisure argued that the centrality of the established church was not as crucial in contemporary society as it had been in the 1950s. Kelly believed that the contemporary perception of leisure and religion was that they were separate and discrete experiences. According to Kelly, leisure revolved around freedom, enjoyment, and intrinsic motivation, while religion appeared to be the antithesis of these ideals - controlling, solemn and presenting life in very utilitarian terms. This suggested a conflict between the underlying values that “stress the serious against the pleasurable, the functional against the intrinsic and the ascetic against the expressive” (Kelly, 1990 p. 65). Consequently, Kelly argued that life was compartmentalised and each aspect of life: family, work, friends, and religion is fitted neatly into each of the compartments. Furthermore, each compartment was relatively isolated and had minimal influence on the other compartments.

However, Kelly (1996) later argued that the relationship between religion and life was not clear-cut, because contemporary society appeared to operate at two almost conflicting levels. He agreed that people pray, retain religious vocabularies, and turn to a variety of religious expressions for personal refreshment, however he also argued that people operate on thoroughly secular premises. He suggested that this raised questions concerning the form and the extent to which religion influenced leisure. If secularisation was as pervasive as some suggest, then it is possible that few individuals use a religious framework to interpret life events and therefore leisure would be seen as independent from religion’s influence. On the other hand, if a diffused religion exists in contemporary society then some connection would be expected.

Similarly, both Godbey (1997; 1999) and Sessoms and Henderson (1994) argued that despite popular opinion, religion has continued to influence modern meanings and expressions of leisure. Furthermore, they contended that religion was reasserting itself in society and in particular, religion was reasserting itself in leisure. Godbey (1997) argued that an increasing number of people were looking to leisure for religious experiences and even more perceived their leisure experiences as opportunities to express their religiousness. Sessoms and Henderson (1994) suggested that religion influences contemporary perceptions of leisure in much the same ways that it did in the past. They argued that religion influences leisure in three ways. Firstly, religion provides a framework for interpreting life and therefore it influences individuals' perceptions of leisure. Secondly, religious organisations have always been powerful lobby groups and consequently have influenced government policy and laws concerning appropriate uses of leisure experiences. Thirdly, religious groups are some of the major providers of leisure related experiences. These three arguments are discussed further in the following pages.

Religious Frameworks and Leisure

The role of religion in life has been well documented and numerous researchers (for example Berger, 1973; Bowlby, 1969; Godbey, 1999) have argued that religion acts as a framework or window through which the world is interpreted. This religious framework influences:

- what is perceived;

-
- how people understand what they perceive;
 - allow people to go beyond the information' given, by providing additional information to fill-in missing pieces of what is perceived; and consequently,
 - how people respond (Allport & Postman, 1947; Bruner, 1957; McIntosh, 1995; Rumelhat & Ortony, 1977; Sagar & Schofield, 1980; Taylor & Crocker, 1981).

Furthermore, the influence of religiosity on non-religious attitudes and behaviours has received significant attention. For example, religiosity has been demonstrated to influence: voluntarism (Cnaan, Kasternakis, & Winebury, 1993); community involvement (Blaikie, 1969); altruism (Eckert & Lester, 1997); well-being (Mookherjee, 1994); life satisfaction (Lewis, Joseph, & Noble, 1996); and sexual behaviour (Petersen & Donnenwerth, 1997).

More specifically, Godbey (1999) suggested that religion shapes a persons understanding of leisure in a variety of ways. He said that the ideals and beliefs of religion define to some extent, the relation of humans to a Supreme Being and delineate those human qualities and behaviours which are worthy and those which are not. These beliefs shape the values and meanings that people attribute towards the non-religious aspects of life such as leisure. An example is the case of the Puritans. They believed that the chief aim of mankind was to glorify God. Therefore, any activity that distracted them from that purpose was considered inappropriate. However, if people's leisure involved experiences that heightened their ability to serve God, then that was acceptable. Another example is the relationship between fundamentalist Christian teachings and leisure related to self-actualisation. A fundamentalist teaching is that the

world is inherently sinful and consequently perfection in this life is not possible, and an attempt to become self-actualised is pointless. This restricts the range of experiences that could be considered the leisure of those people who hold such beliefs (Tamney & Johnson, 1989). This is in contrast to a Pentecostal understanding of the world. Pentecostal followers are encouraged to become more ‘Christ-like’ or perfect. This is called sanctification. Therefore, they are more likely to seek self-actualisation experiences through their leisure (Tamney & Johnson, 1989; Watson, Milliron, Morris, & Hood, 1995).

A contrasting viewpoint is that religion can be a liberating and not constraining experience for the individual (Dahl, 1972; Hoffman, 1994; Ryken, 1987). For some people, having a religious worldview or framework frees the believer from concerns of this world, and therefore enables the believer to experience true freedom through leisure.

However, Doohan (1990) suggested that religion has had little influence on contemporary understandings of leisure. He argued that this was primarily the result of the scant attention that theologians have paid to the understanding of leisure and this has “contributed in no small measure to our incomplete theology of other aspects of Christian living” (p.13). This view is similar to Wuthnow (1994), who examined the relationship between religion and the use of money in the USA. He concluded that the churches’ lack of teaching concerning money meant that religion and finances were two independent spheres of life and did not influence each other. Likewise, the absence of

teaching about leisure by the Christian Church is likely to result in a separation between these two spheres of life.

Religious Groups as Lobby Groups

The second way religion has influenced leisure has been by acting as a lobby group. Historically, religious organisations have adopted a paternalistic stance towards society and have influenced behaviour and social control through public policy processes. In most western societies, the Christian church has been one of the most powerful lobby groups and has constantly influenced government discussion concerning appropriate uses of leisure spaces and leisure provision. For example, most mainstream Christian denominations have been outspoken on issues such as gambling, prostitution, and recreational drug use. Furthermore, politicians who espouse Christian beliefs and principles have used their position to exert control or censorship over various forms of entertainment such as the Internet, films, and television (see Marr, 1999).

Religious Groups as Leisure Providers

Religious groups are also some of the largest providers of recreational programs such as playgroups, camping programs, youth groups, children's clubs, and activities for families, and older adults. Additionally, to varying extents churches and religious organisations provide social services for the community in the form of educational facilities, hospitals, nursing homes, aged care facilities, and respite for the disabled and their families. Many of these social services include the provision of leisure programs.

However, the rationale for the provision of these programs and services by the church is often blurred. For example, Sessoms and Henderson (1994) argued that there were three reasons used by religious groups for their involvement in leisure: firstly, leisure is seen as a way of providing for the needs of their membership; secondly, leisure is seen as an avenue for helping the community; and thirdly, it is a means of expanding membership (see Vawser, 1992).

Religion as Leisure

One of the more contemporary ways of exploring the relationship between leisure and religion has been to consider religion as a form of leisure, or alternatively, to perceive the leisure experience as a form of religion. Various authors, such as Godbey (1999) and Kelly and Freysinger (2000) have suggested that there are great similarities between the leisure and religious experiences, particularly when the leisure experience deals with issues of self-actualisation and finding meaning in life. For example, Neitz and Spickard (1990) argued that a religious worship service sometimes functioned as a 'flow' experience (see Csikszentmihalyi, 1975) similar to rock-climbing. Similarly, Fox (1997) argued that a wilderness trip could provide religious or spiritual experiences.

The Australian Context

Australia has witnessed similar trends to those in other Western countries and Australia's religious heritage was largely influenced by the religious movements in

Britain and the United States. Australia was settled by Great Britain in the late 18th century and for the first five decades was chiefly a penal colony. Those transported to Australia usually held few religious beliefs or belonged to denominations other than the Church of England. Some were even transported to Australia because of alternate ‘heretical’ beliefs.

The Church of England was predominantly an upper class religion and the clergy sent with the first fleet were provided for the officers only. Mol (1985) suggested that the first colony rulers tended to look on religion in terms of its social utility. The early clergy were considered by both themselves and those in authority as moral policemen and, therefore they acted as the judge for the colony, often handing out very harsh penalties. Consequently, the convicts had little incentive to attend church, or even continue their personal religious beliefs and practices.

It was not until the early 1800s that other religious groups began to arrive in the colony. The first Catholic priest came as a convict in 1800 (Dixon, 1996) and missionaries from the Methodist, Presbyterian, and Baptists churches arrived from the 1820s onwards, as immigrants from various ‘Christian’ denominations began to settle in Australia (Bentley & Hughes, 1996; Hughes, 1996). However, as in the USA, these denominations tended to create isolated religious communities where they could practise their faith with minimal influence from government and societal pressures. For the most part, the newly arriving immigrants viewed Australia as far from moral. The most regular leisure time activity in this era was drinking and the settlement offered few other alternatives. Gambling was one such diversion, and for some religious people it was even less

desirable than drinking. Prostitution was also common (Cumes, 1979). The early church did little to change its already damaged image especially when it condemned the few distractions that society offered and did little to provide alternatives.

By the late 1800s, the religious traditions of British, European, and American Protestant movements had filtered into Australia, partly from missionaries and partly from immigration and steadily growing pockets of religious communities. Australian churches began implementing the religious practices of overseas countries and adopted the attitudes towards leisure of their overseas counterparts. As a result, the social gospel of the British, European and North American churches gained momentum in Australia.

Blainey (1978 in Parker & Paddick, 1990) reported that towards the end of the 1800's some church groups and temperance reformers were active in seeking to improve the leisure of the working classes. They set out to redeem the cities by providing attractive alternatives to the established behaviour in pubs and music halls. Many of the religious groups did achieve real success by marginally improving the "long suffering Australian housewife and, above all, in modifying the recreation habits of the youthful" (Powell, 1980, p.31). The Salvation Army was by far the most effective body and by end of the 1880's, their mass rallies were attracting tens of thousands. However, for many people the Salvation Army offered no more than, "an eccentric form of repetitive but fascinating street theatre, an odd cacophony of drums, cymbals, cornets, courageous singing, and wild heckling" (see Powell, 1980, p.31). These religious patterns continued well into the 20th century.

The first half of the 20th century was marred by war and depression. Australians went to the assistance of England in the First World War and then defended their own shores during the Second World War. Between the wars was a time of worldwide depression. During these periods, churches and religious organisations played significant roles by providing comfort and support to the bereaved. Furthermore, churches such as the Salvation Army provided emergency social relief in the way of food, shelter, and clothing.

The 1950s were generally considered the high water mark of religious involvement in Australia, and the Christian church was an integral part of the lives of most Australian families (Powell, 1980). The fledgling Australian nation was recovering from WWII, families had just been reunited, and the general feeling was that the nation had a lot for which it should be grateful. The ‘evil’ Nazi and socialist powers had been overcome and God had triumphed for his people. Religion provided a framework for interpreting and understanding the events of the previous decades and it provided a set of guidelines for negotiating the future. In his autobiography, Hugh Lunn (1989) reminisced about growing up in this era and how his Roman Catholicism influenced his day-to-day life. His religious beliefs determined what thoughts and activities were acceptable and those that were too pleasurable to be anything but sinful. Similarly, Clive James (1980) said that at one time in his life hardly a day would pass without him being involved in some aspect of the local church. He stated that,

...it would be possible to say that the devout young communicant could count on spending most of each week in constant attendance, with the odd break for meals (p. 81-82).

However, a change occurred in the late 1960s and 1970s as increasing technological developments and human ingenuity were assumed the answer for all of society's and life's questions. Hughes (1994) argued that science provided guidelines by which people addressed questions about the meaning of life. Furthermore, there was an increase in human self-confidence and people began to manage their lives without reference to God, the church or religious beliefs (Wilson, 1983).

By the beginning of the 1980s, attendance at churches had reached an all time low and more Australians than at any other time reported that they had no religion. Australia was portrayed as a largely secular society and it was suggested that Australians had little faith or religious inclination (Millikan, 1981; Wilson, 1983). Sporting organisations encroached on Sunday for competitions. The trading hours of hotels and small businesses were extended to the whole weekend thereby eliminating some of the previous sanctity of Sunday as a 'holy' day.

This environment affirmed Australia's long association with sport and leisure. For example, Caldwell (1977) argued that gambling, drinking, and sport had become the diet of most Australians, and Stoddart (1986) asserted that, "...the country has a worldwide reputation for being obsessed with success in sport" (p. 3). Additionally, Conway (1978) a social commentator described Australia as the 'land of the long weekend'. He argued that Australians had reversed the typical work ethic that the rest of the rest of the world had adopted. Australia was a land where work filled in the gaps between people's leisure and only served to fund leisure pursuits.

Australian's love of leisure was also exemplified by their affinity with the beach. The common image of Australians is that of a healthy, tall, bronzed 'Aussie'. McGregor (1994) argued that the beach is the dominant icon of Australia, claiming that,

In the second half of the twentieth century it has probably been the lifesaver, complete with cloth cap and suntan, who has become the international symbol for our way of life – the 'bronzed Aussie' image that has summed up much of what Australian life seemed to be about – leisure, hedonism, sport, good times, mateship and the slogan you see on so many T-shirts at Bondi: LIFE IS A BEACH [sic] (p. 52).

This is similar to the view espoused by Millikan (1981) a decade earlier, when he suggested that in many ways Australians had traded the religion of their parents and grandparents for a religion of the beach.

Mackay (1993) argued that people in the late 1980s expected a golden age of leisure in the 1990s. They expected work hours to decrease and leisure hours to increase. However, the promised golden age did not arrive and the decline in demand for labour resulted in unemployment rather than increased leisure. Furthermore, for those who were employed, working hours increased. People claimed they were overworked, had no time for themselves, and no time to spend with their families (Mackay, 1997).

The 1990s also saw resurgence in religious involvement and there was evidence to suggest that Australians had not forsaken their religious beliefs (Bouma & Dixon, 1986; Hughes, Thompson, Pryor, & Bouma, 1995). It is now common to find articles on

religion in newspapers and magazines and the major national newspaper 'The Australian,' regularly features articles on religious issues. Sales of self-help publications with religious/spiritual slants and courses offering a variety of religious opportunities have increased (Bruce, 1996). The Sydney Olympic Games and many other festivals regularly open and close using ceremonies that blend Christian, Celtic, Druid, Pagan, and Aboriginal rituals. All of these events suggest that religion has not been forgotten and does form a central component of contemporary society.

Furthermore, research (Hughes et al., 1995) has suggested that there has been substantial increase in interest in God, angels, heaven, and other religious issues.

Consistent with the resurgence of religious interest, there is also a growing body of research (Bouma, 1996; Carey, 1996; Hughes, 1998; Hughes & Black, 1999; Kaldor, Bellamy, Powell, Castle, & Hughes, 1999) that has examined religion in contemporary Australia. In the 1996 national population census (Australian Bureau of Statistics, 1996), nearly 75% of Australians reported an affiliation with a Christian denomination and more recent research (Kaldor et al., 1999) suggests that each week almost 25% of the population attended over 15,000 churches and places of worship across Australia. This research has also suggested that overall, there appears to be a decline in attendance, but this has been seen to be primarily the result of an aging membership in older more traditional churches. In contrast, there is considerable growth occurring in newer Pentecostal denominations, some of the more fundamentalist churches and in eastern religions (Hughes, 2000).

Hughes et al. (1995) provided one of the more exhaustive studies of the religious attitudes and behaviours of Australians. They analysed the data pertaining to the religious questions from the national social surveys conducted by the Australian National University. These studies have regularly involved stratified random samples of the Australian population and usually involved sample sizes comprised of over a 1000 people. As a result of their analyses, they reported that:

- 63 % of Australians say they believe in God;
- 64 % believe that ‘there is a God who concerns Himself with every human being personally’;
- 61 % claim they pray at least sometimes; and,
- 45 % believe that God inspired the Bible.

From this research Hughes et al. concluded that Australian society comprises of three groups: *religious attenders* (22%) – those people who consider themselves to be religious and attend church; *religious nonattenders* (29%) – those people who consider themselves to be religious, but do not attend church; and, *nonreligious* (42%) – those people who neither consider themselves to be religious nor do they attend church. However, the differences in non-religious behaviours and attitudes between each of these categories have not been examined.

Hughes et al. (1995) and others (Bouma, 1992, 1996; Kaldor et al., 1999) have argued that for many Australians religion is no longer experienced in just the traditional forms. They observed that religion was being expressed through a wide range of practices such as astrology, new-age crystal wearing, and various forms of meditation as well as involvement in more traditional ideas of religion. For example, Hughes stated that,

“...some Australians see no conflict between consulting their stars, praying, meditating, [and] wearing a cross along with a crystal” (1995, p. 10).

Today, there appear to be multiple expressions and multiple meanings of religion from formal and communal to informal and individual. However, whether leisure is related to religion in contemporary Australia is unclear. While the evidence presented suggests a diffused religion is present in society, the extent of its influence especially on leisure is largely anecdotal and needs to be clarified

The Research Problem

While some authors have argued that religion remains a significant influence in everyday life, including leisure, others have argued that society has become secularised and the influence of religion was dwindling. Given that religion, at the very least has a diffused influence through norms and perceptions of relative freedom, the central problem of this thesis was to investigate the broad relationship between leisure and religion. More specifically it addressed, ‘To what extent are perceptions of the meaning of leisure in contemporary society associated with religion?’

In order to explore this problem, two interlinking research processes were incorporated into the research design. The first phase was the development and identification of psychometric instruments to measure leisure meaning, and religiosity. Each of the psychometric instruments was administered to several focus groups, and a pilot study. The second phase of the research involved administering the refined instruments to a

sample of approximately 500 residents of Brisbane, Australia. Full discussions of both of these phases are provided in Chapter 3.

This research design concentrated on the following objectives:

1. *To determine the extent to which the four categories of leisure meaning derived by Watkins (1999) can be empirically substantiated;*
2. *To identify and refine reliable measures of religiosity and its cognitive, behavioural, and affective dimensions for an Australian context; and,*
3. *To determine the relationship between religiosity, its cognitive, behavioural, and affective dimensions, and leisure meanings.*

Issues and Problems in the Definition and Measurement of Leisure and Religion

Leisure

To enable the research problem to be addressed it was necessary to identify a workable definition of leisure. However, one of the problems that has plagued researchers in the field of leisure has been to identify the meaning of leisure or leisure experience. Iso-Ahola (1980) argued that finding a definition is problematic since the concept has too many potential meanings. Brightbill (1977) expressed a similar view and suggested that leisure generally defies definition except in the context of values and norms of a particular culture. This problem is exacerbated by the observation of Bammel and

Bammel (1992) that people participating in the same experience may attribute different leisure meanings to the experience and furthermore, an experience upon repetition may lose or change its leisure connotations. The predominant theories of leisure suggested that it is either a specific time (Brightbill, 1960); activity (Dumazadier, 1967); a state of being (de Grazia, 1962); or, a state of mind (Neulinger & Breit, 1969).

For a researcher, there are several problems and limitations with these theories. Firstly, most studies viewed leisure from a single perspective. Leisure was constructed as either a specific group of activities, a block of spare time or as a complex psychological state. These approaches exclude the possibility that individuals may hold pluralistic meanings or view leisure from multiple perspectives. For example, Mobily (1989) observed that the adolescents in his study considered leisure to be both a group of activities and a set of feelings.

Secondly, these meanings do not always conform to the meanings held by the people under study. For example, Bundt (1981) stated that for the modern Jew, leisure is a period of time that involves specific activities and rituals. Therefore adopting a psychological approach would fail to capture all the meanings associated with a Jewish leisure experience.

Thirdly, each of the definitions suggests that meaning is a static entity, independent of broad cultural and historical changes within society and unrelated to people's context. The meaning of leisure for the participant changes with the context of the experience (Henderson, 1996; Roadburg, 1981, 1983; Wearing & Wearing, 1988). For example,

there are distinct differences in meaning between adolescents (Mobily, 1989) and married couples (Shaw, 1985). This could be attributed to contextual changes that occur due to changing developmental stages of life.

The focuses of more contemporary researchers (see Esteve, San Martin, & Lopez, 1999; Gunter, 1987; Watkins, 1999) have been to overcome these types of limitations. For example, Watkins (1999) examined the meaning of leisure, not by just focusing on the psychological attributes but also connotative and contextual aspects of the experience. The benefit of Watkins' (1999) framework is that it overcomes many of the limitations mentioned previously. For instance, it was developed from a phenomenographic perspective using grounded theory and consequently, the categories of meaning reflect the participant's responses. Furthermore, the framework provides multiple categories of leisure meaning, which can be held simultaneously. However, the drawback with the Watkins framework is that it has not been empirically substantiated and this formed one of the research objectives of the current study.

Religion

Similarly, it was important to find a useful definition of religion. The diversity of the meaning of religion is also apparent in the writings of religious researchers. For example, Tylor (1871 cited in Bouma, 1992, p. 8) defined religion as: belief in spiritual beings; Feuerbach (1957) defined religion as consciousness of the infinite; and, Geertz (1968) one of the most prominent researchers in the field of religion, defined religion as,

...a system of symbols which act to establish powerful, pervasive, and long-

lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with an aura of facticity that the moods and motivations seem uniquely realistic (cited in Bouma, 1992 p.8)

Furthermore, James defined religion as,

...the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine (1902, p. 42).

Freud viewed religion as a way of coping. He stated that religion "...was born from man's need to make his helplessness tolerable and built up from the material of memories of the helplessness of his own childhood and the childhood of the human race" (Freud, 1944, p. 25).

Researchers of religion have usually adopted either a functional or a substantive definition. Functional definitions are those that define religion in terms of what it does for society or a person (Paloutzian, 1996). For example, Durkheim (1976) saw religion as a positive social institution that helped to bring people together and stabilise society. In the other hand, Yinger (1970) noted that religion in the life of individuals concerned the manner in which they coped with ultimate problems, such as death, the meaning of life, and morality. Substantive definitions of religion place an emphasis on the content of the belief - what is believed. At the social level, this may be reflected in a common creed and at the personal level it would focus on how the individual sees God or a divine being (Paloutzian, 1996).

This current study adopted both substantive and functional approaches. This was necessary as the study involved both the content of religion, as well as the influence of

religion on leisure. Consequently, a social psychological definition of religion, known as religiosity – the processes which people engage in to come to grips with the existential questions of life (Batson et al., 1993) was adopted. Religiosity or what constitutes a religious person is someone who:

- Has an understanding of the role of the individual in this world and his or her relationship to a supernatural force or being;
- Expresses this understanding in a set of behaviours; and
- Internalises these understandings and expressions (Batson et al., 1993).

Unidimensional vs. Multidimensional Religion

Researchers who focus on religiosity have usually considered religiosity as either a broadly defined, overarching, construct (see Dittes, 1969) or alternatively, as a construct with multiple dimensions (see Gorsuch, 1994; Gorsuch & McFarland, 1972; Roof, 1979). While there have been numerous multi-dimensional schemes (Fukuyama, 1961; McGuire, 1992; Verbit, 1970; Wach, 1944) and categories proposed, Hood (1995) and Hill (1999b) have suggested most of these schemes can be subsumed into three main religiosity dimensions: cognitive; affective; and, behavioural. A person's religiosity varies somewhat along each of these dimensions. The nature of the content and importance of each of these dimensions would vary according to various traditions, faiths, or groups. The cognitive dimension is concerned with the content of the belief. For example, a belief in God, Jesus, and the Holy Spirit is predominant in most Christian religions. The affective dimension examines how people's religiosity is integrated into their lifestyle. For example, some individuals will ask God guidance

before making any decisions concerning life events. The behavioural dimension refers to the rituals and sets of behaviours associated with a particular form of religion. For example, devout Catholics regularly participate in the sacraments of confession and Holy Communion as part of their faith. These dimensions have been operationalised in a variety of ways including orthodoxy (Batson et al., 1993), attendance (Argyle & Beit-Hallahmi, 1975), and intrinsic or extrinsic religiosity (Allport, 1954).

However, one of the limitations of much of this research is that the majority of the studies used religiously biased samples. For example, the studies only involved church attenders or students at conservative Christian universities. Few studies have examined the role of religiosity in the lives of the wider population and the majority of this research occurred in the United States, Canada, or the United Kingdom. Therefore, another objective of the current research was to identify and refine measures of religiosity that were appropriate for an Australian context.

The Effect of Age and Gender

Another issue to consider in the measurement of leisure and religion is the influence of age and gender on these two variables. Research has indicated that both leisure and religious experiences vary with age. Older people are perceived to involve themselves in more passive styles of leisure than younger people (Freysinger, 1987) and older people attend church far more often than do younger people (Argyle & Beit-Hallahmi, 1975). Likewise females are usually more religious (Argyle & Beit-Hallahmi, 1975) and their leisure experiences are usually very different to those preferred by men

(Henderson, 1996). What this means is that the exploration of the effect of religion on leisure may be confounded by the influence of age and gender, and therefore the research design should control for these effects.

Limitations

As with most research, there was the potential for limiting factors in the present study. Despite how religion was defined for the participant, people were still likely to be influenced by their preconceived ideas of religion. Discussing religion is akin to discussing politics; everyone has an opinion, and everyone has an experience that he or she can relate. These experiences can be positive or negative. Consequently for many people, religion is a very private and sensitive issue and therefore, they may be reticent to provide information about their religious beliefs. Several participants did leave the religious section of the survey blank. Alternatively, others may have been antagonistic and did not treat the study seriously, or they provided misleading information. For example, in this study several participants wrote fictitious religious denominations in the religious affiliation question.

One of the current problems in the study of religion is the issue of spirituality and the view that it is something different or separable from religion (Zinnbauer et al., 1997). For example, Bouma (2000) states, “the ‘term’ religion is now used to primarily to refer to social organisations such as churches, synagogues, mosques, temples” (p.388) and spirituality refers to “experiences of and ways of relating to that which is ‘more’,

‘beyond’ and ‘greater than’ the ordinary. However, in social psychology the term religion usually includes aspects of both (Loewenthal, 2000; Wulff, 1997).

As with any quantitative study, this research was limited by the operationalisation of the major variables and subsequently the range of questions asked. The Christian tradition was chosen as a focus for this research, because of its relative predominance in Australia. This clearly limits the range of applicability of the measures, and as a result the generalisability of the conclusions drawn from the research. The influence of non-Christian religion on leisure was not examined.

Another issue to consider is the effect of the time of year that the study was undertaken. Religious frameworks have the potential to be more salient or ‘primed’ (Higgins & King, 1981; Higgins, Rhodes, & Jones, 1977) during holidays associated with religious celebrations such as Easter and Christmas. This study was undertaken away from these holidays during the months of June and July and therefore religion may be perceived to be less important to everyday events.

Due to budget and time restrictions, the sample size was restricted to approximately 500 residents of Brisbane and the study would need to be replicated in other locations to be more generalisable.

A final point to highlight was that the use of correlation type analyses did not mean that causality was assumed. The results of this research identified significant relationships and effects, but it was careful not to infer a causal process. It is quite possible that there

was some form of reciprocal relationship between leisure and religion. On the other hand, it was equally plausible that leisure influences a person's religiosity.

Outline of the Thesis

The purpose of this study was to explore the extent that leisure was associated with religion. This chapter has provided a rationale for the study and presented the research problem and the research objectives identified to address the problem. Chapter 2 reviews the historical, psychological, and sociological literature related to the understanding of leisure, religion, and relationship between these two concepts. Chapter 3 specifies the sampling methodology, describes the instruments used to address the major research questions, and outlines the statistical analyses undertaken. Chapter 4 presents the results of these analyses. The final chapter draws conclusions, provides explanations, and gives implications for further theoretical development, practice, and research.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Research and discussion concerning the influence of religion on the meaning of leisure has provided a range of perspectives and results. On the one hand, religion is perceived as a frame of reference that affects all of life, and on the other hand, leisure is seen as one of the few occasions when individuals are truly free. These perceptions have the potential to conflict with each other, and unfortunately, there has been little research that has focused on this area. This chapter provides an overview of the literature pertaining to both leisure and religion and is divided into five sections. The first section reviews the literature concerning the meaning of leisure. The second section examines the role of beliefs in an individual's understanding of the world. The third section explores one set of beliefs - religion, followed by a discussion of the relationship between leisure and religion. The fifth and final section discusses the effect that age and gender have on the relationship between leisure and religion.

Leisure

The classical views of leisure were derived from the ancient Greeks whose understandings of this concept can be identified through the Latin and Greek language. The Latin word for leisure is - *licere*, which means 'to be permitted or 'to be free'. From this word developed the French word - *loisir*, which means free time and the English words liberty and license (Lee, 1964; Torkildsen, 1983). The early Greek word - *scole* or - *skole* meant 'leisure'. It led to the Latin - *scola* and the English words: school or scholar. For the Greeks leisure was associated with education or learning. Leisure in popular conversation is often used interchangeably with other words such as 'recreation' and 'play.' The word recreation comes from the Latin word - *recreatio* meaning that which refreshes or restores, while play is derived from the Anglo-Saxon word - *plaga* meaning a game or sport or skirmish (Kraus, 1978; Lee, 1964).

Diversity in the meaning of leisure is also apparent in research that focuses on this area. Since the 1950s, several distinct orientations have guided researchers in the study of leisure and each orientation has been associated with a characteristic definition of leisure (Samdahl, 1991). During the 1950's and 60s leisure was viewed as time off work, and research focused on the non-work behaviours. During the 1970s, research focused on psychological attributes and during the 1980s, there was an interest in perceived freedom and the exploration of subjective dimensions of leisure. In the 1990s, a variety of qualitative multi-perspective approaches emerged. The following section examines each of these definitions in detail.

Leisure in Relation to Work

One of the first ways that the meaning of leisure was studied was by focussing on the leisure - work relationship and consequently the role that leisure played in life. For instance, Wilenski (1960) developed two contrasting ideas. He suggested that leisure was either 'spill-over or compensatory.' For some people work spilt over into leisure and there was a continuation of work experiences and attitudes into leisure. For example, an accountant may volunteer to be the treasurer at a local club. Alternatively, the 'compensatory theory' suggested that leisure made up for an individual's dissatisfaction with work. People who had passive employment sought more active leisure pursuits and conversely, individuals who had physical jobs sought passive activities. For example, a company director may play sport or take up carpentry for his or her leisure.

Hunt (1979) was also interested in how work and leisure were related and was particularly concerned with how leisure 'spills over' into work and vice versa. She developed a psychometric instrument using a semantic differential approach, which was administered to 113 staff of an American university. Subjects rated 13 different concepts with respect to both work and leisure. Hunt's results suggested that there was a significant relationship between the meaning of work and leisure. Furthermore, many of the feelings and experiences that people sought, could be experienced in both work and leisure situations.

A more recent study (Brook, 1993) assessed the meanings of work and non-work of 178 managers using a repertory grid technique. The results indicated that non-work activities consisted of all activities apart from those directly related to paid employment. However, the same activities were often perceived somewhat differently by each subject. Non-work activities fell into two distinct meaning groups. One group was evaluated on similar dimensions as work, namely: creative, challenging mental activity, routine self-development, enjoyable, and emotional involvement. The other group was described on different dimensions of leisure, such as: involved others; done alone; was under self-control; and, done at own discretion. The results suggested that while work was often considered more stimulating, leisure was associated with enjoyable, socially oriented, and discretionary situations.

Dumazadier (1967), while not specifically exploring leisure's relation to work, found similar underlying characteristics. These were liberating, disinterested, hedonistic, and personal. Dumazadier elaborated that:

1. Liberating leisure was freedom from obligations such as, employment, family, and socio-political pressures;
2. Disinterested leisure could not be at the service of any material or social end. It had no utilitarian goal;
3. Hedonistic leisure was characterised by the search for a 'state of satisfaction'; and,
4. Personal leisure was engaged for the self. It offered a means of freeing oneself from physical strains, freeing oneself from daily boredom of repetitive tasks, and it provided a chance to escape and go beyond the usual confines of self.

This type of approach was also adopted by Kelly (1972), who suggested four alternative classes of leisure:

1. Unconditional leisure, which was not constrained by any family or social roles;
2. Compensatory or recuperative leisure, which was viewed as a compensation for work;
3. Relational leisure, which was to hold or maintain personal relationships; and finally,
4. Role-determined leisure, such as parents taking kids to the park or an employee playing golf with his or her supervisor.

What this range of studies and ideas suggest is that work and leisure are interwoven. Many of the feelings and experiences that people desire can be obtained in either work or leisure settings. Furthermore, settings that may be traditionally regarded as leisure can be used for work and vice versa. However, this definition does not take into account the leisure of those who are not in full time employment such as the retired, jobless, and students.

Leisure as Time

Perhaps the most widely used definition, leisure as time, suggested that leisure was the time left over after everything else had been completed. This created surplus time for people where they could do what they please and has variously been called free, unoccupied, or discretionary time. Soule (1957) made the distinction between sold time and unsold time. A person works or does his or her job in the sold time and the unsold time is 'one's own.' The problem with this type of conceptualisation is that it is

difficult to draw the line between practical necessities and spare time. Is attending church or P & C meetings, gardening, and shopping, leisure, or practical necessity? Is a mother staying at home with the children at work or at leisure?

Brightbill (1960) tried to address this issue and divided the day up into three periods: time for the biological necessities of life; time for subsistence needs; and, discretionary time. Discretionary time was, "...the time we have after the practical necessities of life have been attended to" (p. 4), and was used according to individual judgement and choice. Brightbill also acknowledged that there was a distinction between 'true leisure' and 'enforced leisure.' For some individuals, free time is forced upon them, for example in cases of unemployment, retirement, and sickness.

Kaplan, (1960, p. 21) expanded this idea and suggested there were several types of leisure in western society: the permanent voluntary leisure of the rich; the temporary involuntary leisure of the unemployed; the regularly allocated voluntary leisure of the employed; the permanent incapacity of the disabled; and, the voluntary retirement of the aged. However, Godbey (1999) has been very critical of this type of definition. He argued that not many of these categories were leisure. For example, he suggested that not all retirement is voluntary and questioned whether students were employed or unemployed.

There are two main arguments against the use of a time-based definition. First, Godbey (1999) stated that it is becoming increasingly inappropriate to consider work only as a job for which one is paid or leisure as only occurring in free time. Many people 'work'

in unpaid or volunteer capacities. Furthermore, many people consider their work as leisure. This means for many people the distinction between leisure and work is blurred.

A second criticism is the bias that a time based definition has against particular sub-groups in the population. For example, Wearing and Wearing (1988) have suggested that conceptualising leisure as time has not been a useful definition for women. They stated that many women believe that they do not have the time to engage in leisure. Furthermore, the time dimension is often presented against the paid-work/non-work distinction, and much of women's work occurs in a non-work setting at home. This too blurs and confounds the definition of leisure as time.

Leisure as Activity

Another definition that is commonly used is to consider leisure as an activity. When Howat, Crilley, Roger, Earle, Methven, and Suter (1991) asked people in South Australia about their leisure, they suggested that individuals focused on the activities in which they participated, such as a sport or fitness activity. These results are consistent with what Torkildsen (1983) suggested was a classical understanding of leisure – leisure was made up of activities that enlightened and educated free men. Dumazadier (1967) argued that leisure was “a number of occupations in which the individual may indulge of his own free will whether to rest, amuse himself, to add to his knowledge” (p. 526). Dumazadier also suggested that these activities were distinct from an individual's professional, family, and social duty. However, he did acknowledge that some of the

activities those individuals were obliged to do also brought about satisfaction. This view of leisure is often favoured by planners and social researchers, who provide their participants with a list of activities (see Australian Bureau of Statistics, 1991, 1995; Australian National University, 1994) in order to determine leisure behaviour.

However, Henderson (1990; 1996) suggested that this definition has several shortcomings. Typical activity checklists used by leisure researchers and social scientists do not cover the diverse range of activities that many people would call leisure. For example, women often stated that an activity such as visiting friends, or drinking coffee at a local cafe was leisure. These types of activities are rarely listed in surveys. Furthermore, the activity definition fails to acknowledge the context of the activity. For example, in Australia, swimming is usually participated in equally by men and women. However, for women this often occurs in the context of caring for children, whilst it is more of a solitary activity for men.

A subtle influence of this definition is its infusion into other definitions or explorations of definitions. For example, both Donald and Havighurst (1959), and Stockdale (1985) predefined the boundaries of leisure for their participants, by asking their respondents about their leisure activities, thereby eliminating the possibilities of leisure experiences in other aspects of life.

State of Being

De Grazia (1962) argued that the idea of leisure as free time and/or activities was incorrect, but rather leisure was a state of being. He stated that the problem with definitions that describe leisure as free time or activity is that they fail to consider what happens to people because of leisure. In De Grazia's opinion, leisure perfected man and held the key to the energy for free expression and exploration of truth, beauty, and knowledge. However, he also noted that leisure was "... a condition of man which few desire and fewer achieve" (1962, p. 8). De Grazia believed that modern society had reduced leisure to something that was achievable by all - free time, and had rejected more philosophical notions of leisure.

Tinsley and Tinsley (1986) described leisure as a 'state' that they asserted only included the most potent or engrossing experiences. This appeared to be similar to Maslow's (1970) 'peak' experiences or Csikszentmihalyi (1975) 'flow' experience. Maslow's peak experience was the prolonged heightened psychological and physiological state that a participant achieved when attempting all-absorbing activity. Similarly, Csikszentmihalyi's flow was characterised by: the centring of attention on a limited stimulus field; a total involvement, resulting in a loss of self awareness; a loss of anxiety and constraint; a lack of consciousness of time and space; enlightened perception; and enjoyment. Traditionally, research into these states has been associated with particularly intense experiences such as ballet dancing (Csikszentmihalyi, 1975), and rock-climbing (Csikszentmihalyi, 1988).

A common argument is that this view is too restrictive. Several authors (see Neulinger, 1987; Shaw, 1985) have stated that peak experiences, flow and ideal states have little to do with real life, or the leisure experience of ordinary people. Likewise, Kraus (1978) regarded this view as being too limiting because it was a privilege for a few people, but not available to the masses. For him, to limit the concept of leisure to some ‘mystical’ state of being suggested that other free time expressions were not legitimate leisure experiences.

State of Mind

Perhaps as a consequence of the restrictive nature of the ‘state of being’, discussions Neulinger (1969; 1971) looked for a less extreme attitudinal perspective. He suggested that the questions researchers should be asking were: what does leisure do for people; how do they perceive leisure; and, what does it mean to them? He argued that leisure is a ‘state of the mind’ – a way of being at peace with oneself and what one is doing. It was doing what one freely wants and chooses to do, and involved engaging in an activity for its own sake in order to gain pleasure and satisfaction.

One of the first empirical inquiries into the meaning of leisure (Donald & Havighurst, 1959) utilised a similar psychological framework. Donald and Havighurst conducted interviews with two groups, 626 New Zealanders and 234 American residents. Each respondent was asked to describe the three or four leisure activities that he or she liked most and to state why they liked it. The respondent was then presented with a list of twelve meanings (derived from the literature and a previous study) and asked to indicate

which applied most fully to his or her activities. Generally, the top meanings associated with leisure activities were related to pleasure, a change from work, a new experience, friends, achievement, and to pass time.

Roadburg (1981; 1983) also explored this idea using participant observations and open-ended questionnaires. In his first study, Roadburg (1981) reported that the three most frequent definitions of leisure were something enjoyable, doing something for yourself, and relaxing. In the second study, Roadburg (1983) observed professional and amateur soccer players and gardeners and found that the same activity could be rated as either leisure or work, depending on the individual circumstances of the participant. For example, if remuneration was involved then it was considered a work activity and not leisure. However, if no remuneration was involved the activity was considered leisure. Roadburg argued that this finding strongly supported the notion that leisure was related to the attitude or state of mind of the individual.

Stockdale (1985) acknowledged the diverse theoretical meanings that were available to the researcher. She used both qualitative and quantitative approaches to identify several attitudes towards leisure. Stockdale reported that leisure tended to be divided into two categories: either home-based or sports/social based. Within each of these categories were two psychological dimensions.

Home-based

- relaxation / different from work / like vs. non-relaxation / similar to work / dislike
- interesting / optional vs. boring / necessary

Sport/Social

- chance to chat / like vs. no chance to chat / dislike
- stretches me / useful vs. does not stretch me / done for its own sake.

Her results suggested that although individuals may have shared a common perception of leisure, the underlying dimensions that describe the leisure domain might vary across different types of leisure expressions. Furthermore, there was a difference in the relative importance of these dimensions and this related to an individual's personal and social context. This study also provided support for the state of mind definition of leisure.

Shaw (1985) used a symbolic interactionist framework to explore the state of mind perspective of leisure. She examined the perception of leisure situations of 60 married couples. By combining the data from time diaries with personal interviews, she was able to determine certain characteristics of the leisure experience. Participants recorded all their activities for two specified days and then classified the activity either as work, leisure, a mixture of work and leisure or neither work nor leisure. Most activities were classified as either work or leisure, however follow-up interviews enabled her to establish a basis for these classifications. The results suggested that almost any type of activity could be associated with leisure and she identified five factors that differentiated leisure from non-leisure situations. They were enjoyment, freedom of choice, relaxation, intrinsic motivation, and lack of evaluation. While none of these factors alone could be equated with leisure, she suggested that the occurrence of three or more led to leisure experiences.

Tinsley and Tinsley (1986) adopted a similar framework and their research indicated that leisure involved a range of cognitive processes and affective sensations that vary from individual to individual. They argued that in order for an individual to experience leisure, four conditions were necessary: the individual's perceived freedom to choose an activity is personal rather than a result of external coercion; that the individual engages in an activity to obtain benefits inherent in that pursuit; the individual experiences an optimal level of arousal; and, the individual is committed to fulfilling his or her potential through the activity.

All of these studies suggested the same idea. Leisure is a feeling based on the perception of the individual participating, and each situation is unique. These studies and others (Gunter, 1987; Iso-Ahola, 1979a) have consistently identified a core of leisure dimensions, usually concerning personal freedom, intrinsic motivation, and enjoyment. Research has also provided other insights into the subjectiveness of the leisure experience. For example, Witt (1985) suggested that the amount of leisure experienced would depend on the participant's psychological and physical state. In addition, Searle (1991) pointed out that what is leisure for one individual might not be a leisure experience for another. Just as importantly, one activity upon repetition or continued for an extended period might not continue to be a leisure experience (Bammel & Bammel, 1992; Searle, 1991).

Contemporary Approaches to Leisure Meaning

More recently, Hultsman (1995) suggested that leisure was ‘a lived experience.’ He suggested leisure was ‘a way of being’ and was not tied to events, activities, or concepts of freedom. For him life is taken as a whole and is seamless and not segmented; pre-reflective rather than pondered over; and, concordant rather than discordant. The various aspects of life (play, education, work, social, and family relations) blend and are not compartmentalised. Leisure is integrated into the daily actions and experiences of the individual.

However, in contrast to Hultsman, Rojek (2000) argued that many people see leisure as a discrete experience. They see leisure as a chance for distraction rather than serious engagement, depthless experiences rather than immersed, and hunger for novelty and fast leisure. Rojek believed that people look for short experiences with low commitment and high excitement. For example, this can be seen through the proliferation of leisure activities such as packaged tours, Internet chat rooms, and extreme sports.

These two studies and the studies mentioned in previous sections have provided important insights into possible meanings of leisure. However, as mentioned in Chapter 1, most contain several limitations. Firstly, each viewed leisure from a single perspective and excluded the possibility that individuals may have viewed leisure from multiple perspectives. Secondly, the theory adopted by the researcher may not have been consistent with the perspective of the respondents. Thirdly, each theory suggested

that the meaning of leisure was a static entity that was independent of broad cultural changes and the participants' context. With these thoughts in mind, Goodale and Witt (1991) argued for the need for more individualistic approaches to defining leisure. They suggested that any approach must emphasise differences between people, how they experience leisure, and elaborate what factors, or elements affect the experience of leisure. Furthermore, Barnett (1991) argued that it is important for theories or models to relate to real life, and not be based solely on a theoretical stance.

In the 1980s and 1990s a variety of broader definitions were explored by researchers. Gunter (1987) provided one of the first by combining both sociological and psychological frameworks. Gunter believed that leisure experiences should show certain commonalities irrespective of content and these commonalities would have both psychological and sociological aspects. His subjects (a sample of 140 university students) wrote essays on two types of experiences: the most memorable leisure experience they had ever had; and, the most common type of leisure they experienced in everyday life. These essays were content analysed and eight characteristics of leisure were reported: freedom of choice; pleasurable involvement; separation from everyday world; spontaneity; timelessness; fantasy; adventure; and, self-realisation. Whilst his research tended to agree with previous research, he raised several issues. Firstly, leisure research should focus on both the subjective and objective experience. Secondly, research should allow for pluralistic views of leisure (leisure as time, activity and state of mind). Thirdly, leisure could occur in situations where pleasure and freedom of choice were absent.

More recently, Esteve, San-Martin, and Lopez (1999) attempted to address these concerns and their research focussed on both the psychological attributes and the contextual elements of leisure. They developed scales to measure essential variables considered by the research team to be the core elements of leisure: perceived freedom; intrinsic motivation; goal-orientation; and, relation to work. By using multi-dimensional scaling techniques, they were able to identify three underlying dimensions in the concept of leisure, which express what people feel when they are involved in a leisure activity. These dimensions were 'effort level', 'social interaction', and 'purpose'.

The Leisure Meaning Framework

Watkins (1999) research was similar to both Gunter and Esteve et al., in that he attempted to consolidate the varying approaches to understanding leisure. Watkins (2000) argued that researchers in the past had adopted one of four perspectives when studying the meaning of leisure: behaviourist; cognitivist; individual constructionist; and, social constructionist. However, he suggested that there were several shortcomings with these approaches. Firstly, each approach had focused on the researchers' perspective about how individuals experience leisure. Secondly, the perspectives were based on the dualistic model of the individual-world relationship, which assumes that leisure was either socially or subjectively constructed. Watkins believed a merging of perspectives was not philosophically possible. Thirdly, he argued that the capacity of these perspectives to account for socio-demographic differences and to describe the dynamics of changes in meaning was limited. These shortcomings led to the adoption

of an alternative perspective labelled the Experiential paradigm. In this perspective, Watkins stated that,

...by focusing on the content and structure of the experience, the Experiential paradigm draws from and complements the cognitivist's and individual constructivist's concern with the inner content of the experience, as well as the behaviourist's and social constructionist's concern with the outer structuring of the experience (Watkins, 2000, p. 104).

In contrast to other studies of leisure meanings, which emphasised the universal and consensually shared nature of the meaning of leisure, the Experiential perspective enabled researchers to understand the meaning of leisure as a complex of several interrelated experiences comprised of common dimensions that are defined according to particular situational and developmental contexts (Watkins, 1999). The research involved interviews with 33 university students and explored their life history and the meanings that they associated with their leisure experiences. The interviews were then analysed by the constant comparative methods advocated by Glaser and Strauss (1967).

The results of the analysis identified four categories of leisure meaning, namely: Leisure as Passing Time; Leisure as Exercising Choice; Leisure as Escaping Pressure; and, Leisure as Achieving Fulfilment. In the first category, leisure was viewed as the spare time when there was nothing more important to do. The following is an extract from one of the interviews that typified this category:

...um, leisure to me means being the time after you've done everything else, like going to Uni and sleeping and eating, that extra time you have and you do

something that's relaxing and fun. So basically time that's left over from doing everything else that's more important (young female student living with parents) (Watkins, 1999, p. 248).

In the second category, Leisure as Exercising Choice, leisure was viewed as having the free time to do what one wanted to do and what he or she enjoyed doing. An example of this from the transcripts was:

...leisure to me is something that I don't feel obligated to do or I have to do for somebody else. By obligation I mean things you feel you have to do because people expect you to do them. A lot of things I do can be classed as leisure, it depends on what context I do them. I have to cook a lot of meals in my house and I don't enjoy that, but if I make something I want, that to me is leisure (older aged female living at home) (Watkins, 1999, p. 249).

Leisure as Escaping Pressure was the third category. In this category individuals viewed leisure as an escape from the pressures of life by getting away, relaxing and looking after themselves:

...leisure is a break, a change. I was studying for a child care certificate and we had an assignment and it was really hard and I couldn't work it out. So I went for a run and really just erased it from my mind ... It was pleasurable to feel the rain on me when I ran. When I came back in I felt rejuvenated and got out the problem easily (former mature aged TAFE student) (Watkins, 1999, p. 249)

The final category, Leisure as Achieving Fulfilment, considered leisure as an opportunity to feel happy and contented, and was linked to feelings of fulfilment:

...I started working with a little girl, she was born brain injured. That's leisure for me. I've got a lot out of it, becoming really close to her ... I'm giving something back and I find that fulfilling. Leisure makes me feel very relaxed and happy, very sort of at one with myself ...if you're not happy with yourself, you know, this is me, I am who I am, I've accepted that ... (a young part-time voluntary carer) (Watkins, 1999, p. 250).

According to Watkins, each of these categories contained six common dimensions: context; intention; time; action; emotion and outcome. However, the way that each of these dimensions was expressed differed between categories. For example, the context and intention within the Passing Time category was to fill spare time, while the context and intention of leisure in the Exercising Choice category was to gain control over obligations. The context and intention of leisure in the Escaping Pressure was to get away from pressures and in the Achieving Fulfilment category, the intention and context was to make use of opportunities and to be content. Table 2.1 provides an overview of each of these categories and their dimensions.

Table 2.1
The Leisure Meaning Categories and Aspects of their Dimensions.

Category	Context	Intention	Dimension Time	Act	Emotion	Outcome
Passing Time	Spare Time	To fill time	Left over	Sedentary	Physical relaxation and fun	Self entertainment
Exercising Choice	Obligations	To gain control	Free time	Autonomy	Enjoyment and emotional relaxation	Self determination
Escaping Pressure	Pressures	To get away	Time out	Disengage	Mental relaxation and pleasure	Self maintenance
Achieving Fulfilment	Opportunities	To be content	Timeless	Reflection	Happiness	Self actualisation

Adapted from Watkins (1999)

Summary

From this review of the leisure literature, it is possible to see that the meaning of leisure varies. For some people the meaning of leisure interweaves with work. For others, it can mean a specific time, activity, state of being, or state of mind. However, from a research perspective, each of these meanings can be seen as potentially limiting because: a) the definitions do not always conform with the meaning used by participants; b) the definitions do not allow individuals to hold several meanings simultaneously; and, c) the meanings rarely take into account the context of the individual. Furthermore, each of the definitions reflect a different research paradigm and consequently highlight different aspects of the meaning of leisure. All of these are

of value however, what is needed is an approach that attempts to incorporate a wider perspective. More contemporary research such as the leisure-meaning framework developed by Watkins has attempted to address these issues. What is of particular interest for the current study was the potential effect of religious factors on the choice or construction of each of these meanings. The next section discusses the role of a persons belief system and how it affects meaning.

Beliefs

Beliefs are the assumptions and ideas that people hold about the world they live in.

Beliefs constitute an information system to which individuals look for answers and consequently, beliefs help define the world for individuals (Buchholz, 1976).

Generally, beliefs are rarely challenged and in the ordinary course of events, most people are not prepared to question their beliefs. People develop beliefs about all aspects of life and existence, such as: ideas of God and the after-life; the physical nature of the world; the role of the family and social interactions; and, beliefs about the veracity of various political philosophies.

In the research literature, beliefs have been studied from either a macro or micro perspective (Bar-Tel, 2000). In macro perspectives, the beliefs of social units such as groups or societies and the beliefs that are shared by members of these groups are analysed. On the other hand, in micro perspectives, the focus is on cognitive processes,

such as how various beliefs form, change, structure, and organise themselves and the personal implications of their contents (Bem, 1970; Buchholz, 1976; Rokeach, 1968a).

Rokeach (1968b) suggested that beliefs are comprised of three components:

- Cognitive - beliefs represent a persons knowledge about what is good or bad, true or false, or desirable or undesirable;
- Behavioural - beliefs when activated will lead to some action; and,
- Affective - under suitable conditions beliefs are capable of arousing affects of varying intensities.

In addition, each of these components of belief has various characteristics or properties. Beliefs are held with varying degrees of strength or intensity. For example, most people would believe that the world is round and it would be difficult to convince them otherwise. Furthermore, the centrality of the belief indicates the extent that the belief is used in day-to-day decision- making. For example, a belief in gravity may be very strong but is rarely used by an individual to make day-to-day decisions (or at least not consciously).

Beliefs are not held in isolation, but rather they are interactive, informing each other and distilling into themes or systems. Ball-Rokeach et al. (1984) argued that a person's value-related beliefs form a system that provides them with a framework or system for negotiating life. Furthermore, Rokeach (1968a) stated that,

Taken together, the total belief system may be seen as an organisation of beliefs varying in depth, formed as a result of living in nature and in society, designed to help a person maintain, insofar as possible, a sense of ego and

group identity; stable and continuous over time – an identity that is part of and simultaneously apart from, a stable physical and social environment (p. 11-12)

The idea of beliefs forming into systems is a widespread view. For example, Bowlby (1969; 1980) stated that an individual's beliefs formed into 'inner working models of the world.' Parkes (1975) used the term 'assumptive world' and Berger and Luckman (1966) called them 'world-views'. More recently, the term 'schema' has been used for this construct (Fiske & Linville, 1980; Lechner, 1990; McIntosh, 1995; Paloutzian & Smith, 1995; Taylor & Crocker, 1981; Van Uden, 1986). All of these researchers argued that these structures serve as templates to establish meaning, 'fit' everyday experiences, make sense of them, and, consequently this meaning shapes the experiences themselves and orients the individual's actions. These structures become the windows through which people view the world (Godbey, 1999) and consequently view leisure.

Origins of Belief Research

The idea that beliefs influence how people perceive and understand events is not new to scientific study. According to Russell (1945), Kant (1787) argued that people's own mental apparatus ordered their world, and supplied the concepts by which they understood experiences; the physical outer world only provided stimulation. Kant argued that in his view, the mind itself actively constructs a reality that goes beyond the original thing in and of itself. For example, when a man, a woman and a child are

observed walking through a park, it is the individual's perception that defines the group as a family and that perception is a construction of the mind.

In the early 1930s, Bartlett (1932) coined the term schemata. The book 'Remembering' described his studies of memory, upon which much of modern cognitive science and psychology is based. In Bartlett's most famous experiment, participants read a Native American story about ghosts and were then asked to retell the story. Because their backgrounds were so different from the cultural context of the story, the subjects changed details that they could not understand. The subjects assimilated the story to their own culturally determined belief system, which he called 'schemata.'

Another early experimentalist, Piaget (1936 p. 385) called these collections of beliefs 'mobile frames.' According to Piaget, knowledge was constructed by the individual through his or her actions. These frames are developed in childhood as the child encounters the world and continues to be updated by ongoing experiences. The frames initially represent a child's formation of the environment but later become more abstract. Piaget shifted the focus from perceptions (the process of recording the world) to cognition (the process of actively constructing models of how individuals experience the world) (Marton & Booth, 1997).

In the mid 1950s, Kelly (1955) proposed a model of 'Man the Scientist' who is constantly seeking to predict and control his or her world. This model "emphasises the creative capacity of the living thing to represent the environment, not only respond to it" (p. 8). He believed that everyone used a personal construct system to form hypotheses

in order to anticipate and deal with what is happening in their world. Individuals looked at their world through transparent patterns or templates, which he or she created and then attempted to fit over the realities that they observed.

Since the early 1980s, a number of researchers (Fiske & Linville, 1980; Lechner, 1990; McIntosh, 1995; Paloutzian & Smith, 1995; Taylor & Crocker, 1981; Van Uden, 1986) have focused on the development of the 'schema' concept. Fiske and Taylor (1991) defined schema as the cognitive structures of beliefs, experiences, and knowledge that organise information around a theme or topic. Individuals develop schemas about many things, such as other people, social roles, specific events, various phenomena, and themselves (Fiske, 1993; Fiske & Linville, 1980; Fiske & Taylor, 1991). Research has led to the identification of various types of schemas, including for example, political schema, environmental schema, and economic schema (Fiske & Taylor, 1991). Several researchers (see Koenig, 1995; McIntosh, 1995; Paloutzian & Smith, 1995) have suggested that one of the more common schema contained information about people's understanding of religion. Furthermore, these religious schema have been linked to various behaviours and attitudes, for example: sexual behaviour (Cochran & Beeghley, 1991), abstinence of alcohol (Bock, Cochran, & Beeghley, 1987) and involvement in social or altruistic concerns (Eckert & Lester, 1997).

Religion

Religion in its many forms and expressions has been the focus of substantial research. The foundations of the study of religion started in the late 19th century when Galton studied the supernatural aspects of religion in his 'Statistical Inquiries into the Efficacy of Prayer' (see Hearnshaw, 1964). In this period, anthropologists began studies of the origins of religion and theologians began to study the fields of mysticism and religious experience. Examples included, 'The Mystical Element in Religion' (von Hugel, 1908) and 'Mysticism' (Underhill, 1911).

Since this initial work, religion has been the focus of research in the disciplines of anthropology, sociology and psychology. No textbook in these areas would fail to indicate the substantial impact that religion has on individuals and consequently society. Anthropologists have focused on the manner in which religion is integrated into various cultures (for example Geertz, 1966), while sociologists have examined various religious institutions, sects and cults and their effect on society (Bouma, 2000).

In the fields of psychology and social psychology, researchers have focused on the processes that people adopt when they deal with existential questions. For example, Roof stated that religion was "...an individuals beliefs and behaviours in relation to the supernatural and/or high-intensity values" (1979, p. 18). Similarly, Batson et al. suggested that religion was the outcome of dealing with the "...questions that confront us because we are aware that we, and others like us are alive and that we will die" (1993, p. 8). These processes are generally considered to involve: a) a set of specific

beliefs and understandings; b) a set of behaviours; and, c) how these beliefs and behaviours are internalised.

Researchers (see Vergote, 1993) have also argued that any study of religion only has meaning in particular cultures or specific contexts, therefore it must be always studied in relation to a specific frame of reference or culture. For example, most studies of religion (see Ammerman, 1991; Ball-Rokeach et al., 1984; Batson et al., 1993; Black, 1996; Blaikie, 1983; Bouma & Dixon, 1986; Dahl, 1972; Davidson & Caddell, 1994) in Western societies have chosen the Judeo-Christian tradition because of its relative predominance. In countries such as Australia, USA, and Great Britain less than 5% of the population claim affiliation to non-Judeo-Christian traditions. In contrast, studies of religion in the Middle East have focused on the Islamic traditions (see Ibrahim, 1991).

In psychological research, religion has been typically regarded as a single broad variable, often referred to as 'religiosity' (Dittes, 1968). This broad definition has usually been adopted in studies in which religiosity was compared to other broad psychological and cultural variables such as gender, age, and ethnicity (for example see Argyle & Beit-Hallahmi, 1975; Lee, 1964; Lenski, 1963). Furthermore, Dittes (1969) argued that a single broad religiosity concept reflected "...religion as seen by the general population" (p. 619).

Other researchers have considered religiosity as a more overarching concept that comprises various dimensions (McIntosh, 1995; Paloutzian, 1996). For example, Glock (1962) argued that there were five religiosity dimensions namely: ideology; knowledge;

practice; feelings; and affects. Furthermore, an individual's religiosity can be described to a varying degree along each of the dimensions. The content, strength, and centrality of each of these dimensions would vary according to various traditions, faiths, or groups. For instance, Klemmack and Cardwell (1973) reported differing patterns for Protestant and Catholics. They noted that Protestants were more inclined to think in terms of how their beliefs affect behaviour, and Catholics tend to consider beliefs more in relation to ritual obligations. Other researchers (Fukuyama, 1961; McGuire, 1992; Verbit, 1970; Wach, 1944) have provided similar frameworks, however, Hood (1995) and Hill and Hood (1999b) argued that all of these variations could be subsumed in one framework comprising of three dimensions: cognitive; affective; and behavioural.

However, there is often debate regarding the use of multi-dimensional religiosity constructs. Wulff (1997) stated that no one has yet found the fundamental dimensions of religiosity, and he suggested that they might never be found. He and others (see King & Hunt, 1975; Nunnally, 1978) argued that dimensions of any kind should be understood as convenient devices that only serve the needs of researcher. Despite these concerns, Roof (1979) argued that if the aim is to describe alternative styles of religiosity, or break down the intercorrelations among the cognitive, affective, and behavioural components, or to explain the determinants, correlates and consequences of various aspects of religiosity, then multi-dimensional approaches are appropriate. These three dimensions are described in more detail in the following parts of this review. This multi-dimensional approach has parallels to the experiential approach used by Watkins (1999) in his identification of the four categories of leisure meaning.

The Cognitive Dimension of Religiosity

The cognitive dimension refers to the content of the religious beliefs that an individual holds and endorses. This is Glock's 'ideological dimension' or Verbit's 'doctrinal dimension' and refers to the sets of belief statements that members of a religious group are expected to endorse. Some of these beliefs justify the existence of the religion. Others refer to the purpose of the religion and certain ones refer to how to best implement the purpose. For example, the Christian religion has a set of statements about the existence of God and Jesus Christ. These statements maintain that the chief aim of mankind is to glorify God and that God's desire is that people should care for each other, the needy, and to proclaim the teachings about God's existence (see Bentley & Hughes, 1996; Blombery, 1996; Burke & Hughes, 1996; Carey, 1996; Feuerbach, 1957).

Another way that this dimension has been examined is by studying the various religious denominations and the influence a particular religious affiliation may have on people's beliefs and behaviours. Mol (1985) suggested that knowing what particular religious writings say about aspects of life and how these writings are interpreted would provide a picture of how followers may behave in specific situations. For example, traditionally the Roman Catholic Church has maintained an anti-birth control stance. Consequently, popular opinion has suggested that even nominally Catholic families have more children than non-Catholic families. Mol suggested that the theology of the denomination had a large influence on the ability of the institution to exert influence over the behaviour of its members. In an earlier study of churches in Australia, Mol (1971) reported that

those religious organisations that had clearly delineated themselves from their secular surroundings, rather than compromised with them, were more capable of implementing norms and had better hold of their membership. He argued "...the tightly knit, homogeneous sectarian religious movements appear to serve as islands of cohesion and pockets of meaning in a world plagued by incoherence and meaninglessness" (Mol, 1977, p. 28).

The Behavioural Dimension of Religiosity

The religious behaviour dimension refers to the set of practices or rituals that are expected of a person who declares belief in a certain set of religious tenets. The emphasis is on the specific acts that are part of the religion itself. This includes activities such as attendance or participation in worship services; prayer; meditation; observance of special activities such as fasting; or, participation in sacraments and ceremonies. It also relates to participation in various activities of the group, such as prayer groups, teaching Sunday School, or Ladies Fellowship. Some religious groups may require particular actions for membership, such as full immersion baptism, or speaking in tongues. An example of this is the Church of Jesus Christ and Latter Day Saints, which expects young adults to spend a year working as a missionary for their church (Hood, 1995; Hill and Hood, 1999b).

The Affective Dimension of Religiosity

The affective dimension is concerned with ways that a person's religiosity is expressed and integrated into the inner mental and emotional world of the individual. It is concerned with the way that religiosity is involved in the decision-making, and lifestyle of the follower. For example, Protestant Christianity has placed an emphasis on having a personal relationship with God. One of the more elaborate studies into this dimension provides the following account from one of the participants.

God is more real to me than any thought or thing or person. I feel his presence positively, and more as I live in closer harmony with his laws as written in my body and mind. I feel him in the sunshine or rain; and awe mingled with a delicious restfulness most clearly describes my feelings. I talk to him as to a companion in prayer and praise, and our communion is delightful (James, 1902, p. 85).

The Influence of Religiosity on Non-Religious Aspects of Life

One of the most important of the original religiosity dimensions derived by Glock and Stark (1962) was the *consequential* dimension. They considered this dimension was the secular evidence of religiosity in an individual's life. In other words, it was the effect that people's religiosity had on the non-religious aspects of their life. For example, the alcoholic who abstains from alcohol after experiencing an intense religious encounter, or the medical practitioner who believes that God has told him to devote the rest of his life working in the slums of Calcutta.

The initial research on this dimension owes much of its origins to the work of William James in 'The Variety of Religious Experiences' (James, 1902). James reviewed a large number of widely diverse personal religious histories, then undertook "to reduce religion to its lowest admissible terms" (p. 503), in an attempt to provide a basis for broad agreement upon the validity of religious experience. To James, religion and God were real because they both produced real affects. Despite James' attention to detail, he received significant criticism for his choice of subjects. Pratt (1920) and Starbuck (1911) argued that James' subjects were too extreme and even considered that some of his subjects may have actually been mentally disturbed or insane. However, James justified his choice of subjects by arguing that the essence of religious experience can be observed most prominently in those people with a one-sided, intense, and exaggerated experience.

Weber (1905) also contributed to the early efforts to study the influence of religion. His analysis of the relationship between the Protestant lifestyle and economic and capitalistic growth in western countries has received substantial attention. Weber pointed out that certain belief systems encouraged different kinds of individualism, and furthermore, that this individual-to-society relationship is critical to social involvement. Weber distinguished between religions that promoted a 'this-world' outlook compared to an 'other world' outlook. For example, Buddhism's interpretation of the material world and aspirations as illusion discourages this-world involvement. In contrast, he argued many Protestant groups emphasise 'working out of salvation' in this world and 'stewardship' (i.e. social responsibilities). 'This-world' religious perspectives are

generally more orientated toward social action and an ‘other-world’ perspective serves to deny the legitimacy of the dominant society.

Research in the 1920s and 30s was greatly influenced by the thoughts of Freud. Freud considered religion was a form of neurosis. He wrote,

... the true believer is in a high degree protected against the danger of certain neurotic afflictions; by accepting the universal neurosis [religion] he is spared the task of forming a personal neurosis (Freud, 1944, p.72).

This idea suggested that religion was a mental illness and began the tradition of conceptualising religion as a pathological condition that pervades into much of psychology today (see Loewenthal, 2000; Paloutzian, 1996).

Social psychologists first started examining religiosity in the years following the Second World War. In particular, they were interested in the effect of religiosity on people’s lives and its links to anti-Semitism and prejudice. Frenkel-Brunswick and Standford (1945) identified two forms of religiosity; one where it was considered a ‘self-centred end’ and another in which religiosity was carefully thought out and taken seriously as a major goal in life. A major study of attitudes undertaken in the 1950s (Adorno, Frenkel-Brunswick, Levinson, & Sanford, 1950) developed the concept of ‘neutralised religion’ versus ‘taking religion seriously.’ Adorno et al. described neutralised religion as an “emasculatation of the more profound claims of religion while preserving the doctrinal shell in a rather rigid and haphazard way” (cited in Batson et al., 1993, p. 159). The second concept involved religiosity as a “personally experienced belief” that led the believer to take “religion seriously in a more internalised sense” (Adorno et al., 1950 p.

731). These concepts led to other similar concepts, such as Allen and Spilka's (1967)

'committed and consensual religion.' Committed religion was:

... largely anchored in abstract principles... in a matter of personal concern and central attention. There is an emotional attachment to religious ideas, ideals, and values. Ideals and values incorporated into the religious beliefs seem to account for or be relevant to daily activities.

and, consensual religion was

...religiosity [that] seems to be rooted in concrete tangible, specific or literal statements and judgements. Religion is seen as thoroughly important, but is mainly severed from substantial individual experience or emotional commitment (p. 72).

Out of these initial studies grew one of the most influential research reports in this area (Allport, 1954). Allport was interested in why certain religious groups and individuals which claimed to follow the teachings of Jesus Christ and display love to all mankind were observed to be just as prejudiced, (if not more) than other people in the community. He reasoned that people who attended church for social support or for relief from personal problems would tend to blame minority groups as the origin of their troubles. Allport thought that this type of church attender would not be likely to expend all his or her energy on their religious life. These thoughts led to the development of two religious orientations:

Extrinsic Orientation: People with this orientation are disposed to use religion for their own ends. The term is borrowed from axiology, to designate an interest that is held because it serves other, more ultimate interests. Extrinsic

values are instrumental and utilitarian. Persons with this orientation may find religion useful in a variety of ways -to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held or else selectively shaped to fit needs that are more primary. In theological terms, the extrinsic type turns to God, but without turning away from self (Allport & Ross, 1967, p. 434).

Intrinsic Orientation: People with this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed, the individual endeavours to internalise it and follow it fully. It is in this sense that he *lives* his religion (Allport & Ross, 1967, p. 434).

These two orientations are still in wide use (see Genia, 1993; Genia, 1996; Kennedy & Lawton, 1998; Trimble, 1997). Since their development, these two constructs have been used in well over 200 studies across a variety of cultures, age groups, with both self-reported religious groupings and non-religious groupings (Trimble, 1997). The intrinsic / extrinsic concepts have also been examined in combination with a variety of variables, such as motivation (Gorsuch, 1994); well being (Genia, 1996); prejudice (Allport, 1966); and ethnic differences (Nelson, 1989).

One of the largest social studies involving the influence of religiosity in everyday life was undertaken in the United States by Lenski (1963). Lenski's central finding was that religiosity influenced the daily lives of men and women in America. Furthermore, through its influence on individuals, religiosity also made an impact on most other

institutional systems in the community. He argued that religiosity operates at both the societal and personal level. Whilst the strength and direction of the relationship depended on the religious group to which a person belongs, he found religiosity was related to job satisfaction, voting behaviour, family ties, education, and much more.

This study was replicated in Australia by Bouma and Dickson (1986). Religiosity was operationalised as denominational affiliation, attendance, beliefs about God; importance of God in life; labelling self as a religious person and frequency of prayer. Like Lenski's study, the effect of religiosity varied according to the religious affiliation of the respondents. In addition, Bouma and Dixon found religiosity affected political attitudes, attitudes towards ethnic groups, various social attitudes such as uranium mining or drug use, and family attitudes such as marriage, divorce, and abortion. An important point to note is that these relationships were identified during an era that supposedly was rejecting traditional religious values and institutions.

Extending on the notion of the wide spread influence of religiosity more recent research has been tied to schema theory (see McIntosh, 1995). A schema for religiosity influences perceptions and understanding of phenomena in a variety of manners. Firstly, religious schema influence 'what is perceived' (Allport & Postman, 1947; Sagar & Schofield, 1980). Neisser (1976) reported that people notice "only what they have schema for, and wily nilly ignore the rest" (p. 80). People arrange the elements of their environment to reflect the organisation of relevant schema (Markus, Smith, & Moreland, 1985). For example, when watching a performer, a person with a strong religiosity schema may immediately notice that the performer is wearing a cross. There

is also considerable evidence to indicate that schema help individuals remember information that is consistent with the schema, (Fiske & Taylor, 1991; Stangor & McMillan, 1992).

Secondly, religious schema can influence ‘how people understand’ what they perceive (Taylor & Crocker, 1981). Schema provide frameworks for understanding events and therefore can influence how the perceiver evaluates the event. Youths congregating at a local shopping mall may be interpreted by some conservative religious people as being idle and this will obviously (in their mind) lead to vandalism; or, it may be interpreted by others as a form of leisure for youth. Furthermore, if a series of events is ambiguous then some individuals will draw on their religious schema to impose an interpretation on the event.

Those with particular schemas may understand events much differently than those without a similar foundation or worldview. This can be illustrated by how an individual handles the situation of death and dying. Gorer (1965) noted that the Spiritualists and Christian Scientists in his sample denied completely the importance of death and therefore did not experience grief. Put into schema terms, the data about someone’s death is assimilated into the Spiritualist’s or Christian Scientist’s religious schema and with this schema, death is not understood as important or even worthy of grief.

Thirdly, religious schema allow people to ‘go beyond the information’ given, by providing additional information to fill-in missing pieces of what is perceived (Bruner, 1957; Rumelhat & Ortony, 1977). Kelly (1972) noted that perceivers often make casual

attributions in the absence of the complete information. Kelly further proposed that they do so by invoking various schema. In addition, schemas may help create reality even in the absence of objective environmental bases (Taylor & Crocker, 1981). For example, when a person whose religious schema includes faith healing, sees a once terminally ill person healthy, they may assume even without further information, that someone had prayed for that person's healing. The data about the person's healing is easily assimilated into his or her religious schema.

Researchers have also linked religious schema to the intrinsic religiosity construct. Allport (1954) indicated that for individuals with an intrinsic orientation, religiosity served as the framework within which they lived their lives. Allport believed that intrinsic religiosity related to all aspects of life as being integrative and meaning endowing (Donahue, 1985a, 1985b). These attributes can be seen as functions of having and using a developed religious schema (McIntosh, 1995)

While it is clear that religiosity and its attendant religious schema influence how individuals view and interact with the world, there is also evidence to suggest that, the influence of religion on life is waning or at least changing. The following part of this section examines the three most accepted explanations for the changes in the influence or effect of religion: secularisation; diffused religion; and, compartmentalisation.

Secularisation

Numerous authors (see Berger & Luckman, 1966; Bruce, 1996) have argued that a characteristic of the last half of the 20th century was a process called secularisation, which was a decline a) of popular involvement with the churches, b) in scope and influence of religious institutions, and c) in the popularity and impact of religious beliefs (Bruce, 1996). Secularisation was also apparent in the decline of religious content in the arts, in philosophy, in literature and in the rise of scientific perspectives of the world. Similarly, this process is argued to occur at a personal consciousness level and there is evidence to suggest that there is an increasing number of individuals who look upon the world and their own lives without a strong or positive religious worldview or schema (Berger, 1969; Bouma & Dixon, 1986; Hughes, 1994).

Gibert (1980) argued that secularisation came about as society began to attribute non-religious explanations to natural events and consequently there was a decreased reliance on religion overall. He stated that,

Any cultural development tending to preoccupy people with ideas, interests, and knowledge bereft of supernatural, metaphysical, other-worldly assumptions, tends towards secularisation ... this is true despite the skills, knowledge and values in question are not, in most cases, counter-religious (p. 63).

Diffused Religion

Alternatively, other authors (see Bellah & Hammond, 1980; Cipriani, 1989; Luckman, 1967) have argued that the perceived decline in religion has only occurred institutionally. Individuals still draw on aspects of their religiosity to guide their life and help make decisions. For example, McGuire (1992) wrote that she once challenged her students to provide evidence from their community to convince her that religion was not losing its influence. She stated that the most impressive evidence provided by her students were those expressions not overtly identified with traditional religious organisations. She stated that,

One student described a middle-aged Anglo couple who chose to live, work and raise their children in the barrio, near one of the worst public-housing tracts in the city. Their daily efforts to help organise the poor for better education, health, and community services were expressions of their religious convictions ... (p.7)

This personal expression of religion is associated with ‘diffused religion’ and is expressed as people deal with existential issues, issues concerning the ‘rights’ of life, morality, and laws governing behaviour. It is especially noticeable in societies where there was a pre-existing, dominant, faith-based form of religion such as Christianity. Consequently, the society develops a set of codes or framework for meaning, from the old religions heritages (Bellah & Hammond, 1980). For example, Cipriani (Cipriani, 1989) referred to lapsed Catholics who still hold and defend the Catholic Church, its teachings, and its values. Calvaruso & Abbruzzese (1985) also described this process,

Diffused religiosity then becomes the dominant religious dimension for all those who, immersed in the secular reality of contemporary society, though not managing to accept those dimensions of the sacred cosmos which are more remote and provocative compared with the rational of vision of the world, do not thereby abandon their need for meaningfulness (cited in Cipriani, 1989, p. 45).

Compartmentalisation

A third explanation for the change in the influence of religion was that society had become compartmentalised. Kelly (1996), Rojek (1995), and various others have suggested that religion has become compartmentalised, similar to most other aspects of life (e.g. work and family). Individuals participate in numerous communities: a work community; a family community; a religious community; and/or, a leisure community. Each community is independent and the experiences in one community, apart from competing for time, rarely influence the others. For example, Wuthnow (1994) argued that this compartmentalisation of life could be seen in the disconnection between people's religious beliefs and their use of money. He stated,

If a single word had to be used to describe the relationship between religion and money, it would be compartmentalisation ... there is a kind of mental or emotional gloss to contemporary religious teaching about money that prevents them from having much impact on how people actually lead their lives (p. 151).

Kelly (1996) provided a similar observation about the connection between leisure and religion. He stated that contemporary churches provided little if any guidance or instruction about the use of leisure and therefore he believed that the two were separate commodities. He further stated that,

...religion, then, becomes a form of leisure, a matter of personal taste rather than a central and ruling commitment ... a consumption ethic becomes a framework by which we evaluate work, leisure and even religion (p. 6).

Summary

Several conclusions can be drawn from this discussion of religion. Firstly, in psychology, researchers define religion as the processes that individuals use to deal with the existential questions of life. Furthermore, religion defined in this way can be considered as either a broad variable labelled religiosity; or as a multi-dimensional construct comprising of three dimensions: cognitive, behavioural, and affective. Additionally, research has demonstrated that religion provided a framework to evaluate and interpret life events and therefore has the potential to influence non-religious aspects of life. However, it was also noted that the influence of religion has changed substantially in contemporary society. Given these issues it is interesting to examine whether this influence still extends into other aspects of life - for example during leisure.

The Relationship between Leisure and Religion

While there have been few studies that have directly examined the relationship between religion and leisure, there exists substantial indirect evidence of this relationship. For example, Chapter 1 provided a strong historical case for the relationship. This section of the literature review presents some of the theological and philosophical arguments that have been put forth to suggest the existence of a relationship between leisure and religion. Following this, empirical studies of leisure that have included aspects of religion in their analysis are examined.

Christian Writings: Leisure

Generally, religious teachings concerning leisure are uncommon in Judeo - Christian literature, however the topic has begun to receive attention. Contemporary Christian authors have suggested that the Bible presents leisure in the context of ‘rest’ or the Sabbath (Heintzman, 1994; Lee, 1966). Rest, involves a process of drawing closer to God. The leisure activities and situations mentioned in the Bible are usually in relation to worshipping God. However, worship also often involved journeying (Psalm 122 v1), the arts (Psalm 150 v4), and social activities (Psalm 148 v12-13).

Norden (1965) based his understanding of leisure on the Christian doctrine of vocation. To him vocation pertained to “ ... everything a Christian did in faith” (p. 97). Not only should Christians work to glorify God, but they also should glorify God in their leisure. Therefore, through leisure an individual can discover his or her identity and purpose.

To a Christian, finding delight to serve the Lord, both work and leisure are pleasant, with sometimes the one blending into the other ... Everything that constitutes Christian vocation ... is tendered to Christ as a love offering. It is therefore delightful, for love prompts it (p. 33).

Dahl (1972) defined leisure as a quality of style of life rather than quantities of time. It is experienced in both work and play. According to Dahl, the problems with most Christians at that time (and he expanded the use of the word Christianity to include all of American society) was that they worshiped their work, worked at their play, and played at their worship. He challenged society to examine its value systems that placed an over-emphasis on the importance of work.

When it [work] locks men and women into value systems and lifestyles in order to support particular socio-economic systems ... work becomes a demonic force (p. 14).

Moody (1982) one of the more famous theologians of the 20th century has also spoken directly about leisure. He highlighted the New Testament teaching that suggested to Christians to relax and “do not worry about your life, what you will eat or drink; or about your body, what you will wear” (Matthew 6 v25). He argued that our society was the product of the Protestant Work ethic and that people must learn how to play and find pleasure without mountains of guilt. Nouwen (2000) a Catholic theologian espoused similar views. He argued that people needed to slow down, and stop the ‘doing’ and instead focus on the ‘being’.

More recently, various writers (Johnston, 1983, 1994; Ryken, 1987, 1994) have provided theological treatments of leisure and play. Johnston (1994) stated that the evidence for leisure and play in the Bible is extensive, however, people have failed to recognise it or act upon it. Johnston argued that there is a God-intended rhythm of work and play, and humanity's 'lot' in life is to enjoy both work and play. He quotes the writer of Ecclesiastes,

Go, eat your food with gladness, and drink your wine with a joyful heart, for it is now that God favors what you do. Always be clothed in white, and always anoint your head with oil. Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun— all your meaningless days. For this is your lot in life and in your toilsome labor under the sun. Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom (Ecclesiastes 9:7-10 New International Version).

However, Johnston further argued that society's work - dominated culture had biased the interpretations and meanings of leisure. Popular religious/Christian literature has focused on the Christian responsibility towards his or her work (for example see Higginson, 1999) rather than on leisure, further excluding the relevance of leisure.

Over the last few decades a variety of North American Christian authors have provided guidance concerning leisure and its use, to religious communities through popular press publications in the form of books, magazines, and newspapers. These writings usually present non-academic treatments of leisure and religion. Whilst the distribution of these

publications is very localised, it does suggest that leisure is beginning to receive increased attention from religious organisations.

Leisure Philosophers: Leisure and Religion

The early Greek philosophers such as Aristotle believed that there was a strong relationship between leisure and religion. They taught that the highest quality of life was to reach excellence in all things and this was equated with true happiness. The Greeks perceived the universe as a divinely ordered hierarchy. God was the pinnacle of a 'great chain of being' that descended through all species to the simplest elements. Everything in this hierarchy strived for a form of actualisation. Aristotle believed that work (labour) prevented this actualisation. To him work was ignoble, boring, and monotonous. Conversely, leisure enabled an opportunity for actualisation to occur. However in reality, only the elite had time or were allowed to achieve this higher level of spirituality while the rest of the people had to work (Juniu, 2000; Sylvester, 1994).

Huizinga (1950) in his seminal book on play, said, "pure play is one of the main bases of civilisation" (p. 5). He argued that law and order, commerce and profit, craft, art, poetry, wisdom, and science all stem from the art of play. Huizinga also suggested that play had a sacred element and that "play consecrated to the deity, [was] the highest goal of mans endeavour" (p. 27). This suggested that the ultimate goal of play – leisure, was to connect individuals to God or the Supreme Being.

Reinforcing this view, Pieper (1952) a Catholic theologian, argued that the heart of true leisure is a spiritual or religious experience. To Pieper, leisure was deeply connected to divine worship and involved the celebration of life through attitudes of calmness, contemplation, and wholeness. Pieper believed that the enrichment of life through aesthetic involvement was only possible when a person was at one with him/herself. This inner peace allowed that person to pursue self-expression. He stated that leisure “...is not possible unless it had a durable and consequently living link with the cultus, with divine worship” (p. 19).

Leisure does not exist for the sake of work - however much strength it may give a man to work; the point of leisure is not to be a restorative, a pick me up, whether mental or physical ... leisure, like contemplation, is of a higher order than the active life ... [it involves] the capacity to soar in active celebration, to overstep the boundaries of the workaday world and reach out to superhuman, life giving existential forces that refresh and renew us before we turn back to our daily work (p. 43).

Brightbill too suggested that there was a strong link between leisure and religion. He argued that, “ ... each places us at the centre of our own destiny and each recognises the supreme worth of the individual” (Brightbill, 1960 p. 38). For him the relationship of ethics and morals to leisure and religion could not be ignored. An individual’s religious values affect the choices made in the freedom of leisure. “Our decisions are based on our values, and our values are never more on display than they are in our choices of the things we do to satisfy ourselves” (Brightbill, 1961 p. 117).

De Grazia (1962) also often commented on the relationship between leisure and religion (usually the Christian tradition). He argued that the dominating religion of a country had an influencing effect on the culture and the way leisure was expressed. However, he also argued that a culture is composed of various economic, social, and political institutions and these institutions in turn effect the interpretations and manifestation of an individual's religion.

More recently, Sylvester (1987) examined the writings of over 80 academic researchers between 1900 and 1983 who focused on leisure and its purpose. The dominant idea identified was that leisure had a spiritual or divine purpose. The purpose that rated second was happiness, however divine elements were also apparent in the definition of happiness, providing further evidence of religion's influence.

In an important text on the benefit of leisure, McDonald and Schreyer (1991) discussed the importance of spirituality / religiosity. They argued that religious values, beliefs, and practices remain important to the individual and society. Furthermore, they stated that if religion is an integral part of life, then leisure time is likely to involve elements of spirituality and religiosity. However, they noted that although religious experiences can occur in the leisure context, leisure has not been viewed as a significant source of spiritual experience.

Godbey (1999) argued the necessity of believing in something, and having faith appeared to be reasserting itself in this post-modern era. He argued that the desire for the spiritual would be an increasingly important factor shaping events such as leisure in

the next few decades and he predicted that the development of spiritual life would become more central to leisure expression. However, Godbey believed that current leisure activities do not provide the participant with the resources to experience the spiritual aspects and that this needed to be the focus of future research.

Empirical Research: Leisure and Religion

Lenski's (1963) research in the early 1960s is generally considered to have been one of the first studies that tried to empirically link religiosity to everyday behaviour and attitudes. Lenski focused on the daily activities of individuals in the United States of America including leisure. He divided leisure activities into forms of self-indulgence (shopping, relaxing, visiting friends, etc) and productive or constructive activities (social service work, sewing, gardening, studying, etc). He then asked his respondents to select in which type of activities they participated. He found that the content of a person's belief did influence their choice of leisure. For instance, Protestant women were more likely to participate in 'productive activities' and Catholic women more likely to participate in self-indulgent activities. He further concluded that unlike the Protestant belief, the Catholic belief system does not seem to exert its influence into all aspects of life including leisure. It is also interesting to note that the names of the two leisure categories used by Lenski (self-indulgent and constructive / productive) are value laden themselves and reflect a rather Puritan based approach.

When Bouma and Dixon (1986) replicated Lenski's study in Australia, they operationalised leisure as participation in specific activities, namely attendance at

cinemas and sporting events. However, because they observed no difference between the responses of those claiming some religious affiliation and those that did not, the leisure elements were dropped from further discussion. They stated, "...if there is no difference among Australians, there is no point in asking whether there is a religious impact" (p. 27). However, this result was more likely a limitation of their poor operationalisation of leisure, which defined it purely in terms of pre-selected activities. Furthermore, it is possible that two individuals could participate in the same leisure activity, however the motivation for participation may be related to distinctly different world-views.

Mobley (1965) investigated the philosophical relationship between recreation and the Christian religion. He developed an attitude instrument that was administered to recreation authorities and random samples of Southern Baptist leaders. He concluded that leisure decisions were a moral responsibility and do effect social and moral aspects of society. The major difference between the church leaders and the recreation authorities was that church leaders saw recreation as a means to an end in instrumental terms, while recreation authorities believed that it was an end in itself.

A study (Bundt, 1981) of the modern Jewish faith reported that Jewish teachings continued to influence its followers' views and behaviours in various aspects of life, especially leisure. She suggested that for the practicing Jew, worshiping God was a leisure experience. Bundt argued that the Sabbath is the Jewish expression of leisure and that leisure is an important element in the making of the Sabbath. For the Jew,

leisure is based on the weekly calendar rather than on the individual's perception of the need to rest or some psychological state.

Hotham (1983) explored the meaning of leisure to evangelical Christians using a qualitative methodology. Ten subjects were interviewed at length concerning their perception of leisure. They were asked to talk about the meaning that leisure had to them, the relationship of their work and leisure, their perception of freedom in their leisure experiences, and the priority of leisure. She concluded that the perception of leisure was shaped as much by internal influences such as personal attitudes, beliefs, motives and emotions, as by external influences of social structure, social groups, and role requirements. She also concluded that pluralistic approaches to the study of leisure were the most useful tools for interdisciplinary research.

Collins (1993) similarly examined the leisure perceptions of individuals from an Open Brethren community in New Zealand. He utilised a qualitative methodology that included semi-structured in-depth interviews. His findings differed from Hotham as he found limited support for a relationship between individuals' religious beliefs and their understanding of leisure. Furthermore, he reported that many people might not be consciously aware of the interconnections between leisure and religion even if they did exist. Collins (1993) also argued that there was an apparent contrast between the articulation of writers who approached leisure from a Christian orientation and the attitudes and behaviour of Christians towards leisure. He suggested that the ordinary Christians view of leisure has been rather different from that of writers such as Pieper (1952), Dahl (1972), or Johnston (1983; 1994). However, Collins argued that despite

this, the way individuals understand and perceive the world around them act as contributing determinants to their leisure behaviour.

Protestant Work Ethic

Another way in which the relationship between leisure and religion has been examined is through its relationship to the Protestant Work Ethic. Following Weber's thesis, researchers (Blau & Ryan, 1997; Buchholz, 1976; Furnham & Reilly, 1991; Furnham & Rose, 1987; McHoskey, 1994; Tang, 1992) devised psychometric scales and then correlated these views to various issues such as wealth and welfare (Furnham & Rose, 1987). However, from a leisure perspective a major problem with the scales is that they do not allow individuals to positively endorse both work and leisure. This reflects a central problem in leisure research, namely the difficulty of defining leisure as something more positive than a mere antidote to work (Stockdale, 1985). This tendency to contrast work with leisure was the impetus for the development of the leisure ethic scale (Crandall & Slivken, 1980). Since the scale does not refer to work then respondents do not have to "dislike work in order to like leisure" (p. 134).

Religion as a Leisure Constraint

The perceived influence of religion on leisure is also discussed in the leisure constraint and barriers literature (see Crawford & Godbey, 1987). Crawford and Godbey suggested that leisure was constrained by three factors, namely; intrapersonal barriers;

interpersonal barriers and, structural barriers. To them religion was an intrapersonal barrier which:

...involve[d] individual psychological states and attributes which interact with leisure preferences rather than intervening between preferences and participation. Examples of intrapersonal barriers include stress, depression, anxiety, religiosity, kin and non-kin reference group attitudes (p. 122).

However, despite identifying the theoretical barriers that religiosity (and other variables) may create, subsequent research (Crawford, Jackson, & Godbey, 1991; Jackson, 1990; Jackson, Crawford, & Godbey, 1993; Jackson, 1993; Kay & Jackson, 1991) has not examined the majority of the intrapersonal barriers. One study (Raymore, Godbey, Crawford, & von Eye, 1993) did use a single item that asked individuals if they were more likely to engage in new leisure activities that were in keeping with their religious beliefs. However, the responses to this item were subsumed into a category labelled 'intrapersonal constraints' and the individual effect of religion was not discussed.

Leisure, Spirituality, and Religion

In the last decade, there has been increasing interest by researchers in spirituality and its relationship to aspects of leisure. Because of spirituality's similarity to psychological definitions of religion, the findings of several studies are provided here. Ragheb (1993) in a study of leisure and perceived wellness, conceptualised wellness to have five components: physical, mental, emotional, social, and spiritual. He administered a

questionnaire to a sample of 219 people and measured each component of wellness by two items. Leisure participation and leisure satisfaction were found positively associated with all components of perceived wellness (including spiritual wellness).

Fox (1997) was also interested in spirituality. She conducted a qualitative study of six women's perceptions of a solitude wilderness experience. The women's reflections on nature, wilderness solitude, and spiritual experience were collected through detailed journals, biographies, and interviews. The findings revealed that the women in the study regarded nature as being powerful and spiritual. In addition, solitude was special for the women due to factors such as peace, tranquillity, and a time for spirituality. Many of the women also experienced emotions of awe and wonderment, which they stated contributed toward the spiritual experience. Associated with this were feelings of connectedness or feeling a part of the cosmos.

Heintzman's (1999) research involved three studies each examining an aspect of the relationship between leisure and spiritual well-being. The first study involved a secondary analysis of data from a park camper survey, which examined the extent that introspection / spirituality enhanced the park experience. It was found that natural settings were likely to be associated with introspection/spirituality and added to the satisfaction of the experience. The second study involved in-depth interviews with eight people who had expressed an interest in spirituality. All of the participants associated their leisure experiences with their spiritual well-being. From the results of the first two studies, a spiritual well-being instrument was developed and then administered to 248 people. In summary, the findings suggested that aspects of leisure

style namely: activity; time; motivation; and, setting had the potential to enhance or detract from spiritual well-being.

The results of these three studies (Fox, 1997; Heintzman, 1999; Ragheb, 1993) suggested that leisure has the potential to be a significant contributor to the spiritual or religious experience of individuals. While none of the studies specifically focused on religiosity, the findings do support a link. This relationship is also seen in the literature that focuses on self-actualisation and its relationship to religion.

Leisure, Self-actualisation, and Religion

Dahl (1972) believed that no one would attain self-actualisation without confronting life's deeper dimensions. Dahl argued that religion is the archetypal leisure activity, for it offers the possibility of a heightened form or aspect of self-actualisation. To Maslow (1970) the goal of living was self-actualisation and numerous leisure writers have suggested that there is a strong relationship between leisure and self-actualisation. The Greeks believed that leisure made it possible to explore one's potentialities and to develop one's character (de Grazia, 1962). Similarly, Csikszentmihalyi (1991) argued that the value of leisure was not that it offered relaxation or pleasures but rather that it required effort in order to provide a sense of accomplishment and enhanced self-esteem.

Despite this theoretical association, Gartner, Larson, and Allen (1991) reported that religiosity had been negatively related to self-actualisation in all fifteen studies they examined. However, Yankelovitch (1981) had earlier argued that this might be related

to age. He suggested that it is the younger and more educated who are more likely to report they are concerned with self-fulfilment, work at self-fulfilment, and spend a great deal of time thinking about themselves. People with such values also tended to be religiously unaffiliated. This is also explained in part by Tamney and Johnson (1989) who hypothesised that having fundamentalist religious convictions would be negatively related to valuing self-actualisation. They suggested that the dominant message heard by fundamentalists would be the evilness of self-worship (see also Vitz, 1977), so they would not tend to value self actualisation. However, Tamney and Johnson (1989) also suggested that the results might be an artefact of the way self-actualisation was operationalised and the existing measure may not be valid with religious groupings that see the world as inherently sinful.

Leisure, Flow, and Religion

Several researchers (Godbey, 1999; Kelly, 1996; Rojek, 1995) have suggested that for some people, religion provides elements of leisure. Religion is one of the many free time options available to the people. Some individuals may select their religious activities in the same way and frequency as they choose other leisure experiences. This change of perspective is also noticeable in some of the current research into religion. For example, Neitz and Spickard (1990) utilised the 'flow model' (Csikszentmihalyi, 1975) to understand the religious experience. They suggested that the parallel of overcoming the everyday self is clear. In many traditions, it is a religious goal, whether it is described as cultivating 'no-self' or as developing charity or selflessness. Furthermore, while Zen tightly controls the body, Pentecostal, High Catholic / Anglican

and Eastern Orthodox Churches use music, incense, special clothing, and other elements of the ritual to fill the senses and evoke a sacred realm (Needleman, 1980). Neitz and Spickard also argued that a parallel existed to the challenge and mastery aspects within the Flow state. Religious followers use words like ‘discipline’ and ‘seeking perfection’ implying that they seek something like mastery. Sometimes ‘mastering’ their religion involves letting go of ‘this-world’ concerns. They also argued that religious practices did combine routine with uncertainty producing a challenging state ‘beyond boredom and anxiety’. Rituals offer enough drama to avoid boredom, but not so much as to arouse uneasiness.

Summary

What this range of literature suggested is that religious institutions and religiosity have in the past been a substantial effect on the meaning and consequently expression of leisure. What is less clear is religion’s role in shaping the meaning of leisure in contemporary society. There is little empirical support in either direction, however it does appear that religion may have some effect or linkage to aspects of leisure that involve self actualisation or leisure that focuses on fulfilment or finding contentment in life.

The Influence of Gender and Age on Leisure and Religion

While recent research concerning the relationship between leisure and religion does not provide any conclusive evidence for an effect, other research has suggested there are commonalities between individuals' perceptions of leisure and religion, especially in how they are affected by other factors. For example, Yankelovtch (1981) indicated a person's age could affect perceptions as can gender. The next section focuses on the influence of these two factors on leisure and religion.

The Influence of Gender and Age on the Meaning of Leisure

There is substantial evidence to suggest that the meaning of leisure may be different for various sub-groups within the population. Donald and Havighurst (1959) in their early study of leisure meanings suggested that there were gender differences in some aspects of leisure meaning. For instance, the men more so than women in their American sample regarded leisure as a break from their work, while the women sought out the chance to be more creative in their leisure than did men. While these differences were not seen in their New Zealand sample, the women in New Zealand did choose the meaning 'pleasure' significantly more than the men. These results suggested that while there were gender differences, these appeared to interact with cultural aspects. Other differences were seen in the responses of the different social-economic classes, but Donald and Havighurst concluded that while there may be differences in activities preferred and participated in by different classes, often the meanings of the leisure experience were the same.

Henderson (1996) argued that there is a need to understand women's leisure in the context of everyday life along with obligations and social structures. She argued that since women occupy more roles than men, they might have less time available for their own personal leisure. Leisure fulfils different needs and therefore may have different meanings or connotations for women. For example, Samuel (1992) stated that women desire personal leisure that is different from family leisure. Similarly, Freysinger and Flannery (1992) argued that for women, leisure was one way to find autonomy and leisure provided a context to renew or gain a different sense of self. Harrington and Dawson (1995) examined women's leisure meaning systems based on individuals who were full time employed, part-time employed, homemakers or not employed. Regardless of their labour situation, leisure was not seen as an activity or a specific period.

A variety of literature has focused on the differing ways in which leisure is expressed through the life span. Most textbooks discuss the developmental aspects of leisure. For example, children develop motor skills and social roles through their play and mimicry. The leisure of adolescents and young adults serves in part to establish competency and formation of social groups; the leisure of young couples is focused on the establishment of relationships and a home. This suggested that leisure is seen as one way the goals of various life-stages are achieved (see Godbey, 1999; Levinson, 1978; Tinsley & Kraus, 1978).

Most of this research has focused on the particular activities that are undertaken by various age groups, and not on the way that the meaning of leisure may change from age group to age group. However, several studies have focused on the meaning of leisure for particular age groups. Mobily (1989) examined the meanings of leisure and recreation among adolescents. He asked 311 teenagers to identify words that they associated with leisure and recreation. The responses were categorised and then compared to popular theoretical definitions such as those found in Kraus's (1984) leisure textbook. Mobily's research indicated that there was little support for definitions of leisure provided by previous studies (Freysinger, 1987; Iso-Ahola, 1979a; Neulinger & Breit, 1969; Shaw, 1985). He found that his sample did not define leisure in terms of perceived freedom and intrinsic motivation. Rather they defined leisure as 'pleasure' or a 'passive activity.' However, for Mobily this was more of a semantic issue than developmental. He argued that the subjective or psychological experience of leisure might be the same for both adolescence and adults. However, the different responses may be an artefact of the choice of words and scenarios provided by the researcher.

Freysinger (1987; 1995) examined the meanings of leisure for middle-aged adults and how these had changed since early adulthood. Based on the results of her early research, Freysinger (1987) argued that leisure was uni-dimensional, however there were very diverse and multiple sub-dimensions. These sub-dimensions were freedom or lack of constraint, relaxation / rejuvenation, and enjoyment. Her participants observed that although the meaning had not changed since early adulthood it had changed since adolescence. Freysinger provided the following comment on one of her participants, "she enjoys her leisure much more because she feels less pressure to participate in

certain activities and to perform with a certain proficiency” (p. 41-42). Several of her adults suggested that the meaning of leisure had changed because the available time for it had changed. In her later study, Freysinger (1995) reported that middle-aged adults experienced leisure as change that was chosen or lacked necessity. This change resulted in feelings of relaxation, enjoyment, and rejuvenation. These dimensions were common across subgroups of the adults in the study however, the importance of these dimensions and the experience of these dimensions varied with gender. For example, Freysinger suggested “women’s leisure was shaped by their relationships with others in a way that men’s was not” (p. 76). She concluded that women and men enter middle adulthood from different perspectives and confronting different psychological issues. More importantly, these perspectives shaped the importance of leisure meanings.

The Influence of Gender and Age on Religiosity

Most studies of religiosity have found that females are consistently more religious than males. Females pray more regularly, attend more often, and report the importance of religiosity in their day-to-day interaction more significantly (Argyle & Beit-Hallahmi, 1975; Bouma & Dixon, 1986; Lenski, 1963; Loewenthal, 2000; McGuire, 1992). More recent research (Hughes, 2000) has suggested that this is likely to be a function of the role that women undertake in western society. Women are more likely to be the carer for children, elderly parents, and the sick. Furthermore, they are more likely to undertake care-centred employment, such as teachers, nurses, and social workers. Researchers have argued that this caring role creates a focus on existential issues and therefore increased religiosity.

Aspects of religiosity also appear to change through different stages of development. Most children's beliefs and practices reflect the religiosity of their parents, guardians, or other significant adults. Children learn about religious traditions through schools and religious education programs. During the period of transition from childhood to adulthood, the direct influence of parents on their children's beliefs and practices diminishes, while peer influence increases (Potvin & Lee, 1982). However, the beliefs and practices of parents are reasonably good predictors of certain aspects of their adolescent's religiosity. One study of conservative religious groups found that parents with relatively traditional religious beliefs and practices were likely to produce adolescents with relatively traditional religiosity (Dudley & Dudley, 1986). Willits and Crider (1989) surveyed second year high school students and later restudied them when they were about 27 years old. During high school, the students displayed a high degree of conformity to their parents' expression, whereas at 27 the influence was less noticeable. The religious involvement of an individual's spouse was far more influential.

It is also commonly held that religiosity is more important in the lives of older people. For example, Mindell and Vaughan (1978) argued that the holding of religious beliefs, evaluation of oneself as religious and the degree of satisfaction received from religion all increase in later years. Studies of church attendance patterns in Australia, Great Britain, and the USA all suggest that religiosity increase with age. However, alternative studies have shown that the elderly become disaffiliated from religious and other voluntary organisations primarily through the physical limitations associated with

ageing. Most of the data that exist relating to age refer only to church-orientated religiosity, and there is little information about the place of personal religiosity in older years. However, McGuire (1992) suggested that,

although physical limitations might prevent an older person from attending, it is possible that they pray more frequently, remember religious experiences more intensely, and base more everyday activity on religious values (p. 69)

What this means for the current research is that the research design must take into account the potential influence of age and gender on both leisure and religion in order to implicate effects and influences.

Conclusion

In summary, this chapter presented a review of the literature concerning leisure and religion. Firstly, it examined the meaning of leisure, and how leisure has been addressed in the research literature. For some people the meaning of leisure interweaves with work. For others, it can mean a specific time, activity, state of being, or state of mind. However, this diversity of meanings and definitions has created problems for the researcher. Often the definition of leisure used by one researcher was different from that of other researchers and different again from those held by respondents. This has created problems in interpretation and understanding of the phenomena of leisure. More contemporary research such as the leisure meaning framework developed by Watkins (1999) has attempted to overcome these problems by

examining the subjective understanding of leisure from the perspective of the respondents rather than not imposing a narrow construct.

Secondly, the chapter examined how people's beliefs and in particular their religious beliefs influenced how they interpreted and understood the world. Religion was demonstrated to have cognitive, affective, and behavioural dimensions and each of these dimensions influenced a range of everyday events, from sexual morality and alcohol consumption, to voting behaviour. However, in recent times, religion has been considered by some researchers to be dwindling and consequently the effect on other aspects of life is believed to be greatly reduced.

The third section examined the way in which leisure was considered to be affected by religion. Firstly, the Christian teachings that much of Western society is based upon, do support the notion for a positive view of leisure, however, this has not been clearly articulated. Secondly, a variety of researchers argued that the outcomes of some leisure experiences and religious experiences are almost identical, thereby suggesting a strong interaction between the two concepts. Thirdly, recent research has reversed the situation and suggested that leisure experiences have the potential to affect or influence religious experiences. Despite this range of literature, the effect of religion on leisure is still unclear and requires further study.

The final section of the literature review discussed the effect of age and gender on both leisure and religion. Both of these variables were considered influences on leisure and religion. Perceptions of both leisure and religion appear to change as individuals grow

older or negotiate various life stages. Furthermore, women and men vary in both their religious and leisure experiences and understanding. This appears to be related to the different roles that each undertakes in society.

The next chapter provides a description of the methodology and statistical analyses that were used to address the research question and objectives.

CHAPTER THREE

DATA COLLECTION

The purpose of this chapter is to describe the methods and procedures used to collect and analyse the data for the study. The first part of the chapter identifies the procedures adopted for the selection of subjects followed by an outline of the instrumentation used to measure the major concepts. The final parts of the chapter outline the procedures used to treat the data prior to analysis and an explanation of the analytical and statistical procedures applied to the data in order to address the central research objectives.

Procedures

Sampling

The study population consisted of residents of Brisbane, the capital city of Queensland in Australia. Brisbane is located in Australia's northeast and has a population of nearly one million residents. Brisbane was chosen for two reasons. It is an urban city with a relatively heterogeneous population, thus providing the potential for a diverse range of responses from participants; and the residents of Brisbane were a convenient and accessible population for the researcher.

A systematic random sampling technique (Babbie, 2001) similar to that used by the Australian Bureau of Statistics (ABS) was used to select participants that represented the wider Brisbane population. This involved several steps. Firstly, the boundaries of the four ABS Brisbane districts were superimposed over an 1:80 000 scale map of the Brisbane region (Royal Automobile Club of Queensland, 1998). Two locations in each statistical district were chosen by selecting pairs of numbers from a random numbers table and corresponding these numbers to the horizontal and vertical grid numbers of the map. The selected suburbs were:

- Southeast - Mt Gravatt & Greenslopes;
- Southwest – Oxley & Kenmore;
- Northeast – Geebung & Wavell Heights; and,
- Northwest - Ferny Hills & Keperra.

These suburbs provided a broad sample of the city of Brisbane. The next step involved generating 1:20 000 scale maps for each location and then superimposing a transparent grid overlay over each map. A point on each map was chosen by selecting pairs of numbers from the random numbers table and then corresponding those numbers to the horizontal and vertical grid numbers of the overlay. This point became the starting location for the collection of data in that area.

Collection

The data was collected during the months of June, July, and August 2000. The collection procedure also involved several steps. Details of the questionnaire used to gather the data are discussed in later parts of this chapter, furthermore the questionnaire,

thank-you letters, and reminders have been included in Appendix 1 and 2. All questionnaires, and letters/cards/envelopes used in the study were marked with a code number to aid in the administration of the research. At the completion of the collection, any linkages between individual residences and specific questionnaires were destroyed so as to preserve confidentiality.

Four collectors were recruited to distribute and collect the questionnaires. Initially, the collectors started from the points identified by the sampling process and proceeded on a pre-determined route approaching every third dwelling. The resident of this dwelling was invited to participate in the study. If the resident declined or the dwelling was unattended, the collector proceeded to the next dwelling, until a resident agreed to participate. This was repeated until approximately seventy-five participants were obtained for each suburb. Collection occurred at a variety of times across the day, and during both weekdays and weekends to ensure diversity.

A self-administered questionnaire was left with each participant and the collector arranged a time to return and collect the completed questionnaire. This was usually either later the same day or early the following day. Some of the participants chose to complete the questionnaire while the collector waited. If no one was home when the collector returned a reminder card was left in the letterbox. The reminder card proposed a time and place for the next collection. If nobody was home for the second collection, a second reminder/thank-you card, and a pre-paid pre-addressed envelope was left in the residents' letterbox. On this card, participants were thanked and invited to return the questionnaire via the mail. A total of 475 questionnaires were collected (see Table 3.1),

twenty-six of which were received by mail. The methodology used in this study was granted ethical clearance by the Griffith University School of Leisure Studies Ethical Committee.

Table 3.1
Summary of the Number of Questionnaires Collected in each Locality

Region	Males	Females	Total	%
Brisbane North-East	49	72	121	25.5
Brisbane North West	32	42	74	15.6
Brisbane South East	68	81	149	31.4
Brisbane South West	48	83	131	27.5
Total	197	278	475	
%	41.5	58.5		

Instrumentation

A range of scale development and refinement processes was required to develop the instruments and measures for this study. The purpose of this section is to discuss the development, and refinement of the scales and questions used for the operationalisation of leisure meaning, religiosity, and demographic constructs. The reliability and validity of the scales, and their suitability for use in an Australian context were the dominant concerns in the development and selection of the instruments.

Development of the Leisure Meaning Inventory (LMI)

The first research objective involved the development of a psychometric scale or inventory to measure the four leisure meanings identified by Watkins (1999). The integration of qualitative and quantitative methodologies in leisure research has received considerable attention in the leisure meaning literature (see also Crandall & Slivken, 1980; Gunter, 1987; Mannell, 1980). For example, Mobily (1989) advocated the use of a two-step process in research. He argued that qualitative methods could be used to elicit verbal meanings of leisure and then the relationships between these meanings could be verified using various psychometric or empirical methodologies. This is a similar idea to the work of Shaw (1985) on leisure meanings.

Furthermore, quantitative studies can be based on theory derived from qualitative approaches. For example, The International Tourist Role typology (Mo, Havitz, & Howard, 1994; Mo, Howard, & Havitz, 1993) was based on previous phenomenological research by Cohen (1979) who had identified several categories of tourist behaviours. Mo and his associates produced a psychometric instrument, which enabled the tourist behaviour of subjects to be identified and in the process empirically supported Cohen's work. A similar process was utilised for the current study.

In order to develop the LMI from Watkins' categories, three stages of instrument design were implemented. Stage I was the initial selection and testing of the items. Stage II involved refining the items and then administering them to a second sample. Stage III involved a pilot test of the final inventory with a more heterogeneous sample.

Stage I: Initial Selection and Testing of Items

The first step involved the creation of a pool of leisure meaning items. The original transcripts from the Watkins' (1999) research were examined to collect phrases and statements that typified the four leisure-meaning categories and their respective dimensions. Items were chosen if they stated in simple and clear language a single idea about leisure. For example, 'Leisure just occurs in my spare time' and 'I find my leisure experiences begin spontaneously'. Most researchers have suggested that the initial item pool should be between two and four times the desired number of items in the finished scale. However, there is considerable debate regarding how many items are required in a scale. Too few items run the risk of creating a statistically unreliable scale. The most commonly used measure of reliability (Cronbach Alpha) is notoriously sensitive to low numbers of items. On the other hand, people are often daunted by the length of the scale and any perceived repetitiveness, and this can adversely affect reliability. Most researchers have suggested that whilst scales can contain as few as three or four items, something between six and fifteen items for each latent variable is most desirable (see DeVellis, 1991; Kline, 2000; Loewenthal, 1996; Nunnally, 1978). Forty-nine statements were chosen and formed the first version of the Leisure Meaning Inventory (LMIa) (see Table 3.2).

A second slightly different version - LMI(b), was also constructed. Other researchers (Marton, 1981; 1986; Watkins, 1999) have suggested that the context and order of the items logically inform the remainder of the question. Therefore, for version (b), longer

more contextual statements that typified each of the categories were selected. For example, 'To me leisure is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do'. Twenty statements were chosen (see Table 3.3). Statements often represented several of the dimensions within a single leisure meaning category. This technique of using slightly longer more contextual items has been used successfully in other leisure research. For example, Iso-Ahola (1979b) used long, written scenarios for his testing of Neulinger's Leisure Model; and, the PAL (paragraphs about leisure) have been used with success (Driver, Tinsley, & Manfredo, 1991b; Tinsley & Kraus, 1978). To maintain the validity of both versions, changes to the wording from the interview transcripts were kept to a minimum.

An integral part of the item selection process was to determine the way in which subjects would respond to each question. Several approaches were considered, namely: Thurstone, Guttman, Rasch, Semantic Differential, and Likert. In the Thurstone (1925) scaling method, subjects answer yes or no (or true or false) to items concerning a particular attitude. These items have been previously evaluated by a panel of experts and each item has been given a weighting or value. The respondent's score is then determined by averaging the weighting/value of those items positively endorsed (Gregory, 1996). However, Nunnally (1978) argued that accuracy of this technique relies heavily on the 'skill' of the panel of experts and that this and other practical problems outweigh its advantages. Furthermore, in the context of the current research, allowing a panel of experts to evaluate and then weight each item would invalidate the 'grounded theory' origins of the items and consequently this method of scaling was discounted.

Table 3.2
Items Comprising the LMI(a)

I feel that leisure is just a state of mind.	Leisure is when I get to emotionally relax.
The goal of my leisure is for me to be able to escape the pressures of everyday life Leisure just occurs in my spare time.	I look forward to my leisure time because I can do the things that I am not obliged to do. For me leisure is a spur of the moment thing.
Leisure is when I get to rest my brain.	To me leisure is being happy.
For me leisure is all about being independent.	I often lose myself in my leisure.
To me leisure is not bound by time.	Leisure occurs in all aspects of my life.
Leisure occurs when I am able to take time out.	I discover a lot about myself through my leisure.
Leisure provides me an opportunity to physically relax.	Leisure is a time when I don't have to think about anything.
Leisure occurs when I have nothing more important to do in my day. Leisure for me is a chance to "get away" from life's pressures. Leisure leaves me with a positive feeling of myself.	Leisure for me is a break, a change from life's usual routine. Sometimes I get so relaxed during my leisure it is almost spiritual. Leisure to me, is having time free of responsibilities
Leisure is having time that no one else can invade.	Leisure serves just to fill the extra time in my life.
Leisure is when I get to use my free time.	Leisure is when I get to do what I want to do.
To me leisure is being free from pressures.	Leisure stops my boredom
Leisure for me is a time for pleasure.	For me leisure is being able to escape.
To me leisure stops being leisure when it needs to meet the expectations of others.	Leisure is a time when I get to disengage from what's going on in my life
To me leisure is having time to do something for myself Leisure to me is full of opportunities.	I feel I get to reach my full potential through my leisure. The goal of my leisure is to be content
To me leisure is all about doing inactive things.	Leisure is the time that isn't determined by others.
.I find my leisure experiences begin spontaneously.	Most of my leisure usually involves lazing around.
I often find leisure is a time to reflect on life.	Leisure allows me to gain control of life.
Leisure to me is just doing nothing.	Leisure is when I enjoy myself.
Leisure is when I get to mentally relax.	Leisure is when I just sit down and relax.
Leisure keeps me entertained.	Leisure is when I have fun.
Leisure is a way of clearing my mind.	

Table 3.3
Items Comprising the LMI(b)

Leisure sometimes leaves me with positive feelings about myself and helps me reach my full potential.
Leisure is when I get to mentally relax and have pleasure.
I often find leisure is a time to reflect on life and discover a lot about myself.
Leisure is the time left over after everything else in my life is completed.
Leisure provides me an opportunity to physically relax and have fun.
Leisure occurs when I am able to take time out and get away from everyday life.
Sometimes during my leisure I get so engrossed that I forget about time and forget about myself.
Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.
Leisure is a way of clearing my mind and I don't have to think about anything.
Most of my leisure usually involves lazing around and doing passive things.
Leisure is when I get to emotionally relax and enjoy myself.
For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled
Leisure is a time when I get to disengage from normal life.
Leisure allows me to escape the pressure of my daily routine.
To me leisure stops being leisure when other people put pressure on me to perform.
Sometimes during my leisure I get so absorbed that I don't feel the time passing.
Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.
Leisure is the time where I can be in control and do not have to meet the expectations of others.
Leisure stops my boredom and keeps me entertained.
Leisure occurs in all aspects of my life and can occur anytime in my day.

Questionnaires that use the Guttman (1944) technique have a series of items that progressively tap higher levels of the latent variable under examination. Subjects endorse sequential items in a list until reaching a critical item that describes an amount of the attribute that exceeds that possessed. Guttman scales work well for objective information such as participation in particular activities, but are less useful when the phenomena of interest is not concrete (DeVellis, 1991). The Rasch (1960) model is a

more statistically sophisticated version of the Guttman scale, and is based on probability models. However, Kline (2000) argued that the Rasch technique is more applicable to ability and attainment tests and has not in his opinion, been used successfully in attitude measurement.

The semantic differential scaling method is chiefly associated with the attitude research of Osgood, Suci, and Tannenbaum (1957). In their study, subjects were provided with a series of adjective pairs, which propose two opposing descriptions of the latent variable under examination. A score for each pair is determined by indicating on a line which adjective was closest to the respondents' belief or experience. The disadvantage of this technique is that it forces the respondent to choose between the two adjectives, and consequently the method does not allow the respondents to hold both adjectives strongly. This assumes that the construct is bi-polar, which conflicted with the theoretical framework behind the four leisure-meaning categories. Watkins (2000) and others (Gunter, 1987; Samdahl, 1991) have argued that individuals can hold multiple meanings for a leisure experience.

When the Likert (1976) scale is used, the item is presented as a statement, which is followed by response options that indicate varying degrees of endorsement of the item. Between five and nine options are provided and usually take the form of: strongly disagree; disagree; neither disagrees or agrees; agree; and, strongly agree. The responses are worded so that there was equal distance between options. The Likert model is often considered the most flexible alternative (DeVellis, 1991; Loewenthal, 1996) as it allows subjects to evaluate each item separately. Furthermore, it allows the

researcher to independently examine the responses to each item and examine the unique relationship between all items. These are important aspects in exploratory research such as the current study. A five-point scale was chosen for this study as this form of scaling usually provides an adequate distribution of responses without overwhelming subjects with too many options (Comrey, 1988). For each statement participants responded on a 5-point Likert, scale ranging from strongly disagree (1) to strongly agree (5).

Sampling

Both versions of the LMI were administered to a convenience sample of 220 university students studying Leisure Management. Various authors have argued about the number of subjects that is adequate for scale construction and the related statistical analysis.

One of the dominant researchers in scale construction, Kline (2000) suggested that several 'rules of thumb' are to be followed. Firstly, less than 100 cases is not acceptable and closer to 200 (or more) is preferred. However, pragmatically twenty times the expected number of factors or three times the number of items will give adequate results for the first stages of exploratory research. These 'rules of thumb' were developed from exhaustive empirical research into the stability of factor structure across increasing sample sizes.

Students took approximately 15 minutes to complete the questionnaire (see Appendix 3 for a copy of the first questionnaire). Half the students completed version 'a' first and then proceeded to version 'b'. The other half completed version 'b' then version 'a'.

The majority of the sample comprised of females (56.8%). The median age of the respondents was 21 with just over 76% between 18 and 25 years of age. The oldest

respondent was 54 years of age. No significant differences could be attributed to the order in which participants completed the questionnaire.

Analysis

The final step in this stage involved the statistical analysis of the data. The first analysis dealt with the items from the LMI(a) which consisted of the 49 shorter statements. The data were subjected to a Principal Components factor analysis with a Varimax rotation. Factor analysis is a way of discovering statistical ‘factors’ among many test items. It involves analysing the “relations between correlations, so that one can look at relations between all variables rather than just pairs” (Loewenthal, 1996, p. 11). Principal Components factor analysis “starts off by looking for factors which explain as much as the variance as possible” (Loewenthal, 1996, p. 11) and is considered more appropriate for scale development as it provides clearer answers than ordinary factor analysis.

For each factor analysis, items with factor loadings less than .5 or those items that loaded on two or more factors with less than .1 difference were removed, sequentially until all the items remaining obeyed the two selection criteria. Eleven items were considered unsatisfactory and therefore removed leaving a thirteen-factor solution. Each of the four theoretical leisure-meaning categories were represented by several of the factors and the factors generally corresponded to one of the dimensions within each category (see Table 3.4).

Table 3.4
Principal Component Factor Analysis of the LMI(a)

Factor Item	Loading												
	1	2	3	4	5	6	7	8	9	10	11	12	13
Leisure to me is just doing nothing	0.80												
Leisure is a time when I don't have to think about anything	0.72												
Most of my leisure usually involves lazing around	0.67												
To me leisure is all about doing inactive things	0.59												
Leisure is when I get to mentally relax.	0.57												
Leisure is when I just sit down and relax	0.56												
Leisure is when I get to rest my brain	0.52												
The goal of my leisure is for me to be able to escape the pressures of everyday life	0.77												
For me leisure is being able to escape	0.77												
Leisure for me is a chance to "get away" from life's pressures	0.76												
Leisure is a time when I get to disengage from what's going on in my life	0.50												
Leisure is when I enjoy myself			0.79										
Leisure is when I have fun			0.71										
To me leisure is having time to do something for myself			0.64										
To me leisure is being happy			0.59										
Leisure is when I get to do what I want to do.			0.53										
Leisure occurs when I have nothing more important to do in my day.				0.75									
Leisure serves just to fill the extra time in my life.				0.71									
Leisure just occurs in my spare time.				0.58									
To me leisure stops being leisure when it needs to meet the expectations of others					0.82								
Leisure is the time that isn't determined by others					0.56								
I often find leisure is a time to reflect on life						0.76							
I discover a lot about myself through my leisure						0.74							
Sometimes I get so relaxed during my leisure it is almost spiritual						0.64							
Leisure to me, is having time free of responsibilities							0.75						
To me leisure is being free from pressures							0.69						
Leisure is having time that no one else can invade							0.62						
For me leisure is a spur of the moment thing								0.84					
I find my leisure experiences begin spontaneously								0.83					
The goal of my leisure is to be content									0.50				
Leisure stops my boredom										0.65			
To me leisure is not bound by time										0.57			
I feel I get to reach my full potential through my leisure										0.57			
For me leisure is all about being independent											0.69		
Leisure occurs in all aspects of my life											0.61		
I often lose myself in my leisure												0.75	
Leisure keeps me entertained													0.77

Table 3.5
Principal Component Factor Analysis of the LMI(b)

Factor Items	Loading				
	1	2	3	4	5
Factor 1					
Leisure is when I get to mentally relax and have pleasure	0.75				
Leisure provides me an opportunity to physically relax and have fun	0.74				
Leisure is when I get to emotionally relax and enjoy myself	0.66				
I often find leisure is a time to reflect on life and discover a lot about myself	0.52				
Factor 2					
Sometimes I get so engrossed that I forget about time and forget about myself		0.84			
Sometimes during my leisure I get so absorbed that I don't feel the time passing		0.75			
Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying		0.64			
Factor 3					
Leisure is a time when I get to disengage from normal life			0.79		
Leisure allows me you escape the pressure of daily routine			0.76		
Leisure is a way of clearing my mind and I don't have to think about anything			0.54		
Leisure provides me an opportunity to take time out and get away from everyday life			0.52		
Factor 4					
For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled				0.75	
Leisure is the time left over after everything else in my life is completed				0.72	
Most of my leisure usually involves lazing around and doing passive things				0.65	
Factor 5					
Leisure is the time where I can be in control and do not have to meet the expectations of others					0.80
To me leisure stops being leisure when other people put pressure on me to perform					0.70
Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do					0.65

The second analysis dealt with the items from the 'b' version of the LMI. The data were also subjected to a Principal Components factor analysis with a Varimax rotation. Three items were unsatisfactory and a five-factor solution emerged. Each of the

theoretical categories was approximately represented by one of the factors (see Table 3.5). However, in both versions, one factor appeared to extract the ‘emotion’ dimension items from across the four categories. Despite this, these analyses were considered to demonstrate initial factorial support for the LMI.

Stage II: Refinement of the LMI

A total of twenty-seven items from LMI(a) and LMI(b) were selected for inclusion in the revised LMI. These items were chosen for both statistical and conceptual reasons. The thirteen items retained by the factor analysis of the LMI(b) appeared the most parsimonious solution and therefore formed the basis of the refined inventory. This pool of items was merged with items from version (a) that added to the content domain of each of the categories (see Table 3.6).

Sampling

The revised LMI was then administered to a convenience sample of first year university students recently enrolled in a Leisure Management program. Several pre-existing scales (Leisure Self-determination Scale (Coleman, 2000), Leisure Needs Scale (Iso-Ahola & Allen, 1982), and the Leisure Meaning Scale (Graefe, Ditton, Roggenbuck, & Schreyer, 1981)) were included at this stage, so that the concurrent validity of the inventory could be assessed. A total of 143 students completed the questionnaire (see

Table 3.6
Items Comprising the Revised LMI

For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled.

Leisure gives me a chance to ignore what others think and really enjoy myself.

Leisure is the time when I get to disengage from normal life.

Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.

To me leisure stops being leisure when other people put pressure on me to perform.

I like to get a benefit out of my leisure, like gaining a sense of accomplishment or achievement.

Leisure is a way of clearing my mind and I don't have to think about anything.

Leisure is when I get to sit back and relax.

Most of my leisure usually involves lazing around and doing passive things.

I often find leisure is a time to reflect on life and discover a lot about myself.

Leisure is doing nothing.

Leisure occurs in all aspects of my life and can occur anytime in my day.

Sometimes during my leisure I get so absorbed that I don't feel the time passing.

Leisure allows me to feel connected to something outside of myself.

Leisure is the time left over, when everything else in my life is completed.

Leisure provides me a chance to rejuvenate.

Sometimes I get so engrossed that I forget about time and forget about myself.

Leisure allows me to escape the pressure of my daily routine.

Leisure is the time when I can be in control and do not have to meet the expectations of others.

Leisure occurs when I am able to take time out and get away from everyday life.

Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.

I find my leisure experiences begin spontaneously.

Leisure for me is a break, a change from life's usual routine.

Leisure just occurs in my spare time.

Leisure serves just to fill the extra time in my life.

To me leisure is all about doing inactive things.

To me leisure stops being leisure when it needs to meet the expectations of others.

Appendix 4 for a copy of the second questionnaire). The majority of the respondents were female (60%) and over 81% were between 17 and 20 years of age. A further 13.4% were from 21 to 25 years of age. The oldest respondent was 45 years of age.

Analysis

The final step in this stage involved the statistical analysis of the data. This was in the form of an item analysis followed by a factor analysis. This two step process is advocated by Kline (2000) when dealing with social psychological constructs (such as the meaning of leisure) as it optimises the scales for the subsequent factor analysis.

The item analysis involved several procedures. Firstly, the item-total-correlations were calculated. This involved correlating each item in turn to the remaining items on the scale. Secondly, the inter-item-correlations were examined. If the correlation scores were too high then it was likely that the items were too similar and may be merely measuring the same concept. If the correlation scores were too low then it was possible that the items were not measuring the same construct. The item analyses resulted in eighteen items remaining in the LMI and these items were then subjected to a Principal Components factor analysis with a Varimax rotation. Fourteen items survived and a four-factor solution was obtained, with all items representing the theoretical category as expected (see Table 3.7). Again, this provided factorial validity for the LMI. The reliability of the overall revised LMI was moderate (0.75) and the reliability of each of the individual factors was moderate (from 0.68 to 0.78).

Table 3.7
Principal Component Factor Analysis of the Revised LMI

Factor Item	Loading			
	1	2	3	4
Factor 1				
Leisure just occurs in my spare time	.84			
To me leisure is all about doing inactive things	.77			
Leisure to me is doing nothing	.66			
Leisure serves just to fill the extra time in my life	.64			
Most of my leisure usually involves lazing around and doing passive things	.46*			
Factor 2				
To me leisure stops being leisure when other people put pressure on me to perform		.85		
To me leisure stops being leisure when it needs to meet the expectations of others		.83		
Leisure is the time I can be in control and do not have to meet the expectations of others		.81		
Factor 3				
Sometimes during my leisure I get so engrossed that I forget about time and forget about myself			.78	
Sometimes during my leisure I get so absorbed that I don't feel the time passing			.73	
I often find leisure is a time to reflect on life and discover a lot about myself			.68	
Sometimes I get so relaxed during my leisure its is almost spiritual and that is satisfying			.63	
Factor 4				
Leisure is a time when I get to disengage from normal life				.85
Leisure occurs when I am able to take time out and get away from everyday life				.82

*This items factor loading was not above .5 but was kept because it loaded cleanly and enhanced the content validity of that category

Stage III: Pilot Study

The pilot stage enabled the LMI to be verified using a representative sample of the population. Up until this stage, the LMI had been administered to relatively homogenous samples of university students. Several researchers (see Weissinger, Caldwell, & Bandalos, 1992) have argued that leisure students were often inappropriate sources for studies involving leisure constructs. A small urban city (Ipswich) in the south east of Queensland was chosen for its similarity to the city in which the main study was to be undertaken and its close proximity to the researcher. This pilot stage also provided the chance to test the other aspects of the study including the data collection methodology and the religiosity measures that were to be used in the major study.

Sampling

The pilot instrument consisted of: socio-demographic questions; the twenty-three items of the revised LMI (Table 3.6); and, questions concerning participants' perceptions and behaviours concerning religion (see Appendix 5 for a copy of the questionnaire used for the pilot study). A total of 151 individuals agreed to participate and just over half (55%) of these were female. The mean age of the respondents was 44 and the median age was 43. Close to 58% reported that they were married, 16% divorced and a further 15% had never married. Under a half (44%) had children less than 20 years old. Nearly half (48%) had up to Year 10 or 12 educational standard, a further 31% had a TAFE or trade level qualification such as a diploma, and 20% had tertiary education.

Analysis

Analysis of the data followed the same processes as in Stage II; an item analyses followed by a Principal Components factor analysis. One item failed to meet the criteria in the item analysis and the remaining twenty-two items were subjected to the factor analysis. Nineteen items were satisfactory and a four-factor solution was obtained. Once again all items represented the theoretical category as predicted and provided further factorial validity of the LMI (see Table 3.8).

Reliability and Validity of the LMI

Several approaches were undertaken for the examination of the reliability and validity of the LMI. The reliability of the scale is its consistency and repeatability. Loewenthal (1996) defined reliability as “the extent to which the outcome of a test remains unaffected by irrelevant variations in the conditions and procedures of the testing” (p. 5). Validity generally refers to whether the scale is a truthful or accurate measure of what it is intended to measure. Loewenthal (1996) stated validity is the “relevance of the scores ... and the extent to which it is possible to make appropriate inferences from the test-scores” (p. 13). Murphy and Davidshofer (1998) argued that there are three strategies usually used to assess the validity of a scale, namely: construct validity; content validity; and, concurrent validity. Each of these strategies were implemented in the current study.

Internal Reliability

This form of reliability is also used in the item analysis procedures and the most

Table 3.8
Principal Component Factor Analysis of LMI at the Pilot Stage

Factor Item	Loading			
	1	2	3	4
Factor 1				
Leisure for me is a break, a change from life's usual routine.	.79			
Leisure is the time when I get to disengage from normal life.	.75			
Leisure occurs when I am able to take time out and get away from everyday life.	.73			
Leisure allows me to escape the pressure of my daily routine.	.68			
Factor 2				
Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.		.76		
I often find leisure is a time to reflect on life and discover a lot about myself.		.66		
Leisure allows me to feel connected to something outside of myself.		.66		
Sometimes I get so engrossed that I forget about time and forget about myself.		.61		
Sometimes during my leisure I get so absorbed that I don't feel the time passing.		.57		
Leisure occurs in all aspects of my life and can occur anytime in my day.		.55		
Factor 3				
To me leisure is all about doing inactive things.			.80	
Leisure is doing nothing.			.73	
Most of my leisure usually involves lazing around and doing passive things.			.67	
Leisure just occurs in my spare time.			.64	
Leisure serves just to fill the extra time in my life.			.51	
Factor 4				
To me leisure stops being leisure when other people put pressure on me to perform.				.78
To me leisure stops being leisure when it needs to meet the expectations of others.				.74
Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.				.63
Leisure is the time when I can be in control and do not have to meet the expectations of others.				.59

commonly used calculation is Cronbach's Alpha (Cronbach, 1951). Cronbach Alpha scores are considered acceptable if 0.70 and above. However Nunnally (1978) and Kline (2000) both argued that in the social sciences Alphas between 0.60 and 0.70 are also acceptable for exploratory research. Furthermore, Cattell (1973) argued that high internal consistency is antithetical to validity and should be used with caution. He stated that too high internal consistency can lead to measurement of rather narrow and psychologically trivial variables.

At each stage of the scale development, an overall scale reliability score was calculated, as well as individual Alphas for each 'factor' or category. The reliability of the overall inventory remained similar between Stages II and III (see Table 3.9). In Stage III all leisure meaning categories reported alpha levels in excess of 0.70 which was considered good (see Kline, 2000; Nunnally, 1978).

Table 3.9
Comparison of the Reliability of the LMI at Stages II and III

	Stage II	Stage III
LMI (overall)	0.7483	0.7430
Passing Time	0.7367	0.7154
Exercising Choice	0.7866	0.7192
Escaping Pressure	0.7542	0.7649
Achieving Fulfilment	0.6804	0.7142

Construct Validity

Construct validation strategies examine whether the scale acts or behaves as theoretically expected. The major evidence for the construct validity of the LMI was established in the initial development of the four leisure meaning categories. Watkins (1999) used a grounded theory approach for his research, deriving the four categories from semi-structured interviews. One of the major strengths of qualitative research is the rich data and validity of the findings. Each of the items included in the LMI were taken from the original interviews using the words of the respondents, thereby establishing and maintaining the LMI's construct validity.

Content Validity

One way to gather evidence to assess the validity of a scale or measurement is to examine the content of the test. "Content validity is established by showing that the behaviours sampled by the test are a representative sample of the attribute being measured" (Murphy & Davidshofer, 1998, p. 149). Judgements about the content validity are never final or absolute and experts do not always agree in their judgements. Murphy and Davidshofer suggested the following process to establish content validity and these steps were used in the content validation of the LMI:

1. Describe the full range of experiences or expressions that the theoretical variable would contain;
2. Determine which of these areas are measured by each test item; and then,
3. Compare the structure of the test with the structure of the theoretical variable.

Content validity of the LMI was assessed by comparing the items that were retained by the factor analysis of the pilot study, to the four theoretical categories and their original theoretical dimensions (see Table 3.10). The 19 items represented between four and five of the six dimensions within the theoretical category. Overall, the content validity was judged adequate for the next stage of research.

Concurrent Validity

Concurrent validity is said to exist when a scale is correlated to other measures of the same construct and a strong relationship between the two exists. The concurrent validity of the LMI was assessed by comparing the LMI to several other leisure scales.

A score for each LMI category was obtained by calculating the mean of the items that loaded on that factor. These mean scores were then correlated to the mean scores for the other scales. These were Coleman's (2000) Leisure Self-determination Scale, Iso-Ahola and Allen's (1982) Leisure Needs Scale, and Graefe et al. (1981) Leisure Meaning Scale. Each of these scales are provided in Appendix 6.

The Leisure Self-determination Scale was designed to assess the extent that an individual perceived that they were in control of their leisure. Coleman (2000) reported the overall reliability for the scale ranging from 0.84 to 0.88. Two aspects of this scale (self and external control) were conceptually similar to the 'exercising choice' and 'escaping pressure' categories of the LMI.

Table 3.10
Comparison of the Revised LMI to Watkins' Theoretical Categories and Dimensions

Category	Item	Context	Time	Intention	Act	Emotion	Outcome
Passing Time	Most of my leisure usually involves lazing around and doing passive things. Leisure serves just to fill the extra time in my life Leisure is doing nothing. Leisure just occurs in my spare time. To me leisure is all about doing inactive things.	◆	◆		◆ ◆	◆	◆
Exercising Choice	To me leisure stops being leisure when it needs to meet the expectations of others. Leisure is the time when I can be in control and do not have to meet the expectations of others. Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do. To me leisure stops being leisure when other people put pressure on me to perform.	◆		◆	◆	◆	
Escaping Pressure	Leisure is the time when I get to disengage from normal life. Leisure for me is a break, a change from life's usual routine. Leisure allows me to escape the pressure of my daily routine. Leisure occurs when I am able to take time out and get away from everyday life.	◆	◆	◆	◆		
Achieving Fulfilment	Sometimes during my leisure I get so absorbed that I don't feel the time passing. Leisure allows me to feel connected to something outside of myself. Leisure occurs in all aspects of my life and can occur anytime in my day. Sometimes I get so engrossed that I forget about time and forget about myself. I often find leisure is a time to reflect on life and discover a lot about myself. Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.	◆	◆	◆	◆	◆	◆

The Iso-Ahola and Allen (1982) scale identified reasons for participation in leisure activities. One aspect of this study, 'escape from daily routine' was conceptually similar to the 'escaping pressure' category of the LMI. The Graefe et al. (1981) scale identified nine motivations/needs associated with leisure participation. Two aspects of this scale ('stress release' and 'achievement') were conceptually similar to the 'escaping pressure' and 'achieving fulfilment' categories of the LMI. No reliabilities were reported for either of these studies.

Analysis of these relationships showed evidence of validity. All of the relationships were significant and positive (see Table 3.11). Whilst the strength of the relationships were weak or at best moderate, these scales were designed to measure other (but similar) constructs and therefore the low correlations were acceptable. Kline (2000) stated that often the best that can be done with a new construct is to correlate the test with whatever tests that are available, often these imperfectly measure the variable and correlations of around 0.4 or 0.5 are all that can be expected. By themselves these were unacceptable measures of validity. However, when these correlations are used in conjunction with the other forms of validity, the overall validity was considered adequate.

Table 3.11
Correlation of the LMI to other Leisure Constructs

	Coleman (1999) Self determination –self	Coleman (1999) Self determination – external control	Iso-Ahola and Allen (1982) Escape from daily routine	Graefe et al (1981) Stress	Graefe et al (1981) Achievement
Exercising Choice	r = 0.21 p = 0.013	r = 0.22 p = 0.008			
Escaping Pressure		r = 0.25 p = 0.003	r = 0.40 p = 0.000	r = 0.55 p = 0.000	
Achieving Fulfilment					r = 0.60 p = 0.000

In summary, a pool of leisure meaning items were created from the original transcripts of the Watkins research. This pool of items was administered to several samples of university students and one representative sample of the population. Analysis of the responses demonstrated that a moderately reliable and valid scale had been established. This scale was labelled the Leisure Meaning Inventory.

Religiosity

The second research objective involved examining the religiosity of the participants. Religiosity has been the source of substantial research and has been operationalised in many ways. This has meant that research has been plagued by alternative and inconsistent conceptual schemes, often making it difficult to compare or replicate findings from one study to another (Roof, 1979). There exist two main approaches to the operationalisation of religiosity. Researchers have measured religiosity either as a

highly generalised single construct or as a multi-dimensional structure, depending on the uses to which it is put. Roof suggested that the correct choice varies with the kinds of questions asked and the level of analysis involved. Dittes (1969) adopted a similar position and wrote:

...theoretical considerations argue strongly for a complex multitude of variables within the domain of religion and make the use of 'religion' as a single variable appear as conceptual or operational laziness and naivete; but ... there is some empirical warrant for treating religion as a single variable, especially when it is appropriate to regard it as an object of general cultural perception (p. 606).

Roof (1979) also suggested that a more generalised approach would seem appropriate when: a) cultural attitudes towards religion or religious institutions are of primary interest; b) when religiosity is examined as part of a wider set of cultural values and norms; c) when church-type religiosity is examined in relation to 'diffused' religion; and, d) wherever religion is one of several competing explanations for some dependent variable and therefore necessarily treated as a single variable. Alternatively, he argued that multi-dimensional operationalisations are preferable when describing alternative styles of commitment within a religious institution, for breaking down the inter-relations among cognitive, affective and behavioural components of religiosity, and for exploring the determinants, correlates and consequences of the various aspects of religiosity.

This study was interested in all of these aspects and therefore religiosity was operationalised in two ways. Firstly, a general religiosity 'factor' was constructed so

that the predictive influence of religiosity amongst other demographic variables could be assessed, and secondly, multi-dimensional measures were developed so that the influence of each of the cognitive, affective and behavioural dimensions of religiosity could be examined independently. Details of each of these operationalisations are provided in the following section. Because the single construct was derived from elements of the multi-dimensional measures, it is discussed last.

The Cognitive Dimension of Religiosity

Davidson (1972) suggested that the cognitive dimension of religiosity involved two types of beliefs: vertical, and horizontal. Vertical beliefs examine how an individual related to and perceived God or the divine being. Horizontal beliefs examine how an individual related to and perceived the world. Both sets of beliefs must be viewed from the perspective of some specific religious tradition and the Christian tradition was chosen because of its relative predominance in western society.

For this study, vertical beliefs were operationalised by using a scale patterned after the Batson Orthodoxy Scale (1993) (see Table 3.12) which is one of the more widely used psychometric tests of this construct (especially when the research also involves using the Intrinsic / Extrinsic and Quest orientations). Whilst this scale has usually delivered high reliabilities, there was concern that the scale was not totally appropriate for an Australian sample. Consequently, the twelve items from the Batson Orthodoxy Scale were examined by several focus groups, which were comprised of theologians, ministers, and youth workers. These were people known by the researcher and were

chosen because of their convenience. Two aspects were considered. Firstly, whether the language used by the scale was appropriate for Australians and secondly, did the items reflect the basic theological understanding of the major Christian churches in Australia. Several items were eliminated, as it was agreed that these were biased towards evangelical denominations, for example 'I believe in original sin and that we are all born sinners'. Several others were reworded. For example, 'I believe to be saved one must accept Jesus Christ as Lord and Saviour' became, 'I believe one must accept Jesus Christ as Lord and Saviour'. A revised ten item version of the scale was provided to a small convenience sample (N = 18) of both religious and non-religious people, who recommended several further minor changes. The final ten items are provided in Table 3.12. Respondents indicated the extent to which they agreed or disagreed with the statements on a five point Likert scale. The modified orthodoxy scale was piloted along with the LMI and the data was subjected to an item analysis, followed by a Principal Component factor analysis (see Appendix 7). The results indicated that the scale consisted of a single factor, which was named Christian Belief. Furthermore, the internal reliability of the scale was 0.97 which was considered excellent (Nunnally, 1978).

Table 3.12
Items Comprising the Christian Belief Scale

I believe in the existence of God.
I believe God created the universe.
I believe God has a plan for us all.
I believe Jesus Christ was the Son of God.
I believe in Jesus Christ's resurrection.
I believe one must accept Jesus Christ as Lord and Saviour.
I believe that Jesus Christ will come again.
I believe in Heaven.
I believe in angels and a spirit realm.
I believe the Bible is the word of God.

The most common way that horizontal beliefs have been operationalised is by denominational affiliation (see Blaikie, 1976; Bock et al., 1987; Jeffries & Tygart, 1974; Lenski, 1963; Roozen & Carroll, 1990; Smith, 1990). Hadden (1969) argued that “denomination is clearly a powerful force in influencing what people believe about Christian doctrine” (p. 70). This view is also held by others such as Jeffries and Tygart (1974) who stated that “religious denominations are the locus of subcultural differences” (p. 318). One of their basic arguments is that denominations establish some kind of normative climate that influences (or constrains) an individuals publicly expressed beliefs and actions. On the other hand, Ricco, (1979) and Blaikie, (1976) suggested that there is some concern as to whether denominations have real sets of homogenous beliefs and that in their studies there appeared to be substantial variation between congregations within a single denominations. However, there also appears to

be overarching cultural understandings of specific denominations, which are adopted by the general population. Since this study was focused on the religiosity of the general population denomination was appropriate for use.

The Behavioural Dimension of Religiosity

The behavioural component of religiosity is usually considered to have two aspects, a social context, and personal context. These are typically operationalised as frequency of attendance at a time of worship or church service (social) and frequency of prayer (personal) (see Francis & Wilcox, 1994; Kaldor et al., 1999; Schmied & Jost, 1994). Research (Bouma, 1996; Bouma & Dixon, 1986; Hughes & Black, 1999; Hughes et al., 1995) in Australia has consistently indicated that there are three types of attendance behaviour in Australia - individuals who attend church regularly, individuals who attend occasionally (such as Easter, Christmas, Baptisms and Christenings), and those who never attend (except for weddings or funerals). The same pattern is seen in prayer, where the categories include individuals who pray regularly, individuals who pray occasionally (such as during ceremonies or particular traumatic life events), and those who never pray. Both attendance and prayer were operationalised in this study by asking participants to indicate the frequency of their prayer and their attendance at church or place of worship.

The Affective Dimension of Religiosity

The affective component of religiosity refers to the way religion is expressed and integrated into a person's life. Since about the mid-point of the 20th century, research within this dimension has focussed on the Intrinsic Religiosity and Extrinsic Religiosity orientations developed by Allport (1954). An Intrinsic Religiosity orientation suggested that religion is a controlling force in life. It consists of a set of internalised principles that guide all interactions. An Extrinsic Religiosity orientation suggested that religion was considered a means to gather other personal goals and is self-centred (Dudley & Cruise, 1990).

Allport (see Allport, 1954; Allport & Ross, 1967) was the first to explore methods and formulate items to measure Intrinsic and Extrinsic Religiosity. Originally he assumed that Intrinsic Religiosity and Extrinsic Religiosity were opposite poles of one continuum and therefore the first operationalisations (see Wilson, 1960) only included extrinsic items. Feagin (1964) later expanded on the original scale and added some items to represent Intrinsic Religiosity. He also conducted a factor analysis of the new item pool and contrary to expectations, the items loaded in two separate uncorrelated factors. From this point on, Intrinsic Religiosity and Extrinsic Religiosity were treated as two distinct orientations.

The early operationalisations suffered from several problems (Donahue, 1985a, 1985b). Hood (1970) reported that the reliability of the existing scales was generally unacceptable. Kahoe (1985) was concerned that none of the items on either scale was

reverse scored and this could lead to acquiescence effects. Thirdly, there was concern that the scales could not easily be administered to non-religious individuals. This last point is the source of many debates amongst researchers of religiosity. Some (see Dittes, 1969) have argued that there is no real reason for a non-religious version of the Intrinsic and Extrinsic Religiosity scales because researchers should concern themselves primarily with religious individuals. However, Donahue (1985a; 1985b) suggested that if the concern was to examine the relationships between religiosity and various social psychological variables, then limiting consideration to overtly religious individuals seemed to be little more than embracing range restriction and thereby diluting potential findings.

Since then, several researchers have focussed on improving the psychometric properties of the scale. Gorsuch and his associates (1989) developed a version that could be used with a variety of ages. Genia (1993; 1996) refined the original scales to improve the scales reliability and validity with a wider range of religious groups. Furthermore, by using complex factor analytic techniques, she suggested that some of the Extrinsic Religiosity items were better negative Intrinsic Religiosity items. These refinements have been replicated in a variety of studies.

In the late 1970s and early 1980s, Batson and others (see Batson et al., 1993) proposed an addition to the intrinsic-extrinsic conceptualisation of religiosity. They introduced a third orientation towards religiosity which they labelled Quest. Quest involved an openness to examine various religious claims and teachings. They suggested that much of the religious experience for individuals involved searching and being open to new

religious experiences. To ‘questers’ part of the religious experience was learning about, and becoming closer to God. Batson et al. felt that this aspect was not captured by the existing intrinsic-extrinsic conceptualisation. In the last decade, these three scales have been in widespread use.

Reliability of the Intrinsic Religiosity, Extrinsic Religiosity, and Quest Scales

The reliability of these scales has been well documented. In a review of the psychometric properties of these scales, Burris (1999) reported that the internal reliability (Cronbach Alpha) of the Intrinsic Religiosity scale was consistently in the mid 0.80s and the Extrinsic Religiosity was usually in the high 0.70s. Furthermore, test/retest reliability for Intrinsic Religiosity was usually in the mid 0.80s and Extrinsic Religiosity was usually in the high 0.70s. Likewise, Burris reported the Quest scales reliability to range from 0.75 to 0.81 and test/retest reliability to range from 0.71 to 0.78.

Validity of the Intrinsic Religiosity, Extrinsic Religiosity, and Quest Scales

The validity of the Intrinsic Religiosity, Extrinsic Religiosity, and Quest scales has also received considerable attention. Donahue's (1985a) meta-review noted that Intrinsic Religiosity has had an average correlation of approximately 0.76 with other measures of religious commitment, while Extrinsic Religiosity correlated 0.03 with the same measures. This is consistent with both the internalised-committed orientation that Intrinsic Religiosity is intended to address and the laissez-faire approach of Extrinsic Religiosity. Burris's (1999) review of the validity of these constructs suggested that the

research seems generally supportive of the intrinsic and extrinsic orientations and the scales used to measure them.

There is also substantial support for the validity of the Quest orientation and the scale measuring it. Batson and Schoenrade (1991) and Batson et al. (1993) repeatedly demonstrated that the Quest scale does measure something distinct from either the Intrinsic Religiosity or Extrinsic Religiosity scales. Furthermore, Burris (1999) reported the Quest scale has performed as predicted when it has been correlated to other measures of aspects of religiosity. For example, Quest was found to be uniquely positively related to cognitive complexity specific to the religious domain and Quest scores were found to increase following confrontation with an existential dilemma.

Given this pool of previous research, the final choice for this study was the ten item Intrinsic Religiosity Scale (Genia, 1993), the six item Extrinsic Religiosity Scale (Genia, 1993) and the twelve item Quest Scale (Batson et al., 1993). Each scale has been confirmed through numerous studies and offered measurement of relevant variables for this aspect of religiosity. However, a problem did exist with the scales as it was apparent that the language was inappropriate for Australians. Using techniques previously outlined for Christian Belief, the scales were provided to several focus groups who inspected the language and concepts covered by the scale. Several minor changes were identified. A revised version of the scale was provided to a small convenience sample (n=18) of both religious and non-religious people. This group also commented on aspects of the wording. The final items are provided in Table 3.13 and reflect a more relevant language choice for an Australian audience. Respondents

indicated the extent to which they agreed or disagreed with the statements on a five point Likert scale. These revised scales were also piloted along with the LMI. A Principal Component factor analysis suggested that the scale comprised of the three theoretical factors (intrinsic religiosity, extrinsic religiosity and quest) and the internal reliability of the individual factors were good (Alphas ranged from 0.73 to 0.95) (see Appendix 8 for this factor analysis).

Overall Religiosity

Given that the current study was also striving to measure religiosity, it was necessary to seek an appropriate method to measure overall religiosity. The most widely used psychometric scales that had measured this construct in the past were those developed by Glock & Stark (1965), Rohrbaugh and Jessor (1974); Gladding and Clayton (1986) Gladding (1979) and, Faulkner and De Jong (1965). Most of these scales have reported Cronbach Alpha reliabilities well into the high 0.80s and moderate to high correlations with other aspects of religiosity (Hill & Hood, 1999a).

The dilemma for this study was that the addition of a scale to specifically measure overall religiosity would substantially increase the length of the religiosity section of the questionnaire, and this may have introduced problems, such as non-completion or non-responses. An alternative approach was devised. The items included in each of the overall religiosity scales mentioned in the preceding paragraph were compared to the items already selected for the cognitive, behavioural and affective operationalisations of

Table 3.13
Items Comprising the Revised Intrinsic Religiosity, Extrinsic Religiosity and Quest Scales

Construct	Items
Intrinsic	<p>I try hard to carry my religious beliefs over into all my other dealings in life.</p> <p>I feel there are more important things in my life than religious beliefs (R)</p> <p>Quite often I have been keenly aware of the presence of God or the Divine being .</p> <p>It doesn't matter so much what I believe so long as I lead a moral life (R).</p> <p>My religious beliefs are what really lie behind my whole approach to life.</p> <p>My religious beliefs are especially important to me because they answer many questions about the meaning of life.</p> <p>I refuse to let religious considerations influence my everyday actions (R).</p> <p>I often read literature about my religious beliefs.</p> <p>It is important to me to spend periods of time in private religious thought and meditation.</p>
Extrinsic	<p>What religious beliefs offer most is comfort when sorrows and misfortune strikes.</p> <p>One reason for being a church member is that it helps to establish people in the community. The purpose of prayer is to secure a happy and peaceful life.</p> <p>I feel that the church and religious groups are most important as places that teach good moral values.</p> <p>The primary purpose of prayer is to gain relief and protection.</p> <p>A primary reason for an interest in religion is that church or religious groups are good social activities.</p>
Quest	<p>As I grow and change, I expect my religious beliefs to grow and change.</p> <p>I am constantly questioning my religious beliefs.</p> <p>It might be said that I value the doubts and uncertainties that I have concerning my religious beliefs.</p> <p>I was not very interested in religion until I began to ask questions about the meaning and purpose of life.</p> <p>For me, doubting is an important part of what it means to be religious.</p> <p>I do not expect my religious convictions to change in the next few years.</p> <p>I find doubts about my religious beliefs upsetting.</p> <p>I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.</p> <p>My life experiences have led me to rethink my religious convictions.</p> <p>There are many religious issues on which my views are still changing.</p> <p>God wasn't very important for me until I began to ask questions about the meaning of my own life.</p> <p>Questions are far more central to my religious experience than are answers.</p>

(R) reverse scored

religiosity. Nine items were considered by the researcher to be similar in wording and intent and therefore, appropriate for a composite religiosity score.

This process was then confirmed by a focus group consisting of several ministers of religion and youth workers from a variety of denominational backgrounds. A Principal Components factor analysis of these items from the pilot study revealed a single factor and all items loaded above 0.5. Furthermore, the internal reliability was high (Alpha = 0.89; see Appendix 9 for the factor analysis). The items used for the composite religiosity measure are provided in Table 3.14.

Table 3.14
Items Comprising the Religiosity Scale

Frequency of attendance (recoded in to regular; occasional; and never)
Frequency of prayer (recoded in to regular; occasional; and never)
I often read literature about my religious beliefs.
I try hard to carry my religious beliefs over into all my other dealings in life.
Quite often I have been keenly aware of the presence of God or the Divine being.
My religious beliefs are especially important to me because they answer many questions about the meaning of life.
I believe in the existence of God.
I believe Jesus Christ was the Son of God.
I believe in angels and a spirit realm.

Demographic Variables

Various other socio-demographic variables were selected based on previous research and measured as part of this study to determine the representativeness of the sample. Responses were sought to a number of questions which included age, gender, marital status, number of children, educational level, employment and number of hours involved in paid employment each week.

The Questionnaire.

The questionnaire consisted of eight A5 pages (plus a cover) (see Appendix 1), took approximately 15 minutes to complete, and was divided into four parts. Part A gathered information about the participants' demographic characteristics. Part B contained the 23 item Leisure Meaning Inventory. Part C of the questionnaire contained the Christian Belief, Intrinsic Religiosity, Extrinsic Religiosity and Quest Scales as well as single item questions concerning frequency of attendance and prayer and religious affiliation. Part D of the questionnaire provided participants with the opportunity to respond to several open questions concerning the relationship between leisure and religiosity.

Data Treatment

The data treatment involved several steps: coding and entering; screening the data for outliers, treating the data for missing values, and then categorising some of the variables. Each of these will be explained in detail in the following part of this chapter.

Coding and Entering

After the completion of the collection process, the data from each of the completed questionnaires were systematically coded according to a purpose-designed codebook. Data was entered and saved in a computer file on a case by case basis. This file was then checked for invalid codes. The frequency distributions and where appropriate, the means, standard deviations, minimum, and maximum values were checked to identify unrealistic results and out of range values. Problem values were then rechecked against the original questionnaire and corrected. The data file was then entered into the SPSS computer software package and this was used for all statistical tests. Statistical significance for all inferential analyses was tested at $p < 0.05$.

Screening

After coding and entering, the data were screened according to procedures recommended by Tabachnick and Fidell (1996) which addressed issues such as the normality of distributions, and the identification of univariate outliers. Normality was addressed by graphically and statistically checking the distributions of each of the

continuous variables. Frequency histograms with normal distribution overlays were used to graphically check each variable. Statistically, normality was assessed by checking the values of kurtosis and skewness for each variable. Kline (Kline, 2000) suggested that if the kurtosis was less than 2.0 and the skewness less than 1.0 then the variables are suitable. No variables in this study exceeded these criteria.

The data were then checked for univariate outliers through the calculation of standardised scores. Standardised scores more than ± 3 standard deviations were classed as outliers and excluded from the data. Twelve scores were eliminated. Following these processes, the data were checked for the assumptions of homogeneity of the variance-covariance matrices, and multicollinearity that were required for analyses of variance. None of these assumptions was violated.

Missing Values

Approximately 40 cases suffered from incomplete data (including the univariate outliers) and to maximise the use of responses from each participant, a missing case analysis was undertaken. Missing data occurred for several reasons, namely:

- The scores were eliminated as outliers in the previous screening step;
- Participants randomly or accidentally missed occasional questions; or,
- Participants did not fill out particular sections systematically. For example, four people did not answer the religiosity section - claiming it was too personal, and three did not answer the leisure questions - stating that they are too busy to have leisure.

A missing value analysis was undertaken on each data file. Firstly, the data set was separated into two files: data from the leisure section of the questionnaire; and, data from the religiosity section of the questionnaire. This was so that the missing cases in the leisure component of the study would only be predicted from other leisure responses and the missing cases in the religion section would only be predicted from other religion scores. Cases identified as either systematic or incomplete (more than 20% of the responses were missing) were removed from that particular analysis. The EM method (Full Information Missing Data Analysis) was chosen as the most appropriate method for dealing with missing data. Wothke and Arbuckle (1996) reported that this method has shown less biased results than List-wise or Pair-wise deletion methods. Furthermore, since it allowed the researcher to include all cases, it provided a far more efficient use of data. Following these analyses, the separate files were merged, along with the cases identified as systematic. For subsequent statistical analysis List-wise deletion of missing values was used, thereby maximising the use of incomplete cases wherever possible.

Treatment

Respondents ages were recoded into six categories (1 = 18-29; 2 = 30-39; 3 = 40-49; 4 = 50-59; 5 = 60-69; 6 = 70 and above). The responses for the question pertaining to religious affiliation were recoded into the following broad categories. These were: Anglican; Catholic; Protestant, Uniting; Other Christian; None; and Non-Christian. The other-Christian category included those people who had responded as Christian or

indicated that they were affiliated with one of the smaller denominations or churches such as Seven Day Adventist, Jehovah Witness, and Church of Jesus Christ and Latter Day Saints (Mormon). The non-Christian grouping consisted of religious groups such as Judaism, Hindu, and Buddhism. Whilst the diversity of religious groups in the non-Christian category was large, there was insufficient numbers in any of the groups for any meaningful statistical analysis. Responses for frequency of attendance were divided into three categories: regular attenders, occasional attenders and non-attenders. Prayer was also divided into three categories: regular prayers; occasional prayers; and, non-prayers.

Analysis

This section outlines the statistical analyses that were undertaken to address each of the research objectives. Each of the three research questions are explained in turn.

Research Objective 1: To Determine the Extent to Which the Four Categories of Leisure Meaning Derived by Watkins (1999) can be Empirically Substantiated.

For the final phase of the development of the LMI the two step process as used in the pilot stages was adopted: an item analysis followed by a Principal Components factor analysis. This two step process is advocated by Kline (2000) as it optimises the scales for the subsequent factor analysis. The first step involved inspecting the internal reliability of each of the scales and deleting items if their corrected item-to-total

correlation was low or because the item's elimination improved the corresponding alpha value. The second step involved subjecting the remaining items to an exploratory Principal Components factor analysis. Items with component loadings less than .5 or loading on two components with less than .1 difference were removed sequentially until all the items remaining obeyed these two selection criteria. Factor scores for each sub-scale were then derived by calculating the mean of the items that loaded on that component. This method had several advantages. Firstly, the individual factor scores are immediately interpretable (ie. the score is interpreted on the same scale that individuals responded to). Secondly, analyses can be undertaken using a raw non-standardised score. This is considered less biased. Furthermore, the item-to-total correlations within each sub-scale were relatively similar which suggested that each item was contributing reasonably equally. This method was used for all subsequent factor scores.

To determine the influence of demographic characteristics on the four leisure meaning categories several analyses were undertaken. Firstly, bi-variate correlations between the four leisure meanings and the demographic variables were calculated. Secondly, a 2 x 6 way between subjects multivariate analyse of variance was undertaken on the four leisure meaning categories and the independent variables of age and gender. These two variables were chosen because of their predominance in the literature as major influences on leisure meaning and religiosity. If significant differences were observed, post-hoc analyses using Bonferroni were undertaken.

Research Objective 2: To Identify and Refine Reliable Measures of Religiosity and its Cognitive, Behavioural and Affective Dimensions for an Australian Context.

Overall Religiosity

The nine items identified for the composite measure of religiosity were subjected to an item analysis followed by a Principal Component factor analysis. A factor score was then derived by calculating the mean of the items that loaded on that factor.

Bi-variate correlations were then calculated between religiosity and each of the demographic variables. Additionally, a univariate analysis of variance was undertaken to determine the effect of age and gender on religiosity. If significant differences were observed, post-hoc analyses using Bonferroni were undertaken.

The Cognitive Dimension of Religiosity

The cognitive dimension was operationalised in two ways: Christian Belief; and, religious affiliation. The Christian Belief items were subjected to an item analysis followed by a Principal Components factor analysis. The items that survived both of these processes were used to calculate a mean Christian Belief score. Bi-variate correlations were calculated between Christian Belief and the demographic variables. Additionally, a univariate analysis of variance was undertaken to determine the effect of gender and age on Christian Belief. If significant differences were observed, post-hoc analyses using Bonferroni were undertaken. Furthermore, frequencies were calculated

for religious affiliation, followed by Chi-square tests in order to determine the influence of age and gender on religious affiliation.

The Behavioural Dimension of Religiosity

Firstly, frequencies were calculated for both the attendance, and prayer variables.

Secondly, bi-variate correlations were calculated to determine the relationship between the demographic variables and the frequency of attendance and frequency of prayer.

Finally, a multivariate analysis of variance was undertaken to determine the influence of age and gender on frequency of prayer and attendance. If significant differences were observed, post-hoc analyses using Bonferroni were undertaken.

The Affective Dimension of Religiosity

Each of the Intrinsic Religiosity, Extrinsic Religiosity and Quest scales were subjected to item analysis followed by a combined Principal Components factor analysis. This was to assess whether the three separate orientations could be verified. A score for each orientation was then derived by calculating the mean of the items that loaded on that factor. Bi-variate correlations were calculated to determine the relationships between the three orientations and the demographic variables. Following this, a multivariate analysis of variance was undertaken to determine the effect of age and gender on Intrinsic Religiosity, Extrinsic Religiosity, and Quest. If significant differences were observed, post-hoc analyses using Bonferroni were undertaken.

Research Objective 3: To Determine the Relationship between Religiosity and its
Cognitive, Behavioural and Affective Dimensions and Leisure Meaning.

The third research objective involved examining three aspects. Firstly, to what extent are the four categories of leisure meaning influenced by overall religiosity? Secondly, to what extent are the four categories of leisure meaning influenced by each of the cognitive, affective and behaviour dimensions of religiosity? Thirdly, to what extent are these relationships influenced by demographic variables such as age and gender?

Firstly, bi-variate correlations were calculated between each of the leisure meaning categories and religiosity, Christian Belief, frequency of attendance, frequency of prayer, Intrinsic Religiosity, Extrinsic Religiosity, and Quest. To predict the influence of Intrinsic Religiosity, Extrinsic Religiosity, and Quest on Leisure as Achieving Fulfilment, these three variables were entered as one block into a multiple regression equation.

In addition,

- A 3 way multivariate analysis of covariance was undertaken to determine the effect of religiosity on the four leisure meanings. Leisure meanings were entered as dependent variables with religiosity as an independent variable with three levels (high, medium and low). Adjustment was made for two co-variants: age and gender.

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- A 3 way multivariate analysis of covariance was undertaken to determine the effect of Christian Belief on leisure meanings. The four leisure meanings were entered as dependent variables with Christian Belief entered as an independent variable with three levels (high, medium, and low). Adjustment was made for two co-variants: age and gender.

 - A 6 way multivariate analysis of covariance was undertaken to distinguish the effect of religious affiliation on leisure meanings. The four leisure meanings were entered as dependent variables with religious affiliation as an independent variable. Age and gender were entered as co-variants.

 - A 3x3 multivariate analysis of covariance was used to identify the effect of frequency of attendance and prayer on leisure meanings. The four leisure meanings were entered as dependent variables with attendance and prayer as independent variables with age and gender entered as co-variants.

 - A 3x3x3 multivariate analysis of covariance was used to identify the effect of Intrinsic Religiosity, Extrinsic Religiosity, and Quest on leisure meanings. The four leisure meanings were entered as dependent variables with Intrinsic Religiosity (high medium, and low), Extrinsic Religiosity (high medium, and low), and Quest (high medium, and low) as independent variables with age and gender entered as co-variants.

Summary

Four hundred and seventy-five residents of the city of Brisbane were selected to participate in the study and were provided with a self-administered questionnaire. The questionnaire investigated a number of socio-demographic variables; the meanings respondents associated with leisure and variables concerning their religiosity such as religious behaviours and beliefs. The instrumentation used to measure these variables was developed from a review of the literature and the results of focus groups and a pilot study. Data from each of the questionnaires were coded and entered into a computer file. Statistical significance for all inferential analyses was set at $p < 0.05$. Statistical analyses included in the study were Principal Component factor analysis, Pearson Correlation coefficients, Multivariate and Univariate analyses of variance and covariance, and Multiple Regression Analyses. The following chapter presents the results of these analyses.

CHAPTER FOUR

RESULTS

Introduction

Chapter 4 outlines the results of the research and is divided into several sections. The first section provides a description of the respondents. This is then compared to the most recent census data (Australian Bureau of Statistics, 1996) available in order to determine the representativeness of the sample. The subsequent section focuses on the first research objective which was to determine the extent to which the leisure meaning categories developed by Watkins can be empirically substantiated. The next section examines the second research objective which was to develop reliable and valid measures of religiosity (both uni-dimensional and multi-dimensional). The final section presents the results of the third research objective examining the influence of religiosity on the four leisure meaning categories. All statistical analyses unless otherwise stated were interpreted at the 0.05 level.

Description of the Respondents

A total of 475 completed questionnaires were collected and the respondents consisted of 275 females (58.5%) and 197 males (41.5%). The mean age of the respondents was

42.4 years, the median age was 40, and the respondents ranged in age from 15 to 91. Over half (55.1%) of the respondents reported that they were currently married, and almost a quarter (24.3%) were single. A further 4.6% were in defacto relationships, 6.3% widowed, 3.8% separated, and 5.9% divorced. Table 4.1 provides an overview of selected demographic characteristics of the respondents.

Table 4.1
Selected Demographic Characteristics of the Respondents

Age	Males %	Females %	Total %	Education	Males %	Females %	Total %
15-29	29.4	25.9	27.4	Yr 10	19.5	29.1	25.1
30-39	22.7	22.2	22.4	Yr 12	20.0	17.2	18.4
40-49	19.1	20.4	19.8	TAFE Certificate	14.9	10.1	12.1
50-59	12.4	10.7	11.4	Diploma	7.2	10.4	9.1
60-69	7.7	10.4	9.3	Degree	25.6	22.8	24
70 plus	8.8	10.4	9.7	Post Graduate	12.8	10.4	11.4
Marital Status				Employment			
Not Married	29.9	20.2	24.3	Retail	6.7	9.3	8.2
Married	55.3	54.9	55.1	Trade	10.8	0.4	4.7
Defacto	5.6	4.0	4.6	Clerical	5.1	13.8	10.1
Widowed	3.0	8.7	6.3	Management	7.7	4.1	5.6
Separated	3.6	4.0	3.8	Labourer	6.2	1.5	3.4
Divorced	2.5	8.3	5.9	Professional	29.2	25.7	27.2
				Retired	13.3	17.8	15.9
				Not-employed	7.2	11.9	9.9

Respondents reported a variety of occupations. Over a quarter (27.2%) said that they were employed as professionals, 10.1% in clerical roles, 8.2% in retail, 5.6% in management, and 8.1% in a trade or a labourer. 15.9% were retired and 9.9% were not employed. Nearly 16% responded with their own categories such as: self-employed, artist, banker, and tele-marketer. The mean and median number of hours worked each week was 35 hours and 38 hours respectively. The educational levels of the respondents showed wide variance. Over a third (35.4%) had, or were in the process of completing, tertiary education, and a further 21.2% had a trade certificate or diploma. The remainder had completed Year 10 or less (25.1%) or Year 12 (18.4%). Just over 10% reported they were currently studying full-time and a further 12.9% were studying part-time. (see Table 4.1)

Where appropriate, the demographic data was compared to the most recent census data collected by the Australian Bureau of Statistics (Australian Bureau of Statistics, 1996) (see Table 4.2). The obvious difference between the sample population and the census data was the ratio of males to females. In the sample, males consisted of 41.5% and females 58.5%, whilst in the census data the number of males (48.3%) and females (51.7%) was similar. This may have been a function of the collection procedure. It has been noted in past research that door-knock approaches often favour females (Babbie, 2001). However, since some of the research questions in this study involved examining for differences in the attitudes between males and females the male/female ratio was not likely to influence the results.

Table 4.2
Comparison of the Demographic Characteristics of the Sample to
ABS Census Data

Age	Sample %	Census %	Employment	Sample %	Census %
15-29	27.4	31.4	Retail	11.0	18.2
30-39	22.4	19.3	Trade	6.3	12.3
40-49	19.8	18.2	Clerical	13.0	13.9
50-59	11.4	12.0	Management	7.5	6.9
60-69	9.3	8.1	Labourer	4.6	8
70 plus	9.7	9.9	Professional	36.0	29.8
Marital Status			Gender		
Not Married	24.3	33.7	Males	41.5	48.3
Married	55.1	49.8	Females	58.5	51.7
Defacto	4.6	*			
Widowed	6.3	6.2			
Separated	3.8	3.6			
Divorced	5.9	6.7			

* included in married category

It was concluded that the respondents were a relatively representative sample of the Brisbane population for several reasons. Firstly, their demographic characteristics were reasonably consistent with the findings reported by the latest census data available for these areas (Australian Bureau of Statistics, 1996). Secondly, the demographic characteristics were similar to those reported by Lloyd (1999) in a study recently conducted in Brisbane utilising a similar collection methodology. Thirdly, the

responses to the religious affiliation and attendance questions were consistent with recent religious research (Bouma, 1992, 1996; Hughes, 1994, 2000).

Research Objective 1: To Determine the Extent to Which the Four Categories of Leisure Meaning Derived by Watkins (1999) can be Empirically Substantiated.

This section is divided into two parts. The first part provides the results of the psychometric analyses utilised to empirically substantiate the LMI. The second part presents the results of the statistical analyses used to determine the extent the four categories of the LMI were influenced by age and gender.

Psychometric Analysis of the LMI

The previous chapter reported the initial stages of scale development and a pilot test of the Leisure Meaning Inventory (LMI). This part of Chapter four reports the final stage of the development of the inventory. The LMI was firstly subjected to an item analysis by examining the internal reliabilities (Cronbach, 1951) of the overall inventory and then each of the four sub-scales. Two items were deleted and this resulted in an improvement of the corresponding Alpha values. These were: 'I find my leisure experiences begin spontaneously' and, 'Leisure is a way of clearing my mind and I don't have to think about anything.'

The remaining items were subjected to an exploratory factor analysis. Principal Components factor analysis with a Varimax rotation was used to assess whether the four

theoretical categories could be verified. Items with factor loadings less than 0.50 or loading on two or more factors with less than .10 difference were removed sequentially until all the items remaining obeyed these two selection criteria. Five items failed to meet these criteria namely: 'For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled'; 'Leisure is the time left over, when everything else in my life is completed'; 'Leisure allows me to escape the pressure of my daily routine'; 'Leisure occurs in all aspects of my life and can occur anytime in my day'; and, 'Sometimes during my leisure I get so absorbed that I don't feel the time passing.' One item loaded 0.49 but it was retained to enhance the content validity of that category.

A four-factor solution was derived from the factor analysis and accounted for 54.2% of the variance (see Table 4.3). This solution corresponded to the four categories derived by Watkins and the names of these categories were applied to these four factors.

Factors 1 to 4 were named respectively: Leisure as Passing Time; Leisure as Escaping Pressure; Leisure as Exercising Choice; and, Leisure as Achieving Fulfilment. Leisure as Passing Time accounted for 15.7% of the variance. This factor comprised of five items that reflected a view that leisure was the time left over when individuals did nothing or engaged in relatively inactive behaviours. Leisure as Escaping Pressure accounted for 13.3% of the variance. This factor was comprised of three items that described leisure as a way of disengaging and taking a break from work and other aspects of life. Leisure as Exercising Choice accounted for 12.7% of the variance. This factor was comprised of four items that reflected the way that leisure provided a chance to feel in control of life. Leisure as Achieving Fulfilment accounted for 12.5% of the

Table 4.3
Principal Component Factor Analysis of the Leisure Meaning Inventory

Factors Item	Loading			
	1	2	3	4
Leisure as Passing Time				
Leisure is doing nothing.	.81			
To me leisure is all about doing inactive things.	.77			
Most of my leisure usually involves lazing around and doing passive things.	.67			
Leisure just occurs in my spare time.	.59			
Leisure serves just to fill the extra time in my life.	.58			
Leisure as Escaping Pressure				
Leisure occurs when I am able to take time out and get away from everyday life.		.80		
Leisure is the time when I get to disengage from normal life.		.79		
Leisure for me is a break, a change from life's usual routine.		.70		
Leisure as Exercising Choice				
To me leisure stops being leisure when other people put pressure on me to perform.			.78	
To me leisure stops being leisure when it needs to meet the expectations of others.			.72	
Leisure is the time when I can be in control and do not have to meet the expectations of others.			.67	
Leisure to me is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.			.49	
Leisure as Achieving Fulfilment				
I often find leisure is a time to reflect on life and discover a lot about myself.				.77
Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.				.76
Leisure allows me to feel connected to something outside of myself.				.64
Sometimes I get so engrossed that I forget about time and forget about myself.				.55
Eigenvalue	3.773	1.913	1.814	1.179
% of variance explained	15.7	13.3	12.7	12.5
Cumulative % of variance	15.7	29.0	41.7	54.2
Mean	2.456	3.791	3.723	3.132
Median	2.400	4.000	3.750	3.250
Std. Deviation	0.848	0.841	0.790	0.820
Skewness	0.459	-0.417	-0.322	-0.187
Kurtosis	-0.159	-0.192	-0.119	-.0058

variance. This factor comprised of four items that described leisure as an opportunity for self-discovery or personal growth.

Scores for each factor were then derived by calculating the mean of the items that loaded on that factor. These scores along with other descriptive statistics are also provided in Table 4.3. Both the Skewness and Kurtosis of the sub-scales were within acceptable limits. Subsequent to the factor analysis, the internal reliability of each factor was also examined (see Table 4.4). The resulting Cronbach Alphas were -Leisure as Passing Time = 0.74, Leisure as Exercising Choice = 0.66, Leisure as Escaping Pressure = 0.74, and Leisure as Achieving Fulfilment = 0.64. Although moderate, all of these Alpha levels were acceptable (Nunnally, 1978).

To What Extent are the Four Leisure Meaning Categories Influenced by Age and Gender

Bi-variate correlations were calculated between each of the four leisure meanings and gender and age. Gender was weakly but significantly related to Leisure as Passing Time ($r = 0.141$; $p = 0.002$) and Leisure as Exercising Choice ($r = 0.180$; $p = 0.000$). Age was weakly but also significantly related to Leisure as Escaping Pressure ($r = 0.131$; $p = 0.005$) and Leisure as Achieving Fulfilment ($r = 0.156$; $p = 0.001$) (see Table 4.21).

A 2x6 between subjects multivariate analysis of variance was performed on the four leisure meanings categories (Leisure as Passing Time, Leisure as Exercising Choice,

Table 4.4
Internal Reliabilities of the Leisure Meaning Inventory after Factor Analysis

Factors Items	Scale Mean if item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted
Leisure as Passing Time (Alpha = 0.7441)				
Leisure is doing nothing.	9.9652	10.8756	.6325	.6481
To me leisure is all about doing inactive things.	10.0784	12.1793	.5708	.6776
Most of my leisure usually involves lazing around and doing passive things.	9.4810	11.9788	.5016	.7017
Leisure just occurs in my spare time.	9.5203	12.4516	.4355	.7270
Leisure serves just to fill the extra time in my life	10.1599	13.4996	.4090	.7325
N of Cases = 467.0, N of Items = 5				
Leisure as Exercising Choice (Alpha = 0.6638)				
To me leisure stops being leisure when it needs to meet the expectations of others.	11.3857	5.8254	.4298	.6111
Leisure is the time when I can be in control and do not have to meet the expectations of others.	11.0817	6.3953	.4876	.5726
To me leisure stops being leisure when other people put pressure on me to perform.	11.1785	5.9829	.4925	.5638
Leisure to me is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.	11.0866	6.5957	.3804	.6382
N of Cases = 467.0, N of Items = 4				
Leisure as Escaping Pressure (Alpha = 0.7400)				
Leisure occurs when I am able to take time out and get away from everyday life.	7.5559	2.9763	.6335	.5716
Leisure is the time when I get to disengage from normal life.	7.6777	3.0300	.5789	.6382
Leisure for me is a break, a change from life's usual routine.	7.5258	3.5013	.4877	.7401
N of Cases = 467.0, N of Items = 3				
Leisure as Achieving Fulfilment (Alpha = 0.6853)				
I often find leisure is a time to reflect on life and discover a lot about myself.	9.2203	6.4487	.5058	.5126
Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.	9.6755	6.4092	.4537	.5474
Leisure allows me to feel connected to something outside of myself.	9.4998	6.8577	.3943	.5899
Sometimes I get so engrossed that I forget about time and forget about myself.	9.1701	7.0690	.3353	.6314
N of Cases = 467.0, N of Items = 4				

Leisure as Escaping Pressure, and Leisure as Achieving Fulfilment). The independent variables were gender (male/female) and age (15-29; 30-39; 40-49; 50-59; 60-69; 70+). SPSS General Linear Model (GLM) was used for the analysis. The multivariate analysis indicated that the four leisure meanings were affected by gender (Wilks' Lambda = 0.941; $F = 6.713$; $df = 4$; $p = 0.000$), however they were not affected by age (Wilks' Lambda = 0.933; $F = 1.512$; $df = 20$; $p = 0.068$) and there was no interaction between age and gender (Wilks' Lambda = 0.940; $F = 1.339$; $df = 20$; $p = 0.144$).

The effect of gender was then further investigated in a univariate analysis. An inspection of the equality of the error variances of the dependent variables across groups suggested that they were not equal ($F = 2.488$; $df1 = 11$; $df2 = 435$; $p = 0.005$) for the Leisure as Passing Time category and therefore that particular univariate analysis was interpreted at the $p < 0.01$ level. The analyses indicated that there were significant differences between the scores of males and females on Leisure as Passing Time ($F = 15.565$; $df = 1$; $p = 0.000$) and Leisure as Exercising Choice ($F = 14.467$; $p = 0.000$). This suggested that females ($\xi = 2.60$) were more likely to consider leisure as passing time than were males ($\xi = 2.28$) and that females ($\xi = 3.91$) were more likely to consider leisure as a chance to exercise choice than males ($\xi = 3.61$).

Summary of the Results of Research Objective 1

The results substantiated the factorial validity of the four leisure-meaning categories of the LMI. In addition, the responses to the four leisure meanings were found to be influenced by gender. Females were more likely to consider Leisure as Passing Time and Leisure as Exercising Choice than males.

Research Objective 2: To Identify and Refine Reliable Measures of Religiosity and its Cognitive, Behavioural and Affective Dimensions for an Australian Context

This section is divided into two parts. Firstly, to identify and refine empirical measures of religiosity, and its cognitive, affective and behavioural dimensions for an Australian context and secondly, to determine to what extent each of these measures are influenced by age and gender. Each of the religiosity measures are examined in turn.

Overall Religiosity.

Psychometric Analysis of the Overall Religiosity Scale

The nine items identified for the composite measure of religiosity were subjected to an item analysis by inspecting the internal reliability of the scale. All items passed this analysis and were subsequently subjected to an exploratory factor analysis. Principal

Components factoring verified a single factor solution, which accounted for 63.4% of the variance (see Table 4.5). All nine items had factor loadings above 0.5 and were retained. This factor was subsequently named ‘overall religiosity’.

Table 4.5
Principal Components Factor Analysis of the Overall Religiosity Scale

Overall Religiosity Item	Loading
Prayer (frequency)	.85
My religious beliefs are especially important to me because they answer many questions about the meaning of life.	.84
I believe in the existence of God.	.83
I believe Jesus Christ was the Son of God.	.82
I believe in Heaven.	.81
Quite often I have been keenly aware of the presence of God or the Divine being.	.79
I try hard to carry my religious beliefs over into all my other dealings in life.	.76
It is important to me to spend periods of time in private religious thought and meditation.	.74
Attendance (frequency)	.72
Eigenvalue	5.707
% of variance explained	63.4
Mean	3.0980
Median	3.1111
Std. Deviation	1.1623
Skewness	-0.085
Kurtosis	-1.115

A factor score for Overall Religiosity was then derived by calculating the mean of the nine items. The mean, median, and standard deviation are reported in Table 4.5, along with the Skewness and Kurtosis; both of which were satisfactory. The internal reliability (0.9199) was considered excellent (Nunnally, 1978) and is presented in Table 4.6.

Table 4.6
Internal Reliability of the Overall Religiosity Scale

	Scale Mean if item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted
Overall Religiosity (Alpha = 0.9199)				
Attendance (frequency)	24.0740	78.1589	.6431	.9184
Prayer (frequency)	24.0094	75.2935	.7946	.9115
I try hard to carry my religious beliefs over into all my other dealings in life.	23.0897	68.7072	.6982	.9122
Quite often I have been keenly aware of the presence of God or the Divine being.	23.3177	67.6173	.7327	.9098
My religious beliefs are especially important to me because they answer many questions about the meaning of life.	23.2811	65.8708	.7928	.9054
I believe in the existence of God.	22.3220	67.7081	.7697	.9070
I believe Jesus Christ was the Son of God.	22.4922	67.5423	.7582	.9078
I believe in Heaven.	22.5941	67.2608	.7363	.9096
It is important to me to spend periods of time in private religious thought and meditation.	23.6255	69.2677	.6717	.9140
N of Cases = 449.0, N of Items = 9				

To what extent is Overall Religiosity influenced by age and gender?

Bivariate correlations were calculated between Overall Religiosity, gender, and age. Gender ($r = 0.161$; $p = 0.000$) and age ($r = 0.232$; $p = 0.000$) were both weakly and positively related to Overall Religiosity (see Table 4.18)

A 2x6 between subjects univariate analysis of variance was performed on Overall Religiosity. The independent variables were gender and age. SPSS General Linear Model (GLM) was used for the analysis. The univariate analysis indicated there were differences in the level of Overall Religiosity between males and females ($F = 16.425$; $df = 1$; $p = 0.000$) and differences in the level of Overall Religiosity between age groups ($F = 5.017$; $df = 5$; $p = 0.000$). However the interaction of gender and age did not effect Overall Religiosity ($F = 1.546$; $df = 5$; $p = 0.174$). The results did suggest that females ($\xi = 3.38$) were more religious than males ($\xi = 2.90$) and a post-hoc analysis using Bonferroni indicated that the 70+ age group was more religious than the four age groups between 15-59 years. The results of the post-hoc analysis are provided in Table 4.7.

Table 4.7
A Comparison of the Mean Overall Religiosity
Score for various Age Groups

Age	Mean
15-29	2.89*
30-39	2.98*
40-49	2.98*
50-59	2.97*
60-69	3.19
70+	3.85

*significant difference from the 70+ age group at the 0.05 level

The Cognitive Dimension of Religiosity

The cognitive dimension was operationalised in two ways - Christian Belief, and, religious affiliation.

Psychometric analysis of the Christian Belief scale

The ten items forming the Christian Belief scale were subjected to an item analysis and a Principal Components factor analysis. The factor analysis verified a single factor, which accounted for 78.1% of the variance (see Table 4.8). This factor was labelled ‘Christian Belief’ and an overall mean score was created. The mean, median, and standard deviation are reported in Table 4.8, along with the Skewness and Kurtosis;

both of which were satisfactory. The internal reliability was 0.97 and is provided in Table 4.9 along with the inter-item correlations.

To what extent are Christian beliefs influenced by age and gender?

Bi-variate correlations were calculated between the Christian Belief scale, gender, and age. The results indicated that both gender ($r = 0.178$; $p = 0.000$) and age ($r = 0.158$; $p = 0.001$) were weakly and positively related to Christian Belief (see Table 4.18).

A 2x6 between subjects univariate analysis of variance was subsequently performed on the Christian Belief scale. The independent variables were gender and age. SPSS General Linear Model (GLM) was used for the analysis. The univariate analysis

Table 4.8
Principal Component Factor Analysis of the Christian Belief Scale

Christian Belief Item	Loading
I believe in Jesus Christ's resurrection.	.93
I believe Jesus Christ was the Son of God.	.91
I believe God created the universe.	.90
I believe in Heaven.	.89
I believe the Bible is the word of God.	.89
I believe one must accept Jesus Christ as Lord and Saviour.	.88
I believe that Jesus Christ will come again.	.87
I believe God has a plan for us all.	.87
I believe in the existence of God.	.87
I believe in angels and a spirit realm.	.81
Eigenvalue	7.812
% of variance explained	78.123
Mean	3.3937
Median	3.5000
Std. Deviation	1.3141
Skewness	-.363
Kurtosis	-1.066

indicated that there were differences between males and females ($F = 19.610$; $df = 1$; $p = 0.000$) and a difference between different age groups ($F = 3.097$; $df = 5$; $p = 0.009$) in the strength of their Christian belief, however there was no interaction between age and gender ($F = 1.759$; $df = 5$; $p = 0.120$). The results suggested that females ($\xi = 3.70$) had stronger Christian beliefs than did males ($\xi = 3.10$). A post-hoc analysis using

Bonferroni suggested that the 70+ age group also had stronger Christian beliefs than did the four age groups between 15-59 years. The means for these age groups are provided in Table 4.10.

Table 4.9
Internal Reliability of the Christian Belief Scale

Items	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
Christian Belief (Alpha = 0.9685)				
I believe in the existence of God.	30.1413	143.3382	.8366	.9658
I believe God created the universe.	30.4594	139.9306	.8776	.9643
I believe God has a plan for us all.	30.5430	140.4954	.8398	.9657
I believe Jesus Christ was the Son of God.	30.3173	141.0301	.8893	.9639
I believe in Jesus Christ's resurrection.	30.3882	140.2843	.9041	.9634
I believe one must accept Jesus Christ as Lord and Saviour.	30.7871	139.3700	.8547	.9651
I believe that Jesus Christ will come again.	30.9872	139.8235	.8417	.9656
I believe in Heaven.	30.4152	140.5744	.8681	.9646
I believe in angels and a spirit realm.	30.4473	143.6753	.7745	.9680
I believe the Bible is the word of God.	30.7698	140.5689	.8573	.9650
N of Cases =457.0, N of Items = 10				

Table 4.10
A Comparison of the Christian Belief Score
Means for each Age Group

Age	Mean
15-29	3.35*
30-39	3.23*
40-49	3.15*
50-59	3.16*
60-69	3.52
70+	3.99

*significant difference to the 70+ age group at the 0.05 level

Description of religious affiliation

The second cognitive aspect of religiosity measured religious affiliation. Just under a third of the respondents (30.5%) stated that they had no religious affiliation; 21.5% stated Roman Catholic; 16.6% Anglican; 10.3% Protestant; 6.7% Uniting Church; 10.7% other Christian denominations; and 3.6% non-Christian religions.

The religious affiliation responses were compared to the most recent census data for the Brisbane region (Australian Bureau of Statistics, 1996) (see Table 4.11). Generally, the affiliation for the Christian churches appeared to be lower than that recorded in 1996. However, approximately six percent of respondents did not complete this question and were recorded in the 'none' category. This may account for the differences or the

results may reflect the continuation of the decline in religious affiliation that has been recorded over the last few decades.

Table 4.11
A Comparison of the Religious Affiliation of Respondents to the 1996 Census Data.

Affiliation	Males %	Females %	Total %	Census Data %
None	37.6	25.5	30.5	24.5
Roman Catholic	15.2	25.9	21.5	26.6
Anglican	14.7	18.0	16.6	22
other Christian	10.7	10.8	10.7	4.6
Protestant	10.2	10.4	10.3	11.2
Uniting Church	7.1	6.5	6.7	8.8
non-Christian	4.6	2.9	3.6	2.3

To what extent is religious affiliation influenced by age and gender?

A chi-square test was undertaken to determine the effect of gender, and age on religious affiliation. Age ($\chi^2 = 24.313$; $df = 30$; $p = 0.758$) was not significant, however, gender was significant ($\chi^2 = 13.313$; $df = 6$; $p = 0.038$). Subsequent chi-square tests were undertaken to examine the nature of the gender differences and identified that there were more females than males affiliated with both the Anglican ($\chi^2 = 5.582$; $df = 1$; $p = 0.018$) and Roman Catholic ($\chi^2 = 17.294$; $df = 1$; $p = 0.000$) churches.

The Behavioural Dimension of Religiosity

Description of attendance and prayer

Both aspects of religious behaviour: frequency of attendance and frequency of prayer, were coded into three levels (never, occasional, and regular). Just under a third (27.9%) stated that they never attended a church or service of worship; 42.5% considered themselves occasional attenders and 29.6% regular attenders (see Table 4.12). Similarly, about a third (30.1%) stated that they never prayed, however 31.0% were occasional prayers and 38.9% prayed regularly (see Table 4.12).

Table 4.12
Frequency of Attendance and Frequency of Prayer of Respondents

	Males %	Females %	Total %
Attendance			
Never attend	34.4	23.3	27.9
Occasionally attend	37.0	46.3	42.5
Regularly attend	28.6	30.4	29.6
Prayer			
Never pray	40.9	22.7	30.1
Occasionally pray	29.6	32.0	31.0
Regularly pray	29.6	45.4	38.9

To what extent is attendance and prayer influenced by age and gender?

Bi-variate correlations were calculated between frequency of attendance and prayer and gender and age. The results indicated that age ($r = 0.177$; $p = 0.000$) was positively but weakly related to frequency of attendance. Furthermore, the results indicated that both age ($r = 0.204$; $p = 0.000$) and gender ($r = 0.202$; $p = 0.000$) were positively but weakly related to frequency of prayer (see Table 4.18)

A 2x6 multivariate analysis of variance was undertaken on frequency of attendance and frequency of prayer. Attendance and prayer were entered as dependent variables with gender, and age as independent variables. SPSS General Linear Model (GLM) was used for the analysis. The results suggested that the effect of both gender (Wilks' Lambda = 0.948; $F = 11.786$; $df = 2$; $p = 0.000$) and age (Wilks' Lambda = 0.952; $F = 2.159$; $df = 10$; $p = 0.000$) were significant. There were no significant interactions (Wilks' Lambda = 0.982; $F = 0.779$; $df = 10$; $p = 0.649$).

The univariate analyses indicated that there were differences between the frequency of prayer ($F = 13.255$; $df = 1$; $p = 0.000$) of males and females. Females ($\bar{x} = 2.29$) prayed more than males ($\bar{x} = 1.91$). Furthermore there were differences in the frequency of prayer ($F = 11.574$; $df = 5$; $p = 0.003$) of various age groups. A post-hoc analysis using Bonferroni indicated that the 70+ age group ($\bar{x} = 2.50$) prayed more than 15-29 ($\bar{x} = 1.90$); 30-39 ($\bar{x} = 2.02$) and 50-59 ($\bar{x} = 1.99$) year olds. However, the frequency of prayer of the oldest group was similar to that of 40-49 and 60-69 age groups (see Table 4.13

Table 4.13
A Comparison of the Mean score for the
Frequency of Prayer for different Age Groups

Age	Mean
15-29	1.90*
30-39	2.02*
40-49	2.11
50-59	1.99*
60-69	2.19
70+	2.50

* Significant difference with 70+ group at the 0.05 level

An inspection of the equality of the error variances of the dependent variables across groups suggested that they were not equal for frequency of attendance and therefore this univariate analysis was interpreted at the $p < 0.01$ level. No gender or age differences were observed.

The Affective Dimension of Religiosity

Psychometric analysis of the Intrinsic Religiosity, Extrinsic Religiosity, and Quest scales

The Intrinsic Religiosity, Extrinsic Religiosity, and Quest scales were subjected to an item analysis by examining the internal reliability of each of the constructs. Items were

deleted if the item's elimination improved the corresponding alpha value. Three items were subsequently deleted. They were 'A primary reason for an interest in religion is that church or religious groups are good social activities', 'I do not expect my religious convictions to change in the next few years', and 'I find doubts about my religious beliefs upsetting'. The remaining items were subjected to an exploratory factor analysis using Principal Components factoring with a Varimax rotation. All items had factor loadings greater than 0.500 and no items loaded on more than one factor. Consequently a three factor solution which accounted for 54.5% of the variance (see Table 4.14) was derived. These three factors corresponded with the three constructs that the scales were intended to measure and therefore named Intrinsic Religiosity, Quest, and Extrinsic Religiosity. Intrinsic Religiosity comprised of all nine original items and accounted for 22.8% of the variance. Quest comprised of ten of the twelve original items and accounted for 18.2% of the variance. Extrinsic Religiosity accounted for 13.5% of the variance and was comprised of five of the original six items.

An overall score was created for each construct by calculating the mean of the retained items. The means, medians and standard deviations are reported in Table 4.14, along with the Skewness and Kurtosis; all of which were satisfactory. The internal reliabilities are provided in Table 4.15.

To what extent are Intrinsic Religiosity, Extrinsic Religiosity, and Quest influenced by age and gender?

The results of the bi-variate correlations between the Intrinsic Religiosity, Extrinsic Religiosity and Quest scales and age and gender, are provided in Table 4.18. Age was

Table 4.14
Principal Components Factor Analysis of the Intrinsic Religiosity,
Extrinsic Religiosity, and Quest Scales

Factor Item	Loading		
	1	2	3
Intrinsic Religiosity			
My religious beliefs are especially important to me because they answer many questions about the meaning of life.	.83		
It is important to me to spend periods of time in private religious thought and meditation.	.77		
Quite often I have been keenly aware of the presence of God or the Divine being.	.77		
My religious beliefs are what really lie behind my whole approach to life.	.76		
I often read literature about my religious beliefs.	.73		
It doesn't matter so much what I believe so long as I lead a moral life.	-.73		
I refuse to let religious considerations influence my everyday actions.	-.70		
I feel there are more important things in my life than religious beliefs.	-.69		
I try hard to carry my religious beliefs over into all my other dealings in life.	.68		
Quest			
It might be said that I value the doubts and uncertainties that I have concerning my religious beliefs.		.77	
I am constantly questioning my religious beliefs.		.74	
There are many religious issues on which my views are still changing.		.74	
My life experiences have led me to rethink my religious convictions.		.65	
For me, doubting is an important part of what it means to be religious.		.63	
I was not very interested in religion until I began to ask questions about the meaning and purpose of life.		.61	
Questions are far more central to my religious experience than are answers.		.61	
I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.		.57	
As I grow and change, I expect my religious beliefs to grow and change		.54	
God wasn't very important for me until I began to ask questions about the meaning of my own life.		.52	
Extrinsic Religiosity			
The primary purpose of prayer is to gain relief and protection.			.78
The purpose of prayer is to secure a happy and peaceful life.			.76
I feel that the church and religious groups are most important as places that teach good moral values.			.72
What religious beliefs offer most is comfort when sorrows and misfortune strikes.			.70
One reason for being a church member is that it helps to establish people in the community.			.70
Eigenvalue	7.415	3.485	2.181
% of variance explained	22.814	18.164	13.525
Cumulative % of variance explained	22.814	40.979	54.503
Mean	2.7916	2.4963	2.8612
Median	2.6111	2.5000	2.8000
Std. Deviation	1.1062	.8296	1.0239
Skewness	.336	.160	.238
Kurtosis	-.831	-.336	-.425

Table 4.15

Internal Reliability of Intrinsic Religiosity, Extrinsic Religiosity, and Quest Scales

	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Alpha if item deleted
Intrinsic Religiosity (Alpha=0.9152)				
I try hard to carry my religious beliefs over into all my other dealings in life.	22.1473	78.8365	.6986	.9059
I feel there are more important things in my life than religious beliefs.	22.1597	80.4817	.6247	.9109
Quite often I have been keenly aware of the presence of God or the Divine being.	22.3683	77.1336	.7540	.9020
It doesn't matter so much what I believe so long as I lead a moral life.	22.5376	82.2075	.5848	.9133
My religious beliefs are what really lie behind my whole approach to life.	22.2637	76.8752	.7719	.9007
My religious beliefs are important to me because they answer many questions about the meaning of life.	22.3302	74.8795	.8341	.8960
I refuse to let religious considerations influence my everyday actions.	21.8463	82.0033	.6047	.9120
I often read literature about my religious beliefs.	22.9413	79.9709	.6885	.9066
It is important to me to spend periods of time in private religious thought and meditation.	22.6817	77.3900	.7620	.9015
N of Cases=457.0, N of Items=9				
Extrinsic (Alpha = 0.8208)				
What religious beliefs offer most is comfort when sorrows and misfortune strikes.	11.4133	17.1713	.5969	.7908
One reason for being a church member is that it helps to establish people in the community.	11.3689	17.1080	.5962	.7912
The purpose of prayer is to secure a happy and peaceful life.	11.5213	17.1531	.6518	.7743
I feel that the church and religious groups are most important as places that teach good moral values.	11.2564	17.3310	.6259	.7819
The primary purpose of prayer is to gain relief and protection	11.5697	18.2079	.6005	.7899
N of Cases = 457.0, N of Items = 5,				
Quest (Alpha = 0.8501)				
As I grow and change, I expect my religious beliefs to grow and change.	21.9625	56.7645	.4895	.8422
I am constantly questioning my religious beliefs.	22.5505	54.6729	.6423	.8276
It might be said that I value the doubts and uncertainties that I have concerning my religious beliefs.	22.4239	55.1395	.6539	.8269
I was not very interested in religion until I began to ask questions about the meaning and purpose of life.	22.8077	57.4693	.5500	.8363
For me, doubting is an important part of what it means to be religious.	22.5097	58.3119	.4856	.8417
I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	22.4468	57.0793	.5232	.8386
My life experiences have led me to rethink my religious convictions.	22.3116	55.1375	.5606	.8355
There are many religious issues on which my views are still changing.	22.2802	55.1051	.6443	.8277
God wasn't very important for me until I began to ask questions about the meaning of my own life.	22.8552	59.0614	.4582	.8438
Questions are far more central to my religious experience than are answers.	22.5151	58.0666	.5053	.8400
N of Cases = 457.0, N of Items = 10				

positively but weakly related to Intrinsic Religiosity ($r = 0.242$; $p = 0.000$) and Extrinsic Religiosity ($r = 0.351$; $p = 0.000$). Gender ($r = 0.110$; $p = 0.018$) was positively and weakly related to Extrinsic Religiosity.

A 2x6 multivariate analysis of variance was undertaken to discern the effect of gender and age on Intrinsic Religiosity, Extrinsic Religiosity, and Quest. The three constructs were entered as dependent variables with gender, and age as independent variables. SPSS General Linear Model (GLM) was used for the analysis. The multivariate test suggested that the effect of both gender (Wilks' Lambda = 0.966; $F = 5.070$; $df = 3$; $p = 0.000$) and age (Wilks' Lambda = 0.841; $F = 5.138$; $df = 15$; $p = 0.000$) were significant. Furthermore their interaction was also significant (Wilks' Lambda = 0.936; $F = 1.929$; $df = 15$; $p = 0.017$).

The univariate analysis indicated that there was a difference between the Intrinsic Religiosity of males and females ($F = 7.712$; $df = 1$; $p = 0.006$) and that there was a difference between age groups' Intrinsic Religiosity ($F = 6.244$; $df = 5$; $p = 0.000$). This meant that females ($\xi = 3.02$) were more intrinsically religious than males ($\xi = 2.70$) and that the 70+ age group were more intrinsically religious than individuals in the four age groups between 15 and 69. The means for these age groups are provided in Table 4.16.

There was an interactive effect between gender, and age on Extrinsic Religiosity ($F = 2.427$; $df = 5$; $p = 0.035$). The interaction indicated that the Extrinsic Religiosity of

males and females was relatively similar for the 15-39 age group with females exhibiting slightly lower scores, however females over 40 years of age were more extrinsically religious than males in this age group. The means for these age groups are presented in Table 4.17 and interaction is depicted in Figure 4.1.

Table 4.16
A Comparison of the Mean Scores for
Intrinsic Religiosity of Different Age Groups

Age	Mean
15-29	2.57*
30-39	2.68*
40-49	2.74*
50-59	2.71*
60-69	2.85*
70+	3.61

* Significant difference with 70+ group at the 0.05 level

Table 4.17
A Comparison of the Mean Scores for Extrinsic Religiosity of Different Age groups and Gender

Age	Male	Female
15-29	2.634	2.623
30-39	2.758	2.548
40-49	2.494	2.890
50-59	2.491	3.019
60-69	2.987	3.779
70+	3.503	3.820

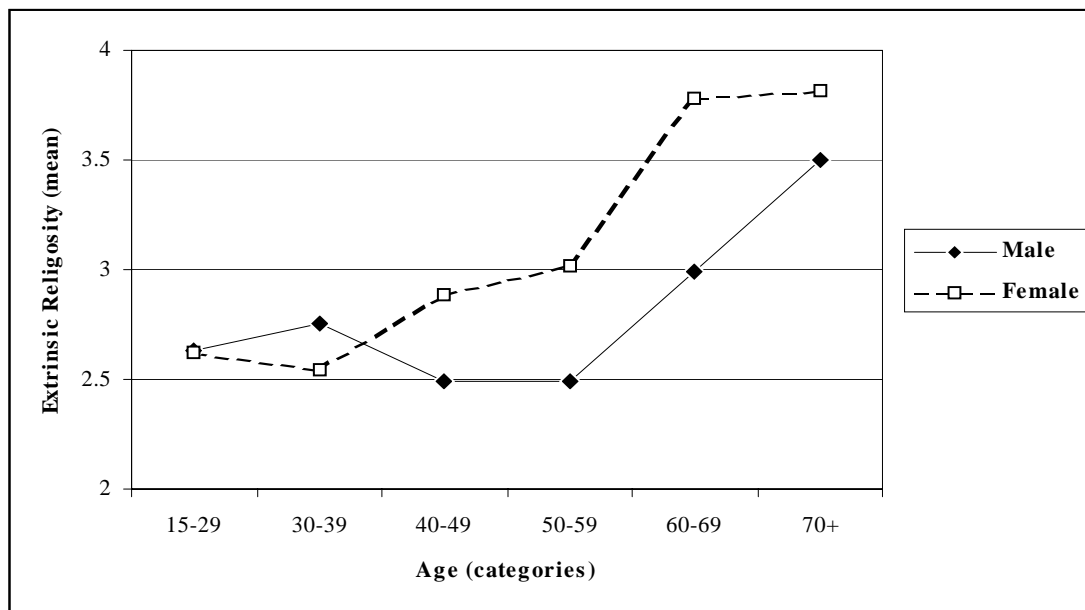


Figure 4.1
The Interactive Effect of Age and Gender on Extrinsic Religiosity.

The relationships between Overall Religiosity, Christian Belief, Attendance, Prayer, Intrinsic Religiosity, Extrinsic Religiosity, and Quest were examined by calculating the inter-correlations between the variables. All of these relationships were weak to moderate and positive (see Table 4.18).

Summary of the Results of Research Objective 2

This part of the research set out to achieve two aims. Firstly to identify and refine reliable measures of religiosity and its cognitive, affective and behavioural dimensions. And secondly, to determine the extent to which these variables were influenced by gender and age. The results of the analyses undertaken in this section indicate that each of the measures were reliable. Furthermore, these measures appeared to be weakly to moderately influenced by age and gender.

Table 4.18
Correlations between Overall Religiosity, Christian Belief, Attendance, Prayer, Intrinsic Religiosity, Extrinsic Religiosity Quest, Gender and Age

	Christian Belief	Attendance	Prayer	Intrinsic Religiosity	Extrinsic Religiosity	Quest
Religiosity	n/a	n/a	n/a	n/a	0.549**	0.319**
Christian Belief	1.000	0.608**	0.750**	0.704**	0.529**	0.234**
Attendance		1.000	0.662**	0.600**	0.401**	0.146*
Prayer			1.000	0.717**	0.466**	0.248
Intrinsic Religiosity				1.000	0.440**	0.308*
Extrinsic Religiosity					1.000	0.241**
Quest						1.000
Gender	0.178**	0.083	0.202**	0.083	0.110*	0.020
Age	0.158**	0.177**	0.204**	0.242**	0.351**	-0.032

Since the Overall Religiosity scale comprised of items from Christian Belief, Attendance, Prayer and Intrinsic Religiosity, analyses were not undertaken between these measures.

** Significant at the 0.01 level.

* Significant at the 0.05 level.

Research Objective 3: To Determine the Relationship between Religiosity, its Cognitive, Behavioural and Affective Dimensions and Leisure Meaning

This section involves three aspects. Firstly, to determine the extent to which the four categories of leisure meaning are influenced by Overall Religiosity. Secondly, to determine to what extent the four categories of leisure meaning are influenced by each

of the cognitive, affective and behaviour dimensions of religiosity. And thirdly, to determine to what extent these relationships were influenced by age and gender.

To what Extent are Leisure Meanings Associated Overall Religiosity?

A correlation of overall religiosity with each of the four leisure meanings revealed that Overall Religiosity was positively but weakly related to Leisure as Achieving Fulfilment ($r = 0.242$; $p = 0.000$). No other relationships were found to be significant (See Table 4.21).

Subsequently, a 3 way multivariate analysis of covariance was undertaken to determine the effect of Overall Religiosity on the four leisure meanings. Leisure meanings were entered as dependent variables with Overall Religiosity as an independent variable with three levels (high, medium and low). Adjustment was made for two covariants: age and gender. SPSS General Linear Model (GLM) was used for the analysis. Both gender (Wilks' Lambda = 0.960; $F = 4.532$; $df = 4$; $p = 0.001$) and age (Wilks' Lambda = 0.974; $F = 2.926$; $df = 4$; $p = 0.021$) were related to the four leisure meanings. The results of the multivariate test suggested that the effect of Overall Religiosity was significant (Wilks' Lambda = 0.937; $F = 3.566$; $df = 8$; $p = 0.000$).

After adjustment was made for the covariants, the univariate analysis indicated that there were differences in the scores on the Leisure as Achieving Fulfilment variable between the three Overall Religiosity groups ($F = 10.682$; $df = 2$; $p = 0.000$). A subsequent post-hoc test using Bonferroni suggested significant differences (at the 0.05

level) between low religiosity ($\xi = 2.88$) and moderate religiosity ($\xi = 3.17$); and between low religiosity ($\xi = 2.88$) and high religiosity ($\xi = 3.31$) (see also Table 4.19). This result suggested that individuals with low religiosity were less likely to consider leisure as an opportunity to achieve fulfilment than people with moderate or high religiosity.

Table 4.19
A Comparison of the Mean Scores for
Leisure as Achieving Fulfilment for varying
Levels of Overall Religiosity.

Overall Religiosity	Leisure as Achieving Fulfilment
Low	2.88
Medium	3.17*
High	3.31*

*significant difference to Low Overall Religiosity
at the 0.05 level

To what Extent are Leisure Meanings Associated with the Cognitive Dimension of Religiosity?

The correlation of Christian Belief with each of the leisure meanings revealed one significant relationship. Christian Belief was positively but weakly related to Leisure as Achieving Fulfilment ($r = 0.151$; $p = 0.001$) (See Table 4.21).

Consequently, a 3 way multivariate analysis of covariance was undertaken to determine the effect of Christian Belief on leisure meanings. The four leisure meanings were entered as dependent variables with Christian Belief entered as an independent variable with three levels (high, medium and low). Adjustment was made for two co-variants: age and gender. SPSS General Linear Model (GLM) was used for the analysis. Both gender (Wilks' Lambda = 0.962; $F = 4.238$; $df = 4$; $p = 0.002$) and age (Wilks' Lambda = 0.966; $F = 3.774$; $df = 4$; $p = 0.005$) were related to the four leisure meanings and after adjustment was made for these co-variants the multivariate test suggested that Christian Belief did not significantly affect the leisure meanings (Wilks' Lambda = 0.973; $F = 1.453$; $df = 8$; $p = 0.171$).

A 6 way multivariate analysis of covariance was undertaken to distinguish the effect of religious affiliation on leisure meanings. The four leisure meanings were entered as dependent variables with religious affiliation as an independent variable. Age and gender were entered as co-variants. SPSS General Linear Model (GLM) was used for the analysis. Both co-variants age (Wilks' Lambda = 0.967; $F = 3.744$; $df = 4$; $p = 0.005$) and gender (Wilks' Lambda = 0.956; $F = 4.973$; $df = 4$; $p = 0.001$) were related to the leisure meanings and after adjustment was made for these two variables the results of the multivariate test indicated that the effect of religious affiliation was significant (Wilks' Lambda = 0.904; $F = 1.854$; $df = 24$; $p = 0.007$).

The univariate analysis indicated that there were differences between religious affiliation in how the respondents viewed both Leisure as Passing Time ($F = 2.395$; $df =$

6; $p = 0.027$) and Leisure as Achieving Fulfilment ($F = 2.153$; $df = 6$; $p = 0.046$). Two post-hoc analyses using Bonferroni were undertaken. The first indicated that Anglicans ($\xi = 2.28$) were less likely to consider leisure as passing time than those who indicated they had no religious affiliation ($\xi = 2.67$). The second post-hoc test indicated that Protestants ($\xi = 3.44$) were more likely to consider leisure as an opportunity to achieve fulfilment than individuals who indicated that they had no religious affiliation ($\xi = 2.99$) (see Table 4.20).

Table 4.20
A Comparison of the Mean scores for Leisure as Passing Time
and Leisure as Achieving Fulfilment for each Religious Affiliation.

Religious Affiliation	Leisure as Passing Time	Leisure as Achieving Fulfilment
Anglican	2.28*	3.09
Non-Christian	2.35	3.10
None	2.67*	2.99*
Other Christian	2.35	3.17
Protestant	2.40	3.44*
Roman Catholic	2.46	3.22
Uniting Church	2.37	3.17

*significantly difference at the 0.05 level

To what Extent are Leisure Meanings Associated with the Behavioural Dimension of Religiosity?

The correlation of frequency of attendance and frequency of prayer revealed that attendance ($r = 0.176$; $p = 0.000$) and prayer ($r = 0.167$; $p = 0.00$) were both weakly and positively related to Leisure as Achieving Fulfilment (see Table 4.21).

Following the correlation, a 3x3 multivariate analysis of covariance was used to identify the effect of frequency of attendance and prayer on leisure meanings. The four leisure meanings were entered as dependent variables with attendance and prayer as independent variables with age and gender entered as co-variants. SPSS General Linear Model (GLM) was used for the analysis. The results of the multivariate test suggested that after the effect of the relationship of the co-variants was removed (age –Wilks' Lambda = 0.969; $F = 3.366$; $df = 4$; $p = 0.010$; gender –Wilks' Lambda = 0.954; $F = 4.997$; $df = 4$; $p = 0.001$) the effect of both attendance (Wilks' Lambda = 0.966; $F = 1.789$; $df = 8$; $p = 0.076$) and prayer (Wilks' Lambda = 0.985; $F = 0.801$; $df = 8$; $p = 0.602$) were not significant. There was also no significant interaction between these variables (Wilks' Lambda = 0.971; $F = 0.781$; $df = 16$; $p = 0.708$).

To what Extent are Leisure Meanings Associated with the Affective Dimension of Religiosity?

Correlations between the four leisure meanings and Intrinsic Religiosity, Extrinsic Religiosity and Quest indicated that Intrinsic Religiosity was negatively but weakly

related to Leisure as Passing Time ($r = -0.101$; $p = 0.032$), and positively but weakly related to Leisure as Achieving Fulfilment ($r = 0.249$; $p = 0.000$). Extrinsic Religiosity was positively but weakly related to Leisure as Exercising Choice ($r = 0.93$; $p = 0.049$); Leisure as Escaping Pressure ($r = 0.178$; $p = 0.000$). and, Leisure as Achieving Fulfilment ($r = 0.203$; $p = 0.000$). Quest was positively but weakly related to Leisure as Achieving Fulfilment ($r = 0.263$; $p = 0.000$) (see Table 4.21).

To predict the influence of Intrinsic Religiosity, Extrinsic Religiosity, and Quest on Leisure as Achieving Fulfilment, these three variables were entered as one block into a multiple regression equation. The results were significant ($F = 16.682$; $df = 3$, $p = 0.000$) and together the three variables explained 10.1% of the variance in Leisure as Achieving Fulfilment ($R^2 = 0.101$). Both Intrinsic Religiosity ($\beta = 0.164$) and Quest ($\beta = 0.176$) had significant beta values. To obtain the most simple result Extrinsic Religiosity was removed from the equation. Table 4.22 displays the results of the final analysis. The model was significant ($F = 23.683$, $df = 2$, $p = 0.000$) and together Intrinsic Religiosity and Quest explained 9.6% of the variance in Leisure as Achieving Fulfilment ($R^2 = 0.096$).

A 3x3x3 multivariate analysis of covariance was used to identify the effect of Intrinsic Religiosity, Extrinsic Religiosity, and Quest on leisure meanings. The four leisure meanings were entered as dependent variables with Intrinsic Religiosity (high medium, and low), Extrinsic Religiosity (high medium, and low), and Quest (high medium, and low) as independent variables with age and gender entered as co-variants. SPSS General Linear Model (GLM) was used for the analysis. The influence of gender was

significant (Wilks' Lambda = 0.966; $F = 3.512$; $df = 4$; $p = 0.008$) however age was not (Wilks' Lambda = 0.989; $F = 1.073$; $df = 4$; $p = 0.369$). The multivariate test indicated that only the effect of Extrinsic Religiosity (Wilks' Lambda = 0.941; $F = 3.078$; $df = 8$; $p = 0.002$) was significant and no interactions were observed.

Table 4.21
Correlations between the LMI Factors, Gender, Age, Overall Religiosity, Christian Belief, Prayer, Attendance, Intrinsic Religiosity, Extrinsic Religiosity, and Quest

	Leisure as Passing Time	Leisure as Exercising Choice	Leisure as Escaping Pressure	Leisure as Achieving Fulfilment
Leisure as Passing Time	1.000	0.273**	0.257**	0.161**
Leisure as Exercising Choice		1.000	0.422**	0.141**
Leisure as Escaping Pressure			1.000	0.265**
Leisure as Achieving Fulfilment				1.000
Gender	0.141**	0.180**	0.078	0.063
Age	0.018	0.090	0.131**	0.156**
Overall Religiosity	-0.053	0.041	0.074	0.242**
Christian Belief	-0.030	0.043	0.053	0.151**
Prayer	-0.073	0.067	0.064	0.176**
Attendance	-0.068	0.002	0.086	0.167**
Intrinsic Religiosity	-0.101*	0.005	0.044	0.249**
Extrinsic Religiosity	0.075	0.093*	0.178**	0.203**
Quest	0.043	0.015	-0.016	0.263**

** Significant at the 0.01 level.

* Significant at the 0.05 level.

Table 4.22
Regression Analysis of Intrinsic Religiosity and Quest
on leisure as Achieving Fulfilment

Variable	B	Beta	T	Sig. T
Intrinsic Religiosity	0.144	0.197	4.188	0.000**
Quest	0.183	0.186	3.986	0.000**
(constant)	2.274			
N=451	**p<.05			

After the influence of gender was removed, the univariate analyses indicated that Extrinsic Religiosity affected both Leisure as Escaping Pressure ($F = 9.275$; $df = 2$; $p = 0.000$) and Leisure as Achieving Fulfilment ($F = 3.926$; $df = 2$; $p = 0.020$). A Bonferroni post-hoc analysis was undertaken for these two dependent variables. Individuals with high Extrinsic Religiosity ($\xi = 4.20$) were more likely to consider leisure as escaping pressure than those with medium ($\xi = 3.73$) or low ($\xi = 3.59$) Extrinsic Religiosity. Furthermore, individuals with high Extrinsic Religiosity ($\xi = 3.52$) were more likely to consider leisure as an opportunity to achieve fulfilment than those with medium ($\xi = 3.15$) or low ($\xi = 3.09$) Extrinsic Religiosity (see Table 4.23).

Table 4.23
A Comparison of the Mean Leisure as Passing Time and Leisure as Achieving Fulfilment Scores for varying levels of Extrinsic Religiosity

Extrinsic Religiosity	Leisure as Passing Time	Leisure as Achieving Fulfilment
Low	3.59*	3.09*
Medium	3.73*	3.15*
High	4.20	3.52

*significantly different to High Extrinsic Religiosity at the 0.05 level

Summary of the results of Research Objective 3

The results of this research objective identified several effects. Firstly, after the influence of age and gender were removed, Overall Religiosity did affect whether an individual considered leisure as an opportunity to achieve fulfilment in life. Furthermore, religious affiliation affected leisure meaning. For example, Anglicans were less likely to consider leisure as passing time than those with no religious affiliation and Protestants more likely to consider leisure as an opportunity to achieve fulfilment than others. Additionally, those individuals with high Extrinsic Religiosity scores were more likely to consider leisure as a way of escaping pressure and as an opportunity to achieve fulfilment than those with low or medium Extrinsic Religiosity scores. Finally, both Intrinsic Religiosity and Quest were weak but significant predictors of Leisure as Achieving Fulfilment.

Summary of the Results

The following is a summary of the results of the analysis.

In relation to the meaning of leisure:

1. The Leisure Meaning Inventory was found to be a moderately reliable and valid measure of leisure meanings;
2. Women were more likely to consider Leisure as Passing Time and Escaping Pressure than were men;
3. Age did not appear to effect the meaning that people attached to leisure;

In relation to religiosity:

4. The respondents were moderately religious;
5. Older people were more likely to be high in religiosity than were younger people;
6. Women were more likely to be high in religiosity than were men;

In relation to the relationship between religiosity and the meaning of leisure:

7. People who were moderately or highly religious were more likely to understand leisure as an opportunity to achieve fulfilment than those who reported low religiosity;
8. Religious affiliation was likely to be associated with the understanding of leisure. For example, Anglicans were less likely to consider Leisure as Passing Time than other people and Protestants more likely to consider Leisure as Escaping Pressure than other people;

-
9. People who were highly Extrinsically Religious were more likely to consider leisure as a way of escaping pressure; and,
 10. People who were highly Extrinsic Religious were more likely to consider leisure as an opportunity to achieve fulfilment.

While many of the results, demonstrated only moderate significance or weak correlation there were important findings and implications evident in the research. The next chapter provides a discussion of these results in relation to the research question and objectives.

CHAPTER FIVE

DISCUSSION

Introduction

One assumption that underlies much of the contemporary discussion and research concerning the meaning of leisure has been the perception of freedom. To researchers like Kelly (1987; 2000) leisure experiences are freely chosen and separate from the demands of everyday life. In contrast, other researchers (Crawford et al., 1991; Rojek, 1995) have considered leisure to be moulded by society and the interactions people have with each other. Consequently, the ways that people express their leisure are influenced by other aspects of life such as gender, role, economic status, and ethnicity.

Leisure researchers have responded to the diversity of meaning by approaching leisure from particular standpoints, such as defining leisure as a particular time, activity, state of mind, or state of being. Alternatively, in an effort to accommodate the range of diversity in meaning, Watkins (1999) provided four categories of meaning: leisure as passing time; leisure as exercising choice; leisure as escaping pressure; and leisure as achieving fulfilment. Furthermore, he argued that each of these meanings could not be separated from the context of the leisure experience and therefore the prevailing societal conditions.

One of the more pervasive influences upon society, and consequently leisure, has been that of religion. Religion has not only played an important role in shaping societal practices but, personal religion has played a significant part in how people have perceived, interpreted and behaved in the world around them. The recent tensions between the USA and several Islamic groups is described as a 'holy war' and is seen by some as a conflict between Christianity and Islam. Similarly, the conflict between the Catholics and Protestants in Ireland is related in part to the religious differences and perceptions of these two religious groups. However, despite the recognised importance of religion in shaping values and perceptions, there has been little systematic research into the influence of religion on the understanding of leisure.

This gap formed the central research problem addressed by this thesis, namely: *To what extent were perceptions of the meaning of leisure in contemporary society associated with religion?*

The attitudes and opinions of nearly 500 individuals, from a diverse range of households in Brisbane were collected via a questionnaire. The responses to the questionnaires were subsequently studied and analysed. Four important findings concerning leisure and religion were identified. These were:

- The meaning of leisure in contemporary society appeared to be largely unaffected by religion; however,
- Religion was associated with the meaning of leisure, when leisure was perceived to be an opportunity for achieving fulfilment in life;

-
- The meaning of leisure was affected by gender; and,
 - The Leisure Meaning Inventory was demonstrated to be an effective and useful measure of leisure meaning.

The implications of these findings are discussed in this chapter, and then integrated to create a more comprehensive picture. In addition, implications for practice, and some suggestions for future research are discussed.

The Religious Characteristics of the Respondents

The majority of the people who participated in the study appeared to be moderately religious. The respondents reported a moderate level of overall religiosity and most agreed to a certain extent with the basic beliefs of the Christian religion. This was consistent with other research (Bouma, 1996; Hughes, 2000; Hughes et al., 1995), which suggested that Australians held moderate traditional religious beliefs. In the current study, 70% of people prayed occasionally, and almost two thirds of this group prayed several times a month or more. Given the role of prayer in expressing religion, this provided additional evidence to suggest that the respondents were moderately religious.

As in most social studies of Australians, the religious affiliation of this sample was high (approx 70%) and was similar to that reported in the 1996 census (Australian Bureau of Statistics, 1996). Affiliation in the more traditional churches - the Roman Catholic, Anglican and the Uniting (once Methodist, Presbyterian, and Congregational) churches was lower in this study than that recorded in the most recent census. This result

suggested confirmation of the continual decline in affiliation with the church. The Australian Bureau of Statistics (1996) indicated that these churches had declined approximately 1 to 2% in the last five years. However, much of this decline can be attributed to the aging membership and low numbers of new members. Other research (see Bentley & Hughes, 1996; Blombery, 1996; Hughes, 2000) has reported that 50 to 60 % of the members of the Anglican, Catholic and Uniting Churches are over fifty years of age. The present study found similar results. The numerical dominance of women in both the Anglican and Catholic churches indicated by the current study is also a function of this process. Both of these denominations have a traditional focus, are favoured by older generations, and women live longer than do men.

Despite being moderately religious, attendance at a church or a place of worship appeared less important to individuals in this study than other aspects of religion. While almost 70% of people in this study indicated that they attended a church, only a little more than a third of these people indicated they attended church regularly. The remainder attended only once or twice a year (presumably for special occasions such as weddings, funerals, Christmas, or Easter). This is confirmed by numerous writers both in Australia (Bouma, 1992, 1996; Hughes, 1998, 2000; Hughes & Black, 1999; Hughes et al., 1995) and overseas (Loewenthal, 2000; McGuire, 1992; Paloutzian, 1996), who have noted that attending church or participating in corporate forms of religious worship has become less important in a person's life.

Overall, the religion of the participants appears to be a 'diffused' religion. The moderate level of belief in Christian doctrine, the acceptance and participation in prayer

(which are the personal elements of religion) with low attendance levels (the corporate aspect of religion) are indicative of societies that have a 'diffused religion' (Cipriani, 1989). It is also interesting to note that the quantity of people in this study who say they never attend church (27.9%) is similar to the quantity of people who reported that they never pray (30.1%). There is a distinct group of people who when measured by the conventional religious indicators, do not appear to be religious at all.

The Association of Religion with the Meaning of Leisure

Even though the participants reported being moderately religious and there was evidence to suggest that a diffused religion was present, the results of the study indicated that the meanings of leisure were largely unaffected by religion. There was no significant difference in perception in three of the four categories of leisure meaning between people with low, medium or high levels of overall religiosity or many of the multi-dimensional measures of religiosity. However, two aspects of religion (affiliation and extrinsic religiosity) did cause an effect and these aspects are discussed separately later in this chapter.

Bouma and Dixon (1986) also reported that there appeared to be no association between a person's leisure and religion. They concluded that people only draw on their religion when they believe that their religion is relevant to the issue at hand. For example, a person will look to religion for guidance regarding voting if there has been a prior linkage between religion and voting (Lenski, 1963; Watson, Morris, & Hood, 1989),

through for example a sermon or religious publication. Bouma and Dixon (1986) stated,

When one takes a close look at one's life the opportunity for decision-making, in which specifically religious beliefs will have any impact, is rather rare. Moreover, if this is reduced to those beliefs that could be defined as religious, the area of life on which they would impinge is even smaller (p.179).

The absence of a link between leisure and religion was also found by Collins (1993) when he studied a Brethren group in New Zealand. Whilst he noted that the views of leisure held by the Brethren had varied as theological changes occurred, few of his participants drew any association between their current understanding of leisure and their faith. He concluded that many people might not be consciously aware of the interconnections between leisure and religion even if they did exist. Furthermore, he argued that there was a clear contrast between the views of leisure held by ordinary Christians to those more philosophical approaches held by religious writers such as Pieper (1952), Dahl (1972) or Johnston (1983; 1994). Collins partially attributed this difference to the lack of specific teaching or study of this topic.

Hotham (1983) found similar results to Collins. Despite all of her sample being academics in a conservative Christian Bible college, she reported that few if any of her subjects felt that their understanding of leisure was influenced by their religious faith. Hotham concluded that a person's views of leisure were more closely linked to societal influences (education, role, and the media) rather than any religious factors.

Doohan (1990) argued that absence of any significant connection between religion and leisure was caused by religious institutions and groups. The Christian Church's record concerning teachings about leisure has been to either trivialise or ignore its existence. Furthermore, the main statements that have been presented about leisure concern moral issues such as gambling and censorship. The church has been so silent on everyday issues such as leisure that even regular attenders would be unlikely to hear religious teachings or instructions in these areas (Sine, 1999; Sweet, 1999). This is similar to findings reported by Wuthnow (1994) concerning people's use of money. In his study, he found no difference between religious and non-religious people in their use and understanding of money. He attributed the disassociation between people's religious faith and their use of money to the church's lack of teaching and guidance on economic issues.

However, this is not just a new idea. In the 1960s, Glock and Stark (1965) also argued that the "...implications of the faith for man's relation to man are left largely to the individual to work out for himself, with God's help but without the help of the churches" (p.183). Glock and Stark argued that this could have serious effects on religion's relevance in the future, as other societal forces become dominant.

Historically, religious institutions have had a substantial influence on the values, norms, and practices of western societies and consequently the meaning of leisure in contemporary societies such as Australia. Few of the mainstream leisure activities in society would conflict with basic Christian values and therefore it is unlikely that religious people would be confronted by leisure incompatible with their religion.

Therefore, leisure is perceived as an aspect of life that does not require a religious response and therefore, religious institutions have focused on more controversial issues. Consequently, the meanings that religious people associate with leisure are rarely different from non-religious members of the population. For example, sport is considered suitable as it contributes towards the health and well being of individuals and society. It also provides an avenue to ‘entertain’ youth and prevent hooliganism. These types of opinions can be held, regardless of the intensity of a person’s religious convictions.

Stark and Finke (2000) suggested that most mainstream churches have become ‘low-tension’. Low-tension churches are those churches whose basic values do not conflict with society. This is very noticeable in societies like Australia, which were founded on Anglo-Catholic traditions. However, as a consequence of the becoming low tension, the Christian Church has lost its monopoly on morals, and a corresponding reduction in its relevance to the community has occurred.

In one sense, the low tension process has resulted in religious groups ‘loosening’ their hard-line stances on most leisure past-times. Even the traditional anti-gambling and alcohol stance of the more conservative churches has softened. Abstinence from alcohol has been replaced with responsible drinking. ‘Soft’ gambling (raffles, bingo, and the Melbourne Cup) is now often acceptable. However as a result of this ‘loosening’, religious groups are no longer perceived as the sole up-holder of the moral values of society. While the Christian church still has a significant voice in protecting the rights of individuals, it has been joined by a variety of non-religious organisations.

Additionally, religious organisations have also lost the monopoly that they had in the 1960 to 80s on the provision of recreational programs for children and youth. Today a variety of organisations provide after-school care, holiday camps, youth groups and children's programs, further disassociating religious organisations from the delivery and control of leisure.

The Association of Religion with Leisure as Achieving Fulfilment

As mentioned previously, the category, 'leisure as achieving fulfilment', was associated with a person's overall religiosity. People with a moderate or high religiosity were more likely to consider leisure as an opportunity for achieving fulfilment than those people low in religiosity.

This finding indicated one of the areas of leisure where religion did have a significant effect and also highlighted the similarity between aspects of leisure and religion. For example, Godbey (1999) and others argued that both leisure and religion allow people to reach their full potential, as each focused on people's ultimate worth, destiny, and value (Brightbill, 1960). Furthermore, Godbey (1999) indicated that both leisure and religion expressed the desire for personal well being and self-realisation. To him, religion is concerned with questions of perfection, ultimate purposes, and meaning, and leisure experiences in the search for fulfilment are concerned with similar issues –self-actualisation, becoming perfect or who you are meant to be. These views are also held by several other researchers (Bammel, 1982; Bammel & Bammel, 1992; Banton, 1966;

Tamney & Johnson, 1989) and consequently, led to a focus on the relationship between Maslow's 'self actualisation' and religious experiences.

Self-actualisation is often considered the domain of leisure however, Tamney & Tamney (1989) argued that the process of sanctification taught by many Protestant and Pentecostal churches, could also be considered self-actualisation. Sanctification involves a moral and spiritual transformation that encourages the believer to become more perfect or 'Christ-like' (Douglas, 1980). The results of the current study suggested that leisure might be one avenue that is used by religious people to become sanctified. This approach to leisure may be expressed through: a) participation in religious duties; b) seeking out alternative non-traditional religious experiences; or. c) aspects of religion becoming the leisure experience itself.

Religious Duties

It is possible that some people will see their leisure as an opportunity to perform or undertake religious duties. Many churches would state that it is a religious responsibility to use free time responsibly, and therefore encourage their followers to participate in the activities of the church. These activities can range from the provision of community services to evangelistic programs. For example, many churches provide support programs for the unemployed, elderly, and infirmed. Additionally, there is a rise in the number of religious groups providing 'leisure ministries' (see Vawser, 1992). These ministries range from youth camps, outdoor activities, craft groups, playgroups, to sporting competitions and hobby or music based groups. Leisure ministries provide

several functions for these groups. Firstly, the ministries provide a competition or club that is considered Godly, since the church provides the activity it sanctions or legitimises the event.

Secondly, the leisure ministry provides an avenue for evangelism. Individuals can participate in their favourite sport or hobby and invite non-religious friends to participate, which hopefully leads to greater involvement within the religious organisation. The performance or participation within each of these activities becomes a source of satisfaction for the participant. This satisfaction leads to feelings of fulfilment, knowing that they are carrying out God's will.

Additional Religious Experiences

In addition, leisure may be perceived as an opportunity to participate in non-traditional forms of religious experiences. For example, Heintzman (1996) noted the contribution that wilderness retreats and experiences contributed to a person's spirituality. Retreats are usually deliberately undertaken by people to enhance their religiosity. However, retreats are not limited to wilderness locations. A significant proportion of the tourist activity in Europe and the Middle East revolves around people visiting sacred sites or undertaking 'pilgrimages' to religious locations (Cohen, 1992; Eade, 1992; Nolan & Nolan, 1992; Rinschede, 1992; Smith, 1992).

Furthermore, a variety of authors (Collins, 1993; Fox, 1983; Fox, 1997; Henderson, 1993; Little, 1997) have reported that leisure can facilitate religious/spiritual

experiences. Collins (1993) stated that “leisure has the potential to free the mind of the individual in a way that facilitates more receptivity to the spiritual realm” (p. 295). Fox (1997) and Little (1997) studied groups of woman participating in wilderness activities and reported that the participants in their studies experienced significant spiritual benefits from their wilderness experience. This was especially true where the wilderness experiences provided opportunities for self-actualisation or self-fulfilment.

Religion becomes Leisure

Alternatively, it is possible that religion is now perceived by many people in contemporary society to be a leisure experience. Religious activities are some of the many opportunities available as leisure. When an individual wishes to focus on the spiritual aspects of their life, they look towards religion, in the same way that they once looked towards gyms for fitness and clubs for sport. This was also one of the findings of the National Church Life Surveys (Kaldor et al., 1999). A significant amount of the growth that is occurring in some denominations, results from people swapping between denominations. This swapping is generally attributed to people looking for a religious experience that best suits their needs at a particular point in time, similar to the shopping concept. Carson (2000) observed that the religious environment has responded to the changes in societal attitudes by becoming a ‘religious supermarket’ in which individuals shop round searching for the faith of their choice and the organisation that can provide for their religious needs.

The Association of Affiliation with Leisure Meaning

One aspect of religion that did effect the meanings associated with leisure was religious affiliation. Two effects were observed: Anglicans were less likely to view leisure as simply passing time than non-Anglicans; and, Protestants more likely to consider leisure as an opportunity to achieve fulfilment than non-Protestants. Each of these findings appeared to be linked to historical viewpoints adopted by these religious groups and each is discussed in turn.

Historically, the Anglican Church identified Sunday as a day dedicated to worshipping God and as a special day dedicated to recreation. These two views developed during the Church of England's (as it was formerly known) early years and partially as a reaction to the theologically conservative Protestant teachings. The more 'puritan' Protestant churches argued that Sunday should be totally dedicated to the worship of God. For example, Laski (1551, cited in Lee, 1966, p. 255) stated that people must not,

Break or desecrate the Sabbath by spending the day destined for service of the Church, in servile works, in idleness, jest, drunkenness, gambling, play and other works of the flesh.

In contrast, the leaders of the Church of England adopted a different view. The church acknowledged the sanctity of the Sunday but also commissioned the 'Book of Sports' in 1618, which encouraged Sunday sports, dancing, May games, May poles and athletics. This was reissued in the reign of Charles 1 in 1633 (after the demise of puritan rulers) with the Royal decree that, "dancing, archery, harlequinades, theatrical displays and similar recreations belong to the true Sunday observance" (cited in Lee, 1966 p. 259).

The implications of this was that people who attended the Church of England associated Sunday with both worshipping God and engaging in recreational pursuits. Furthermore, in time people saw recreation as an integral part of the Sunday religious celebration.

This link between the Sabbath and leisure continued well into the 20th century. During the 1950s and 1960s Church of England members would dutifully attend church then spend the rest of the day in various recreational pursuits. Often attendance at church on the Sunday morning was all that the Anglican church required of them and because of this focus Anglicanism was often considered one of the less demanding religions (Collins & Lineham, 2000). As people's association with the Anglican Church became increasingly nominal, attendance waned, and consequently, nominal Anglicans have de-emphasised their attendance focus yet, retained their leisure focus.

The association of leisure with a specific time frame is not unique to Anglicans and was also identified in Bundt's (1981) study of contemporary Jews. She argued that the Jewish concept of leisure is closely related to their understanding of the Sabbath, which starts from sunset on the Friday and continues until Saturday evening. To the Jew, leisure occurs during and as an integral part of the Sabbath ceremony. For both the Anglican and the Jew, leisure is not simply an attempt to pass time, but rather it involves a specific time frame and a particular set of experiences.

In addition to the influence of Anglican affiliation, Protestants were more likely to consider leisure as an opportunity to achieve fulfilment than non-Protestants. In the current study, this category of affiliation comprised of denominations such as the

Baptist, continuing Presbyterians, Wesleyan Methodists, Assemblies of God, and Salvation Army. These churches have a reputation for being slightly stricter and having more control or influence over their membership (Stark & Finke, 2000). This is seen to some extent in higher levels of attendance amongst those affiliated with these denominations (Hughes, 2000). Whilst these churches may not have any direct teachings on leisure, they all to some extent maintain a focus on sanctification and therefore encourage their followers to actively seek fulfilment by become more perfect or ‘Christ-like’ through all aspects of life -including leisure.

The Association of Extrinsic Religiosity with Leisure Meaning

In this study, two effects concerning extrinsic religiosity were observed. People who displayed a high level of extrinsic religiosity were more likely to consider leisure as a way of escaping pressure than those who had a low to moderate level of extrinsic religiosity, and people with high levels of extrinsic religiosity were more likely to consider leisure as an opportunity for achieving fulfilment than those people with low to moderate extrinsic religiosity.

People who are extrinsically religious tend to have a ‘legalistic’ view of religion (Allport & Ross, 1967; Hopson & Openlander, 1995). For extrinsically religious people, religion provides a set of rules and regulations to live by. Consequently, they may look for strict teachings about daily living through their religion, and therefore, they may be likely to have legalistic thinking about the nature of leisure.

One view that is dominant in Christian writing is that leisure was designed to renew or repair people for work and other responsibilities. This view originated in the early Israelite writings about the Sabbath. Furthermore, a significant amount of Christian teaching about leisure emerged from the 'puritan' era, in which leisure was only considered useful if it prepared people to carry out their calling more effectively. Consequently, leisure is seen as re-creating people for work, or for recuperating people for work. The Sabbath in this sense is a day of worship but also as a day of 'rest.' This meant rest from work and other obligations, so that people were better able to carry out their 'real' duties. This view has continued in contemporary writings such as Norden (1965); Johnston (1983; 1994) and Higginson (1999), who argued that the Sabbath was first and foremost a time for abstinence from work and by this process people find themselves refreshed, renewed and ready for their other obligations in life.

Alternatively, Allport and Ross (1967) stated that people high in extrinsic religiosity may view their religion in utilitarian ways and thereby 'use' their religion for social or personal benefit. This utilitarian approach spills over to leisure and consequently leisure is used to achieve religious aims. For example, leisure repairs or renews people so that they can fulfil their religious duties. On the other hand, leisure creates opportunities to achieve fulfilment, something that many religious groups encourage. This also supports Mobley's (1965) conclusions. Mobley compared the leisure attitudes of Southern Baptist Church leaders to those attitudes held by park and recreation authorities. He suggested that Baptists saw leisure as a means to an end (as a strategy to draw closer to God), whereas, park authorities saw leisure as an end in itself.

What this latter finding also highlights are two approaches to self-actualisation. The traditional perspective of self-actualisation is that it occurs spontaneously during various experiences or situations. Self-actualisation is rarely the goal of an experience. However, the relationship between extrinsic religiosity and achieving fulfilment suggests that self-actualisation may be perceived as a goal and actively sought by some religious people. This attitude to self-actualisation is also found in popular culture and is particularly noticeable through the proliferation of self-help courses and publications (Bruce, 1996; Metcalf, 2001; Thomas, 2000).

Alternatively, the finding of a relationship between extrinsic religiosity and various aspects of leisure such as self-actualisation, may be an artefact of the extrinsic religiosity construct. Is a person's extrinsicness tied to their religiosity, or is it independent, and linked to personality attributes or cultural factors? Some people may approach all of life in an extrinsic manner and not just their religion.

The Relationship of the Findings to Contemporary Theories of Leisure

Leisure as Freedom

One of the most common attributes of leisure that has been discussed in the last twenty or thirty years is leisure's association with perceptions of freedom. Most psychological and sociological definitions of leisure consider leisure as an experience or state that was

freely chosen. For example, Kelly (1987) in his book 'Freedom To Be: A New Sociology of Leisure' argued that contemporary leisure was the ultimate in freedom. For Kelly, leisure existed when an individual was not being constrained or restricted by any social or outside force - leisure was 'being' not 'doing'. The absence of a relationship between leisure and religion in this study may be related to the growing association in popular culture of leisure with freedom. Traditionally, leisure has been associated with freedom from other aspects of life such as family and work. However, the results of this study indicated that leisure provides freedom from a broader range of experiences than just family and work. Leisure is as an avenue where people are free from ultimate concerns; even those challenged by religion.

Leisure as a Domain in Life

Alternatively the findings could be suggesting that leisure is a domain of life. However, unlike other research that suggests that each of the domains of life such as work, family, leisure and religion are fundamentally different from each other and each contributes a unique domain to life (see Kelly & Kelly, 1994), the results of this study suggest that aspects of the domains have shared meanings. In this study, leisure and religion were independent except where they were both concerned with providing opportunities for achieving fulfilment or self-actualisation. It could also be possible to suggest that leisure and work are independent except when work also provides opportunities for self actualisation. Likewise, it is possible the religion and work would share aspects of meaning. Work can share aspects of meaning with religion, especially when work is

considered part of a person's religious duties or calling. Figure 5.1 provides a diagrammatic representation of the shared meaning of these domains.

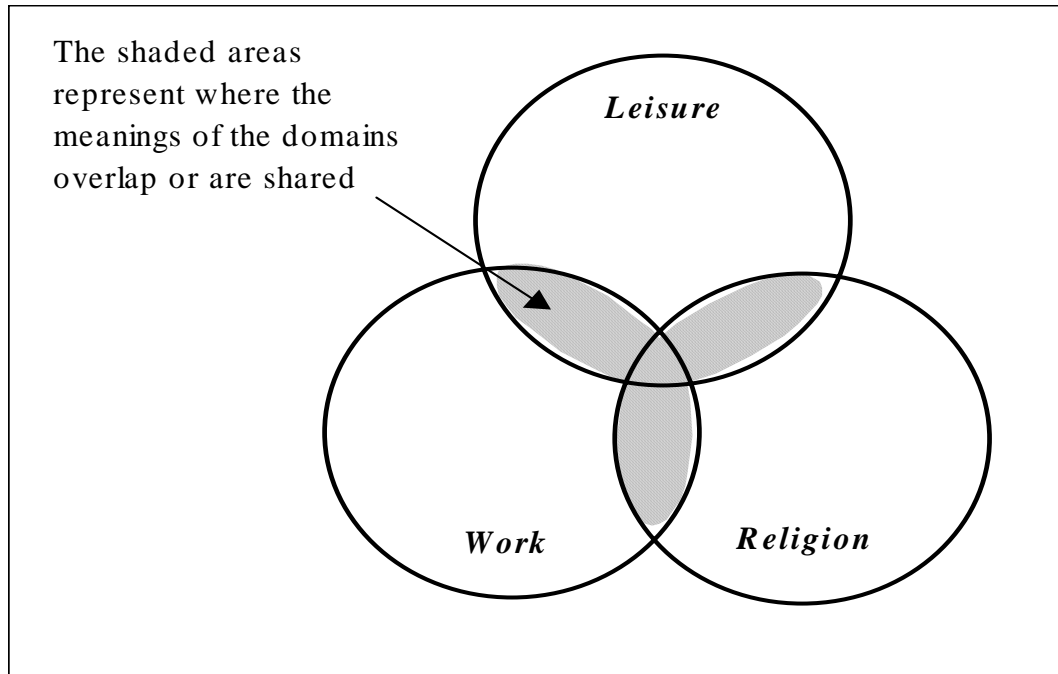


Figure 5.1

The Shared Meanings of the Work, Leisure and Religious Domains of Life.

Constraint Theories

The findings of the study contradicted leisure constraint theories which suggested that a person's religious beliefs constrain or restrict leisure (Crawford & Godbey, 1987).

Whilst there may be anecdotal evidence (see Ibrahim, 1991) to suggest that religious people do not participate in particular leisure activities (Muslim women do not go to the beach because of their clothing restrictions, some Baptists do not drink alcohol and

refrain from activities associated with it), the current research suggested that religious beliefs are not used to help understand leisure or what constitutes a leisure experience. What appears more likely is that religion has a moderating or intervening effect on leisure behaviour through its effects on morals and ethics. Rather than influencing the meaning, it will influence the outcome or the manifestation of the meaning (see Figure 5.2). A case in point is when people perceive leisure as a way of escaping pressure from work. The range of activities that are likely to be acceptable to an individual is moderated by his or her religious views. For example, the Baptist person mentioned in the previous example may see leisure as a way to escape stress, however they may not involve alcohol in their leisure experience, whereas a non religious person may also see leisure in the same light however, he or she would be willing to engage in activities that were associated with alcohol. This moderating or intervening effect should be the focus of future research.

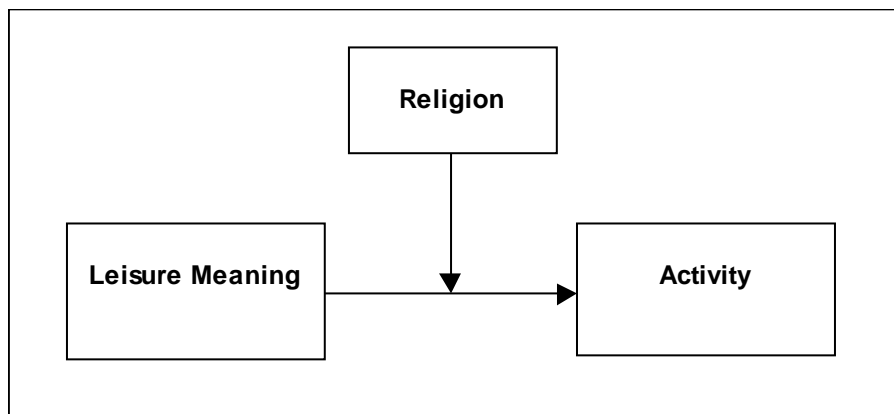


Figure 5.2

The moderating influence of religion on Leisure Meanings and Activities.

Influence of Gender on Leisure Meaning

While there were multiple possibilities to explain the effect of religion on leisure, the research also uncovered influence of gender on the leisure meaning categories. For instance, women were more likely to classify leisure as passing time than were men. Whilst this is not new information, it did confirm previous research findings (Altergott & McCreedy, 1993; Henderson, 1996; Shaw, 1985), which suggested that this was related to the roles that women traditionally provided in society. Women are more likely to undertake roles that did not allow a clear demarcation between work and other aspects of life. For example, the traditional female role saw women clean the house, cook for the family, and look after the children. Even during family 'leisure' activities, there was still some element of caring for the family. Several authors (Altergott & McCreedy, 1993; Henderson, 1996) have argued that most individuals responsible for child care (more likely to be women than men), found that their leisure was constrained or controlled by their caring role. This situation is exacerbated if the parent in the caring role was also employed. Shaw (1992) found that women's increases in the labour market has had an impact on their leisure. Usually, the division of labour in the home continued to be the same with women doing the majority of the housework and childcare.

Similarly, women were more likely to classify leisure as exercising choice than were men. One possible explanation could be that for some women leisure is seen as a way of being in control, especially when everything in life appears to be controlled for them.

Hunter and Whitson (1992) suggested that women look to leisure-time for time for themselves and as opportunities to develop their personal interests. Therefore, they often become involved in activities such as sport, in which they can express themselves and demonstrate levels of competence outside of the family environment. For some women, leisure becomes a time for themselves, for their own choices and an opportunity to express themselves, as they see fit.

The Relationship of the Findings to Contemporary Theories of Religion

The absence of a significant relationship between religion and leisure provided additional support for some of the current theories concerning religion in contemporary society. At a personal level, life appears to have continued to become secularised (for example, the influence of religion on other aspects of life has declined). However, as Berger (1999) recently argued people have not given up on religion as the secularisation theory predicted, rather only the influence of religion has dwindled.

The results of this study suggested that people still hold religious beliefs. The majority did not discount the existence of God, and whilst there were varying levels of participation in prayer and church attendance, religion was still considered relevant. However, for the most part, the relevance was distinct and separate from their understanding of leisure. Religion was another compartment within life, which only related to aspects of life perceived to require a religious response or interpretation. Religion was not the all-pervading, all guiding force that has been described in the past.

Religion as Schema

One of the current focuses in the psychology of religion is to view religion as a schema. This schema provides a template through which the world and everyday events are interpreted (Fiske & Linville, 1980; McIntosh, 1995). One of the issues concerning the use of schema is the identification of conditions that make it likely to be primed or utilised in a given context or experience. The conclusions drawn from this study provide some suggestions. Firstly, the absence of a relationship between religion and leisure suggest that the influence of religious schemas are not as broadly ranging as believed. Even those people high in overall religiosity, those who would be expected to have a strong religious schema (McIntosh, 1995), did not demonstrate marked variation from the remainder of the population.

Secondly, it would appear a religious schema is only activated if the schema contained information about leisure (prior teachings or doctrine concerning leisure), as in the case of Protestants and Anglicans. Otherwise, individuals looked to other sources for information. Thirdly, religious schema appeared to be primed when there was a similarity between the outcomes of leisure experience and the outcomes of the religious experience. This was apparent in the relationship between religion and leisure when viewed as achieving fulfilment. Both leisure and religion can provide the same benefits to individuals.

Religion as an Unidimensional Construct

While it was not one of the research objectives of this study, the results also provided insight into the measurement and nature of religion. In this study, neither the cognitive (Christian Belief scale), affective (intrinsic religiosity), or behavioural (prayer or attendance) measures of religiosity demonstrated any effect on the leisure meaning categories. However, the overall religiosity measure, which was constructed from these three dimensions did demonstrate an effect on one category - leisure as achieving fulfilment. When an individual was moderate to high in overall religiosity then there was an effect. This is explained by Stark and Finke (2000). They observed that people become more religious not by increasing the intensity of one religious dimension, but rather by increasing the number of religiosity dimensions involved. An individual does not increase commitment just by increasing attendance, but rather by also accepting the doctrine of their faith and by relying more heavily on the affective benefits of the religion. A synergy occurs between the dimensions, and consequently religion becomes a point of focus and therefore this increases the likelihood of people looking to their faith for guidance or explanations of events.

Psychometric Properties of the Leisure Meaning Inventory

One of the important contributions of this study was the development of the Leisure Meaning Inventory. The LMI proved to be a moderately reliable measure of the leisure meaning categories developed by Watkins (1999). The overall internal reliability was 0.81, and the internal reliability of each of the categories was moderate to good (Leisure

as Passing Time = 0.74; Leisure as Exercising Choice = 0.66; Leisure as Escaping Pressure = 0.74; Leisure as Achieving Fulfilment = 0.68). Furthermore, the factor analysis confirmed the four-category structure and this structure held together under a variety of sample populations during each stage of development and testing. Overall, the LMI performed in a similar fashion to other diagnostic instruments used in leisure research. For example, users of the Recreation Experience Preference scales report Cronbach Alphas between 0.68 and 0.72 (Driver, Tinsley, & Manfredro, 1991a). Graefe, Ditton, Roggenbuck, and Schreyer (1981) reported 0.68 to 0.90 for their meaning scales, Crandall and Slivken (1980) reported 0.76 for their leisure ethic scale, and Iso-Aloha and Allen (1982) 0.94 for their leisure motivation scale.

Table 5.1
The psychometric properties of the LMI

Scale	% of variance explained	Cronbach Alpha
LMI (overall)	54.2	0.8170
Leisure as Passing Time	15.7	0.7441
Leisure as Exercising Choice	13.3	0.6638
Leisure as Escaping pressure	12.7	0.7400
Leisure as Achieving Fulfilment	12.5	0.6853

The evidence of the validity of the LMI was equally encouraging. As stated earlier, the validity of the LMI lay in its theoretical origins and the grounded theory approach that was used by Watkins to develop the initial leisure meaning categories. To maintain the validity the items in the LMI were drawn from Watkins' interview transcripts and changes to the original language of the interviewees were kept to a minimum.

Comparisons to other leisure constructs were undertaken, and even though these measures were not measuring totally similar concepts, weak but positive correlations were observed.

The utility of the LMI was also demonstrated by the study. For example, the LMI provided a leisure meaning profile of the differing responses for men and women. Alternatively, if the different collection districts were the focus for this study, a leisure meaning profile could have been provided for each locality.

A noticeable problem in the construction of the LMI was the operationalisation of the ‘emotion’ dimension. Individuals appeared to find it difficult to distinguish between physical, emotional, and mental relaxation; and it was found that the inclusion of the word ‘relaxation’ in a question elicited similar responses. One explanation could be that the framework identified by Watkins was over-developed and he provided too many dimensions. Other researchers who use similar methodologies and procedures have usually identified three or four dimensions at best.

Alternatively, this problem may be a problem inherent in operationalising constructs that have evolved from grounded theory and this issue has been highlighted before. For example, Schwarz (1990) argued that respondents were unlikely to engage in sophisticated semantic analysis when responding to written statements but will rather, “respond to the gist of the question rather than to its exact wording” (p. 101). Similarly, Lee (1998) stated that concepts that appear quite distinct may lose that distinctiveness

when converted into questions in everyday English, with all its imprecision and shades of meaning. Perhaps ‘emotional’ concepts are one area where this is more noticeable.

Limitations of the Study

As with most empirical research, limitations may have influenced the results and therefore the conclusions drawn from the study. These limitations could be divided into three categories: research design; timing; and, definitions.

Research Design

Several limitations that were related to the research design and methodology:

- The research was field based and used self-administered questionnaires for the purposes of data collection. Consequently, the researcher neither had control over the activities and experiences of the participants prior to completion of the questionnaire, nor their interpretation of the survey items. The relationships and differences observed in the results could have been associated with, or because of, factors not accounted for in the study.

- The data collection process was followed by a close examination of the internal reliability of the religiosity measures and the Leisure Meaning Inventory, which were discussed in Chapters 3 and 4. A potential limitation of the study was the

magnitude of the internal reliabilities of the LMI, which were not as high as desired. However, Brief, Butcher, George and Link (1993) have argued that such a result may serve to understate observed relationships. Alternatively, this reasoning may also explain non-significant findings. Since the findings were supported by other research, the results could be considered relatively robust.

- For each of the scales, there was a substantial proportion of unexplained variance in the factor structure. Consequently, the mean score for each of these constructs can best be described as estimates and was a further source of limitation of the results and conclusions drawn from this study. This also suggested that there are other factors involved in the construction of these scales that were not explained or identified in the current research design.
- It may be possible that the leisure meaning framework developed by Watkins has not captured or identified all the possible categories of leisure meaning. If this is so then it might account for some of the unexplained variance. On the other hand, the unexplained variance may be related to an incompatibility between the leisure meaning framework and the psychometric methods used to operationalise the framework.
- The final methodological limitation of this study was the use of 'analysis of variance'. This analysis examined the differences between various sub-groups. For example, the difference in the understanding of leisure across groups of varying levels of religiosity. If there were differences between the groups, it was assumed

that the differences were attributed to religiosity. However, it was possible that two groups could have the same intensity of leisure meaning, and therefore report no significant difference, but for one group the leisure meaning may have been a function of their religiosity and for the other group a function of factors not included in this study. Whilst this study did control for a number of variables (age and gender) the results would need to be replicated controlling for other variables.

Timing

The timing of the research may have also served to influence the research:

- Research into the properties of belief systems and schema concepts has suggested that various factors may ‘prime’ people to use a religious schema over another schema. For example, people are more likely to evoke a religious interpretation of events, immediately after attending a church for a baptism or funeral. Furthermore, there are also particular seasons of the year that may prime the general population to use religious schema for interpreting life events. For example, during the weeks before Christmas or Easter there may be a heightened awareness of religion. The present study was conducted during the months of June to August, which does not contain any major religious festivals, and this may have understated the influence of religion.

Definitions

Two limitations related to the operationalisation and definitions of religion used in this research.

- The study focused on a Judeo-Christian religious framework. The instruments used for the study were developed in a Christian culture for use with people of Christian heritages and beliefs. Therefore, the results can not be generalised to non-Christian religious frameworks such as eastern religions or some of the newer spirituality orientated faiths.
- Even some of the Christian denominations proved problematic. The ‘Protestant’ and ‘Other-Christian’ classifications used in this study were difficult to compare to previous research. In this study, denominations were not aggregated unless their numbers were too small to be statistically significant. Therefore, the Uniting Church is treated separately. On the other hand, Lutheran, Baptist, Methodist, Church of Christ, Presbyterian, and Assembly of God churches were aggregated into a Protestant category. Whilst this is a common grouping (see Blaikie, 1976; Roozen & Carroll, 1990; Tygart, 1976), it also brings together Protestant churches with diverse teachings. Individuals, who responded as ‘Christian,’ or ‘a spirit filled church’ and the smaller non-traditional Christian based sect/churches such as Jehovah Witnesses, and Church of Jesus Christ and Latter Day Saints were also combined into a ‘Other-Christian’ category. This too brings together diverse groups and religious teachings, which may have served to confound some of the results.

Implications for Practice

Whilst there are factors that limited the veracity and generalisability of the study, there are also clear indicators of issues requiring further investigation and based on the conclusions of the study a number of implications for leisure policy makers and leisure service providers were identified. There were also several wider implications for churches, and religious organisations and groups to consider.

Implications for Policy Makers and Leisure Providers

The study demonstrated that the LMI has the potential to be a useful diagnostic tool for leisure planners and providers. Leisure planners could use the LMI to generate leisure profiles and descriptions of communities and sub-groups. This would allow planners to have a more accurate understanding of the leisure needs of various communities.

Furthermore, as future research establishes linkages between the categories of leisure meaning and other socio-demographic variables more accurate pictures of leisure needs can be identified.

The same tool can be used by individual leisure providers to gain an understanding of the leisure needs of their clients. A client engaging in rock-climbing to escape pressure would have different needs than a client engaging in the same activity to exercise control or to achieve fulfilment. Clients who perceive leisure as exercising control may

place greater emphasis on learning techniques and competency rather than the adrenalin 'rush' of the client who sees leisure as escaping pressure. The choice of location and the way the program is delivered may be different for each of these clients.

Understanding the meaning of the leisure experience to the participant is an important part of providing meaningful experiences. Furthermore, as additional research links leisure meaning to leisure motivation and benefits, providers will obtain even greater understanding of the needs of their clients.

One of the implications of this study echoes Godbey's (1999) concerns about the leisure industry. Godbey believed that there would be an upturn in the number of people seeking religious experiences through their leisure. However, he had doubts concerning the ability of the leisure industry to provide or combine religious or spiritual aspects with leisure experiences. The present study indicated that there was a significant relationship existing between religion and leisure experiences that are associated with achieving fulfilment. Some of the individuals, who participate in leisure activities such as wilderness experiences, do so to gain religious benefits (Fox, 1997; Heintzman, 1999; Little, 1997). This provides opportunities for leisure providers to incorporate aspects of religion in the various leisure programs that they offer. What form these aspects take however, would be dependent on the religiosity and religious affiliation of the participants and would require further investigation. Unfortunately, as Godbey stated, leisure providers are not currently in the position to capitalise on the religious elements of leisure. As more people seek religious experiences from their leisure, universities and colleges that offer training in leisure will need to adjust their curriculum

to provide greater understanding of the links between religion and leisure for their students.

Implications for Religious Organisations

The main implication for the Christian church and other religious organisations is that people do not look to their religion for guidance about the meaning of leisure. In this study, religion was only related to leisure where there had been prior specific teaching; or a historical linkage to leisure. However, there was a relationship between leisure and religion if the desired outcomes of the religious experience were similar to the outcomes of leisure such as in the area of self-actualisation. The absence of significant relationships between religion and leisure is not a problem per se, however if societal standards were at odds with those desired by religious organisations, religious organisations would not have prior claim on their member's leisure attitudes or behaviours. Furthermore, when people are confronted with new or ambiguous leisure experiences, then they are unlikely to draw on their religious schema unless there had been prior teaching.

Unfortunately, while various authors have provided theological and Biblical treatments to help understand leisure, these writings have rarely travelled beyond academic or philosophical circles. The results of this study indicated that for the majority of people, contemporary understandings of leisure must come from sources other than those associated with their religion, presumably, the media or educational institutions. For the church and other religious groups to remain relevant for its members then, it should be

providing guidance on everyday issues. However, this appears problematic, given that the leadership within religious organisations usually have poor understandings of leisure themselves (Reeves, 1980).

One potential growth area for religious organisations is to build on the current popular fascination for personal development self help courses - especially when people seek self-actualisation experiences through these avenues. Since religious organisations by definition are concerned about ultimate issues (for example: religion "...places us at the centre of our own destiny and ... recognises the supreme worth of the individual" (Brightbill, 1960 p. 38) they are in a good position to provide self actualisation leisure experiences for the wider population.

Further Research

The conclusions and limitations of this study provide a basis to make several recommendations about directions for future research. The following suggestions may help to clarify the understanding or perception of leisure and the influence of religion.

1. Since this study identified that leisure was largely unaffected by religion, it would be important to explore which aspects of society do influence leisure meaning. The influence of gender on leisure has received substantial attention and differences in meaning have been linked to societal role rather than biological gender. However, other societal effects have not had significant attention.

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2. Furthermore, it would be wrong to assume that religion is the only factor influencing the leisure meaning category - leisure as achieving fulfilment. It is necessary to identify other conditions that lead to viewing leisure as achieving fulfilment.
 3. One of the basic assumptions of this research was the direction of the relationship between leisure and religion. This was based on historical observations and psychological literature that suggested that religion had an influence on people's understanding of the every day events. However, the research demonstrated that there might be a case for the relationship to be reversed; ie. leisure influences a person's understanding of religion. Whilst some discussion of this relationship was raised, it was only offered as speculation and requires further research. The discussion also speculated on the moderating or intervening effect of religion on the leisure meaning – leisure activity relationship. This too should be the focus of future research and analysis, possibly with the aid of structural equation models.
 4. The effect of age on the relationship between leisure and religion was not totally explored by this research design. One of the findings of the study was the effect of age on religiosity, however since the study was cross-sectional and not longitudinal there was no method of determining whether the effect changed with age or that the results were an artefact of an aging religious cohort. Similarly, there was no way to determine whether the change in age would affect the leisure – religion interrelationship. This too should be the focus of future research.

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5. The current study was the first operationalisation of the LMI and therefore the results should be treated with a degree of caution. Further research should replicate the study in order to determine whether the inventory shows stability across samples and various subgroups. Furthermore, attempts should be undertaken to improve the internal reliability of the four categories. One way would be to include more items per category. This will also serve to broaden the content domain of each category. In particular, the ‘emotion’ dimension of the framework should be targeted to clarify its intended meanings.
 6. It would be useful to replicate the study during times of religious celebrations, such as the weeks before Christmas. This would help discover under what circumstances religious schemas are used, if indeed they are.
 7. The religiosity measures used in this study reflected a Judeo-Christian background, which is the dominant religion in western society. It is also possible that like leisure, people hold multiple meanings and understandings of religiosity and therefore whilst holding a Christian religious framework, they also draw on other religious frameworks. Therefore, it would be useful to identify the range of experiences that people perceive as religious and explore the way that these experiences interact.
 8. Finally, the study identified a variety of relationships that would benefit from analyses using alternative methodologies. As the discussion of the results indicated, many of the issues concerning leisure and religion relate to various components of

knowledge, morality, and convention. Future research should adopt a qualitative approach with specific groups to further analyse the relationships between leisure and religion.

Conclusions of the Study

The main conclusion drawn from this study was that the meanings of leisure were largely unaffected by religiosity in contemporary Australian society. Even though people held moderate religious beliefs and participated in a variety of religious expression, religion appears not to influence understandings of leisure. This tends to support compartmentalisation theories of life in which different aspects of life –family, work, friends, and religion have become discrete independent units or compartments. However, what it equally suggests is that leisure may have become a domain or dimension of life in its own right.

However, religion did have an effect when there had been prior teaching or information concerning leisure for to which religious people may look. This was particularly evident in the Anglican and Protestant denominations. In addition, religion was seen to have an effect when the expected outcomes of both leisure and religion were similar. For example, both religion and leisure are concerned with self actualisation or achieving fulfilment. This finding has implications for religious organisations that wish to remain relevant for their members, or wish to become relevant to the wider society.

Whilst not the main focus of the study, the research identified that there were differences in the perception of leisure between males and females. This has also been the focus of substantial discussion and research. Most authors suggested that these differences are more likely to be related to the roles that males and females undertake in society rather than specifically related to biological gender.

The last conclusion from the study concerned the utility of the LMI for future research. The LMI was demonstrated to be a moderately reliable and valid measure of leisure meaning. Furthermore, the research demonstrated how antecedents or causes of various leisure experiences can be explored and identified using the LMI. This will provide leisure planners and providers a useful diagnostic tool to help understand their clients.

Concluding Statement

One of the characteristics of contemporary society and in particular western society is the range and diversity of meaning associated with leisure. There is no one way of perceiving leisure and in actuality people may have multiple meanings for leisure, drawing on one meaning over another as different circumstances dictate. At times they may even draw on all of their meanings simultaneously.

Equally in contemporary society, there appears to be no longer a singular perspective or schema that guides a person's thoughts, actions or meanings. People draw from multiple frameworks, deciding for themselves which frameworks are the most relevant

for that domain of life. Religion in this viewpoint becomes only relevant for those domains of life associated with ultimate concerns. In the case of leisure, a religious framework only becomes relevant when leisure focuses on self-actualising experiences.

Three challenges for the future emanate from this study. Firstly, a challenge for religious organisations to actively look at and incorporate leisure as an important part of the religious experience. Secondly, a challenge to leisure providers to incorporate aspects of religion in their programs and thereby facilitating self-fulfilment and actualisation. Thirdly, a challenge to leisure researchers to focus more deliberately on the interrelationship of leisure and religion, and to provide more guidance and understanding into this important part of the leisure experience.

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APPENDIX 1

QUESTIONNAIRE FOR THE MAIN STUDY



Leisure and Religion

Date to be collected _____

Location to be left _____

☐ Male

☐ Female

Questionnaire No.

Whether we think we are religious or not, its generally easy to think of occasions when the church or some religious teaching has influenced our lives. Many of our schools and charities are run by various religious groups. Our '*holidays*' were once '*holy-days*'. This study looks at the way religious beliefs and practices influence the time when we believe we are the most free - our leisure.

The questionnaire will take about 10-15 minutes to complete. All information you provide will remain confidential and only aggregated information will be presented in reports. No individual will be able to be identified. If you would like to receive a summary of the results, feel free to contact me, on the telephone number below.

For more information contact
John Schulz
School of Leisure Studies
Griffith University
Ph: 3875 5945

PART 2: YOUR LEISURE.

In Australia one of the things we often say we value most is our leisure. In this section I'd like to find out what leisure means to you personally.

- 1** When people speak of leisure, what do you think of..... _____

For the following questions could you please indicate the extent to which you disagree or agree with the statement.

1 = strongly disagree 5 = strongly agree

- | | | strongly
disagree | | | | strongly
agree |
|-----------|--|----------------------|---|---|---|-------------------|
| 1 | I think leisure is an important part of life. | .... | 1 | 2 | 3 | 4 5 |
| 2 | For me leisure contributes to the quality of my life. | .... | 1 | 2 | 3 | 4 5 |
| 3 | Overall, I am satisfied with my leisure experiences. | .... | 1 | 2 | 3 | 4 5 |
| 4 | For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled. | .... | 1 | 2 | 3 | 4 5 |
| 5 | Leisure allows me to escape the pressure of my daily routine. | .... | 1 | 2 | 3 | 4 5 |
| 6 | Leisure is the time left over, when everything else in my life is completed. | .... | 1 | 2 | 3 | 4 5 |
| 7 | Leisure occurs in all aspects of my life and can occur anytime in my day. | .... | 1 | 2 | 3 | 4 5 |
| 8 | Most of my leisure usually involves lazing around and doing passive things. | .... | 1 | 2 | 3 | 4 5 |
| 9 | To me leisure stops being leisure when it needs to meet the expectations of others. | .... | 1 | 2 | 3 | 4 5 |
| 10 | I find my leisure experiences begin spontaneously. | .... | 1 | 2 | 3 | 4 5 |

		strongly disagree			strongly agree		
11							
	Leisure for me is a break, a change from life's usual routine.	....	1	2	3	4	5
12	Leisure is the time when I can be in control and do not have to meet the expectations of others.	....	1	2	3	4	5
13	Sometimes during my leisure I get so absorbed that I don't feel the time passing.	....	1	2	3	4	5
14	To me leisure stops being leisure when other people put pressure on me to perform.	....	1	2	3	4	5
15	Leisure is the time when I get to disengage from normal life.	....	1	2	3	4	5
16	Leisure occurs when I am able to take time out and get away from everyday life.	....	1	2	3	4	5
17	Sometimes I get so engrossed that I forget about time and forget about myself.	....	1	2	3	4	5
18	I often find leisure is a time to reflect on life and discover a lot about myself.	....	1	2	3	4	5
19	Leisure is a way of clearing my mind and I don't have to think about anything.	....	1	2	3	4	5
20	Leisure serves just to fill the extra time in my life.	....	1	2	3	4	5
21	Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.	....	1	2	3	4	5
22	Leisure is doing nothing.	....	1	2	3	4	5
23	Leisure just occurs in my spare time.	....	1	2	3	4	5
24	Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.	....	1	2	3	4	5
25	To me leisure is all about doing inactive things.	....	1	2	3	4	5
26	Leisure allows me to feel connected to something outside of myself.	....	1	2	3	4	5

PART 3: YOUR RELIGIOUS BELIEFS

Please fill in the blank space or circle/tick the response that is closest to your experience.

- 1 What religion do you consider yourself? _____
(If you consider yourself Christian, which denomination or church do you attend?)
- 2 Would you consider your parents or guardian religious? ☐ Yes ☐ No
- 3 Did you have any significant religious education as you were growing up? (eg. at school or at a church) ☐ Yes ☐ No
- 4 Do you attend religious services?
 - a. daily
 - b. several times a week
 - c. weekly
 - d. several times a month
 - e. monthly
 - f. special occasions only
 - g. never
- 5 If you don't attend religious services regularly now, did you attend regularly in the past? ☐ Yes ☐ No ☐ N/A
- 6 Do you pray? ...
 - a. daily
 - b. several times a week
 - c. weekly
 - d. several times a month
 - e. occasionally
 - f. never
- 7 Do you take part in activities of a religious nature other than attending religious services?
 - a. daily
 - b. several times a week
 - c. weekly
 - d. several times a month
 - e. monthly
 - f. several times a year
 - g. never

The next group of questions focus on your religious experiences and how they may be integrated into other aspects of your life. Once again could you please answer with the response that is closest to your own experience.

For the following questions could you please indicate the extent to which you disagree or agree with the statement.

1 = strongly disagree 5 = strongly agree

		strongly disagree				strongly agree
8	I try hard to carry my religious beliefs over into all my other dealings in life.	.... 1	2	3	4	5
9	I feel there are more important things in my life than religious beliefs.	.... 1	2	3	4	5
10	Quite often I have been keenly aware of the presence of God or the Divine being.	.... 1	2	3	4	5
11	It doesn't matter so much what I believe so long as I lead a moral life.	.... 1	2	3	4	5
12	My religious beliefs are what really lie behind my whole approach to life.	.... 1	2	3	4	5
13	My religious beliefs are especially important to me because they answer many questions about the meaning of life.	.... 1	2	3	4	5
14	I refuse to let religious considerations influence my everyday actions.	.... 1	2	3	4	5
15	I often read literature about my religious beliefs.	.... 1	2	3	4	5
16	It is important to me to spend periods of time in private religious thought and meditation.	.... 1	2	3	4	5
17	What religious beliefs offer most is comfort when sorrows and misfortune strikes.	.... 1	2	3	4	5
18	One reason for being a church member is that it helps to establish people in the community.	.... 1	2	3	4	5

		strongly disagree			strongly agree		
19		....	1	2	3	4	5
	The purpose of prayer is to secure a happy and peaceful life.	....	1	2	3	4	5
20	I feel that the church and religious groups are most important as places that teach good moral values.	....	1	2	3	4	5
21	The primary purpose of prayer is to gain relief and protection.	....	1	2	3	4	5
22	A primary reason for an interest in religion is that church or religious groups are good social activities.	....	1	2	3	4	5
23	As I grow and change, I expect my religious beliefs to grow and change.	....	1	2	3	4	5
24	I am constantly questioning my religious beliefs.	....	1	2	3	4	5
25	It might be said that I value the doubts and uncertainties that I have concerning my religious beliefs.	....	1	2	3	4	5
26	I was not very interested in religion until I began to ask questions about the meaning and purpose of life.	....	1	2	3	4	5
27	For me, doubting is an important part of what it means to be religious.	....	1	2	3	4	5
28	I do not expect my religious convictions to change in the next few years.	....	1	2	3	4	5
29	I find doubts about my religious beliefs upsetting.	....	1	2	3	4	5
30	I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	....	1	2	3	4	5
31	My life experiences have led me to rethink my religious convictions.	....	1	2	3	4	5

- 32 There are many religious issues on which my views are still changing. 1 2 3 4 5
- 33 God wasn't very important for me until I began to ask questions about the meaning of my own life. 1 2 3 4 5
- 34 Questions are far more central to my religious experience than are answers. 1 2 3 4 5

This section includes a list of the common teachings of the major Christian churches in Australia. Even if you do not consider yourself to be part of one of these churches would you still respond as best as you can.

**For the following questions could you please indicate the extent to which you disagree or agree with the statement.
1 = strongly disagree 5 = strongly agree**

- | | | strongly
disagree | | | | strongly
agree |
|---|------|----------------------|---|---|---|-------------------|
| 35 I believe in the existence of God. | .... | 1 | 2 | 3 | 4 | 5 |
| 36 I believe God created the universe. | .... | 1 | 2 | 3 | 4 | 5 |
| 37 I believe God has a plan for us all. | .... | 1 | 2 | 3 | 4 | 5 |
| 38 I believe Jesus Christ was the Son of God. | .... | 1 | 2 | 3 | 4 | 5 |
| 39 I believe in Jesus Christ's resurrection. | .... | 1 | 2 | 3 | 4 | 5 |
| 40 I believe one must accept Jesus Christ as Lord and Savior. | .... | 1 | 2 | 3 | 4 | 5 |
| 41 I believe that Jesus Christ will come again. | .... | 1 | 2 | 3 | 4 | 5 |
| 42 I believe in Heaven. | .... | 1 | 2 | 3 | 4 | 5 |
| 43 I believe in angels and a spirit realm. | .... | 1 | 2 | 3 | 4 | 5 |
| 44 I believe the Bible is the word of God. | .... | 1 | 2 | 3 | 4 | 5 |

PART 4: LEISURE & RELIGIOUS BELIEFS

This final section is divided into two parts. Firstly, you are asked to respond to statements that people have said about their leisure and their religious beliefs. Secondly, there is an opportunity for you to tell, how you understand your leisure and your religious beliefs/practices to be linked.

For the following questions could you please indicate the extent to which you disagree or agree with the statement.

1 = strongly disagree 5 = strongly agree

- | | | strongly
disagree | | | | strongly
agree |
|---|--|----------------------|---|---|---|-------------------|
| 1 | I don't think that my leisure is influenced by my beliefs about God or anything religious. | 1 | 2 | 3 | 4 | 5 |
| 2 | There are some leisure activities that I wouldn't do, because they would conflict with my religious convictions. | 1 | 2 | 3 | 4 | 5 |
| 3 | I often feel guilty if I focus too much of my leisure on myself and not on religious activities. | 1 | 2 | 3 | 4 | 5 |
| 4 | Most of my leisure involves serving God and participating in religious activities. | 1 | 2 | 3 | 4 | 5 |

Please use the space below to write your views on leisure and religious beliefs.

Thank you for participating in this study.

APPENDIX 2

THANKYOU, REMINDER CARDS

AND

COLLECTION PROFORMA

Leisure and Religion Questionnaire: BRISBANE

A few days ago we called and asked you to participate in a short survey regarding Leisure and Religion, unfortunately, when we called today we missed you. We'll call back on _____ in the morning /afternoon /evening. If you know you aren't going to be home at that time could you please leave the completed questionnaire _____.

If you have any questions concerning the questionnaire please telephone the project director; John Schulz at Griffith University on 3875 5945.

Thank-you for your help.

Leisure and Religion Questionnaire BRISBANE

Sorry, we missed you again, however your participation in this survey is important to us. We have left a 'reply paid' envelope for you. Could you please put the completed questionnaire in the envelope as soon as practical.

If you have any questions concerning the Leisure and Religion study please telephone the project director; John Schulz at Griffith University on 3875 5945.

Thank-you for your help.

INTERVIEWERS INSTRUCTIONS

AND

PROFORMA

Leisure and Religion Questionnaire

BRISBANE

Target

75 Completed questionnaires from your selected suburb

Selecting Houses

From the corner of the block, proceed keeping the houses on your left hand side. Select every 3rd house continuing in an anti-clockwise direction until you get back to the starting point.

1. If no-one is home, move to the next house
2. If you come to a block of units select every second unit in the block
3. Do not enter houses with obvious danger signs (eg dogs)
4. Wear your student or id at all times
5. Choose times when most people will be home
6. It may be best to deliver one day and collect on a subsequent time
7. Optimal time between delivery and collection is 2-3 days
8. If they are not home on the collection day, leave the 1st reminder
9. If they are not home on the 2nd collection day leave the 2nd reminder and a pre-paid envelope

At the door

Introduce yourself and the project, if the resident agrees to be involved leave the questionnaire, agree on a day time and place for collection. Record this on your control sheet and the front of the questionnaire. Explain about what will happen if you miss each other. Thank the resident for their time and move on to the next house.

Male/female Quota

It is preferable that we obtain an equal number of male and female participants. It may be necessary to ask if the questionnaire can be completed by a male or female member of the household to maintain the balance.

Age

Minimum age for participants is about 18

Quest. No.	Address	M/f	Pick-up Date	Pick-up location	1 st remind	2 nd remind

APPENDIX 3

QUESTIONNAIRE FOR THE

FIRST STAGE OF THE DEVELOPMENT

OF THE LEISURE MEANING INVENTORY

What does leisure mean to you?

A study of the way individuals
feel about their leisure
experiences.

Section 1: About You

The privacy of your personal data is important to me. However to more fully understand leisure experiences it is necessary to have an understanding of the participants background. All of the information that you provide will remain strictly confidential. All data will be grouped prior to analysis. Your name will never be placed on the questionnaire and no individual data will be accessible to anyone.

Please answer ALL questions. Tick only one box per question

1. In what year were you born? _____
2. What is your sex? ☐ Male ☐ Female
3. What study are you currently undertaking _____
4. Year in current degree?
☐ 1st year
☐ 2nd year
☐ 3rd year
☐ 4th year
5. What is the nature of your employment?
☐ full time
☐ part time
☐ casual
☐ not employed

Section 2

In this section we would like to find out about your feelings about your leisure experiences. For each question please indicate the extent to which you agree or disagree with the statement.

Please respond to **ALL** of the statements by **circling the response** that **best** represents your own views.
SD = Strongly Disagree; D = Disagree; N = Neither Disagree or Agree; A = Agree; SA = Strongly Agree

- | | | | | | | | |
|----|---|-------|----|---|---|---|----|
| 1 | Leisure sometimes leaves me with positive feelings about myself and helps me reach my full potential. | ..... | SD | D | N | A | SA |
| 2 | Leisure is when I get to mentally relax and have pleasure. | ..... | SD | D | N | A | SA |
| 3 | I often find leisure is a time to reflect on life and discover a lot about myself. | ..... | SD | D | N | A | SA |
| 4 | Leisure is the time left over after everything else in my life is completed. | ..... | SD | D | N | A | SA |
| 5 | Leisure provides me an opportunity to physically relax and have fun. | ..... | SD | D | N | A | SA |
| 6 | Leisure occurs when I am able to take time out and get away from everyday life. | ..... | SD | D | N | A | SA |
| 7 | Sometimes during my leisure I get so engrossed that I forget about time and forget about myself. | ..... | SD | D | N | A | SA |
| 8 | Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying. | ..... | SD | D | N | A | SA |
| 9 | Leisure is a way of clearing my mind and I don't have to think about anything. | ..... | SD | D | N | A | SA |
| 10 | Most of my leisure usually involves lazing around and doing passive things. | ..... | SD | D | N | A | SA |
| 11 | Leisure is when I get to emotionally relax and enjoy myself. | ..... | SD | D | N | A | SA |
| 12 | For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled | ..... | SD | D | N | A | SA |
| 13 | Leisure is a time when I get to disengage from normal life. | ..... | SD | D | N | A | SA |
| 14 | Leisure allows me to escape the pressure of my daily routine. | ..... | SD | D | N | A | SA |
| 15 | To me leisure stops being leisure when other people put pressure on me to perform. | ..... | SD | D | N | A | SA |
| 16 | Sometimes during my leisure I get so absorbed that I don't feel the time passing. | ..... | SD | D | N | A | SA |
| 17 | Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do. | ..... | SD | D | N | A | SA |
| 18 | Leisure is the time where I can be in control and do not have to meet the expectations of others. | ..... | SD | D | N | A | SA |
| 19 | Leisure stops my boredom and keeps me entertained. | ..... | SD | D | N | A | SA |
| 20 | Leisure occurs in all aspects of my life and can occur anytime in my day. | ..... | SD | D | N | A | SA |

Section 3

This section also asks questions concerning your feelings about your leisure experiences. Although many of the questions look very similar to the ones in the previous section, they are slightly different. Once again, for each question could you please indicate the extent to which you agree or disagree with the statement.

Please respond to **ALL** of the statements by **circling the response** that **best** represents your own views.
SD = Strongly Disagree; D = Disagree ; N = Neither Disagree or Agree; A = Agree; SA = Strongly Agree

- | | | | | | | | |
|----|--|-------|----|---|---|---|----|
| 1 | Leisure is when I get to emotionally relax. | ..... | SD | D | N | A | SA |
| 2 | I look forward to my leisure time because I can do the things that I am not obliged to do. | ..... | SD | D | N | A | SA |
| 3 | For me leisure is a spur of the moment thing. | ..... | SD | D | N | A | SA |
| 4 | To me leisure is being happy. | ..... | SD | D | N | A | SA |
| 5 | I often lose myself in my leisure. | ..... | SD | D | N | A | SA |
| 6 | Leisure occurs in all aspects of my life. | ..... | SD | D | N | A | SA |
| 7 | I discover a lot about myself through my leisure. | ..... | SD | D | N | A | SA |
| 8 | Leisure leaves me with a positive feeling of myself. | ..... | SD | D | N | A | SA |
| 9 | The goal of my leisure is for me to be able to escape the pressures of everyday life | ..... | SD | D | N | A | SA |
| 10 | Sometimes I get so relaxed during my leisure it is almost spiritual. | ..... | SD | D | N | A | SA |
| 11 | Leisure for me is a chance to "get away" from life's pressures. | ..... | SD | D | N | A | SA |
| 12 | I find my leisure experiences begin spontaneously. | ..... | SD | D | N | A | SA |
| 13 | Leisure for me is a break, a change from life's usual routine. | ..... | SD | D | N | A | SA |
| 14 | Leisure is a time when I get to disengage from what's going on in my life | ..... | SD | D | N | A | SA |
| 15 | For me leisure is being able to escape. | ..... | SD | D | N | A | SA |
| 16 | Leisure stops my boredom | ..... | SD | D | N | A | SA |
| 17 | Leisure provides me an opportunity to physically relax. | ..... | SD | D | N | A | SA |
| 18 | I feel that leisure is just a state of mind. | ..... | SD | D | N | A | SA |
| 19 | Leisure is when I get to do what I want to do. | ..... | SD | D | N | A | SA |
| 20 | Leisure just occurs in my spare time. | ..... | SD | D | N | A | SA |
| 21 | Leisure is when I get to rest my brain. | ..... | SD | D | N | A | SA |
| 22 | For me leisure is all about being independent. | ..... | SD | D | N | A | SA |
| 23 | To me leisure is not bound by time. | ..... | SD | D | N | A | SA |
| 24 | Leisure occurs when I am able to take time out. | ..... | SD | D | N | A | SA |

Please respond to **ALL** of the statements by **circling the response** that **best** represents your own views.
SD = Strongly Disagree; D = Disagree; N = Neither Disagree or Agree; A = Agree; SA = Strongly Agree

- | | | | | | | | |
|----|---|-------|----|---|---|---|----|
| 25 | I feel I get to reach my full potential through my leisure. | ..... | SD | D | N | A | SA |
| 26 | Leisure occurs when I have nothing more important to do in my day. | ..... | SD | D | N | A | SA |
| 27 | Leisure to me, is having time free of responsibilities. | ..... | SD | D | N | A | SA |
| 28 | Leisure serves just to fill the extra time in my life. | ..... | SD | D | N | A | SA |
| 29 | Leisure is having time that no one else can invade. | ..... | SD | D | N | A | SA |
| 30 | Leisure is when I get to use my free time. | ..... | SD | D | N | A | SA |
| 31 | To me leisure is being free from pressures. | ..... | SD | D | N | A | SA |
| 32 | Leisure for me is a time for pleasure. | ..... | SD | D | N | A | SA |
| 33 | To me leisure stops being leisure when it needs to meet the expectations of others. | ..... | SD | D | N | A | SA |
| 34 | Leisure is when I just sit down and relax. | ..... | SD | D | N | A | SA |
| 35 | Leisure to me is full of opportunities. | ..... | SD | D | N | A | SA |
| 36 | To me leisure is all about doing inactive things. | ..... | SD | D | N | A | SA |
| 37 | Leisure is a time when I don't have to think about anything. | ..... | SD | D | N | A | SA |
| 38 | I often find leisure is a time to reflect on life. | ..... | SD | D | N | A | SA |
| 39 | Leisure to me is just doing nothing. | ..... | SD | D | N | A | SA |
| 40 | Leisure is when I get to mentally relax. | ..... | SD | D | N | A | SA |
| 41 | Leisure is the time that isn't determined by others. | ..... | SD | D | N | A | SA |
| 42 | The goal of my leisure is to be content | ..... | SD | D | N | A | SA |
| 43 | Leisure keeps me entertained. | ..... | SD | D | N | A | SA |
| 44 | Leisure allows me to gain control of life. | ..... | SD | D | N | A | SA |
| 45 | Most of my leisure usually involves lazing around. | ..... | SD | D | N | A | SA |
| 46 | Leisure is when I enjoy myself. | ..... | SD | D | N | A | SA |
| 47 | To me leisure is having time to do something for myself. | ..... | SD | D | N | A | SA |
| 48 | Leisure is when I have fun. | ..... | SD | D | N | A | SA |
| 49 | Leisure is a way of clearing my mind. | ..... | SD | D | N | A | SA |

Finally, could you please list your three main leisure activities in order of importance.

1. _____
2. _____
3. _____

Thank you

APPENDIX 4

QUESTIONNAIRE FOR THE SECOND STAGE

OF THE DEVELOPMENT

OF THE LEISURE MEANING INVENTORY



To fully understand leisure experiences it is necessary to have an understanding of your background. All of the information that you provide will remain strictly confidential.

Please answer ALL questions.

1. What is your age? _____ (years)
2. What is your gender? ☐ Male ☐ Female
3. What is the postcode of your usual residence? _____
4. Are you ☐ Employed -full time ☐ Employed -part time ☐ Not - Employed
 ☐ Student ☐ Other _____ (please enter)

Section A

In this section we would like to find out your feelings about your leisure experiences. For each question please indicate the extent to which you agree or disagree with the statement.

Please respond to **ALL** of the statements by **circling the response** that **best** represents your own views.
SD= Strongly Disagree; D= Disagree ; N= Neither Disagree or Agree; A= Agree; SA= Strongly Agree

- | | | | | | | | |
|---|--|-------|----|---|---|---|----|
| 1 | For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled. | ..... | SD | D | N | A | SA |
| 2 | Leisure allows me to escape the pressure of my daily routine. | ..... | SD | D | N | A | SA |
| 3 | Leisure is the time left over, when everything else in my life is completed. | ..... | SD | D | N | A | SA |
| 4 | Leisure occurs in all aspects of my life and can occur anytime in my day. | ..... | SD | D | N | A | SA |
| 5 | Most of my leisure usually involves lazing around and doing passive things. | ..... | SD | D | N | A | SA |
| 6 | To me leisure stops being leisure when it needs to meet the expectations of others. | ..... | SD | D | N | A | SA |
| 7 | I find my leisure experiences begin spontaneously. | ..... | SD | D | N | A | SA |
| 8 | Leisure for me is a break, a change from life's usual routine. | ..... | SD | D | N | A | SA |
| 9 | Leisure is the time when I can be in control and do not have to meet the expectations of others. | ..... | SD | D | N | A | SA |

Please respond to **ALL** of the statements by **circling the response** that **best** represents your own views.
SD= Strongly Disagree; D= Disagree ; N= Neither Disagree or Agree; A= Agree; SA= Strongly Agree

- | | | | | | | | |
|----|---|-------|----|---|---|---|----|
| 10 | Leisure provides me a chance to rejuvenate. | ..... | SD | D | N | A | SA |
| 11 | Sometimes during my leisure I get so absorbed that I don't feel the time passing. | ..... | SD | D | N | A | SA |
| 12 | To me leisure stops being leisure when other people put pressure on me to perform. | ..... | SD | D | N | A | SA |
| 13 | I like to get a benefit out of my leisure, like gaining a sense of accomplishment or achievement. | ..... | SD | D | N | A | SA |
| 14 | Leisure gives me a chance to ignore what others think and really enjoy myself. | ..... | SD | D | N | A | SA |
| 15 | Leisure is the time when I get to disengage from normal life. | ..... | SD | D | N | A | SA |
| 16 | Leisure occurs when I am able to take time out and get away from everyday life. | ..... | SD | D | N | A | SA |
| 17 | Sometimes I get so engrossed that I forget about time and forget about myself. | ..... | SD | D | N | A | SA |
| 18 | I often find leisure is a time to reflect on life and discover a lot about myself. | ..... | SD | D | N | A | SA |
| 19 | Leisure is a way of clearing my mind and I don't have to think about anything. | ..... | SD | D | N | A | SA |
| 20 | Leisure is when I get to sit back and relax. | ..... | SD | D | N | A | SA |
| 21 | Leisure serves just to fill the extra time in my life. | ..... | SD | D | N | A | SA |
| 22 | Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying. | ..... | SD | D | N | A | SA |
| 23 | Leisure allows me to feel connected to something outside of myself. | ..... | SD | D | N | A | SA |
| 24 | Leisure is doing nothing. | ..... | SD | D | N | A | SA |
| 25 | Leisure just occurs in my spare time. | ..... | SD | D | N | A | SA |
| 26 | Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do. | ..... | SD | D | N | A | SA |
| 27 | To me leisure is all about doing inactive things. | ..... | SD | D | N | A | SA |

Section B

This section has questions very similar to the last section. However, they are worded in a different style. This helps establish the validity of the questions in the previous section. For each question please indicate the extent to which you agree or disagree with the statement.

Please respond to **ALL** of the statements by **circling the response** that **best** represents your own views.
SD= Strongly Disagree; D= Disagree ; N= Neither Disagree or Agree; A= Agree; SA= Strongly Agree

- | | | | | | | | |
|----|---|-------|----|---|---|---|----|
| 1 | During my leisure I usually do the things that I like doing. | ..... | SD | D | N | A | SA |
| 2 | My leisure helps me to get away from responsibilities of everyday life. | ..... | SD | D | N | A | SA |
| 3 | During my leisure I try to spend my time the way I want to spend it. | ..... | SD | D | N | A | SA |
| 4 | My leisure serves as a change to my daily routine. | ..... | SD | D | N | A | SA |
| 5 | Leisure helps me to think about personal values. | ..... | SD | D | N | A | SA |
| 6 | My leisure helps me to get away from it all. | ..... | SD | D | N | A | SA |
| 7 | During my leisure I choose the things I do and that's how I like it. | ..... | SD | D | N | A | SA |
| 8 | My leisure helps me to slow down my mind. | ..... | SD | D | N | A | SA |
| 9 | During my leisure my motto is, "Do the things that you want to do." | ..... | SD | D | N | A | SA |
| 10 | Leisure relieves my tensions. | ..... | SD | D | N | A | SA |
| 11 | During my leisure what I do represents my own true interests. | ..... | SD | D | N | A | SA |
| 12 | Leisure helps me to escape from the pressures of life. | ..... | SD | D | N | A | SA |
| 13 | During my leisure the things I do are important to me. | ..... | SD | D | N | A | SA |
| 14 | Leisure helps me to feel free from restrictions. | ..... | SD | D | N | A | SA |
| 15 | During my leisure my situation restricts what I can do, I don't really have a choice. | ..... | SD | D | N | A | SA |
| 16 | Leisure helps me to think about who I am. | ..... | SD | D | N | A | SA |
| 17 | During my leisure what I end up doing is beyond my control. | ..... | SD | D | N | A | SA |
| 18 | Leisure helps me to get away from the everyday routine of life. | ..... | SD | D | N | A | SA |
| 19 | During my leisure I feel that I make few choices about what I do. | ..... | SD | D | N | A | SA |
| 20 | Leisure helps me to understand what my life is all about. | ..... | SD | D | N | A | SA |
| 21 | During my leisure it's as if I rarely end up doing things I really want to do. | ..... | SD | D | N | A | SA |

APPENDIX 5

QUESTIONNAIRE FOR THE PILOT STAGE

OF THE LMI

AND

THE PILOT STAGE OF THE

RELIGIOSITY CONSTRUCTS



Leisure and Religion

Leisure and Religion

Date to be collected _____

Location to be left _____

☐ Male

☐ Female

Questionnaire No. _____

Whether we think we are religious or not, its generally easy to think of occasions when the church or some religious teaching has influenced our lives. Many of our schools and charities are run by various religious groups. Our '*holidays*' were once '*holy-days*'. This study looks at the way religious beliefs and practices influence the time when we believe we are the most free - our leisure.

The questionnaire will take about 10-15 minutes to complete. All information you provide will remain confidential and only aggregated information will be presented in reports. No individual will be able to be identified. If you would like to receive a summary of the results, feel free to contact me, on the telephone number below.

For more information contact
John Schulz
School of Leisure Studies
Griffith University
Ph: 3875 5945

PART 2: YOUR LEISURE.

In Australia one of the things we often say we value most is our leisure. In this section I'd like to find out what leisure means to you personally.

- 1** When people speak of leisure, what do you think of..... _____

For the following questions could you please indicate the extent to which you disagree or agree with the statement.

1 = strongly disagree 5 = strongly agree

- | | | strongly
disagree | | | | strongly
agree |
|-----------|--|----------------------|---|---|---|-------------------|
| 1 | I think leisure is an important part of life. | 1 | 2 | 3 | 4 | 5 |
| 2 | For me leisure contributes to the quality of my life. | 1 | 2 | 3 | 4 | 5 |
| 3 | Overall, I am satisfied with my leisure experiences. | 1 | 2 | 3 | 4 | 5 |
| 4 | For me leisure is often a spur of the moment thing because all the other obligations in my life have been fulfilled. | 1 | 2 | 3 | 4 | 5 |
| 5 | Leisure allows me to escape the pressure of my daily routine. | 1 | 2 | 3 | 4 | 5 |
| 6 | Leisure is the time left over, when everything else in my life is completed. | 1 | 2 | 3 | 4 | 5 |
| 7 | Leisure occurs in all aspects of my life and can occur anytime in my day. | 1 | 2 | 3 | 4 | 5 |
| 8 | Most of my leisure usually involves lazing around and doing passive things. | 1 | 2 | 3 | 4 | 5 |
| 9 | To me leisure stops being leisure when it needs to meet the expectations of others. | 1 | 2 | 3 | 4 | 5 |
| 10 | I find my leisure experiences begin spontaneously. | 1 | 2 | 3 | 4 | 5 |

		strongly disagree			strongly agree	
11						
	Leisure for me is a break, a change from life's usual routine.	.... 1	2	3	4	5
12	Leisure is the time when I can be in control and do not have to meet the expectations of others.	.... 1	2	3	4	5
13	Sometimes during my leisure I get so absorbed that I don't feel the time passing.	.... 1	2	3	4	5
14	To me leisure stops being leisure when other people put pressure on me to perform.	.... 1	2	3	4	5
15	Leisure is the time when I get to disengage from normal life.	.... 1	2	3	4	5
16	Leisure occurs when I am able to take time out and get away from everyday life.	.... 1	2	3	4	5
17	Sometimes I get so engrossed that I forget about time and forget about myself.	.... 1	2	3	4	5
18	I often find leisure is a time to reflect on life and discover a lot about myself.	.... 1	2	3	4	5
19	Leisure is a way of clearing my mind and I don't have to think about anything.	.... 1	2	3	4	5
20	Leisure serves just to fill the extra time in my life.	.... 1	2	3	4	5
21	Sometimes I get so relaxed during my leisure it is almost spiritual and that is satisfying.	.... 1	2	3	4	5
22	Leisure is doing nothing.	.... 1	2	3	4	5
23	Leisure just occurs in my spare time.	.... 1	2	3	4	5
24	Leisure to me, is having my time free of responsibilities, to do what I want to do and not the things I am obliged to do.	.... 1	2	3	4	5
25	To me leisure is all about doing inactive things.	.... 1	2	3	4	5
26	Leisure allows me to feel connected to something outside of myself.	.... 1	2	3	4	5

PART 3: YOUR RELIGIOUS BELIEFS

Please fill in the blank space or circle/tick the response that is closest to your experience.

- 1 What religion do you consider yourself? _____
(If you consider yourself Christian, which denomination or church do you attend?)
- 2 Would you consider your parents or guardian religious? ☐ Yes ☐ No
- 3 Did you have any significant religious education as you were growing up? (eg. at school or at a church) ☐ Yes ☐ No
- 4 Do you attend religious services?
 - a. daily
 - b. several times a week
 - c. weekly
 - d. several times a month
 - e. monthly
 - f. special occasions only
 - g. never
- 5 If you don't attend religious services regularly now, did you attend regularly in the past? ☐ Yes ☐ No ☐ N/A
- 6 Do you pray? ...
 - a. daily
 - b. several times a week
 - c. weekly
 - d. several times a month
 - e. occasionally
 - f. never
- 7 Do you take part in activities of a religious nature other than attending religious services?
 - a. daily
 - b. several times a week
 - c. weekly
 - d. several times a month
 - e. monthly
 - f. several times a year
 - g. never

The next group of questions focus on your religious experiences and how they may be integrated into other aspects of your life. Once again could you please answer with the response that is closest to your own experience.

For the following questions could you please indicate the extent to which you disagree or agree with the statement.

1 = strongly disagree 5 = strongly agree

		strongly disagree			strongly agree		
		....	1	2	3	4	5
8	I try hard to carry my religious beliefs over into all my other dealings in life.	....	1	2	3	4	5
9	I feel there are more important things in my life than religious beliefs.	....	1	2	3	4	5
10	Quite often I have been keenly aware of the presence of God or the Divine being.	....	1	2	3	4	5
11	It doesn't matter so much what I believe so long as I lead a moral life.	....	1	2	3	4	5
12	My religious beliefs are what really lie behind my whole approach to life.	....	1	2	3	4	5
13	My religious beliefs are especially important to me because they answer many questions about the meaning of life.	....	1	2	3	4	5
14	I refuse to let religious considerations influence my everyday actions.	....	1	2	3	4	5
15	I often read literature about my religious beliefs.	....	1	2	3	4	5
16	It is important to me to spend periods of time in private religious thought and meditation.	....	1	2	3	4	5
17	What religious beliefs offer most is comfort when sorrows and misfortune strikes.	....	1	2	3	4	5
18	One reason for being a church member is that it helps to establish people in the community.	....	1	2	3	4	5

		strongly disagree			strongly agree	
19						
	The purpose of prayer is to secure a happy and peaceful life.	.... 1	2	3	4	5
20	I feel that the church and religious groups are most important as places that teach good moral values.	.... 1	2	3	4	5
21	The primary purpose of prayer is to gain relief and protection.	.... 1	2	3	4	5
22	A primary reason for an interest in religion is that church or religious groups are good social activities.	.... 1	2	3	4	5
23	As I grow and change, I expect my religious beliefs to grow and change.	.... 1	2	3	4	5
24	I am constantly questioning my religious beliefs.	.... 1	2	3	4	5
25	It might be said that I value the doubts and uncertainties that I have concerning my religious beliefs.	.... 1	2	3	4	5
26	I was not very interested in religion until I began to ask questions about the meaning and purpose of life.	.... 1	2	3	4	5
27	For me, doubting is an important part of what it means to be religious.	.... 1	2	3	4	5
28	I do not expect my religious convictions to change in the next few years.	.... 1	2	3	4	5
29	I find doubts about my religious beliefs upsetting.	.... 1	2	3	4	5
30	I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	.... 1	2	3	4	5
31	My life experiences have led me to rethink my religious convictions.	.... 1	2	3	4	5

- 32 There are many religious issues on which my views are still changing. 1 2 3 4 5
- 33 God wasn't very important for me until I began to ask questions about the meaning of my own life. 1 2 3 4 5
- 34 Questions are far more central to my religious experience than are answers. 1 2 3 4 5

This section includes a list of the common teachings of the major Christian churches in Australia. Even if you do not consider yourself to be part of one of these churches would you still respond as best as you can.

**For the following questions could you please indicate the extent to which you disagree or agree with the statement.
1 = strongly disagree 5 = strongly agree**

- | | | strongly
disagree | | | | strongly
agree |
|---|------|----------------------|---|---|---|-------------------|
| 35 I believe in the existence of God. | .... | 1 | 2 | 3 | 4 | 5 |
| 36 I believe God created the universe. | .... | 1 | 2 | 3 | 4 | 5 |
| 37 I believe God has a plan for us all. | .... | 1 | 2 | 3 | 4 | 5 |
| 38 I believe Jesus Christ was the Son of God. | .... | 1 | 2 | 3 | 4 | 5 |
| 39 I believe in Jesus Christ's resurrection. | .... | 1 | 2 | 3 | 4 | 5 |
| 40 I believe one must accept Jesus Christ as Lord and Savior. | .... | 1 | 2 | 3 | 4 | 5 |
| 41 I believe that Jesus Christ will come again. | .... | 1 | 2 | 3 | 4 | 5 |
| 42 I believe in Heaven. | .... | 1 | 2 | 3 | 4 | 5 |
| 43 I believe in angels and a spirit realm. | .... | 1 | 2 | 3 | 4 | 5 |
| 44 I believe the Bible is the word of God. | .... | 1 | 2 | 3 | 4 | 5 |

PART 4: LEISURE & RELIGIOUS BELIEFS

This final section is divided into two parts. Firstly, you are asked to respond to statements that people have said about their leisure and their religious beliefs. Secondly, there is an opportunity for you to tell, how you understand your leisure and your religious beliefs/practices to be linked.

For the following questions could you please indicate the extent to which you disagree or agree with the statement.

1 = strongly disagree 5 = strongly agree

- | | | strongly
disagree | | | | strongly
agree |
|---|--|----------------------|---|---|---|-------------------|
| 1 | I don't think that my leisure is influenced by my beliefs about God or anything religious. | 1 | 2 | 3 | 4 | 5 |
| 2 | There are some leisure activities that I wouldn't do, because they would conflict with my religious convictions. | 1 | 2 | 3 | 4 | 5 |
| 3 | I often feel guilty if I focus too much of my leisure on myself and not on religious activities. | 1 | 2 | 3 | 4 | 5 |
| 4 | Most of my leisure involves serving God and participating in religious activities. | 1 | 2 | 3 | 4 | 5 |

Please use the space below to write your views on leisure and religious beliefs.

Thank you for participating in this study.

APPENDIX 6

SCALES USED TO ASSESS THE

CONCURRENT VALIDITY

OF THE LEISURE MEANING INVENTORY

Leisure Self Determination Scale (Coleman, 2000)

During leisure ...

- I usually do the things that I like doing
- I try to spend my time the way I want to spend it
- I choose the things I do and that's how I like it
- My motto is, "Do the things that you want to do"
- What I do represents my own true interests
- The things I do are important to me
- My situation restricts what I can do, I don't really have a choice
- What I end up doing is beyond my control
- I feel that I make few choices about what I do
- It's as if I rarely end up doing things I really want to do

Leisure Needs Scale (Iso-Ahola, 1982)

To me leisure helps me to ...

- Get away from responsibilities of everyday life
- To change daily routine
- To get away from civilization
- To slow down mind
- To do things with companions

Leisure Meaning Scale (Graefe, 1981)

To me leisure is .

- To relieve my tensions
- To escape from the pressures of work
- To feel free from societies restrictions
- To get away from the everyday routine of life
- To understand what my life is all about
- To think about personal values
- To think about who I am

APPENDIX 7

PRINCIPLE COMPONENTS FACTOR ANALYSIS

OF THE CHRISTIAN BELIEF SCALE

DURING THE PILOT STAGE.

Item	Component
ORTHO38	.936
ORTHO37	.922
ORTHO35	.910
ORTHO42	.909
ORTHO39	.907
ORTHO36	.905
ORTHO40	.899
ORTHO44	.886
ORTHO41	.872
ORTHO43	.847

APPENDIX 8

PRINCIPLE COMPONENTS FACTOR ANALYSIS

OF THE

INTRINSIC RELIGIOSITY, EXTRINSIC RELIGIOSITY

AND QUEST SCALES

DURING THE PILOT STAGE

Item	1	2	3
INTRIN16	.874		
INTRIN13	.833		.317
INTRIN10	.831		
INTRIN15	.830		
INTRIN8	.830		
INTRIN12	.771		
INTRIN11	-.746		
INTRIN14	-.676		
INTRIN9	-.623		-.324
QUEST32		.800	
QUEST25		.783	
QUEST27		.771	
QUEST31		.745	
QUEST24		.744	
QUEST30	.332	.609	
QUEST34		.599	
QUEST23		.497	
QUEST26		.469	
QUEST33		.429	
EXTRIN19			.778
EXTRIN21			.750
EXTRIN17			.649
EXTRIN20			.642
EXTRIN22	-.334		.625
EXTRIN18			.481

APPENDIX 9

PRINCIPLE COMPONENTS FACTOR ANALYSIS

OF THE

OVERALL RELIGIOSITY SCALE

IN THE PILOT STAGE

Items	1
INTRIN10	.885
INTRIN13	.872
ORTHO38	.852
PRAY	-.849
ORTHO35	.831
INTRIN16	.819
ORTHO42	.790
INTRIN8	.784
ATTEND	-.654
